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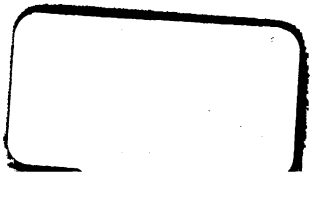

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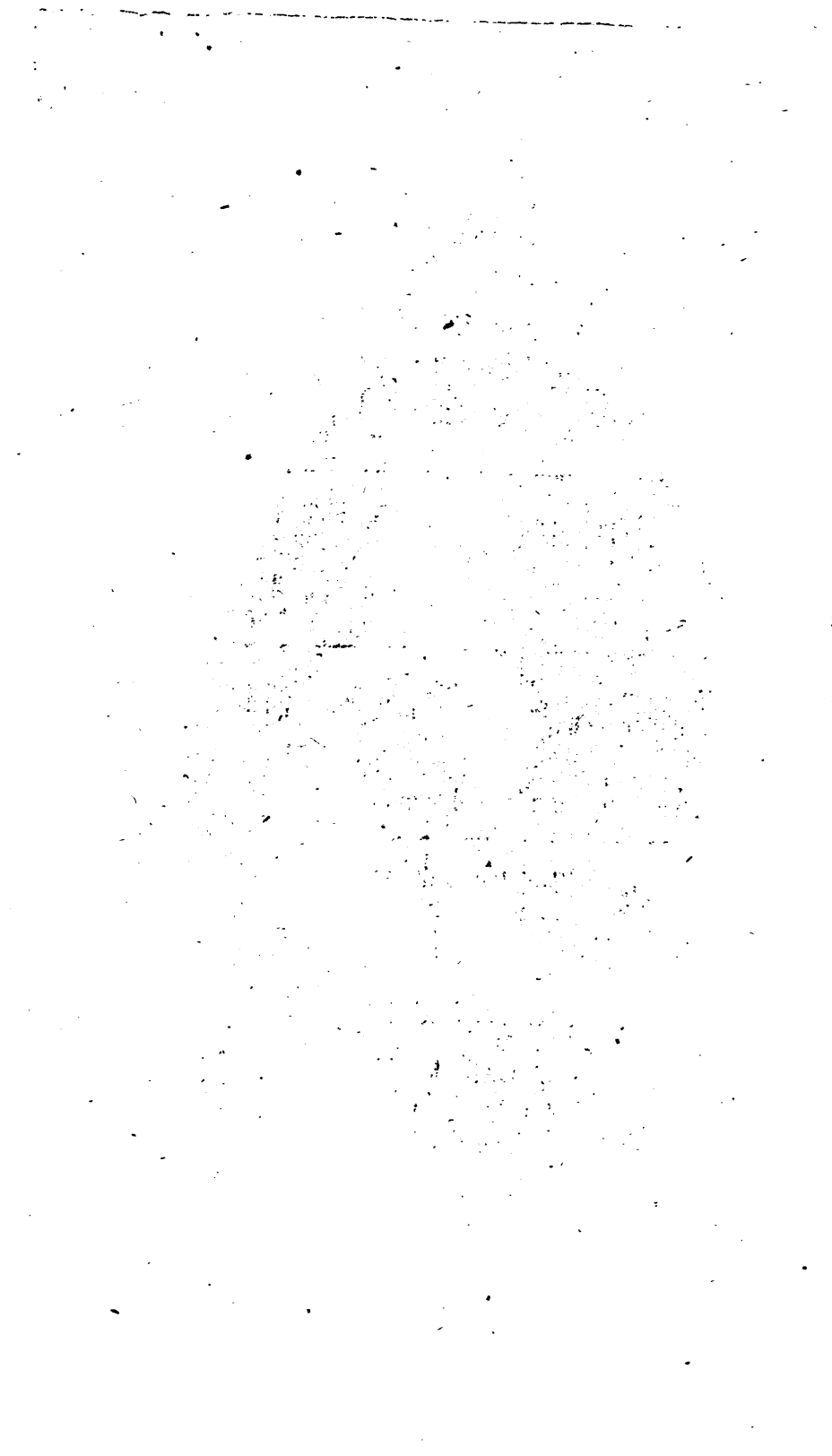

THE
Free-Masons Magazine,
OR
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VOL: II.

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THE FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY,

For JANUARY 1794.

ILLUSTRATED WITH
A BEAUTIFUL ENGRAVING.

If all the social Virtues of the Mind,
If an extensive Love to all Mankind,
If hospitable Welcome to a Guest,
And speedy Charity to the Distrest,
If due regard to Liberty and Laws,
Zeal for our King and for our Country's cause,
If these are Principles deserving Fame,
Let MASONS then enjoy the Praise they claim.

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LONDON:

Printed for the PROPRIETOR, by T. BURTON and Co.
(No. 28, LITTLE QUEEN-STREET, Holborn.)

Sold by SCATCHERD and WHITAKER, Ave Maria-Lane; and may be had of all the Booksellers and Newscarriers in Town and Country.

[Entered at Stationers-Hall.]

ACKNOWLEDGMENTS TO CORRESPONDENTS.

THE kind contributors of "*Coustos's Narrative*," and of "*Memoirs of the Free-masons of Naples*," are requested to favour the Editor with further continuations, or the conclusions, as soon as convenient.

If *J. B.* will have the goodness to transmit another copy of the Song to which he alludes, it shall be inserted.

The derangement of the affairs of the late Proprietor has, no doubt, occasioned the loss of many Letters, and other Favours of Correspondents. Where that happens to have been the case, it is requested that such Contributors will be kind enough to send fresh Copies—the receipt of which shall be duly acknowledged.

For the very liberal contributions of Brother J. SOMERVILLE, of Edinburgh, the Proprietor returns his most sincere thanks.

Dr. W's request shall be cheerfully complied with, and every attention paid to his future Communications.

It is not a little remarkable, that the obtaining a sanction from the Grand Lodge, for publishing from time to time, *Select Proceedings* of the Quarterly Communications and Committees of Charity, should have been recommended by several Correspondents in the course of the last month. The Proprietor will certainly adopt some respectful mode of applying for such essential sanction.

As the Lodges are now for the most part re-assembled throughout the kingdom for the Winter season, the Printer hopes to be favoured with the communication of any Occurrences therein that may be considered as honourable, or useful to such Lodges in particular, or to the Craft in general.

ERRATA.

Vol. I. p. 411. l. 3. from the bottom, for *free-duty*, read *feu-duty*.
412. middle of the page, read *Edward II.* fancifully gave, &c.

THE

FREEMASONS' MAGAZINE;

OR,

GENERAL AND COMPLETE LIBRARY.

FOR JANUARY, 1794.

TO THE

PRINTER OF THE FREEMASONS' MAGAZINE.

BROTHER,

AS the following Discourse, which I have copied, *verbatim*, from a volume of the *American Museum* in my possession, and printed at Philadelphia in 1790, contains, in my opinion, some excellent sentiments on Free Masonry, and as it may be in the possession of very few people in this country, I think the publishing of it in your Magazine would be very agreeable to many of your readers, and would very much oblige

Your well-wisher,

Edinburgh, *Dec.* 12, 1793. JAMES SOMERVILLE.

P. S. I have taken the liberty of adding some notes, that it might be the better understood by those unacquainted with the great persons mentioned by the worthy author.

A DISCOURSE,

DELIVERED BEFORE

ST. JOHN'S LODGE, No. II. OF NEWBERN, IN AMERICA,

ON

The FESTIVAL of ST. JOHN the BAPTIST,

JUNE 24, 1789.

BY FRANCOIS XAVIER MARTIN.

Sermo oritur, non de villis, domibusve alienis;
----------sed quod magis ad nos
Pertinent, et nescire malum est. HORACE.

MASONRY *is a select Association of Men, professing to live in* BROTHERLY-LOVE, *to smooth to each other the rugged paths of adversity, and to keep a most inviolable* SECRECY *on certain parts of their Institution.*

I have said "A SELECT ASSOCIATION."

In any auditory, but the one I address, the epithet might excite a smile. It behoves to enquire, whether this ridicule would be grounded? That, if any deficiency on our part authorize it, the effect may be more easily prevented from a better knowledge of the cause.

If this selection be not perfect, as the purity of the Institution requires, the imperfections can only proceed from *two* causes: the admission of unworthy persons, and the degeneracy of the Members. Each has been foreseen, and guarded against, by the framers of our constitution.

With regard to admission. A strict enquiry into the moral character of the candidate is an indispensible prelude; the opinion of every Member is appealed to; and their unanimous approbation being the condition without which none can ever obtain admission, measures have been adopted to prevent the suffrages from being controuled, biassed, or embarrassed; and lastly, the trials which precede the initiation are to evince, that the future Member is possessed of that courage and fortitude of mind, which are necessary—to keep a secret, and practise the characteristic virtues of this Divine Institution. In examining how careful our predecessors have been, in framing and handing down to us, this mode of admission, let us be filled with a salutary anxiety, to prevent any unjustifiable neglect on our part from overturning the work of their prudence. Finally, it may be a conso-

ing reflexion, that if the selection be not as perfect as the purity of the Institution would demand, it will be found as much so as the universality of its plan can admit of; if the necessary allowance be made for the imperfection of all mundane establishments.

With regard to the degeneracy of the members—They are men—and as such, liable to err. But a more intimate intercourse with persons of virtuous principles—their being constantly employed in the same work with such—frequent lessons of morality—the anxiety of preserving their reputation—which they must feel in a more exquisite degree, as on it depends that of a society of worthy persons—will retain them within the bounds of their duty—and proper admonitions, from their brothers or superiors, bring them back, should they happen to recede. When those lenient means prove ineffectual, suitable correction is recurred to: then if the delinquent continue refractory, expulsion puts it out of his power to injure any longer the character of the craft.

Masons profess "*to live in* BROTHERLY LOVE, *and to smooth to each other the rugged paths of adversity.*"

"*To live in* BROTHERLY LOVE."—In this, Masonry only requires stricter observance of what natural and revealed religion prescribe.

"*To smooth to each other the rugged paths of adversity,*" is but a natural consequence of brotherly love. If there be a period in man's life, wherein he is more entitled, than in any other, to demand from his fellow creatures, the observance of that command of GOD, "*Thou shalt love thy neighbour as thyself,*" it is in the hour of distress. Our predecessors at first united principally the better to afford to the distressed that relief which aggregate bodies can procure more amply than individuals. Seldom (perhaps I ought to say, *never*) was the assistance of a Lodge unsuccessfully implored, when the applicant had not rendered himself unworthy of it.

Lastly. Masons profess "*to keep the most* INVIOLABLE SECRECY *on certain parts of their institution.*" Taciturnity has always been their characteristic virtue. In the early ages of the world, the professors of all sciences required it from their disciples, and SOLOMON forbade the workmen he employed to impart the secrets of their art to their apprentices, until, by a long probation, they had proved themselves worthy of being further advanced.

The ignorant, whose jealousy generally reviles what they do not understand, have vainly endeavoured to make this Fraternity the object of their ridicule. But malice and envy must be silent, when, on the list of the votaries of MASONRY, appear the names of the greatest and best of men in all countries.

In Europe: over the Masons in that part of the world presided a Frederick *,

* Frederick, King of Prussia.

In America, in the hour of trial, when GOD afflicted us with the scourge of war, there appeared in the East, a WARREN!* the Grand Master of the Masons of Massachusets. He fought, and nobly fell, the first martyr to Columbian freedom!---In Pennsylvania, *the enlightened Sage*†, of whom it has been said; "*Eripuit cœlo fulmen, sceptrumque tyrannis*‡." His services in the cabinet, and at foreign courts, have evinced his wisdom and patriotism. Were it necessary to produce an instance of one, who united *a Warren's* bravery, and *a Franklin's* wisdom, the Lodges of Virginia can boast of *Him*§, who needs not be named! GOD, in his mercy, gave him to this land, to defend it in war—to govern it in peace.

Having thus examined what Masonry is, we find it to be a chosen assemblage of worthy persons, united for the most philanthropic purposes, and cannot but conclude, as I have advanced in the beginning of this Discourse, that it is the most ancient and most useful of all sublunary institutions. May we not conjecture, from its present flourishing state, that it will be the most lasting? It bids fair "to endure till time shall be no more."

But in vain is an institution holy, if the members be profane. Let not the foregoing observations produce in us a sterile admiration; but let them stimulate us to be operative, as we are speculative Masons. Let the apprentices cherish the practice of the lessons they receive. Let an heroic fortitude distinguish the Craftsmen. May those who have presumed to make further advancements, endeavour to attain that degree of perfection, of which human nature is capable. So that, when our works shall be examined by *our* SUPREME MASTER, *the* ARCHITECT *of all* WORLDS, the square of his probation fitting easy thereupon, we may receive that reward which this world giveth not.

BRIEF BUT SIGNIFICANT

DESCRIPTION OF FREEMASONRY,

MR. Arnold, in his Dutch Dictionary, under the word "FREEMASONRY," says, that it is "a Moral Order, instituted by virtuous men, with the praise-worthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and sociable pleasures, founded on liberality, brotherly love, and charity."

---

* Dr. Joseph Warren, the celebrated Orator, slain upon the heighths of Charlestown, June 17, 1775

† Dr. Benjamin Franklin.

‡ "Who snatch'd celestial fire---and broke the oppresser's spear."

§ General Washington.

THE

PRINCIPLES OF FREE MASONRY EXPLAINED.

In a Discourse before the very ancient Lodge of KILWINNING, *in the Church of that Place, in the Year* 1766.

BY A BROTHER.

[Transmitted by Mr. JAMES SOMERVILLE, *of Edinburgh.*]

1 John iv. 7. *Beloved, let us love one another.*

MY BRETHREN,

WHAT I intend in this Discourse is, to give you an explication of FREE MASONRY and BROTHERLY LOVE. In treating this subject, I shall use all the brevity that is consistent with perspicuity, being unwilling to charge your memories with things which have no immediate connection with it.

The order I am to pursue is as follows: In the first place, I shall endeavour to explain the principles on which human society is founded. In the second—to point out the cause of those evils that spring from society. In the third—to suggest the most effectual means to remove these evils. In the fourth—to lay open the nature of Brotherly Love. In the fifth—to deduce the effects of which that love is productive: And, in the last—to shew you how you may become the objects of it.

To the illustration of these heads, I beg your favourable attention, my brethren, and that candid indulgence, which so amiably distinguishes every GENUINE FREEMASON.

The principles on which human society is founded, come first to be explained. Here give me leave to observe, that it is only from your own hearts, and the conduct of those around you, that the knowledge of these principles is to be derived. If then you would comprehend their nature and tendency, you must study carefully what passes both in your own breasts and in the lives of others.

The principles on which human society is founded, are Benevolence and Self-Love. From the one arise a set of affections, which make us enter into the concerns of our fellow-creatures: and from the other, a set which interest us wholly in our own. Actuated by the former, we rejoice with the fortunate, or mourn with the afflicted; but the latter engage us directly in the pursuit of our own private happiness.

It is only in society, that these affections can meet with their proper objects: solitude is an enemy to both sets. To the benevolent, it affords no sort of exercise, and gratifies the selfish in but a very low de-

gree. The reason is obvious: where we see neither the happiness nor misery of others, we can neither congratulate nor compassionate: where others behold neither our pleasures nor pains, the first cannot receive that refinement, nor the second that relief which they respectively demand. To the assistance of others, we are in the main indebted for these advantages, and that assistance we cannot have in a state of separation from them. Hence that inflexibility and slovenliness, so remarkable in people retired from the world: hence too, that mixture of pride and meanness, which disgraces those who are but superficially acquainted with it.

Thus no man is absolutely independent of his neighbour. As we stand in need of others, so they stand in need of us. In adversity we solicit their pity; and in prosperity we court their smiles. Our self-love prompts us in both cases to have recourse to their benevolence; and that principle moves them to sympathize with our distress, or to rejoice at our welfare. In similar circumstances, they act in the same manner, and look for the same exertion of our kind affections in their favour. For as their benevolence tallied with the emotions of our self-love; so, provided no unsocial passion intervene, our benevolence tallies with the emotions of theirs. We naturally weep over their afflictions, or exult in their gaiety and joy.

In this manner, hath the Divine wisdom adjusted these principles to each other. The benevolence of one part of mankind is by this means disposed to grant that commiseration which the calamity, or that congratulation which the good fortune, of the other part causes them to request.

This adjustment of Benevolence and Self-love to each other is, my Brethren, the foundation on which the grand and beautiful fabric of human society is erected. The reciprocal workings of these principles cement mankind together in the strongest manner, and draw from them more than half of those virtues that reflect the highest honour on their nature. People of true humanity feel no pleasure so delicious as that of beholding or promoting the welfare of their fellow-creatures: no anguish pierces them so deeply, as that of seeing their distress without power to relieve it. Were it not for such candid and generous tempers, the prosperous would enjoy little satisfaction in their condition; nor could the miserable indulge the pleasing hopes of seeing their sorrows at an end.

When GOD, therefore, founded society on Benevolence and self-love, so nicely adjusted to each other, he gave it the utmost strength and firmness of which we can suppose it capable. The contrivance by which this noble and admirable effect is produced, is, to the last degree, plain and simple. This points it out as worthy of the Deity, and places his wisdom and goodness in a point of view, from which every pious and contemplative mind will survey them with wonder and gratitude.

The principles on which human society is founded being thus ex-

plained, I proceed, in the second place, to point out the cause of those evils that spring from it.

Had mankind carefully studied, and exactly squared their conduct by the natural adjustment of their affections, it is evident that their association could never have occasioned any of those evils, which now constitute a great part of their misery. Their hearts full of candour, gentleness and generosity, would never have known the horrible suggestions of malice, cruelty, or covetousness. Their regard for their own interest would never have extended itself beyond the bounds marked out for it by justice and humanity. Peace and contentment would have blest individuals; brotherly love and friendship would have formed them all into one great community. They would have resembled a magnificent edifice, every part of which gave and received strength and beauty from all the rest.

Men, however, were too weak to preserve the natural adjustment of their affections in its original exactness. Every individual was surrounded with advantages, which, though belonging to his neighbours, or likely to become theirs by industry, he thought would add to his happiness, if he could make them his own. Self-love insinuated, that to himself all his attention was due; and as to others, he was not obliged to concern himself about their affairs. All hearkened to this ungenerous insinuation, save those, whose breasts glowed with a purer and more vigorous love of justice and humanity: the former began to regard the happiness of their neighbours with a rapacious and envious eye; and at length, their hearts became strangers to the tender workings of benevolence. Thus their self-love gained the ascendant over their benevolence; and the happy adjustment which the wise author of all things gave to these two principles was violated. Now, pride, malice, and avarice, took possession of the human mind, and compelled men to deeds of fraud and violence against one another. The powerful thought they had a right to every conveniency and pleasure that they could force from the weak; and the weak watched and improved every opportunity of being revenged on their oppressors.

The violation, therefore, of the adjustment that originally subsisted between the human affections, is to be considered as the source from which the evils of society spring. The subject in hand requires, however, a more exact investigation of the consequences that flowed from this violation.

As soon as the self-love of mankind had overcome their benevolence, they would exert their utmost efforts to acquire dominion over one another, as it put every object in their power which their passions demanded. Supreme power, as on this account it would be the great cause of their contention, would also be the only remedy for the disorders occasioned by that contention. The unassisted abilities of no single person, however, could lift him up to that eminent station which his ambition panted for. All who had any thing worth defending, would be on their guard against the man whom they suspected of

seeking to wrest the disposal of it out of their hands: his first attempt would give them the alarm, and unite them in a confederacy to crush his ambition, before it should rise to a pitch of strength above their power to humble. It would also occur to himself, that he would take the same measures, if he perceived any of those around him entertaining the same designs. This consideration would render him cautious and circumspect in his proceedings. He would employ all his address to remove the suspicions of those who might thwart his intentions, and secure a party among his relations and dependents, on whom he might rely for carrying them into execution. Strengthened by this party, he would demand homage and obedience from all of his own tribe, and subdue the refractory, by those who willingly submitted to his dominion. Though he raised himself, in this manner, to a throne by violence, yet he would soon discover, that, if he was obliged to maintain himself on it by the same means, his life would be but a train of fears, jealousies, precautions, and anxieties. On this account, he would enact laws for suppressing licentiousness, and encouraging order and industry among his new subjects, who were so lately his equals; and endeavour by the mildness and equity of his government, to make it their interest to obey and support it.

Ambition is restless, and never can be satisfied: the acquisition of one great object, is only an incentive to push it on to acquire those which are yet out of his reach. As soon as this monarch was settled in his usurped sovereignty, he had brought his people to imagine, that their glory depended on his, he would seize the first pretext of quarrelling with his neighbouring tribes, in order to extend his empire by the destruction of their liberties. His attempt against the independency of his own tribe, had, no doubt, roused their attention; and its success would awaken their apprehensions, and make them provide against the like fate. If they had any animosities among themselves, they would then lay them aside, and unite their forces and counsels against the violent and unjust pretensions of their common enemy. After they had secured themselves against him, and each tribe was at leisure to consider its own weight and importance, with respect to its neighbours, the most powerful among them would grow ambitious, in proportion to its strength, and invade those rights of the rest, which it had so lately contributed to defend. The same scenes of bloodshed, rapine, and confusion, would again be opened, and continue till the submission of one of the contending parties, or the weakness of both, should give room to peace.

In this manner mankind divided themselves into the different states we now see in the world; and this division, which is so frequently productive of the most terrible consequences to society, is totally owing to the disorder which they suffered to creep among their affections. These states are distinguished from one another by their respective situations, customs, and governments. The adjustment of the affections is greatly discomposed among them with respect to each other; they all have certain interests of their own, which they pursue, with-

out considering very scrupulously whether they are consistent with public justice or not. Each state enters into the general welfare or misfortunes of its neighbours, only as it is likely to gain by their success, or suffer by their calamity; with its avowed enemies, it has hardly any fellow-feeling, rejoicing at their distresses, and vexed at their prosperity.

Though this adjustment is so much discomposed among different states, it is to be observed, that it acts with almost its full and natural force among the several orders of the same state, in promoting and securing the public welfare. There is one great interest in which they reckon themselves all equally concerned, and for the preservation of which their whole wisdom and power are exerted. But, while they provide for their own internal peace, and external security, their self-love leads them to treat their neighbours with injustice, when their interest, supported by sufficient power, can be advanced by it. To this extravagant affection of every nation for itself, and to its consequent envy or contempt of every other, are to be ascribed all national jealousies and animosities, which occasion all those wars that spread havock over the face of the earth.

As the excess of self-love has divided mankind into different states, which pursue interests opposite to the happiness of one another, so it has divided each state into different parties and sects, whose contentions very much disturb its inward harmony and tranquillity. The prosperity of the nation, in both ecclesiastical and civil affairs, is, indeed, what they all profess to have at heart; but their ideas of this prosperity, and how it is to be obtained, are extremely various and contradictory. Each party and sect would compel all the rest to manage these matters according to their views, and take their advice in every step of their public conduct; and under pretence of serving the public, frequently hurt it, in order to gratify their pride, ambition, and their other selfish passions.

The same opposition of interests and sentiments, that so much hurts the administration of ecclesiastical and civil affairs, is observable too among the lesser societies and communities into which every state is subdivided, and with proportionable violence.

These oppositions exasperate the one half of a nation against the other, and fill both with hatred, implacability, and revenge against each other; and are as pernicious to their internal peace, as those of different nations are to the great and general concerns of the whole human race.

Having now shewn you, my brethren, that the evils which spring from society are caused by the violation of the adjustment which God gave to the human affections; I proceed, in the third place, to suggest the most effectual means by which these evils may be removed.

The most effectual means by which these evils may be removed, are Christianity, and——may I mention it without incurring the censure of true Christians, whom I would be unhappy to offend?—the means, I say, are Christianity, and that human institution which has been so deservedly praised, and so severely condemned, under the name of

Free Masonry. No body who understands the nature and tendency of our divine religion, will be surprised, that I have mentioned it as a most effectual mean to remove the disorders of mankind; but the dubious character under which Free Masonry is known in the world, will, I am afraid, lead many worthy people to blame me for pointing it out, as any way conducive to the happiness of society, so contrary to their own opinion of it. But I intreat all such, to lay aside their prejudices for a little, and judge from the account I am going to give of that institution, whether I am in the wrong, for calling it a most effectual mean to remove the evils that spring from society. Under this head, I shall first give you a short account of Christianity, and then explain the principles of Free Masonry.

The Christian religion, my brethren, under which you have the happiness to live, is, of all the blessings which the divine goodness has conferred on the children of men, by far the greatest and most excellent. It points out the way by which they may rise superior to all their present temptations and infirmities, and obtain glory, honor and immortality, in their future existence. The way to these inestimable benefits lies in a full conviction of the divine origin of revelation; in the sincerest endeavours to live obedient to the divine law; and in a firm reliance on the divine mercy for salvation through Jesus Christ, the Redeemer of the world. The direct tendency of the doctrines and precepts of Christianity, is to reclaim mankind from every kind of vice; to train them up to the practice of universal piety and virtue; and thus to restore them to their original dignity and perfection. By giving them the brightest views of the divine wisdom, power, and goodness, the holy religion excites in their minds that supreme admiration, fear, and gratitude, which these excellencies demand. It calls upon them to imitate the Most High in his justice, veracity, tenderness, forbearance, and in all his other moral perfections, as the best evidence they can give of their love to him, and the best way to advance their own happiness. It holds out to them the most mortifying, but just picture of their own weakness, folly, and perversity, in order to render them humble and diffident of themselves; and to teach them all that sweetness, candour, and humanity, with which they ought to view their respective failings. It presses upon every man the duties he owes to himself, commanding him to check every passion that would carry him beyond the bounds of temperance, sobriety, or chastity. To engage them to fulfil the duties they all owe to God, to one another, and to themselves, it assures them of a future state of rewards and punishments, where happiness awaits the pious, and misery shall be the portion of the wicked, It is admirably suited to the weakness of human nature: God, who knows how unable the mere sense of duty, or the hopes of invisible and untried pleasures are, to support men against the strong temptations with which they are surrounded, has graciously promised them the power and wisdom of his Holy Spirit, to assist and direct them in their progress in holiness, the sure road to happiness.

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Such, my brethren, is the nature of our most excellent religion; such the duties which it exacts from all who profess it; and such the motives and aids by which they are animated to perform them. From this short account of it you see, that it is kindly designed, and wisely fitted, to repair the ruins of human nature, by restoring the original and happy adjustment of its affections. Were men at sufficient pains to understand its sacred doctrines, and square their lives by its salutary precepts, they would soon be united to God and to one another, by piety, benevolence, and moderation. Their hearts would exult in a conscious sense of the divine favour; no discordant and unsocial passion would disturb the harmony of their souls; and the prospect of endless felicity would smooth the more rugged part of their duty. No religious institution ever appeared in the world, so perfectly adapted as Christianity, to give tranquillity of mind in every situation of life, and to cement the whole human race together, with friendship and brotherly love. Every man of genuine piety and benevolence, will reflect on its amiable tendency with growing satisfaction, and pray, that all nations were under its happy influence. But, alas! the excess of self-love, which, as already shewn, was the original source of discord among men, has excluded the gospel from a great part of the world, and rendered it too ineffectual where it is professed. Worldly objects have, by their false charms, reduced the attention of mankind from those that are heavenly, and fixed it wholly, or for the greater part, on themselves.

From this sketch of Christianity, I go on to explain the principles of Free-Masonry, and to shew you how they tend to correct the follies and injuries that men commit against one another.

My Brethren, you have already heard that the violation of the adjustment given originally to the human affections, is the cause of those evils which spring from society. You are now to observe, that, amidst all the dissentions which this violation produced in ecclesiastical and civil government, there are certain articles in which all nations and societies are agreed. All men who make any use of their reason, acknowledge the existence of a Being, who made, and presides over the world; that he ought to be worshipped by all his intelligent creatures; that every person ought to abstain from hurting the character, life, or fortune of his neighbour; that obedience is due to the laws of temperance, sobriety, and chastity; and that every man is accountable to God for his conduct. 'Tis true, though all men admit of the truth of these articles in general, yet, when they explain the manner in which they conceive them, their opinions about them are extremely wide of one another. Some, for instance, hold the Deity to be an eternal, incomprehensible, and holy spirit; and others, on the contrary, have conceived him as corporeal, and subject to human passions. Again, some contend that he created and governs all things from a generous principle of imparting happiness to his creatures; but others argue that his whole conduct is directed by a regard for his own glory, which he manifests by saving a few men, and condemning all the rest to eternal perdition. But though divines in all ages and religions have kindled

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and blown up fierce controversies about these and the like points, the existence and providence of a Supreme Being were never universally denied in any age or religion. These articles may give occasion to as many opinions and disputes, as there are people to think and talk about them; but they are, all the while, matters of universal belief in themselves.

This observation, to which I begged your attention, "That amidst all the dissentions among mankind, there are certain articles in which they are all agreed," is undoubtedly the foundation of Free-Masonry.

Accordingly, some wise and benevolent men in antient times, observing and lamenting the fatal effects which the jarring opinions of their fellow-creatures about religion, politics, and manners, occasioned to society, united their wishes and endeavours, to find out a remedy that might cure them in the mean time, and prevent them for the future. Their endeavours were crowned with success, and their wishes gratified by that success. It appeared to them, that mankind quarrelled rather about the manner in which the subject of their contentions existed, than about the reality of the subjects themselves; and that while they abused and persecuted one another for their respective opinions about the former, they unanimously granted the latter. They observed, that ambition, under some form or other, is a passion that inhabits and disturbs every breast; that all men, the low as much as the high, strive to soar above their equals, and to reduce them to a state of dependency on their will. This observation, my Brethren, must be allowed to be well-founded. We are all too apt to examine the characters of our neighbours, as well as our own, by self-love, the most fallacious of all standards. In this examination, we compare our own virtues and talents to their follies and weaknesses, and directly conclude ourselves superior to them, and intitled to settle the respect which is due to their characters, and the deference which is due to their opinions. We are unhappy until we make them feel the superiority we have given ourselves over them, and procure the soothing pleasure of seeing them humbly bowing down before it. We would prescribe, in what channel their reasonings ought to flow, and towards what people their kind affections ought to be exercised. We are ready to look upon them as insolent or absurd, when they venture to dissent from our judgment, and assert opinions which we have condemned. We are enraged when we hear them express the smallest dislike of persons whom we esteem, or approbation of those who have fallen under our displeasure. But were their understandings, indeed, and affections, to be always regulated by ours, how absurd would the one be often found! how misplaced the other! But to return from these disagreeable reflections on human pride and self-sufficiency—the wise and benevolent men just now mentioned saw that the dissentions of mankind arose rather from opinion, than from matters of fact. For instance; they saw that all around confessed a God, his providence, and their duty to worship him; but they saw at the same time, that the nature of their Deity, the conduct of his providence, and the form

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of his worship, admitting of a variety of opinions, were subjects which bred the hottest debates, and afflicted society with the greatest evils. They observed, that every man regarded his own opinion as the perfection of reason; and considered those who maintained the contrary, as the avowed enemies of God and man; while they, on their part, were equally positive that he was in the wrong, and themselves in the right. It occurred to them, that men would be for ever at variance with one another in matters of opinion, until they began to reflect seriously on their own weakness; and from that learn to think modestly of themselves, and candidly of the sentiments entertained by their neighbours. This idea suggested to them the notion of a society, which, by excluding all the particularities in opinion, and receiving only those general truths in which every man of common sense was agreed, should unite the whole human race in the sacred ties of virtue, candour, and friendship. They did not mean, however, that every person who became a Member of this Society should, upon his admission, renounce those particularities by which his nation and religion were distinguished from every other; but, that every Member would so regulate his partiality for them, as to live in friendship and respect for those who differed in these points from himself. They laid it down as a fundamental law, that all the Members should treat the peculiarities of one another with all that decency, gentleness, and forbearance which each thought due to his own; and live together in all that peace and affection which an exact coincidence of sentiments would have produced.

In this manner, my Brethren, did a warm and rational zeal for the happiness of mankind give rise to that Antient and Honourable Brotherhood, which is so well known in the world under the appellation of Freemasons; a Brotherhood which can number among its Members, as good, as wise, as illustrious men as the world ever beheld. Those, whoever they were, that founded it originally, are to be regarded as the ancestors of Freemasons; and their memory justly claims the love and veneration of all their numerous posterity.

The place, were it now known, where they held their first meetings, whether a house, or a shady arbour, or an open field, would be properly called the Mother Lodge, from which are sprung all those that are scattered over the face of the earth.

But concerning these matters, no certain accounts, that ever I could meet with, have been transmitted to our times; they lie buried among numberless other subjects of curiosity in remote antiquity from our knowledge. History delights in reading the great and striking calamities that mankind bring upon themselves by their dissentions: the calm and peaceful transactions of Freemasonry had nothing sufficiently astonishing in them to perpetuate their memory.

Freemasonry, at its Institution, like every other system of regulations, was undoubtedly very simple; consisting only of a few rules for promoting order and charity among those who first embraced it. As these were all of the same language, manners, religion, and government, they would have but a few peculiarities to restrain, and a few

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rules would be sufficient for that purpose. Their doctrines would be, what they are at this day, that a God of perfect justice and mercy governs the Universe, and that to him all men are accountable for their actions. Their precepts would enjoin religious honour and obedience to the Deity; compassion and forbearance to all the human race; and temperance, sobriety, and chastity to every particular person. These doctrines and precepts are all founded on nature and reason; they are prior to every human institution whatever; they gain the assent of every rational creature as soon as they are clearly proposed.

But when Freemasonry began to spread beyond the land of its nativity into distant countries, it would necessarily decline from its primitive simplicity. The few rules which were sufficient to regulate the society when composed of people belonging to the same nation, would require to be augmented when it came to consist of Members of different nations. Accordingly, the Brethren saw it requisite to add certain words and signs to their sacred doctrines and precepts; and that upon two accounts. First, That they might serve as an universal language, by which a Brother in distress in a foreign country, might make himself understood and known to such of his Brethren there as could relieve and protect him. Many instances might be mentioned here of the tenderness and generosity with which Freemasons have treated one another, even when the public quarrels and religious opinions of their respective countries tended to inspire them with mutual hatred and revenge: but the bounds prescribed to this discourse deny me that pleasure. And secondly, They adopted these words and signs in order to distinguish one another with ease and certainty from the rest of the world, that impostors might not abuse their confidence, nor intercept the fruits of their benevolence. As it was upon these accounts they found it necessary to invent such words and signs, so upon the same they found it necessary to conceal them from every person who was not of the Brotherhood. Hence it is, that they solemnly cause every man to make oath at his admission into a Lodge, that he shall faithfully keep them secret; and, as the words and signs are so framed, as to put him in mind of his oath every time he has occasion to use them, he must be destitute of all sense of religion and honour, if, contrary to both, he can divulge them.

This, my Brethren, is a just and impartial representation of the principles of Freemasonry, so far as I understand them. A Lodge which is duly governed by them, is the delightful abode of friendship and innocent joy. The benevolent and social affections shed their blissful influence among the Brethren: all their thoughts, words, and actions, are full of candour, humanity, and forbearance. Here the virulence and implacability of theological controversy are unknown; here the Papist and the Protestant wish for the salvation of one another; here the Christian and the Mahomedan treat the religious opinions of each other with respect; here the Orthodox sit peaceably by the side of Heretics; here the subjects of contending princes, forgetful of their national animosities, are kind to one another; here enemies, suppressing their private sentiments, listen to the voice of

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reconciliation; here the elevation of nobility sinks into condescending gentleness and complaisance; here the distressed are sure of finding sympathy and relief; here modesty and merit receive that countenance which is so often denied them in the invidious world; here all are upon a level, without losing the honour due to their respective ranks; here freedom, simplicity, and decency of manners, always reign; here, in a word, is the habitation of universal benevolence, brotherly love, and temperate mirth.

From the short account, my Brethren, which you have heard of Christianity, and from that now given you of the principles of Freemasonry, you may see how differently these two institutions aim at the removing the cause of those evils which spring from society. These evils, you remember, were shewn to arise from the adjustment between the selfish and benevolent affections being violated; by which men were moved to treat one another with fraud and violence. Allow me to endeavour to set before you the difference between our holy religion and Freemasonry, in their effects on society.

Christianity, it is evident, considers mankind as in a state of depravity. Their continual infringement on the laws of religion, humanity, and temperance, puts this point beyond doubt. In order to restore the adjustment of the affections, and render men gentle, charitable, and beneficent to one another, the Christian Religion commands them to root out of their minds every passion that arises from the excess of self-love, that so they may be united in the unanimous belief of its doctrines and obedience to its precepts, and thus raised as near as may be to the original rectitude of their nature.

Freemasonry too, considers mankind as in a state of depravity; but to adjust their affections, and warm them with benevolence for one another, by the means pointed for these purposes by Christianity, is not its aim nor in its power. It does not pretend to root out the excess of self-love, but to hinder it from breaking out to the hurt of society; not to unite men in an entire coincidence of opinions and conduct, but to bear easily with the particularities of one another; not to raise them to the original rectitude of their nature, but to render their turbulent passions as harmless as possible. It takes them in all their degeneracy, and would so regulate that degeneracy as to restore candour, forbearance, and peace to the world. Christianity, in short, would render mankind pious and virtuous by reforming human nature; and Freemasonry would lay a check upon the malicious and unsocial passions of mankind, and encourage their kind affections without changing their nature.

This appears to me, as far as I am able to judge, to be the vast difference between Christianity and Freemasonry. The first of these institutions is, beyond all dispute, worthy of the wisdom and goodness of God, its great author: the second does honour to the wisdom and goodness of man, to which it owes its origin. It is the glory of this last, that it falls in with our heavenly religion, in promoting human happiness, though by means less noble and sublime.

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The very best things may be misrepresented: and when an outcry is once made against them, few people have either the candour to examine them impartially, or the courage to appear in their defence, on finding them injured in the opinion of the public. They are afraid to patronize what is generally condemned, lest the singularity of their judgment should be misconstrued into an affection for the bad qualities imputed to the thing, whose worth and utility they would assert; as a man who vindicates his neighbour from the imputation of drunkenness, for instance, runs some hazard of being accused of a propensity to that vice himself. Nothing ever suffered, or continues to suffer, more unjustly by misrepresentation than Freemasonry. Upon this account, I shall endeavour, my Brethren, to remove some of the objections that ignorance and prejudice usually throw out against it.

It is objected against Freemasonry, that all who are to be initiated into it, must swear to conceal certain secrets before they are communicated to them, or have it in their power to examine into their nature and tendency. This practice they condemn as unlawful. This objection would indeed be of force, if they were obliged by their oath to keep secrets or perform actions contrary to the great laws of piety, humanity, or temperance; but the very reverse is the case. It has been already shewn, that the doctrines and precepts of Freemasonry are agreeable to the reason of all men, and confirmed by the Christian religion; and that its words and signs are no more than marks by which Freemasons may know one another, and hinder impostors from imposing on their brotherly affection. These marks are the only secrets they pretend to possess; and, considering their importance, no body surely can with justice condemn the Brethren for taking the utmost care to preserve them from being discovered. Now, an oath, or something equivalent to it, has been found the strongest method that mankind have been yet able to devise, for securing the honesty and fidelity of one another; and that method Freemasons have thought proper to follow: Besides, the practice is common, and prudence justifies it, to obtain a promise of secrecy, before we reveal to any person a thing which we would keep from the knowledge of the world. It may be necessary upon many occasions that another, and no body besides, should know our secrets, either for our own sake or for his; but if we opened them to him, without securing his secrecy by a promise or an oath beforehand, he might divulge them if he pleased, and involve us in ruin. Now, if it is lawful to convey a secret under the security of a promise of secrecy, I can see no reason why it should be declared unlawful to secure it under the obligation of an oath. 'Tis true, there is a difference between a simple promise and a solemn oath; but that difference is, perhaps, not so great as it is commonly imagined. A promise, like every other moral action, supposes the existence of a God, to whom the promiser acknowledges himself accountable, whom he invokes as witness of the honesty of his intentions, and whose wrath he imprecates on himself, if he carelessly or fraudulently violates his engagement. All these particulars seem to be implied in the nature of a promise; but in an oath they are all expressed, with the ad-

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dition of some arbitrary ceremony. An oath, therefore, properly considered, is little more than a promise unfolded and displayed in all its parts; and, on this account, the one is by far more awful and tremendous than the other: for in an oath, a person sees distinctly the strict ties he comes under, but they appear more obscurely to him in a promise. If then a promise of secrecy may be lawfully exacted before we communicate our secrets to any person, Freemasons may lawfully demand an oath of secrecy from all who want to be initiated into theirs, and these may lawfully swear it.

It is further urged againſt Freemasons, that their society is not founded on universal Benevolence, because they oblige themselves to be kindest and most generous to their own members. This indeed is the case; but it would be the greatest injustice if it were otherwise. Might not this objection be used, with equal force, against Christianity itself? A great teacher of our excellent religion exhorts us, as we have opportunity to do good unto all men, especially unto them who are of the household of faith. That is, we are to perform good offices to all men without distinction: but, were a Pagan and a Christian in distress to solicit our assistance at the same time, we ought to give the preference to the latter in our benevolence. Freemasonry requires nothing more to be done for those who profess it; and to this they certainly have a right; for every person, at his admission into a regular lodge, puts a certain sum of money into the hands of the treasurer for charitable purposes; and, while he continues a member, pays certain periodical sums for the same purposes. If unavoidable misfortunes should afterwards reduce him to a state of indigence, that called for the generosity of his brethren, he would surely have a stronger claim to their assistance, than a man who had never contributed to the support of the society. This particular attention, however, which Freemasons pay to the necessities of one another, does not lock up their hearts against the distresses of the rest of mankind; they look on all their fellow-creatures as entitled to their humanity; and are ready to give such proofs of it as their several circumstances will permit.

A third objection against Freemasonry is, that if it had a good tendency, irreligion, profligacy, and folly, would not form the character of so many of its professors. But nothing can be more unfair and unjust, than to depreciate and abuse any institution, good in itself, on account of the faults of those who pretend to adhere to it. This objection would hold against the most innocent comforts of life: Thus, wine must not be tasted, because many have been intoxicated by it; animal food is certainly pernicious to the health, because many have died by surfeits of it; and fire ought to be extinguished all over the world, because it has occasioned numberless mischiefs. Nay, if Christianity itself, the most excellent institution that ever mankind were favoured with, were to be judged only by the lives of many who call themselves Christians; our holy religion, instead of being brought from heaven, would appear to an untutored Pagan, to be contrived by some wicked spirit, and published for the destruction of the human race. Hence you see the malice or folly of those who argue against the intrinsic

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worth of Freemasonry, from the disorderly and vicious conduct of many who rank themselves among its friends and supporters. When, therefore, my Brethren and Fellow-christians, you observe any member of the Brotherhood throwing away his character of a rational creature by drunkenness, or the madness of rage; when you hear him invidiously backbiting his neighbour, whose reputation he is bound to treat charitably, or at least not to abuse; or when he either impiously or wantonly profanes, in your presence, that great and sacred name, which ought to be the object of his humblest adorations, then you may boldly conclude that he is a Freemason and a Christian only in name, not in deed and in truth. Nor is it to be wondered, that the person should venture to break through the engagements of Freemasonry, who dares, by committing these atrocious crimes, to violate the infinitely more holy obligations of baptism, which bind him to live soberly, righteously, and godly, throughout every part of his deportment; obligations too, which he has, perhaps, made the appearance of renewing and confirming at the table of the Lord, that most endearing ordinance of our divine religion.

Again, those who object that Freemasonry must either give occasion, or have a tendency to irreligion, profligacy, and folly, because these qualities prevail in the characters of many of its adherents; in order to give weight to their objection, urge further, that they advance nothing but what they heard from some of the Brethren, whom all the world acknowledged to be men of strict probity and just discernment. I wish it could be denied, that any of our Brethren ever drew such a horrible picture of the most amiable institution that the wit of man ever invented; but surely it ought not to be regarded, as an evidence of the probity or discernment of those who have done it, in how high soever a degree they may possess these qualities in other cases. Where, I would wish to know, is their probity in calumniating a body of men, with whom they should think it their honour to be connected? Where is their discernment in charging an institution with irreligion, which enjoins the worship of the great Architect of heaven and earth? Is it discernment to accuse that of profligacy which enjoins temperance, sobriety, and chastity? Is it discernment to censure that for folly, which is designed for an universal bond of union among mankind? It is indeed astonishing, that these respectable qualities of probity and discernment should be ascribed to people whose malicious misrepresentations shew them to have neither.

More objections against Freemasonry might be laid before you, my Brethren; but they are of the same stamp with those already mentioned; and though they may appear conclusive to weak minds, they are really so insignificant, or so malicious, as to fall below the attention of people of judgment and good-nature. I shall only observe to you, before I leave this head of the discourse, that those who are loudest against the brotherhood, are either people who never had any opportunity of learning its principles, or people who, having this opportunity, never took the trouble of examining them with care and impartiality. As to the first; What weight can the opinion of those have, which is formed

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about a subject that they are wholly unacquainted with? Or, the opinion of those who decide on a subject, which they were never at the pains to consider with necessary attention? Surely none. Those who are not initiated into Freemasonry, may be supposed as ignorant of its principles as they are of what passes in the most distant planet; and those who are initiated, but have no regard to them, are to be viewed in much the same light. Upon the whole, it is the glory of this institution, that it has been always persecuted by tyranny, superstition, bigotry, ignorance, hypocrisy, and prejudice: in a word, by all that would overturn the civil and religious liberties of mankind.

[*To be concluded in our next.*]

A PRAYER,

USED AT THE INITIATION OF A CANDIDATE.

GLORIOUS Architect of Heaven and earth, we beseech thee to bless our present undertaking, and to grant that this our friend may become a faithful Brother, and that he, and all of us may live as men, duly considering the important ends for which thy goodness has created us. Give us, O God, wisdom to contrive in all our doings;—strength to support us under all difficulties, and beauty to adorn those heavenly mansions where thy honour dwelleth: and grant that we may be firmly united by Brotherly-love, and in all our dealings with the world may do justice to all men, love mercy, and walk humbly with thee our God, and that at last an entrance may be administered unto us into the Lodge of perfect happiness, O great Jehovah. Amen.

ADDRESS

TO FREEMASONS IN GENERAL.

TO stretch forth your hands to assist a Brother whenever it is in your power—to be always ready to go any where to serve him—to offer up your warmest petitions for his welfare—to open your breasts and hearts to him—to assist him with your best council and advice—to soothe the anguish of his soul, and betray no confidence he reposes in you—to support him with your authority—to use your utmost endeavours to prevent him from falling—to relieve his wants as far as you are able, without injuring yourselves or your families—in short, mutually to support and assist each other, and earnestly to promote one another's interests, are duties which (well you know) are incumbent upon you. But do these duties always influence you?—Are they not too often forgotten?—your worthy Brethren too frequently

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neglected, and the stranger preferred to those of your own household ye are connected by solemn promises: Let those always be so remembered as to direct your actions; for then, and then only, will you preserve consciences void of offence, and prepare that firm cement of utility and affection, which time will have no power to destroy.

The privileges of Masonry have been made too common; they have been bestowed upon the worthless and the wicked, and the reputation of the Society has been injured. Good and true men, not immoral or scandalous, but of good report, ought only to be honoured with them; and every Mason should be particularly careful to recommend none as Candidates for our mysteries, but such whose characters will answer this description; and previous to his Initiation every Candidate ought to subscribe the following Declaration;

I, A. B. do seriously declare upon my honour, that unbiassed by friends, and uninfluenced by mercenary motives, I freely and voluntarily offer myself a Candidate for the Mysteries of Masonry; that I am solely prompted by a favourable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to my fellow-creatures; and that I will chearfully conform to all the ancient established usages and customs of the Society. As witness my hand,

This day of

(Signed) A. B.

C. D. } Witnesses,
E. F. }

THE
CEREMONY OBSERVED AT FUNERALS,
ACCORDING TO ANCIENT CUSTOM:
WITH THE
SERVICE USED ON THOSE OCCASIONS.

NO Mason can be interred with the formalities of the Order, unless by his own special request, communicated to the Master of the Lodge of which he died a Member; nor unless he had been advanced to the third degree of Masonry *.

The Master of the Lodge, on receiving intelligence of his death, and being made acquainted with the day and hour appointed for his funeral, is to issue his command for summoning the Lodge; and immediately to make application by the Grand Secretary to the Deputy

* Foreigners and Sojourners are excepted.

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Grand Master, for a legal power and authority to attend the procession, with his officers, and such Brethren as he may approve of, properly cloathed *.

The dispensation being obtained, the Master may invite as many Lodges as he thinks proper, and the Members of the said Lodges may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the Lodge to which the deceased belonged; and he, and his officers, must be duly honoured and cheerfully obeyed on the occasion.

All the Brethren who walk in procession, should observe as much as possible an uniformity in their dress. Decent mourning, with white stockings, gloves, and aprons †, are most suitable and becoming. No person ought to be distinguished with a jewel, unless he is an officer of one of the Lodges invited to attend in form, and the officers of such Lodges should be ornamented with white sashes and hatbands; as also the officers of the Lodge to whom the Dispensation is granted, who should likewise be distinguished with white rods.

In the procession to the place of interment, the different Lodges rank according to their seniority; the junior ones preceding. Each Lodge forms one division, and the following order is observed:—

The tyler, with his sword;
The stewards, with white rods;
The Brethren out of office; two and two;
The secretary, with a roll;
The treasurer, with his badge of office;
Senior and junior wardens, hand in hand;
The pastmaster;
The master;

The Lodge to which the deceased Brother belonged, in the following Order, all the Members having flowers or herbs in their hands:

The tyler;
The stewards;
The music [drums muffled, and trumpets covered];
The Members of the Lodge;
The secretary and treasurer;
The senior and junior wardens;
The Pastmaster;
The Bible and Book of Constitutions on a cushion, covered with black cloth, carried by a Member of the Lodge;

* An express law of the Grand Lodge enacts, 'That no regular Mason do attend any funeral, or other public procession, cloathed with the badges and ensigns of the Order, unless a dispensation for that purpose has been obtained from the Grand Master, or his Deputy, under the penalty of forfeiting all the rights and privileges of the Society; and of being deprived of the benefit of the general fund of Charity, should he be reduced to want.

† This is the usual cloathing of Master Masons.

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The Master;
The choristers, singing an anthem;
The clergyman;
THE BODY;
With the regalia placed thereon, and two swords crossed;
Pall-bearers;
Chief mourner;
Assistant mourners;
Two stewards;
A tyler;

One or two Lodges march before the procession begins, to the church-yard, to prevent confusion, and make the necessary preparations. The Brethren are on no account to desert their ranks, or change their places, but keep in their different departments. When the procession arrives at the gate of the church-yard, the Lodge to which the deceased Brother belonged, and all the rest of the Brethren must halt, till the Members of the different Lodges have formed a perfect circle round the grave, when an opening is made to receive them. They then march up to the grave; and the clergyman, and the officers of the acting Lodge, taking their station at the head of the grave, with the choristers on each side, and the mourners at the foot, the service is rehearsed, an anthem sung, and that particular part of the ceremony is concluded with the usual forms. In returning from the funeral, the same order of procession is to be observed.

THE FUNERAL SERVICE.

THE Lodge is opened by the master of the Lodge to which the deceased belonged in the third decree, with the usual forms, and an anthem is sung. The body being placed in the center on a couch, and the coffin in which it is laid being open, the master proceeds to the head of the corpse, and the service begins.

Master. 'What man is he that liveth, and shall not see death? shall 'he deliver his soul from the hand of the grave?

'Man walketh in a vain shadow, he heapeth up riches, and cannot 'tell who shall gather them.

'When he dieth, he shall carry nothing away; his glory shall not descend after him.

'Naked we came into the world, and naked we must return: the Lord 'gave, and the Lord hath taken away; blessed be the name of the 'Lord.'

The grand honours are then given, and certain forms used, which cannot be here explained. Solemn music is introduced, during which the Master strews herbs or flowers over the body; and, taking the SACRED ROLL in his hand, he says,

'Let me die the death of the righteous, and let my last end be like 'his.'

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The Brethren answer,

'God is our God, for ever and ever; he will be our guide even unto 'death.'

The Master then puts the roll into the chest; after which he says,

'Almighty Father, into thy hands we commend the soul of our loving 'Brother.'

The Brethren answer three times, giving the grand honours each time.

'The will of God is accomplished; so be it.

The Master then repeats the following prayer:

'Most glorious God, author of all good, and giver of all mercy, pour 'down thy blessings upon us, and strengthen all our solemn engagements 'with the ties of fraternal affection. Let this striking instance of 'mortality remind us of our approaching fate; and so fit and prepare 'us for that awful period, whenever it may arrive, that after our de-'parture hence, in peace and in thy favour, we may be received into 'thine everlasting kingdom, and there enjoy in endless fruition, the 'just rewards of a pious and virtuous life.' Amen.

An anthem being sung, the Master retires to the pedestal, and the coffin is shut up. An oration suitable to the occasion is then delivered; and the Master recommends love and unity, the Brethren join hands, and renew to each other their pledged vows. The Lodge is adjourned, and the procession begins in the form already described to the church, and from thence to the place of interment, when the following exhortation is given:—

'The present occasion presents to our view a striking instance of 'the uncertainty of life, and demonstrates the vanity of all human pur-'suits. As the last offices paid to the dead are only useful as they are 'lectures to the living, we ought to derive instruction from them, and 'consider every solemnity of this kind as a summons to prepare for our 'approaching dissolution.

'Notwithstanding the various mementos of mortality with which we 'daily meet, notwithstanding we are convinced that death has establish-'ed his empire over all the works of nature, yet, through some unac-'countable infatuation, we are still apt to forget we were born to die. 'We go on from one design to another, add hope to hope, and lay out 'plans for the subsistence and employment of many years, till we are 'suddenly alarmed with the approach of death when we least expected 'him, and at an hour which we had probably concluded to be the me-'ridian of our existence.

'What are all the externals of Majesty, the pride of wealth, or charms 'of beauty, when nature claims her just debt? Let us, for a moment, 'throw our eyes on the last scene, view life stript of her ornaments, and 'exposed in her natural meanness, and we shall then be convinced of the 'futility of these empty delusions. In the grave, all fallacies are detec-'ted, all ranks are levelled, and all distinctions are done away.

'As, therefore, life is uncertain, and all earthly pursuits are vain, let 'us no longer postpone the important concern of preparing for eternity. 'Let us embrace the happy moment while time and opportunity offer, in

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'providing with care against that great change, when the transitory 'pleasures of this world can no longer delight us, and the reflections of 'a life spent in the exercise of piety and virtue yield the only comfort 'and consolation.

'While we drop the sympathetic tear over the grave of our deceased 'friend, let Charity induce us to throw a veil over his foibles, whatever 'they may have been, and let us not withhold from his memory the 'praise his virtues may have claimed. Suffer the apologies of human 'nature to plead in his behalf. Perfection has never been attained, and 'the wisest as well as the best of men have erred. His meritorious ac-'tions let us imitate, and from his weakness derive instruction.

'Let the example of his fate excite our serious consideration, and 'strengthen our resolutions of amendment, lest our expectations be also 'frustrated, and we be hurried unprepared into the presence of an all-'wise and powerful judge, to whom the secrets of all hearts are known, 'and from whose dread tribunal no culprit can escape.

'To conclude: Let us support with propriety the character of our 'profession on every occasion, advert to the nature of our solemn 'engagements, and supplicate the divine grace to enable us to pursue 'with unwearied assiduity the sacred tenets of our order. Thus we 'shall secure the favour of that eternal Being whose goodness and 'whose power can know no bound; and prosecute our journey without 'dread or apprehension, to a far distant country, from which no tra-'veller returns. By the light of the Divine countenance, we shall pass 'without trembling through those gloomy mansions where all things 'are forgotten, and at that great and tremenduous day, when arraigned 'at the bar of Divine justice, judgment shall be pronounced in our fa-'vour, we shall receive the reward of our virtue, by acquiring the 'possession of an immortal inheritance, where joy flows in one conti-'nued stream, and no mound can check its course.'

The following invocations are then made by the Master, and the usual honours accompany each.

Master. 'May we be true and faithful, and may we live and die 'in love!'

Answer. 'So mote it be.'

Master. 'May we always profess what is good, and may we al-'ways act agreeably to our profession!'

Answer. 'So mote it be.'

Master. 'May the Lord bless us, and prosper us; and may all our 'good intentions be crowned with success!'

Answer. 'So mote it be.'

The secretaries then advance and throw their rolls into the grave with the usual forms, while the Master repeats with an audible voice:

'Glory be to God on high, on earth peace, and good-will towards men.'

Answer. 'So mote it be now, from henceforth, and for evermore.'

The Master then concludes the ceremony at the grave in the following words:—

'From time immemorial it has been an established custom among

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'the Members of this respectable society, when requested by a Brother, 'to accompany his corpse to the place of interment; and there to de- 'posit his remains with the usual formalities.

'In conformity with this laudable usage, and at the special request 'of our deceased brother, whose memory we revere, and whose loss we 'now deplore, we are here assembled under legal dispensation, in the 'form and character of Masons, to resign his body to the earth from 'whence it came, and to offer up the last tribute of our fraternal affec- 'tion and regard to his memory; thereby demonstrating to the world 'the sincerity of our past esteem, and our steady attachment to the 'principles of our honourable order.

'With all proper respect to the established customs of the country in 'which we reside, with due deference to our superiors in church and 'state, and with unlimited good-will to all mankind, we here appear 'in the character of our profession.—Invested with the badges of our 'sacred institution, we humbly implore the blessing of Heaven on all 'our zealous endeavours for the general good of society, and pray for 'our steady perseverance in the principles of piety and virtue.

'As it has pleased the great Creator to remove our worthy Brother, 'now deceased, from the cares and troubles of a transitory existence, 'to a state of eternal duration; and thereby to weaken the chain by 'which we are linked one to another—may this example of the uncer- 'tainty of human life remind us of our approaching fate, and may we 'who survive him, be more strongly cemented with the ties of union 'and friendship; and so regulate our conduct here, by the sacred dic- 'tates of truth and wisdom, as to enjoy in the latter period of life, that 'serene tranquillity of mind which ever flows from a clear and unsul- 'lied conscience, void of offence.

'Unto the grave we have resigned the body of our loving friend 'and Brother, there to remain until the general resurrection; in fa- 'vourable expectation that his immortal soul will then partake of those 'joys which have been prepared for the righteous from the beginning 'of the world: and we earnestly pray Almighty God, of his infinite 'goodness, at the grand tribunal of unbiassed justice, to extend his 'mercy towards him, and all of us, and to crown our felicity with 'everlasting bliss in the expanded realms of a boundless eternity. 'This we beg, for the honour of his holy name, to whom be glory, 'now and for ever.' Amen.

Thus the service ends, when the usual honours are given, and the procession returns to the place from whence it came.

The Brethren being all arrived at the Lodge, the necessary duties are complied with, and the business of Masonry is renewed. The regalia, and the ornaments of the deceased, if an officer of a Lodge, are returned to the Master in due form, and with the usual ceremonies; after which the charges for regulating the conduct of the fraternity are rehearsed, and the Lodge is closed in the third degree, with a blessing.

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FOR THE FREEMASONS' MAGAZINE.

EXTRACT

FROM THE LIFE OF THE CELEBRATED

MR. ELIAS ASHMOLE,

AN EMINENT PHILOSOPHER CHEMIST AND ANTIQUARY,

GRAND MASTER *of* MASONS *in the last Century, and founder of the noble* Musæum *at* Oxford, *which still bears his name.*

"ON the 16th of October 1646, Mr. Ashmole was elected a Brother of the Ancient and Honourable Society of FREE and ACCEPTED MASONS, which he looked upon as a very distinguishing character, and has given a particular account of the Lodge, at Warrington, in Lancashire, where he was made a Brother: and in some of his MS. there are very valuable collections relating to the history of the Freemasons, as may be collected from the letters of Dr. Knipe, of Christ-church, to the publisher of his life, in one of which is the following passage:

'As to the ancient society of Freemasons, concerning whom you are 'desirous of knowing what may be known with certainty, I shall only 'tell you, that if our worthy brother, E. Ashmole, Esq. had executed 'his intended design, our Fraternity had been as much obliged to him 'as the Brethren of the most noble Order of the Garter. I would not 'have you surprised at this expression, or think it at all too assuming. 'The sovereigns of that order have not disdained our fellowship, and 'there have been times when emperors were also Freemasons. What 'from Mr. E. Ashmole's collection I could gather, was, that the report 'of our society's taking rise from a bull granted by the Pope, in the 'reign of Henry III. to some Italian architects to travel over all Eu'rope, to erect chapels, was ill-founded, such a bull there was, and 'those architects were Masons; but this bull, in the opinion of the 'learned Mr. Ashmole, was confirmative only, and did not by any 'means create our Fraternity, or even establish them in this kingdom. 'But as to the time and manner of that establishment, something I 'shall relate from the same collections. St. Alban, the Proto-Mar'tyr of England, established Masonry here, and from his time it flou'rished more or less, according as the world went, down to the days 'of King Athelstane, who, for the sake of his brother Edwin granted 'the Masons a charter. Under our Norman princes, they frequently 'received extraordinary marks of royal favour. There is no doubt to 'be made, that the skill of Masons, which was always transcendent, 'even in the most barbarous times, their wonderful kindness and at'tachment to each other, how different soever in condition, and their 'inviolable fidelity in keeping religiously their secret, must expose

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'them in ignorant, troublesome, and suspicious times, to a vast va-
'riety of adventures, according to the different fate of parties and
'other alterations in government. By the way, I shall note, that the
'Masons were always loyal, which exposed them to great severities
'when power wore the trappings of justice, and those who committed
'treason, punished true men as traitors. Thus in the third year of
'the reign of Henry VI. an act of parliament passed to abolish the so-
'ciety of Masons, and to hinder, under grievous penalties, the hold-
'ing chapters, lodges, or other regular assemblies. Yet this act was
'afterwards repealed, and even before that King Henry VI. and seve-
'ral of the principal lords of his court became fellows of the craft.' I shall add to this letter, as a proof of its author's being exactly right as to Mr. Ashmole, a small note from his diary, which shews his attention to this society, long after his admission, when he had time to weigh, examine, and know the value of the Mason's secret. '1682, 'Mar. 10. About 5 Hor. post. Merid. I received a summons to ap-
'pear at a lodge to be held the next day at Masons'-hall, in London,
'11th accordingly I went, and about noon, were admitted into the fel-
'lowship of Freemasons, by Sir William Wilson, Knight; Captain
'Richard Borthwick; Mr. William Woodman; Mr. William Grey;
'Mr. Samuel Taylour; and Mr. William Wise: I was the senior fel-
'low among them (it being thirty-five years since I was admitted);
'there were present besides myself, the fellows after-named; Mr. Tho-
'mas Wise, Master of the Masons' Company, this present year; Mr.
'Thomas Shorthose, &c. We all dined at the Half-Moon Tavern, in
'Cheapside, at a noble dinner prepared at the charge of the new ac-
'cepted Masons.'

ON THE

UTILITY, CHOICE, AND USE OF PLEASURES,

IN REGARD TO

GAMING, HUNTING, DANCING, THEATRICAL EXHIBITIONS, MUSIC, AND FEASTING.

Pleasures and revenge
Have ears more deaf than adders to the voice
Of any true decision. SHAKSP.

A GOOD, elegant, or refined taste being judged necessary for the regulation of all our actions in general, it must be supposed, that it ought to interfere in directing the choice and use of our pleasures. *Pleasures and business divide the life of man.* The agreeableness of pleasures corrects the bitterness, or refreshes and unbends us from the fatigue of business. But, *if pleasures are necessary, they are very dan-*

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gerous:—It must, therefore, be of singular importance to chuse them with delicacy, and enjoy them with moderation, that nothing of what is due to virtue may be sacrificed to them; and it is taste that ought to determine the mind in the choice of them, and regulate their use.

It is certain, that *innocent pleasures make the happiness of life*; we cannot long enjoy them without disgust, but we may dispense with them without restraint. The imagination creates almost all our pleasures and all our troubles; and though the wise have this advantage, that their pleasures are more durable being under better regulation, and their life more calm and tranquil, being more innocent.

It is granted, by the severest morality, that *pleasure is in some measure necessary, and not incompatible with real wisdom*, for men are exposed to such astonishing and unforeseen disasters, to such extravagant prejudices, to such ridiculous pretensions, that the wisest philosophers when the care is his own, feels, in spite of him, all the foundations of his philosophy shaken. Prudence always was, and will be the dupe of chance, and such is the weakness of the generality of men, that the strongest are the most susceptible of vexation. And, indeed, vexation is a subtile poison that kills us imperceptibly, when we have not learned before hand to raise ourselves above events; so that there cannot be a more infallible remedy than pleasure: It is even a specific. Pleasure in the highest affliction, will, no doubt, appear insipid; but it weakens, by degrees, the sentiment of grief—it blunts the keen edge of the evil, and dissipates the gloomy vapours that rise from time to time in the soul. Insensibly we again find ourselves in our former state of mind; and tranquillity once returned, restores to us all our sensibility, for the innocent pleasures grief made bitter to us. Nothing remains, but to make a proper choice and a good use of those pleasures—more particularly, let us be careful, that what should be only a matter of pleasure and amusement, may not assume over us *the authority of passions:* It would be both a depravation of heart and mind to suffer ourselves to be dishonoured by a thing which is only designed for mere amusement.

I counsel the use of pleasures, but I would not have this use proceed to intoxication. To prevent and guard against it, nothing better, I presume, can be done, than *to consult as much prudence as taste in the choice of pleasures.* If this maxim holds good for all pleasures in general, it is still with much greater utility practised in regard to *gaming*. We should be wanting to ourselves, if we suffered any of the resources pleasures procure to escape us. They not only mitigate our sensations of pain, divert us from anxious thoughts, or revive our appetite by the enjoyment of some charm, but it is also good policy in us to know how to give into certain amusements. Such a person, who without passion, or without taste for gaming, games only to introduce himself into the world, and to cultivate its commerce, often happens to display a merit in him which might have been unknown. If this known merit procures him applause and powerful friends, he would have injured himself in not preferring, by complaisance, the pleasure he loved least to that he loved most.

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The corruption of the times has made of the diversion of gaming a sort of trade and occupation. The way of speaking sometimes used for expressing a trifle, or representing a thing easily done, by the words, "*It is but a game*," does now suit what we really call "*game or gaming*." Be it said to the shame of our age, that many of us, even of our prime nobility, make a wretched and contemptible practice of it. Observe, therefore, with great strictness, that to play at any game be nothing more to you than *an agreeable amusement*. If you suffer it to rise into a passion, it will soon be converted into madness. A gamester by profession, who exposes to the chance of a dice-box or a card, the patrimony he holds from his ancestors; who hazards the dower of his wife, or any other settlement nature has stipulated for the benefit of his children—must withdraw at last, covered with infamy and unpitied, to beg a share of the poor contributions of his parish. You will not see the intelligent man, the man that is master of his passions, sacrifice the pleasures of a fine day and calm night to the silly hopes of a sort of fortune which is seldom made, and which is never made without hurting honour and conscience. Can a serious person, can one who examines into things with cool reflection, be under no apprehension, that by indulging a passion for gaming, so as to hurt his fortune, he will not begin by being a dupe, and end by being a knave; such reflection will remain ineffectual, if, after having meditated upon it, there still remains a desire of playing deep. Innocent pleasure is inconsistent with either the intention or act, and does not exceed the hazarding of a trifle, where neither the hope of gain nor fear of loss agitate the mind; where wit is always of the party, and seasons every incident with ingenious sallies of fancy.

I know, in general, that one may be a high gamester, an honest gamester, and a noble gamester; but this character is as rare, as that of a gamester by profession is dangerous. In like manner, one may play only for a little time, and for a small matter; and yet, notwithstanding other excellent qualities, be an insupportable gamester. These are monstrous contradictions in a character, of which we cannot sufficiently avoid the effects for ourselves and others.

There is a greater certainty in deciding, that a fair gamester is an honest man, than in concluding, that an honest man (because he is such) will be a fair gamester: From whence I infer, that the quality of fair gamester deserves to be reckoned amongst the good.

It is said, that a man is never known so well, as in liquor, and at play. This is not always a sure way of judging of one's temper; yet I can scarce believe, that he who flies into a passion on account of a contrary run of luck, or who regrets the money he has lost, is on other occasions liberal and pacific. Uneasiness shews a narrow genius, and anger or avarice meanness of heart. If one has presence of mind enough to hide faults or vices, there may be cases, wherein the passionate and covetous man will appear by reflection mild and generous; but does not support this kind of hypocrisy at play: Unfavourable fortune will soon lay open his low conceptions and the brutality of his temper.

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All the shocking behaviour, that is sometimes observable, even among those who stake down nothing considerable, may confirm the opinion, that it is very difficult to be strictly honest and play high. *Nothing can give so immediate an inlet to all vices.*

Funds are soon wanting; they must be found at any price; then usury or injustice lend their assistance, or pretended friendship lends upon good security.

What must we think of fatal resources? But we shall form a more frightful idea of gamesters, by viewing this situation at the gaming-table. Here they often remain whole days and nights, without stirring from their seats; hunger and want of sleep are reckoned as nothing to the prejudice of health; their dejection and paleness are the image of death; and their agitation, complaints, execrations, blasphemies, &c. *a representation of* HELL.

Notwithstanding the ill consequences of an attachment to gaming, diversions of that kind, as more easily and more conveniently practised, are more in use than any other. Hence it is of greater consequence to know how to play well, than to be a good sportsman; but there are occasions when one should not appear quite a novice in the use of pleasures the country renders in some degree necessary. *Hunting* is a noble amusement, that helps to shew dexterity or vigour; that may procure useful connections with neighbours of distinction; and which, practised with moderation, produces at least two infallible resources of acquiring better health, and dissipating the heavy moments of melancholy.

The pleasure of hunting is very engaging; but it may be said, that it does not suit all states, as dancing does not all ages. When years ripen into wisdom, we should bid farewell to dancing. A mother who leads her daughter to a ball or masquerade, gives a strong proof of her loving more her own pleasure, than the virtue of her children. *A taste for theatrical exhibitions seems agreeable in all times of life*; but all places do not permit their use. Some, *little acquainted with the world, or bigotted to their own prejudices*, would banish all of them indiscriminately; but it may be thought, with better reason, that if young people were taught to make a just estimate of their true value, it would be a surer way to prevent the corruption attributed to them; and, at the same time, *an excellent resource would not be wanting to polish the mind, refine the taste, and form the manners.*

I do not blame those who go to a new piece out of curiosity; but I blame those who only seek to satisfy their curiosity. It would be more advisable for them to go with the intention of putting themselves in good humour by the parts that excite laughter, and being softened by those that move. If I find, that in spite of me, my humour has suffered itself to be seduced by something melancholy; if I am more gloomy than I ought to be, by reflecting on slight troubles, perhaps nothing more than the embryos of the imagination, or the weakness of mind: In this situation, a more pleasant than fine piece may answer my purpose. I begin by recovering myself, I end by being pleased. But, if no afflicting ideas prey upon my heart, I want the recreation of

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a tragedy, its diction pure, sentiments grand, intrigue well conducted, catastrophe natural and judicious; or a comedy, in which I might learn every time I laugh, to guard against all subjects of ridicule.

An Opera is less a theatrical exhibition than the assemblage of many. Music, words, singing, dancing, machines, decorations: What expence! How many different operators! The spectacle is brilliant, it dazzles and astonishes you; but if you proceed to the analysis of most operas, you will find either great faults in each part, or that, out of good parts in themselves, a very indifferent whole has been made.

There are few but delight in music: It is the most exquisite and most innocent of all pleasures; it is a pleasure of all ages, all states, all places, and of almost all tastes; it may be enjoyed in its whole extent at the expence of another, without being importunate; and it may be also enjoyed in solitude: It prevents or alleviates the lowness of spirits, and raises the soul from the dejection she is sometimes thrown into by the iniquity of man. The voice, by its sweetness and different inflexions, persuades the mind, and touches the heart; and some are of opinion, that *there is no music so agreeable as the sounds of the voice of a beloved person.*

There is a sort of danger in a taste for music which should be carefully avoided; and this is to be so much taken with it, as to make it one's sole or favourite occupation. This excess is a vice of the taste and mind; and the man of quality, who behaves in this respect as the musician by profession, lies open to the same ridicule as the musician who neglects music: But let not the fear of being too fond of music hinder your loving and learning it. Whoever does not love music is deprived of the most innocent of pleasures. Whoever does not know it cannot discern all its beauty; and he has neglected a talent, by the help of which he might possess wherewithal to amuse himself, and have an opportunity of amusing others. The principal end of music is to unbend the mind, and give it new strength, in order that it may afterwards apply itself with better advantage to labour.

As to the pleasures of the table, nothing more can be recommended in their use, than sobriety and moderation for health's sake; and, in their choice and quality of preparation, the taste of the nation one lives in, or has been accustomed to, may be judged good and rational. There is no possibility of being an arbiter in such case; so that all persons may enjoy "the *eruditus luxus*" of *Petronius*, by consulting only their own fancy and palate. FRAT. AQUIL. ROM.

Edinburgh, April 22, 1793.

ANECDOTE OF A WRETCHED PORTRAIT PAINTER.

THIS Painter, who affected to be a free-thinker, was one day talking very unworthily of the Bible; a Clergyman maintained to him, that he was not only a speculative but a practical believer; the painter denied it; the clergyman said he could prove it; "you strictly observe the second commandment, said the parson; for in your pictures, you make not the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth." R. J.

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ON THE

NATURE OF DESIGN AND DECORATION IN ARCHITECTURE.

ARCHITECTURE is one of those arts, which necessity has made universal: From the time that men first felt the inelemencies of the seasons, it had its beginning; and, accordingly, it has spread wheresoever the severities of the climate demanded shelter or shade: It is to be traced in the Indian's hut, and the Greenlander's cave; and still shews, in those barbarous parts of the globe, from what mean original it arose to its present glory.

The ravages of the Visigoths, in the fifth century, destroyed all the most beautiful monuments of antiquity; and architecture thenceforward became so rude and artless, that their professed architects understood nothing of just designing, wherein its whole beauty consists: hence, that species of building, called the Gothic, took its rise.

Charlemagne did his utmost to restore architecture, and the French applied themselves to it with success, under the encouragement of Hugh Capet; his son Robert, succeeded him in this design, till by degrees the modern architecture was run into as great an excess of delicacy, as the Gothic had before into massiveness.

During the two last centuries, the architects of Italy, France, and England, were wholly bent upon retrieving the simplicity and beauty of the ancient architecture, in which they did not fail of success; so that we have various structures now wholly built in the taste of the ancients.

By dividing architecture into beauty and use, it will be demonstrable to every reader, that it is partly an art, and partly a science; that the first is mechanical, and the last the result of genius and superior understanding: One calls in all the aid of fancy and imagination, grows poetical in design, and picturesque in decoration; the other lays down fixed and stated rules, proceeds in the same invariable tract of reasoning, and comes always to the same conclusions. To make a thorough master, therefore, both must be united; for the propriety of a plan is seldom attended to, and seldomer understood; and a glaring pile of beauty without use, but mocks the possessor with a dream of grandeur, he can never enjoy.

But, if the science of designing is not in the genius, it is never to be learned: To be able to enter into this secret, the student must have great natural parts, a noble and fruitful imagination, a thorough insight and acquaintance with beauty, a judgment sedate, and cool enough to form a just and delicate taste. Without taste, even genius itself wanders blindfold, and spends itself in vain. Genius is, indeed, the first quality of the soul; but taste must be added, or we shall censure the wildness, instead of admiring the beauty; we shall be dissatisfied with the irregularity, instead of being pleased with the magnificence.

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But, though genius cannot be learned, it may be improved; and tho' the gift of designing is born with a man, it may be methodised by study and observation.

The principal points, therefore, that a designer should have in view, are, first, conveniency, as has been hinted already, and then beauty and magnificence. With regard to conveniency, few directions can be given, since it means no more than contriving all the requisites belonging to a plan, in the most clear and elegant manner, and then laying out the space they are to be ranged in with the most perfect order and œconomy. As to beauty and magnificence, they are themes never to be exhausted; and, though many volumes have been written on them already, as many more might still be added.

Simplicity is generally allowed to be the ground-work of beauty, and Decoration of magnificence. It is certain, that the fewer parts a building is composed of, if they are harmonised with elegance and proportion, the more beautiful it appears: The eye is best satisfied with seeing the whole at once, not in travelling from object to object; for then the whole is comprehended with pain and difficulty, the attention is broken, and we forget one moment what we had observed another.

But a contrast of figures must be observed in the midst of this simplicity: It is in building as in music; the parts are various and disagreeing in themselves, till reconciled by the skill and judgment of the master. A sameness of form betrays a poverty of imagination; and the eye is instantly glutted with it, and turns away dissatisfied. It is therefore a principal thing to be regarded by the student, to design simply and variously at the same time, and beauty will infallibly be the result of the whole.

Perspective is another grand part of designing; which demands the master's most critical regard, inasmuch as nothing contributes more to grandeur and beauty, if well understood; but this is not to be understood without difficulty and study. For in all buildings, as in pictures, there must be one principal figure, to which all the others must be subordinate; and from which you must set out to examine the parts, and to which you must return to determine of the whole.

Decoration, or choice and disposition of ornaments, is the last grand requisite to make a complete designer. And this depends partly on genius, and partly on fancy; but both must be under the conduct of the severest judgment and exactest taste. In short, all ornaments are ill-placed, that may be spared without being missed; and all empty places are absurd, where nakedness hurts the eye, and propriety would admit of decoration.

We cannot sufficiently recommend to all persons who build sumptuously, to calculate their buildings, according to the point of view from which they are to be seen; if they may or should be viewed from far, their parts should be simple, great, and noble; if the prospect is near, the workmanship should be just and little, that it may be seen and understood, according to the nature of its situation.

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From the whole, then, we may draw this general inference, that nothing but nature, and a long and attentive study of the ancient and modern structures, will enrich the mind sufficiently to excel in this noble and useful art.

ON

GOTHIC ARCHITECTURE.

OUR Gothic ancestors had juster and manlier notions than the modern mimics of Greek and Roman magnificence; which, because the thing does honour to their genius, I shall endeavour to explain. All our ancient churches are called, without distinction, GOTHIC, but erroneously. They are of two sorts; the one built in the Saxon times, the other during our Norman race of kings. Several cathedral and collegiate churches of the first sort are yet remaining, either in whole or in part, of which this was the original: When the Saxon kings became Christians, their piety (which was the piety of the times) consisted in building churches at home, and performing pilgrimages to the Holy Land: and these spiritual exercises assisted and supported one another. For the most venerable, as well as most elegant models of religious edifices, were those in Palestine. From these our Saxon builders took the whole of their ideas, as may be seen by comparing the drawings which travellers have given us of the churches yet standing in that country, with the Saxon remains of what we find at home; and particularly in that sameness of style in the later religious edifices of the Knights Templars (professedly built upon the model of the church of the Holy Sepulchre at Jerusalem), with the earlier remains of our Saxon edifices. Now the architecture of the Holy Land was entirely Grecian, but greatly fallen from its ancient elegance. Our Saxon performance was indeed a bad copy of it, and as much inferior to the works of St. Helene, as hers were to the Grecian models she had followed. Yet still the footsteps of ancient art appeared in the circular arches, the entire columns, the division of the entablature into a sort of architecture, frize and cornish, and a solidity equally diffused over the whole mass. This, by way of distinction, I would call the SAXON Architecture.

But our Norman works had a very different original. When the Goths had conquered Spain, and the genial warmth of the climate, and the religion of the old inhabitants had ripened their wits, and inflamed their mistaken piety (both kept in exercise by the neighbourhood of the Saracens, through emulation of their science and aversion to their superstition), they struck out a new species of architecture unknown to Greece and Rome, upon original principles and ideas much nobler than what had given birth even to classical magnificence. For having been

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accustomed, during the gloom of Paganism, to worship the Deity in groves, (a practice common to all nations), when their new religion required covered edifices, they ingeniously projected to make them resemble groves as nearly as the distance of architecture would permit; at once indulging their old prejudices, and providing for their present conveniences, by a cool receptacle in a sultry climate. And with what art and success they executed the project, appears from hence: that no attentive observer ever viewed a regular avenue of well-grown trees intermixing their branches overhead, but it presently put him in mind of the long visits through a Gothic cathedral; or ever entered one of the larger and more elegant edifices of this kind, but it represented to his imagination an avenue of trees. And this alone is that which can be truly called the Gothic style of architecture.

Under this idea of so extraordinary a species of architecture, all the irregular transgressions against art; all the monstrous offences against nature disappear; every thing has its reason—every thing is in order, and an harmonious whole arises from the studious application of means proper and proportioned to the end. For could the *arches* be otherwise than *pointed* when the workman was to imitate that curve which branches make by their intersection with one another? Or could the *columns* be otherwise than split into distinct shafts, when they were to represent the stems of a groupe of trees? On the same principle was formed the spreading ramification of the stone-work in the windows, and the stained glass in the insterstices, the one being to represent the branches, and the other the leaves of an opening grove; and both concurring to preserve that gloomy light inspiring religious horror. Lastly, we see the reason of their stupid aversion to *apparent* solidity in these stupendous masses, deemed so absurd by men accustomed to the *apparent*, as well as *real* strength of Grecian architecture. Had it been only a wanton exercise of the artist's skill to shew he could give real strength without the appearance of any, we might indeed admire his superior science, but we must needs condemn his ill-judgment. But when we consider, that this surprising lightness was necessary to complete the execution of his idea of a rural place of worship, one cannot sufficiently admire the ingenuity of the contrivance.

This too will account for the contrary qualities in what I call the SAXON ARCHITECTURE. These artists copied, as has been said, from the churches in the Holy Land, which were built on the models of Grecian architecture, but corrupted by prevailing barbarism; and still further, depraved by a religious idea. The first places of Christian worship were sepulchres, and subterraneous caverns, places of necessity, low and heavy. When Christianity became the religion of the state, and sumptuous temples began to be erected, they yet, in regard to the first pious ages, preserved the massive style, which was made still more venerable by the church of the Holy Sepulchre: This, on a double account being more than ordinarily heavy, was for its superior sanctity generally imitated.

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Such then was Gothic Architecture. And it would be no discredit to the warmest admirers of Jones and Palladio to acknowledge it has its merit. They must at least confess it had a nobler birth, though an humbler fortune than the Greek and Roman architecture.

BURLINGTON.

A VIEW

OF THE

PROGRESS OF NAVIGATION.

IN SEVERAL ESSAYS.

[*Continued from Vol. I. Page* 575.]

ESSAY IV.——*Voyages to Iceland, Greenland, &c.*

HAVING thus given a general view of the progress of navigation, we shall proceed to our main design to detail those particular voyages which remain on record, and to point out such parts of them as have tended to improve the art of navigation, and have rendered any accession to our geographic knowledge.

One of the earliest, of which a particular account is preserved, is is one of the northern pirates (anno 861), called Nadodd, who was thrown by a storm on an island never before discovered, which on account of the snow that lay on the high mountains, he called *Schnee* or *Snow land*; from the report he made, a Swede, by name Guarda Sunfarsson, who was settled in Denmark, undertook an expedition thither (864), and having sailed quite round it, named it Gardaholm, or Gardar's Island. Having wintered there, on his return he made such a good report, that another Swede, named Flocke, sailed to the same Island, and wintered there on the north side of the island, where he met with a great quantity of drift ice, on which account he named it Iceland, a name it still bears. It is said these people, who first discovered it, found, on landing, some Irish books, bells, and bishops' croziers; if so, some other adventurers must have been there before them.

Our king Alfred was informed by one Ohthere, a man of some consequence, from Norway, that he had proceeded due north from his own country, and sailed within three days as far north as the whale hunters go; then proceeded eastward for four days, and then by help of a northerly wind, he sailed due south for five days: from this account of his voyage we may judge, that he doubled the north cape, and entered the White Sea. Ohthere being a contemporary with Alfred, points out nearly the time of this voyage.

The people of antiquity made use of sails but seldom, and that only when the wind was fair; if it was contrary, they were obliged

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to make for a harbour, or take to their oars: but the voyages of the Normans on the ocean, sufficiently indicate, that they knew how to use their sails, even when they had only a side wind. It does not appear, however, that this great art of setting the sails of a ship according to the wind, was generally known in those times; as, of such as did possess it, it was affirmed, that as soon as their vessels had their lading, they had only to set their sails, and set off directly, without troubling themselves in the least from what quarter the wind blew. This property was attributed to the ship called the Drache Ufanaut, and to Freyer's ship the Skydblander, in the Edda, and in Torsten's Vikingsons Saga. It was supposed, that this was effected by sorcery; though, in fact, it proceeded from nothing more than a certain degree of skill and dexterity in setting and shifting the sails, founded on experience and mechanical science. This way of sailing with the wind half, or almost quite contrary, or, as it is called by the mariners, *near* the wind, is in reality one of the greatest and most ingenious inventions made by man. As the mariner's compass has thirty-two points from which the wind may blow, and which have been distinguished by peculiar names; and from which soever of these the wind blows, it is in the power of the mariner to avail himself of one and the same wind, to carry him to twenty different points or quarters of the globe; so that, the six points excepted which are on each side of the line of direction in which the wind blows, he is able to sail with this wind on any other course.

In A. C. 982 or 983, a new country was discovered. One Eric Raude, or Redhead, being condemned to banishment for many misdemeanors, determined to make a voyage of discoveries. Being informed by one Gunbiorn that a large country was situated west of Iceland, he sailed thither, and entered a place now called Eric's Sound, where he wintered, and next year made further discoveries along the coast, and returned in the third year to Iceland; to the place he had discovered he gave the name of Greenland. From the report he gave of the place, several vessels with colonists embarked to settle there. This is the common account of the discovery and settlement of Greenland, although it is asserted that Greenland was known long before.

To this dreary country several voyages were made; some with a view of further discovery, others of settling. But a voyage made from Iceland demands particular attention. An Icelander, of the name of Herjolf, was accustomed, together with his son Biorn, to make a trip every year to different countries, for the sake of trading. About the year 1001, their ships were separated by a storm. Biorn being arrived at Norway, heard that his father Herjolf was gone to Greenland. Upon this he resolved upon following his father thither; but another storm drove him a great way to the south-west of his track. In consequence of this, he descried a flat country, covered all over with thick woods; and just as he set out on his return, he discovered an island likewise. He made no stay at either of these places, but hastened as much as the wind would allow him to do, which had now fallen greatly, by a north-easterly course to Greenland. Here this event was no

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sooner known, than Leif, the son of Eric Redhead, who had an inordinate desire to acquire glory, like his father, by making discoveries and founding colonies, fitted out a vessel, carrying thirty-five men, and taking Biorn with him, set out for this newly-discovered country. Having set sail, the first land he saw was rocky and barren. Accordingly, he called it Helleland, or Rockland. Upon this he came to a low land, with a sandy bottom, which, however, was over-grown with wood; on which account he named it Markland, or Woodyland. Two days after this he saw land again, and an island lying before the northern coast of it. Here was a river, up which they sailed. The bushes on the banks of it bore sweet berries; the temperature of the air was mild, the soil fertile, and the river well stored with fish, and particularly with very fine salmon. At last they came to a lake, from which the river took its rise. Here they determined to pass the winter, which they accordingly did; and in the shortest winter day, saw the sun eight hours above the horizon: this therefore supposes that the longest day (exclusive of the dawn and twilight) must have been sixteen hours long. Hence again it follows, that this place being in the 49th degree of north latitude, in a south-westerly direction from Old Greenland, must either be the river Gander, or the Bay of Exploits, in Newfoundland, or else some place on the northern coast of the Gulf of St. Lawrence. Here they erected several huts; and they one day found in the thickets a German of the name of Tyrker, who had been missing, making himself very happy at having found grapes, from which he told them, in his country they used to make wine. Leif having tasted them, from this circumstance, which appeared to him very remarkable, called the country Winland dat Gode; *i. e.* the Good Wine Country *.

[*To be continued.*]

ON LONGEVITY.

A VOLUME of Medical Enquiries and Observations, lately published by Dr. Rush, of Philadelphia, contains the following curious remarks on the probable causes of Longevity.

An account of the state of the Body and Mind in old age; with Observations on its Diseases, and their Remedies.

Most of the facts which I shall deliver upon this subject are the result of observations made during the last five years, upon persons of both sexes, who had passed the 80th year of their lives. I intended to

* It is true that grapes grow wild in Canada; but, though they are good to eat, yet nobody has ever been able to make any tolerable wine of their juice. But whether these wild grapes are to be found as far to the eastward as Newfoundland, I cannot say. The species of vines which grow in North America, are called by Linnæus, "Vitis labrusca, vulpina et arbores."

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have given a detail of their names—manner of life—occupations—and other circumstances of each of them; but, upon a review of my notes, I found so great a sameness in the history of most of them, that I dispaired by detailing them, of answering the intention which I have proposed in the following essay. I shall, therefore, only deliver the facts and principles which are the result of enquiries and observations I have made upon this subject.

I. I shall mention the circumstances which favour the attainment of longevity.

II. I shall mention the phænomena of body and mind which attend it: and,

III. I shall enumerate its peculiar diseases, and the remedies which are most proper to remove, or moderate them.

I. The circumstances which favour longevity, are,

1. Descent from long-lived Ancestors.

I have not found a single instance of a person who has lived to be 80 years old, in whom this was not the case. In some instances, I found the descent was only from one, but in general it was from both parents. The knowledge of this fact may serve not only to assist in calculating what are called the chances of lives, but it may be made useful to a physician. He may learn from it to cherish hopes of his patients in chronic, and in some acute diseases, in proportion to the capacity of life they have derived from their ancestors.

2. Temperance in Eating and Drinking.

To this remark I found several exceptions. I met with one man of 84 years of age, who had been intemperate in eating; and four or five persons who had been intemperate in drinking ardent spirits. They had all been day-labourers, or had deferred drinking until they began to feel the languor of old age.—I did not meet with a single person who had not, for the last forty or fifty years of their lives, used tea, coffee, and bread and butter twice a day, as part of their diet. I am disposed to believe that those articles of diet do not materially affect the duration of the human life, although they evidently impair the strength of the system. The duration of life does not appear to depend so much upon the strength of the body, or upon the quantity of its excitability, as upon the exact accommodation of stimuli to each of them. A watch spring will last as long as an anchor, provided the forces which are capable of destroying both are in an exact ratio to their strength. The use of tea and coffee in diet seems to be happily suited to the change which has taken place in the human body, by sedentary occupations, by which means less nourishments and stimulus are required than formerly to support animal life.

3. The Moderate Use of the Understanding.

It has long been an established truth, that literary men (other circumstances being equal) are longer lived than other people.—But it is not necessary that the understanding should be employed upon philoso-

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phical subjects, to produce this influence upon human life. Business, politics, and religion, which are the objects of attention of men of all classes, impart a vigour to the understanding, which by being conveyed to every part of the body, tends to produce health and long life.

4. Equanimity of Temper.

The violent and irregular actions of the passions tend to wear away the springs of life.

Persons who live upon annuities in Europe have been observed to be longer lived in equal circumstances, than other people. This is probably occasioned by their being exempted by the certainty of their subsistence from those fears of want, which so frequently distract the minds, and thereby weaken the bodies of all people. Life-rents have been supposed to have the same influence in prolonging life. Perhaps, the desire of life, in order to enjoy as long as possible that property, which cannot be enjoyed a second time by a child or relation, may be another cause of the longevity of persons who live upon certain incomes. It is a fact, that the desire of life is a very powerful stimulus in prolonging it, especially when that desire is supported by hope. This is obvious to physicians every day.—Despair of recovery is the beginning of death in all diseases.

But obvious and reasonable as the effects of the equanimity of temper are upon human life, there are some exceptions in favour of passionate men and women having attained to a great age. The morbid stimulus of anger in these cases, was probably obviated by less degrees, or less active exercises of the understanding, or by the defect or weakness of some of the other stimuli which kept up the motion of life.

5. Matrimony.

In the course of my enquiries, I only met with one person beyond 80 years of age who had never been married. I met with several women who had bore from ten to twenty children, and suckled them all. I met with one woman a native of Hertfordshire in England, who is now in the 100th year of her age, who bore a child at 60, menstruated till 80, and frequently suckled two of her children (though born in succession to each other) at the same time. She had passed the greatest part of her life over a washing-tub.

6. I have not found sedentary employments to prevent long life, where they are not accompanied by intemperance in eating or drinking. This observation is not confined to literary men, nor to women only, in whom longevity without much exercise of body has been frequently observed. I met with one instance of a weaver; a second of a silversmith, and a third of a shoe-maker, among the number of old people, whose histories have suggested these observations.

7. I have not found that acute, nor that all chronic diseases shorten life. Dr. Franklin had two successive vomicas in his lungs before he

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not forty years of age *. I met with one man beyond 80, who had survived a most violent attack of the yellow fever; a second, who had had several of his bones fractured by falls and in frays, and many who had frequently been affected by intermittents. I met with one man of 86, who had all his life been subject to syncope: another who had been for fifty years occasionally affected by a cough †; and two instances of men who had been affected for forty years with obstinate head-achs ‡. I met with only one person beyond 80 who had ever been affected by a disorder in the stomach: and in him it rose from an occasional rupture. Mr. John Strangeways Hutton, of Philadelphia, who died last year in the 100th year of his age, informed me that he never had puked in his life. This circumstance is the more remarkable as he passed several years at sea when a young man §. These facts may serve to extend our ideas of the importance of a healthful state of the stomach in the animal œconomy, and thereby to add to our knowledge in the prognosis of diseases, and in the chances of human life.

8. I have not found the loss of teeth to affect the duration of human life so much as might be expected. Edward Drinker, who lived to be 103 years old, lost his teeth 30 years before he died, from drawing the hot smoke of tobacco into his mouth through a short pipe.

9. I have not observed baldness, or grey hairs, occurring in early or middle life, to prevent old age. In one of the histories furnished me by Le Sayre, I find an account of a man of 80, whose hair began to assume a silver colour when he was only eleven years of age.

I shall conclude this head by the following remark—

Notwithstanding there appears in the human body a certain capacity

* Dr. Franklin, who died in his 84th year, was descended from long-lived parents. His father died at 89, and his mother at 87. His father had seventeen children by two wives. The doctor informed me that once he sat down as one of eleven adult sons and daughters at his father's table. In an excursion he once made to that part of England from which his family migrated to America, he discovered in a grave-yard, the tomb-stones of several persons of his name, who had lived to be very old. These persons he supposed to have been his ancestors.

† This man's only remedy for his cough was the fine powder of dry Indian turnip and honey.

‡ Dr. Thiery says, he did not find the itch, or slight degrees of the leprosy, to prevent longevity. Observations de Physique, et de Medicine faites en differens lieux de L'Espagne. Vol. II. page 171.

§ The venerable old man, whose history first suggested this remark, was born in New York in the year 1684.---His grand-father lived to be 101, but was unable to walk for thirty years before he died, from an excessive quantity of fat. His mother died at 91. His constant drink was water, beer, and cyder. He had a fixed dislike to spirits of all kinds. His appetite was good, and he ate plentifully during the last years of his life. He seldom drank any thing between his meals. He was intoxicated but twice in his life, and that was when a boy, and at sea, where he remembered perfectly to have celebrated by a feu-de joye the birth-day of queen Anne. He was formerly afflicted with the head-ach, and giddiness, but never had a fever, except from the small-pox in the course of his life. His pulse was slow but regular. He had been twice married. By the first wife he had eight, and by his second seventeen children. One of them lived to be 83 years of age. He was about five feet nine inches in height, of a slender make, and carried an erect head to the last year of his life.

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of long life, which seems to dispose it to preserve its existence in every situation: yet this capacity does not always protect it from premature destruction; for among the old people whom I examined, I scarcely met with one who had not lost brothers or sisters, in earlier or middle life, and who were born under circumstances equally favourable to longevity with themselves.

THOUGHTS ON THE NEW-YEAR;

AND ON THE

VICISSITUDES OF LIFE.

IN A VISION.

THE close of the old and commencement of the New Year, is a season, in which most people unbend their minds from a severe attention to their several employments and professions, and indulge themselves in social enjoyment and festivity. And this gratification, when conducted with proper decorum and regularity, is neither irrational nor unmanly. It must, however, be allowed highly reasonable to preserve our cheerfulness under proper restraints, by mingling with it serious reflections on the uncertainty of earthly enjoyments, and the frailty of human nature. To those who are disposed to pursue such reflections, the following vision will, perhaps, not be disagreeable.

Methought I was traversing an opulent city. On all sides mirth and gaiety seemed to reign. I soon caught the general joy, and wandered with pleasure and delight from one circle to another; and being desirous to know the cause of all this apparent satisfaction, was informed by one whom I asked, that it was the commencement of a New Year, which it was customary to usher in with such demonstrations of joy.

Having for some time wandered in this pleasing crowd, I at length arrived at a private walk, where every one I met carried in his appearance something which commanded respect. I had not gone far before I was accosted by a venerable personage. "My son," says he, "your cheerful countenance discovers the gladness of your heart; and I am at no loss to guess the cause." I replied, "Venerable father, you are not deceived; and my disposition must be unfriendly indeed, could I observe so much cheerfulness among my fellow-creatures without partaking of their happiness." He replied, "Your reasoning is just; nor would I attempt to deprive you of your present satisfaction. My name is Experience, and this walk Contemplation. If you will resign yourself to my guidance, I will teach you properly to weigh terrestrial happiness." I readily accepted his offer, allured

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by the known abilities of my guide, and was conducted by him to the spot I had just left; but there I beheld the scene very much changed.

I now perceived scattered among the cheerful and the gay, many melancholy and dejected persons, on whose faces meagre want, keen remorse, and lively sorrow, were strongly painted. I was struck with these spectacles of grief, and turning to my guide, said, "Sir, I had much rather have continued in my error, if it be one, than be convinced of a truth, which I am afraid will yield me very little satisfaction." The sage smiling, said, "It is the common folly of your age to chuse the pleasant, though it be the wrong way; but it is the part of Experience to inform you, that truth is worth the purchase, though it seems unpleasant. "Know then," continues he, "the present scene is not designed to hurt but to benefit you; attend and be wise."

"Behold, scattered up and down among the busy multitudes, many of the very people who before appeared so gay and pleasant; the year which they ushered in with all the demonstration of joy, is not yet concluded; notwithstanding, behold yonder man, who at the commencement of the year was opulent and wealthy, now pale and thoughtful, and carrying all the appearance of the deepest distress. That wealth, which before created his cheerfulness now occasions his pain. His fortune was then great, and he unwary; he ventured his all upon a die that deceived him; this made him the miserable wretch he now appears.

"On the other side observe a female mourner, seeking some unfrequented solitude, where she may breathe out her complaints. The beginning of the year made her a happy bride; the middle of it makes her a disconsolate widow. But, continues my instructor, I should rend your heart with pity, was I to point out all that variety of distress which death produces in the world; the unavailing cries of helpless orphans, the melting griefs of tender widows, the groans of parents, and the sighs of friends; and yet, though these are great and heavy, and sufficient to excite every tender sentiment in nature, these are not all the inlets to unhappiness, an instance of which you see in yonder frantic madman. He was lately raised to the utmost height of joy, by a sudden and unexpected affluence of fortune; the weak powers of reason could not support the strong impression it made upon him, and he is now an object of pity and horror to all that see him. Behold, on the other hand, that man walking pensive and alone—on every feature the strong lineaments of horror and despair are painted." "Alas!" cry'd I, "that very man I saw a while ago, one of the most gay and joyous creatures in the whole company!" "Ah!" replies my monitor, "to that height of mirth and gaiety he owes his present misery. He then lived in riot and profusion, has now consumed his fortune, and is this moment agitated with the most distressing doubts, whether he should employ his pistol to extort his neighbour's property, or to finish his own miserable life." "Alas!" I cried, "I can bear no more. If these be the prospects you entertain me with, let me look only on the joyous throng, and conceal those miserable objects from my view." "Mistaken youth!" replies my guide, "are you not yet made sensi-

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ble of your error? learn from this picture of human life, to consider it as a chequered state. Let not the ideas you form of future prosperity and success at your entrance on life, be too sanguine or elevated. Learn to enjoy the present without any anxious disquietude about the future; and take care that you do not bring yourself into the number of the wretched by your own folly and imprudence. And when adversity lays her iron hand upon you, learn to bear it with a calm composure and serenity of mind. Enjoy the pleasures of social life, and friendly intercourse with the deserving and experienced. Let us compassionate and pity the distressed and afflicted; and endeavour to extract all the advantages you can, both from the joyous and grievous occurrences of life." Having thus spoken, the form vanished, the prospect was no more, and I found myself encircled in the shades of night.

J. P.

January 2, 1794.

A FRAGMENT ON BENEVOLENCE.

HE gives his mite to the relief of poverty. Joy enlivens his countenance, and pleasure sparkles in his eye. He can lay his hand upon his heart, and say, "I have done a good thing." But who can do justice to his feelings? None but those whose lips the God of Israel hath touched with sacred fire! None but those whose pens are guided by the inspiration of the Almighty; And though at this moment my heart expands with the delightful sensation, I am totally unable to express it. Most devoutly do I thank thee, O Lord, that thou hast given me feeling. The sensation, indeed, is sometimes painful! but the intellectual pain far excels the most delightful sensual pleasure. Ye kings and princes of the earth, possess in peace your envied grandeur! Let the epicure gratify his palate; let the miser hoard his gold in peace. Dear Sensibility! do thou but spread thy benign influence over my soul, and I am sure I shall be happy.

"He held out his hat. "Pity me," said he, but turned away his face, to hide his blushing countenance, and the tear which stole down his cheek. I saw it though; and that little tear, with a force as powerful as the inundations of the Nile, broke through all the bounds of cautious prudence. Had the wealth of the Indies been in my pocket, I could not but have given it. I gave all I had. He cast his glistening eyes upon me. "You have saved a family: may God bless you!" With my then sensations I could have been happy through eternity. At that instant I could have wished all the wheels of Nature to have stopped.

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ON THE

SACRED CHARACTERS OF KINGS.

FROM MANUSCRIPTS.

IN the First Book of Kings, the Children of Israel demand a king to judge them: In the same book it is said, that Samuel exercised the office of a judge in the city of Israel. Aristotle affirms, that the King is the chief of the war, the judge of differences, and the master of Divine Ceremonies. Josephus relates, that when Philip, brother to Herod Antipater, went through the country, he caused his judgment-seat to be carried after him, in order to administer justice to the first who should demand it. Octavius Augustus very frequently gave judgment in the night and in his bed, and often rose to go to the tribunal.

God speaking by the mouth of his prophet, said "that kings were gods, and forbids the offending them, because they are sacred." God promised Abraham, as a farther blessing, to establish him above all nations, and that kings should descend from him, which gives sufficiently to understand the grandeur of the royal dignity, and to convince all those of blasphemy who look upon it as not more perfect than the condition of the subject. It is God which institutes princes, and crowns kings. The same Royal Prophet says, that on no pretext whatever shall any man lay his hands on the Lord's anointed. For at that time, when to save his life, he was obliged to defend himself against King Saul; and at another time when he came with Abisai to the King's camp, whom he found asleep in his tent; Abisai said to David, God has given thee thy enemy into thy hands, I will pierce him with my launce to the ground, and shall not need to repeat it a second time: David answered, do not kill him; the man who shall extend his hand on the Lord's anointed shall not be deemed guiltless—"For Divine Wisdom has declared, thou shalt not lay hands on my anointed." The Sovereign Prince, after God, knows none so mighty as himself. The magistrate in the same manner holds his power of the Sovereign Prince, and remains always subject to him and his laws. The inferior subjects know likewise, that after God they place their king as chief, his laws and his magistrates, each in their proper place, and are bound to obey him, though his commands should even be against public utility, and against civil justice, provided there be nothing against the law of God, and that of nature. The respect due to the characters of kings has been practised from the earliest age—for, as Cyrus King of Persia had taken the City of Sardis; and that Crœsus, in his flight from the fury of the conquerors, concealed himself (with a friend who was born dumb) in a retired place in his palace; where being found by a Persian soldier, he ran a great risk of his life, by the sword already raised against him: God then made use of a miracle, by loosening the tongue of the dumb

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man, who cried out as loud as possible, "Soldier, do not kill King Crœsus!" To this voice the soldier obeyed, rendering all honour to Crœsus—and according to the rights of war, he led him a prisoner to Cyrus. The ancient Scythians, in order to shew the greatness of their grief for the death of their princes, shaved their heads, cut off the tip of their ears, and slashed their arms, their forehead, and their nose; in a word, gave themselves up to every excess of grief and mourning: They sacrificed, at the funerals of their kings, pages and horses in great numbers, and two of his favourite women. Among the Lacedemonians there was a law which ordained, that five of the nearest relations of those who had been convicted of a conspiracy against their king, should be put to death.

Nimrod had his residence with his people in the land of the Chaldeans, and was their first king, and began to extend his limits by force on his neighbours, by sending colonies to establish other kingdoms. Scipio Africanus having been surrounded by thieves and pirates in his country house, far removed from the city, displayed so noble a majesty in defending himself, that they threw down their arms, assuring him they were only come there with an intent to guard and to obey him. Princes ought to shine in virtue and good morals more than others; for which reason the Persians were accustomed to carry fire before their kings, and to cause it to be extinguished through the whole country after their death. The Romans placed fire before the throne of their emperors.

King Darius having ordered all the governors of provinces subject to him to appear before him, asked them among other things, whether the taxes and tributes were not very high? They answered the King, that they were moderate: He then gave orders that only one half should be levied. Osyris had for his motto a sceptre, on the top of which was placed an eye, designing the wisdom that ought to guide a king, it not belonging to one who wanders or goes astray to be the leader of others; nor one that knows nothing to pretend to teach; nor one that will not obey reason to command. Where is the prince who will not rejoice, when he shall hear that Menander, King of the Bœotians, was so well beloved by his subjects, for his justice and his virtue, that after his death the cities were in great debate who should have the honour of his burying-place? In order to appease them it was ordained, that each city should erect a tomb to his memory.

Who will not be moved for love of Trajan, emperor of the Romans, hearing or reading his praise? for Pliny, after raising him to the heavens, concludes in this manner—"that the greatest happiness to the empire would be, that the gods would take example by the life of Trajan." Who would not envy the glory of Agesilaus, when he was condemned to a penalty by the Ephores, for having gained the love and affection of his fellow citizens?"

Demetrius advised King Ptolemy to purchase and read such books as treated on the government of kingdoms; for what the minions of a court dare not say to their prince will be found in these books.

Agesicles, King of the Lacedemonians, being interrogated by a cour-

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fier how a prince might reign with safety, and without a guard for the surety of his person, wisely answered, "Let him command his subjects as a good father does his children." Antiochus, surnamed the Great, being out a hunting, pursued his game with such eagerness that he wandered away from his courtiers and domestics, and was constrained to pass the night in a poor peasant's hut, whom he asked at supper, "in what esteem the king was held in his village?" who answered, "our king has but one fault, which is his extravagant love for the chace; and his favourites abuse the confidence of their master to the very great oppression of the subject." The King, hearing this, went to his humble couch, determined the next day to reprimand his favourites, who had never told him the truth in the manner this poor man had done. Theopompus being interrogated, in what manner a king might safely preserve his kingdom, replied, "In giving full liberty to his friends to tell the truth without disguise, and in employing his power for preserving his subjects from oppression."

Philip, King of Macedon, at one time desirous to encamp in an agreeable and advantageous spot for his army, was told it was not a convenient place for obtaining forage for the cavalry and beasts of burthen; he replied, "the life of a king is very grievous indeed, since besides the care of his soldiers, he must consult the lives of horses and mules." A Lacedemonian was of opinion, that the only advantage a king had over other men was, that no one had so much power of doing good to others. A petty King of Greece could not suffer any one in his presence to call the Sophy of Persia the Great King; "why," said he, "should he be greater than I, without he is better and more righteous?"

Alphonsus, King of Arragon, used to say, "that the word of a king ought to be as sacred as the oath of a private man: he said also, that an ignorant prince is a crowned ass." A poor fellow passing too suddenly by the same Alphonsus with some branches of a tree, one of them happened, from its elasticity, to touch the king in the eye, which immediately swelled. As every one of his courtiers seemed to share in the pain he must feel in so tender a part; "what I feel," said he, is "not half so sensible to me as the torment and fear of the poor man who has hurt me." They made this prince take notice, that he ought to have more consideration for his safety, than to walk in a public manner without his guards; he answered, "What has a king to fear who does all the good in his power to his subjects?" One day he beheld a galley full of soldiers and sailors on the point of perishing, and ordered immediate assistance to be given them: his orders not being obeyed, on account of the danger, he rushed forward to assist them himself—His favourites interposed, representing to his Majesty the great risk he ran of his life; "I had much rather," answered he, "be a companion than a spectator in the death of my soldiers." Alphonsus, King of Spain, told those who remonstrated that the simplicity of his clothes put him too much on a level with his subjects, "I had rather that my virtues should distinguish me from my subjects, than the diadem or the purple." King Louis the XIIth bore so great a love to his people, that he neglected many certain conquests, rather than tax his subjects for the support of the war, saying, that a good shepherd cannot

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fatten his flock too much. The Cardinal de Rhodes, legate at the court of Peter the IVth, King of Arragon, in order to conquer his obstinacy in regard to the composition in favour of the King of Majorqua, remonstrated, that his Majesty ought to do something for the sake of the Pope, to whom he was indebted for the kingdom of Sardinia. The King answered him in this manner, "It is true, the Pope has made me a present of it in parliament, but the King, my father, gained it some time before by the point of his sword." Henry the IVth of France, during the wars of the confederacy, was always more elevated in spirits before the battle, than after a victory, saying to those who seemed surprized thereat, "I cannot rejoice at an advantage I gain by the slaughter of my subjects; the loss of their blood seem to fade my laurels." The Duke of Savoy coming to France on a visit to Henry the Great, was much surprized at seeing the opulence of that country; one day the Duke asked him what revenue he drew from his kingdom: "What I please," answered the King; but the Duke pressing him still farther to explain himself, he replied, "I must repeat what I have said before, whatever I please, for as long as I enjoy the love of my people, they will refuse me nothing I shall ask."

Cosmo, Duke of Florence, before his perfect reconciliation with King Alphonsus, sent him in a present the history of Titus Livius, richly bound. His physicians cautioned him not to touch the book, for fear as coming from an enemy, it might be poisoned. The king, without regarding their advice, told them in turning over the leaves, "It becomes a great soul to shake off such vain terrors: Don't you know, that Heaven guards in a peculiar manner the lives of kings, and that their fate does not depend on the caprice of mortal men."

ON KEEPING A SECRET.

And let not wine nor anger wrest
Th' entrusted secret from your breast.

FRANCIS's HORACE.

THE art of keeping a secret is a very necessary virtue in a man, for which reason the Ancients painted in their ensigns the figure of a Minautour to signify, (as it was related of that monster who was concealed in a very decent and retired labyrinth) that in the same manner, the counsel of a great man (principally a secretary of state, and a chief of an army) ought to be held the most sacred possible, and not without a reason, since the best schemes are put in execution before the enemy can get intelligence of them—Should they be discovered before execution, other projects must be embraced; for they become more dangerous to the authors, than to the persons they were intended against.—There is nothing more rude and uncivil in any man, than to desire to know the secrets of another; if we are desirous to keep them, it requires our utmost care so to do—If he comes with a design to betray us, it is downright treachery—we ought to be as much on our guard against a man who demands our secret, as against a highway-robber who demands our money.

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Antigonus the Great was asked by his son, "at what hour the camp would break up?" "Are you afraid," replied the father, "that you will be the only one who will not hear the trumpet." The king Lysimachus asked Philippide, "what he wished to have communicated to him;" "what your Majesty pleases," answered he, "provided they are no secrets."

According to the accounts of Suetonius, Julius Cæsar never said, to-morrow we shall do this, or to-day we shall do that; but only this, at this present hour, we shall do so and so; to-morrow we shall see what is to be done: John Duke of Marlborough in the wars of Queen Anne, perfectly imitated this example—the French could never get intelligence of his measures till after the execution. Cecilius Metellus, being asked by one of his captains, "At what time he would offer battle to the enemy?" answered, "If I imagined that my shirt knew the least of my thoughts, I would burn it on the instant, and never wear another." Queen Olympius writing to her son Alexander, reproached him, that he had not discretion sufficient in the distribution of his liberalities; but, because Ephestion, his favourite, was present at the reading this letter, and that the secret was of consequence, Alexander, without enjoining him to secresy by word of mouth, made a motion of touching his lips with the royal seal.—A favourite courtier being urged by his Prince, to know "what he stood in need of?" answered, "of every thing, except the knowledge of your secret thoughts." A Spaniard was desired by an absent friend, faithfully to keep a secret he had entrusted to him; he answered, "I never knew your secret; if you have imparted any to me, I have certainly returned it to you, by remembering it no longer"—When our friends are desirous of making us the confidants of their secret thoughts, we ought to receive them, and be faithful to the last. A man desirous of prying into the secrets of others, is generally vain, and a fool. He will often despise men of eminence and learning, because he beholds them in a situation far above his: therefore, Sophocles has judiciously remarked, do not be curious, and talk too much—for ears always open to the secrets of others, have also mouths ready to divulge them.

GENEROUS SENTIMENTS.

FERDINAND, the father of Alphonsus, drawing near his end, entreated this his eldest son, heir of his crown, to allow his youngest John to enjoy the kingdom of Castile: "My father," answered Alphonsus, "the glory of obeying you, will be always more dear to me, than my rights of eldership: should you even judge, that my brother would fill your place better than me, I consent you give him all your possessions—I shall obey your orders, as I would those from God himself." Peter, Count of Savoy, presenting himself before the Emperor Otho, to be invested in the possession of a certain kingdom he had gained by his valour, was half covered on the right side with embroidery and jewels, and with shining armour on the left. The Emperor

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surprized to see him so oddly accoutred, asked him the reason?—"It is in order to shew your Majesty," said he, "that on one side I am come to pay you my respects as a courtier, and on the other, to defend myself against all those, who shall attempt to deprive me of what I have conquered by force of arms." Roger, Count of Pallant, made an offer to King Alphonsus, of killing with his own hand the King of Castile his enemy; "never think of such a horrid action," replied the generous Alphonsus; "I would never consent to it, were it even to give me the sovereignty of the whole world." Laurent, Prince Palatine, asked the Emperor Sigismond, "Why, instead of putting to death the enemies he had conquered in battle, he received them among the number of his friends, and heaped uncommon favours on them?" "Those that are dead," replied the emperor, "can do no farther harm, and as to the living, you are much in the right to say, that they ought to be killed also----I am doing of it as fast as I am able, for I no sooner receive into favour any of these, than I kill the enemy within them, and there immediately springs up a friend in the place." Christina Queen of Sweden wrote to the King of Poland, after he had raised the siege of Vienna, capital of Austria, invested by the Turks, to express her sentiments on an action of that noble importance. "I do not envy" (said she) "your Majesty's kingdom, nor your riches, nor the spoil you have gained, I envy alone the fatigues and the perils your Majesty has undergone; I envy you the title of Deliverer of Christendom, the pleasure of giving life and liberty to so many friends and enemies."

ANECDOTES
OF THE
LATE HUGH KELLY.

(Continued from Vol. I. Page 571.)

ABOUT the period of his publishing, "The Bablers" and "Louisa Mildmay," he added to his income by becoming the Editor of the Public Ledger, an office which he was very well fitted for, and which circumstances rendered more so.

As it is one of the uses of biography, to connect as much of the customs and manners of the times as properly belongs to it, we must inform many of our readers, that at this period (1765) there were but four Morning Papers published in London, and that, as private scandal and self-importance had not as yet flowed in upon the public, some of the columns of those papers were filled with extracts from our best modern publications—sketches from history—theatrical criticisms—moral or humorous essays—poetry, &c. It was the first qualification of an Editor then to be able to execute this business in a creditable manner, in which he was occasionally assisted by the voluntary contributions of

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a Thornton, a Foote, a Garrick, a Smart, a Colman, a Goldsmith, &c. &c. names that will be as long remembered for the intrinsic value of their pens, as they must be regretted by a comparison with their successors.

Kelly being thus situated in regard to settled work, did not stop here—the activity of his mind induced him to search for other objects for his pen, and the stage, the early mistress of his imagination, soon presented one.

It was now some years since Churchill had published his "Rosciad;" and the well-known success of that poem, with the early fame that it established for him, spurred our author's genius to an imitation; he, therefore, in the winter of 1766, produced a poem called "Thespis; or, A Critical Examination into the Merits of all the principal performers belonging to Drury-Lane Theatre."

When this poem was first announced by advertisement, the performers, who had scarcely recovered from the lash of Churchill's pen, were on the tip-toe for its publication; but no sooner did it appear, than the aggrieved of Drury-lane Green-Room were instantly up in arms; the men talked of little less than "swords, pistols, and a saw-pit"—whilst some of the ladies said, "they could not appear before the eyes of the public, thus shorn of their usual attractions."

The late Mrs. Clive and Mrs. Barry (now Mrs. Crawford) were both best heard on this occasion—their merits were most wantonly degraded. Barry had been charged with "cramming his moon-eyed ideot on the town," whilst poor Mrs. Clive's person and temper were so coarsely caricatured, that the public were unanimous in their disapprobation. Kelly himself soon became sensible of his fault, and publicly atoned for it in his second edition of the same poem, in the following manner:—

"And here, all-burning with ingenuous shame,
The bard his recent virulence must name,
When with a ruffian cruelty he flew
To rake up private characters to view,
And, dead to candour, quite forgot to spare
The helpless woman in the wounded player,
Here then, as odious utterly to light,
He damns the passage to eternal night;
From ev'ry breast entreats it may be thrown,
To sting with ceaseless justice in his own."

This recantation, we believe, pacified Mrs Clive; and as the offence to Mrs. Barry was not near so strong, she was so softened by a personal apology, that she some time after appeared in a principal character of our Author's first comedy, "False Delicacy."

But though the ladies were thus appeased, some from apologies and recantations, and some from the prudential fear, "that stirring our Author's resentment might make it worse"—the gentlemen were not so easily pacified. Some expressed their resentment generally, but one comedian felt himself so severely and personally ill-treated, that he publicly denounced the Author in the Green-Room, and said, "if

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ever he dared to subscribe his name to his poem, they two should not live a day afterwards in the same planet."

Kelly, however, elated with the success and profits of his first poem, sat instantly down to his second, "On the Merits of the principal Performers belonging to Covent Garden Theatre;" and as he was anxious now to say who he was, publicly put his name to it, declaring himself, at the same time, to be Author of the first.

The veil now removed, the praise and censure of the poem became more universal;—some crying it up for its energy and critical discrimination—others arraigning it for its boldness and calumny. In this mixture of opinions, the good-natured friends of the enraged Comedian of Drury-Lane did not forget his former threats. They not only reminded him of them, but egged him on as the champion of their cause, to call the delinquent poet to an account. The comedian agreed in the necessity of it, and said, "it should be done." Some time, however, elapsed in a state of uncertainty, when, one morning coming into the Green-Room with rather an uncommonly brisk and satisfied air, he exclaimed, "Well, 'tis all over—'tis all settled." "Aye," exclaimed his brother performers—"What—have you killed, or maimed the r—l?" "No, no," says the more philosophic comedian, "what I mean by settled is, that—that—upon a consultation with Mr. Garrick, he—he—(hesitating)—said it was better to let it alone."

Garrick, in considering his own interest, independent of his friend's honour, no doubt acted right in the advice, as on one side he might have lost a comedian not so easily replaced, and on the other, a rising flatterer of his merits; for Kelly took care (and no doubt was actuated by his feelings) to speak of Garrick in the following strains of panegyrick:—

"Long in the annals of Theatric fame
Has truth grac'd Garrick with a foremost name;
Long in a wide diversity of parts,
Allow'd his double empire o'er our hearts;
Either in mirth to laugh us to excess,
Or where he weeps, to load us with distress.
Nor is it strange, that ev'n in partial days
He gains so high an eminence of praise,
When his united requisites are more
Than ever center'd in one mind before."

Mr. Garrick's opinion, though decisive behind the curtain, could not prevent the whisper and out-door talk of the performers. They animadverted on it in their own way, and as one anecdote in these cases generally begets another, this was contrasted by the conduct of Mat. Clarke (late a performer of Covent-Garden Theatre) to Churchill, a little after the publication of "The Rosciad." The circumstances were as follow:—

Churchill supping one night at the Rose Tavern, Bridges-street, in a mixed company, found himself at a late hour, which he was always partial to, sitting down to an *entremets* between supper and breakfast with Clarke, and another performer of Covent-Garden Theatre, when the latter rather imprudently was complaining of the hardships which

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some of his brethren were suffering under the lash of the poet's pen.—"They deserve it," says Clarke; "why do they suffer it?" "And pray, Mr. Clarke," says Churchill, looking him full in the face, "What would you do in such a case?" "Cut your throat in the church," was the answer. "Aye!" says Churchill, snatching up a knife and fork which lay upon the table—"Aye!" says Clarke (doing the same), "and as I see you are determined to have a trial of skill now, you take the end of that cloth, and I'll take the other, and let's see which is the best man."

Clarke's manly manner of announcing himself, and the character he had of being as good as his word in all those cases, made our poet pause for some moments, when laying down the knife and fork, and stretching his hand across the table, "Clarke," says he, "I believe you to be a very honest fellow; I had no right to put such a question to you, and I ask your pardon."

The reconciliation on the part of Clarke was instantly accepted of, and they spent the remainder of the night in great harmony.

Previous to Kelly's publication of the second part of Thespis, viz. "Strictures on the principal Performers belonging to Covent-Garden Theatre," the theatrical part of the public, as well as the performers themselves, were not a little anxious to know who he praised, or who abused. In this state of suspence, and on the evening previous to publication, the publisher happened to drop in at the public room Queen's Arms, St. Paul's Church-yard, where the booksellers, the wits, the neighbouring tradesmen, and others, used generally to assemble. Upon his entrance the company one and all exclaimed, "Well, what says Thespis in his second part?" "Why, not so severe, I think," says the publisher, "as the first, except in the case of poor Ross, which I'm really sorry for." "Aye, of Ross!" they replied, "what does he say of Ross? do recollect." On this the publisher pulled out a proof sheet, which he happened to have in his pocket, and read as follows:

"Ross, of various requisites possess'd,
To grow to force---to rush upon the breast;
Tho' with a person finely form'd to please,
He boasts each charm of elegance and ease,
And joins a voice as musically clear,
As ever pour'd, perhaps, upon the ear;
Yet oft, through monstrous negligence, will strike
His warmest friends with pity or dislike,
And render doubtful, through a want of care,
His very title to the name of player.
Tho' well appris'd this conduct must offend,
He owns his fault, but never strives to mend;
Tho' the plain use of industry he sees,
He hates a moment's trespass on his ease,
And lets mere chance conduct him ev'ry night.
Convinc'd of wrong, yet negligent of right---
Hence, who that sees him with a lifeless air
In Phocyas talk of madness and despair,
Or marks his odious vacancy of eye
Ev'n on the spot where Aribert must die,

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Could e'er suppose the slabberer had an art
At times to cling so closely round the heart;
Could think he play'd Horatio with a fire,
That forc'd e'en slander loudly to admire;
Or dream his actual excellence in Lear
Could dim each eye-ball with the tenderest tear?"

This Philippic was scarcely finished, when Ross, who sat in a niche by the fire-place, totally unobserved by the publisher, came forward, and looking round at the company, who were rather silently awkward upon this occasion, thus exclaimed:

Why sits this *sadness* on your brows, my friends?
I should have blush'd if *Cato's house had stood*
Secure, and flourish'd in a civil war."

The calm propriety of this quotation, the dignified and feeling manner with which Ross spoke it, shot like electric fire around the room, and he had in an instant the applauses of the whole company—the publisher was the only person that remained embarrassed; but Ross, knowing his integrity and general good-manners, soon relieved him, by laughing it off as a joke, and begging him to think no more about it.

Whatever merits or defects these poems intrinsically may have, they raised the author to the notice of the public, and it was not among Kelly's weaknesses to shrink from the public eye. He was vain of the character of an *author by profession*, or, to use his own words, "of sitting in the chair of criticism." He was likewise fond of dress, and though his person, which was low and corpulent, did not aid this propensity, his vanity prevailed, and he was constantly distinguished in all public places by a flaming broad silver-laced waistcoat, bag-wig, sword, &c.

It was likewise the publication of these poems that first introduced him to Garrick, or rather, introduced Garrick to him; for the latter seeing himself so "be-praised and be-Roscius'd" in the first part of Thespis, thought he could do no less than return him his personal thanks. It was at this interview Garrick suggested to him to write for the Stage; and as this was the secret wish of our author's heart, he readily took the hint, happy to be brought out under such very powerful and distinguished patronage.

Kelly, as he himself used to relate, sat down to write his first comedy, which he afterwards christened by the name of "False Delicacy," on Easter Monday 1768, and finished it so as to be fit for Garrick's perusal about the beginning of September. We mention this circumstance to shew with what *facility* he wrote, and at the same time, it must be confessed, *how well*, considering that he had little or no resources, either from literature, or what is generally called *good company*, and that his whole dependence was on his own observation, and the scanty materials drawn from fugitive pieces, and the meagre conversation of coffee-houses and club-rooms.

He felt his own resources, however, equal to the task, and he sat down to his comedy with attention and confidence. He was at this time much acquainted with Goldsmith and Bickerstaffe, but availed

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himself so little of their advice, that except their barely hearing he was engaged that way, he scarcely ever mentioned the subject. Towards the close of the comedy, however, he ventured to communicate it to Bickerstaffe, who praised it before his face in the highest strains of panegyric; but no sooner turned down the author's stair-case, than he abused it to a common friend in the grossest terms, and "talked of *his* arrogance in thinking of *comedy*, when his highest feather was that of paragraph or Newspaper Essay writing."

Goldsmith kept back and was silent, but, as it afterwards appeared, from the same principle of envy. When asked about Kelly's writing a comedy, he said, "He knew nothing at all about it—he had *heard* there was a *man of that name* about town who wrote in Newspapers, but of his talents for comedy, or even the work he was engaged in, he could not judge."

This would be a great drawback on the character of Goldsmith, if it arose from a general principle; but nothing could be further from the truth—he was kind, beneficent, and good-natured in the extreme, to all but those whom he thought his competitors in literary fame; but this was so deeply rooted in his nature, that nothing could cure it. Poverty had no terrors for him—but the applauses paid a brother poet "made him poor indeed."

During this rising storm Kelly went on with his work, till he finished it about the beginning of September 1768, and immediately carried it to Garrick. Garrick was so much pleased with it on the perusal, that he sent him a note, expressive of his highest approbation, and among other words, we remember, used this expression: "There are thoughts in it worthy of an angel." He, however, suggested some slight alterations, mostly relative to *stage effect*, and this was all the part Garrick had in his comedy. We mention this circumstance so minutely, as it was said at the time, that Garrick principally assisted him in the writing; but this was entirely the voice of envy—a voice, we are sorry to say, that is not unusually heard on the first capital works of Authors or Artists, as it is then most likely to be fatal to their rising reputation.

[*To be continued.*]

ANECDOTE OF MARESCHAL DE TURENNE.

WHEN the Mareschal was but ten years old, and his governor missing him, had sought up and down every where for him, he at length found him asleep on a cannon, which he seemed to embrace with his little arms as far as they could reach. And when he asked him, why he chose such a couch to lie on? He made answer, "that he designed to have slept there all night, to convince his father that he was hardy enough to undergo the fatigues of war; though the old Duke had often persuaded him to the contrary."

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EQUALITY OF THE SEXES.

TO THE EDITOR.

SIR,

IT is undeniable, that the Fair Sex have lately given very convincing proofs in their writings, of an understanding sufficiently masculine, and that some of them may be ranked among the most distinguished authors of the present day. With all this I have no disposition to find fault—I love female excellence; and at proper times, I think a book and a pen as graceful ornaments to a female hand as a pudding-dish or a needle.

But, Sir, I am sorry to add, that I see a propensity in some very amiable ladies to go farther—and imitate the gentlemen in certain things which are not quite so delectable. A few nights ago, in a company, an apology came from a lady who could not be present, because she had that morning been seized with a *fit of the gout*. "Bless me!" exclaimed I, "are the ladies to take from us our *diseases* also, and rival our sex in those distinguished aches and pains, of which we have so long enjoyed the monopoly!" But, Sir, what happened next morning, is more in point yet—Calling on a very charming lady, late in the forenoon, I found her at breakfast, and expressing my surprize at an irregularity which I knew to be very uncommon in her house, she confessed her fault, but added, "When I awoke, my *head ached* so, that I resolved to indulge; late hours will not do for me!"

This is very alarming, for who knows where it may stop! Already we have known female parties at taverns, and it may be dreaded that the character of a *social soul* and *jolly dog* will soon be transferred from us. One *lady writer* is for having her sex educated in the same manner with boys—and if so, who knows but in a few years, a sober citizen may be called out of his bed to give bail for his wife, who has beat the watch? I hope this hint will suffice. It is not a subject I choose to enlarge upon.

EPHRAIM TIMID.

DEAN SWIFT.

Original Letter of DEAN SWIFT, *in the possession of* DR. MIDFORD, *of Reading.*

SIR, *London, April* 30, 1713.

I AM ashamed to tell you how ill a philosopher I am, that a very ill situation of my own affairs for these three weeks past, made me utterly uncapable of answering your obliging letter, or thanking you for your most agreeable copy of verses. The prints will tell you, that

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I am condemned to live again in Ireland, and that all the Court or Ministry did for me, was to let me chuse my station in the country where I am banished. I could not forbear shewing both your letter and verses to our great men, as well as to the men of wit of my acquaintance; and they were highly approved by all. I am altogether a stranger to your friend Oppian, and am a little angry when those who have a genius lay it out in translations. I question whether *res angusta domi* be not one of your motives. Perhaps you want such a bridle as a translation, for young genius is too fruitful as appears by the frequency of your similes, and this employment may teach you to write more like a mortal man, as Shakespear expresseth it.

I have been minding my Lord Bolinbroke, Mr. Harcourt, and Sir William Windham, to solicit my Lord Chancellor to give you a living as a business which belongs to our society, who assume the title of Rewarders of Merit. They are all very well disposed, and, I shall not fail to negociate for you while I stay in England, which will not be above six weeks, but I hope to return in October, and if you are not then provided for, I will move heaven and earth that something may be done for you. Our society hath not met of late, else I would have moved to have two of us sent in form to request a living for you from my Lord Chancellor; and if you have any way to employ my service, I desire you will let me know it; and believe me to be very sincerely.

SIR, Your most faithful humble servant,

J. SWIFT.

To the Rev. Mr. WILLIAM DIAPER, at Dean, near Basingstoke, Hampshire.

ANECDOTE

OF HIS ROYAL HIGHNESS

THE PRINCE OF WALES.

A FEW days since a French emigrant went into a jeweller's shop, in St. James's-street, for the purpose of buying a sword; he saw one which, from its apparent goodness, pleased him; but, alas; his means were not equal to the purchase: he offered what money he had, and requested the jeweller to accept a ring which he wore on his finger in payment of the remainder; the man hesitated, and the unfortunate stranger endeavoured to strengthen his request by stating the motive which induced it:—he was going to join the standard of the Earl of Moira. They were interrupted by the entrance of a third person; who, having for a few minutes noticed the conversation, and suspected the cause of it, called the jeweller aside, and directed him to let the foreigner have the sword for what he had to offer, and that he would reimburse him the difference; he then left the shop. The foreigner had the sword, and immediately felt to whom he was indebted, who proved to be no other than the Prince of Wales.

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DOMESTIC PEACE AND HAPPINESS.

(FROM Mr. BUCKLE's ESSAYS.)

I KNOW a very worthy and sensible old lady, who has often remarked, that in disputes between married people, let what will be the contest, the victory belongs to the party which first quits the field.

Were we to consider, that the quarrel most frequently arises from some trifle, about which both are equally indifferent; and that it is only pertinacity of opinion, and blind self-willed nature which expects too much and gives too little, that protracts the dispute: Surely, we should blush from very shame, and cease to wound each other's feelings, upon points as unimportant, as a dispute between two of our own infants about a top, or some other toy, found by one of them, and claimed by the other.

It is a favourite maxim among the ladies, that where married couples disagree, the man has every advantage; as he can, if his home be rendered disagreeable, leave it, and by company and amusements, make up for the loss he exepriences at his own fire-side.

This I solemnly deny; nay, am certain that the reverse is the truth. The husband may, indeed, keep himself from home, and share in what will soon cease to prove amusements, unless his mind be callous to every domestic sensation; and thus he may for a while wander from the tavern to the brothel: but whenever he *quits home*, in *search of happiness*, he may be assured, that he will be as often disappointed.

Let those who really possess the inestimable blessing of domestic peace, value it as a jewel above all price.

Let not the drunkard, the libertine, or the gambler, ever laugh them (particularly the husband) out of their real bliss, to introduce them to want, disease, and misery.

Too often have the envenomed shafts of ridicule, conveyed perhaps, in the epithet, of Milksop, Jerry Sneak, Coward, and such expressions as these, drawn away the truly happy man from a smiling, and, if I may use the expression, *paradisaical* fire-side, never more to return, till the dart, tipt with the deadly poison of guilt, has been infixed in his bosom; and which, perhaps, every effort of his amiable partner could never afterward extract. And you, 'ye fair married dames,' ever listen to this one piece of advice, so well enforced by the Dramatic Poet—"Let your every nerve be strained to make home comfortable and engaging to your husbands. Remember, he comes to you to unbend from the weightier cares of life, which furrow his brow, with a prospect of providing for you and his children. There are little peculiarities, perhaps, in which he places some of his pleasures; anticipate that indulgence; nay, make it a point of the first consequence,

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that he never is thwarted in such innocent recreations. There may be, perhaps, dishes to which he is partial; let them be often dressed with your every attention, and above all, dress your countenance in smiles, and let no trivial and accidental cause of disquiet make that face lour with discontent, which he expects, nay, has a right to expect, to behold adorned with cheerfulness on his return. Remember the strongest tie you can ever have upon your husband, must rise from unaffected and artless gaiety, which he is certain takes its rise from your sincere affection for him. It is not enough to gain your conquest unless you make use of these measures to secure it. A small part alone is done when you have obtained a husband. The task remains to keep possession; nor is it difficult, if you prove your regard by conjugal fidelity, and a delicate and tender attachment. Let not love of admiration, or inherent vanity, or wayward wishes of any kind, ever lead you to display a disposition, which may cross your husband's views, or sour his temper. Remember also, this remark is mutual, that the only way to be happy yourselves, is to make each other happy: that, linked in an indissoluble chain, you will hereafter give an account at that tribunal where subterfuge and hypocrisy will not avail, whether you have reciprocally promoted the satisfaction, ease, comfort, and happiness of each other; or, by the reverse, have become your own tormentors; and what is worse, have by example, entailed misery on your posterity.

SINGULAR PROPHECY.

THE following remarkable Prophecy is fulfilling at or near these times, as delivered long ago by Johannes Amatus, in his Prophetical Pleiades, which runs thus: "I foresee (says he) great wars and combats, with extraordinary shedding of blood, occasioned by the civil discords of the great men of the kingdoms; I do see wars, the fury whereof shall last some time; provinces divested of their people, and many strong holds and noble houses shall be ruinated, and the cities shall be forsaken of their inhabitants, and in divers places the ground shall lie untilled. There shall be a great slaughter of the people, and many chief persons shall be brought to ruin; there shall be nothing but deceit and fraud among them, whereupon shall ensue the aforesaid great commotions among the kingdoms and people of the world. There shall be likewise great mutations and changes of kings and rulers; the right hand of the world shall fear the left, and the North shall prevail against the South. Yes; thou Versailles, which thou (meaning Louis XIV.) hast made for the glory of thy names, I will throw to the ground, and all your insolent inscriptions, figures, and abominable pictures: and Paris, Paris that imperial city, I will afflict it dreadfully; Yea, I will afflict the Royal Family; Yes, I will avenge the iniquity of the King upon his grand-children."

Lucy's Prophetic Warnings, Lond. 1707.

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PARTICULARS OF THE
PLAGUE IN PHILADELPHIA.

The following is extracted from a Letter to a respectable House in Liverpool, and its authenticity may be depended upon.

Philadelphia, 11th Month 18th, 1793.

RESPECTED FRIENDS,

AS our correspondence with most of our friends both at home and abroad, has been interrupted, on our part, for nearly three months past, it is proper that we should account to them for so extraordinary a suspension, and give some account of our late and present situation.

In the early part of August, it was discovered, that a pestilential fever was raging in the north-east parts of that city. The College of Physicians met to deliberate on it, and published their opinion and advice on the subject, part of which was a precaution, generally understood to be the same used in the East (and which we know from history was used in London), in times when the plague rages; that is, that every house wherein a sick person was, should be marked, to prevent others from entering. This was sufficient to alarm the inhabitants, and excite terror: a great variety of quack preventatives were offered to the public, and some placed confidence in them. The disorder, however, quickly spread to other parts of the city, and threatened to become general: it was so mortal in the beginning, that few survived the third and fifth, and it could not be ascertained for some time, whether any person had survived the eighth day; to be taken, was considered nearly the same as to be dead: hence, there was a general abandoning of the sick to the care of the Blacks, who were supposed not liable to the infection. The nearest connections, with some exceptions, would not visit the chambers of their sick friends.

The Physicians differed about the mode of treating the disorder, and published opposite systems; many of them were taken sick, and it became difficult to procure a visit; many were left to their own opinions, and adopted the mode published by the Physician that stood highest in their esteem, and many perished without any aid at all. In this situation, a great part of the inhabitants fled to the country in every direction: of these, some were taken with the disorder, and died; but we have heard no instance of any person, who had previously resided in the country taking the infection from them. Some few, from an apprehension of duty, more for the security of their property, and yet more, because they had not the means of removal, or a place to remove to, staid in the city; and it is computed that above one-third of the whole number of inhabitants went away. Those who staid were cautious how they went about the streets, so that the city appeared in a degree to be

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depopulated: business of almost every kind was suspended; inward bound ships came to the villages down the river; and for nearly two months our streets were deserted by all, but a few sorrowful persons, walking, "as with their hands on their loins," about the necessary concerns of the sick, and hearses conducted by negroes, mostly without followers, to and from the different grave-yards.

A number of citizens, however, with a courage that will always do them honour, formed themselves into a Committee, headed by the Mayor, borrowed money upon the credit of future subscriptions; established an hospital about a mile from town, for the poor; procured carriages to convey the sick to it; sat daily at the City-hall, to receive applications and administer relief; and two of them, Steven Girard, a French merchant, long resident here, and Peter Helm born here, of German parents (men whose names and services should never be forgot) had the humanity and courage constantly to attend the hospital; and not only saw that the nurses did their duties, but they actually performed many of the most dangerous, and at the same time most humiliating services for the sick with their own hands. These gentlemen are mercifully preserved alive and well, though four of the committee who sat at the City-hall, took the disorder and died. Their names were Daniel Offley, Joseph Inskeep, Jonathan D'Sergeant, and Andrew Adgate.

The mortality was great in proportion to the number of the sick, in the beginning; but as they increased, although the number of deaths increased to a terrifying degree, so as actually to exceed one hundred persons per day on some days; yet, after a little cool weather in the 9th month, the disorder took another type, and was not so mortal; which gave hopes, that a change usually expected in the temperature of our air, with heavy rains, before or about the time of the equinox, would bring us a providential relief; but these rains and this change were looked for in vain for six weeks after their usual time of coming, and we were left under the affliction till about the 24th of last month, when it pleased Divine Providence, who permitted the affliction, to give it a check, without much apparent change in our atmosphere; from that time the number of deaths rapidly decreased, and of convalescents increased; and some rains and cool weather, which have succeeded, seem to have nearly, if not altogether eradicated it, as we have heard of no new cases for many days past; and most of those who had it before, are recovered and recovering, though from the violence of the remedies recommended by several physicians, and most generally adopted, many are left in a very weak state, which will require time to restore them to their former strength. This calamity, we conceive, has been nearly, if not quite as fatal, in proportion to the numbers, as the plague in London, in 1665; for, if we compute that thirty thousand persons remained in town, and that of these about four thousand died, which, when the accounts are all collected, we believe will be near the matter, it will approach to one seventh of the whole in about three months, which is nearly equal to the proportion who died in London in a whole year.

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Among these, we have to deplore the loss of very many of our most valuable citizens. We leave to the learned to trace the cause of this pestilence; some of whom insist it was imported; others, that it was generated here, by a long, hot, dry summer: We take it to be the putrid bilious fever of the tropical climates, remembered here by elderly people twice, under the name of the yellow fever; and, during the late war, once, by the name of the camp fever, when it did not spread much among the inhabitants, but was confined principally to the soldiers. Our private opinion is, that it was imported here from the West-Indies, but was much more general and spread more rapidly, owing to the season, which had disposed our bodies to receive infections of any kind.

The physicians are all agreed, that the infectious disorder is no more in the city, and the citizens are rapidly returning.

We are your respectful friends, &c.

As it is of very great importance to the community at large, that every circumstance of this disorder should be fully known, we have a particular pleasure in having it in our power to publish the report of two very eminent physicians at Philadelphia, who were desired to give their opinion on the subject:

"Being well assured of the great importance of dissections of morbid bodies in the investigation of the nature of diseases, we have thought it of consequence, that some of those dead of the present prevailing malignant fever should be examined; and without enlarging on our observations, it appears at present sufficient to state the following facts:

"1st. That the brain in all its parts has been found in a natural condition.

"2d. That the viscera of the thorax are perfectly sound. The blood, however, in the heart and veins is fluid, similar in its consistence to the blood of persons who have been hanged, or destroyed by electricity.

"3d. That the stomach, and beginning of the duodenum are the parts that appear most diseased. In two persons, who died of the disease on the 5th day, the villous membrane of the stomach, especially about its smaller end, was found highly inflamed, and this inflammation extended through the pylorus, into the duodenum some way. The inflammation here, was exactly similar to that induced in the stomach by acrid poisons, as by arsenic, which we have once had an opportunity of seeing in a person destroyed by it.

"The bile in the gall bladder was quite of its natural colour, though very viscid.

"In another person who died on the 8th day of the disease, several spots of extravasations were discovered between the membranes, particularly about the smaller end of the stomach, the inflammation of which had considerably abated. Pus was seen in the beginning of the duodenum, and the villous membrane at this part was thickened.

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Lenay Sculp.

Published by Scatcherd & Whitaker Ave Maria Lane. Febr 1794.

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"In two other persons who died at a more advanced period of the disease, the stomach appeared spotted in many places with extravasations, and the inflammation disappeared. It contained, as did also the intestines, a black liquor, which had been vomited and purged before death. This black liquor appears clearly to be an altered secretion from the liver, for a fluid in all respects of the same qualities was found in the gall bladder. This liquor was so acrid, that it induced considerable inflammation and swelling on the operator's hands, which remained some days. The villous membrane of the intestines in these last two bodies was found inflamed in several places.

"The liver was of its natural appearance, excepting in one of the last persons, on the surface of which a very few distended veins were seen: all the other abdominal viscera were of healthy appearance.

"The external surface of the stomach, as well as of the intestines, was quite free from inflammation; the veins being distended with blood, which appeared through the transparent periconeum, gave them a dark colour.

"The stomach of those who died early in the disease was always contracted, but in those who died at a more advanced period of it, where extravasations appeared, it was distended with air.

(Signed) "P. S. PHYSICK.
"J. CATHRALL."

TEMPERANCE.

[WITH AN ENGRAVING.]

"Temperance, that virtue without pride, and fortune without envy, gives indolence [healthfulness] of body and tranquillity of mind; the best guardian of youth, and support of old age."

TEMPLE'S ESSAYS.

TEMPERANCE, in a general sense, is a prudent moderation which restrains our desires, appetites, and passions within just bounds: but we shall consider it here in a more limited signification, as a virtue that curbs our corporeal appetites, and, confining them to a medium equally distant from two opposite extremes, renders them not only innocent, but commendable and useful.

The principal vices repressed by Temperance are *Incontinency*, and *Excess in eating and drinking*: if there be any more, they flow from one or other of these two sources.

It would lead us to too great length at present, to consider this virtue fully in both points of view. To the last, then, as most appropriate to our particular subject, we shall chiefly confine our attention.

"Wine," says an eminent author, "raises the imagination, but depresses the judgment. He that resigns his reason is guilty of every

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thing he is liable to in the absence of it. A drunken man is the greatest monster in human nature, and the most despicable character in human society; this vice has very fatal effects on the mind, the body, and fortune of the person who is devoted to it; as to the mind, it discovers every flaw in it, and makes every latent seed sprout out in the soul: it adds fury to the passions, and force to the objects that are apt to inflame them. Wine often turns the good-natured man into an ideot, and the choleric into an assassin; it gives bitterness to resentment, makes vanity insupportable, and displays every little spot of the soul in its utmost deformity."

Seneca says, "That drunkenness does not produce, but discover faults;" experience teaches us the contrary; wine throws a man out of himself, and infuses into the mind qualities to which it is a stranger in its more sober moments. Some men are induced to drink excessively, as a cure for sorrow and a relief from misfortune; but they deceive themselves; wine can only sharpen and embitter their misery.

Temperance is our guard against a thousand unseen ills. If this virtue restrain not our natural inclinations, they will soon exceed all bounds of reason and of prudence. The Grecian Philosophers ranked Temperance among the highest of all Christian virtues. It is undoubtedly a preservative against numerous diseases, an enemy to passion, and a security against the dire effects of excessive vices and immoderate desires.

The good and true MASON knows its HIGHEST VALUE AND MOST APPROPRIATE APPLICATION. Every man of reflection must know, *that by keeping this vigilant centinel always on duty, we are armed and secured against that tremendous host of foes which perpetually hover round the unguarded victims of Intemperance.*

J.

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STRICTURES
ON
PUBLIC AMUSEMENTS.

THEATRE, DECEMBER 16.

FOR the Benefit of Miss STORACE, a new entertainment was produced at the *Haymarket*, from the pen of Mr. HOARE, intitled "MY GRANDMOTHER."

CHARACTERS.

Sir Matthew Medley, -	Mr. WALDRON;
Vapour, - - -	Mr. BANNISTER, jun.
Woodly, - - -	Mr. SEDGWICK;
Gossip, - - -	Mr. SUETT;
Souffrance, - - -	Mr. WEWITZER;
Tom, - - - -	Mr. BLAND;
Servant, - - -	Mr. LYONS.
Florella, - - -	Signora STORACE;
Charlotte, - - -	Mrs. BLAND.

FABLE.

Florella, a romantic young Lady, having been to a private Masquerade contrary to the will of Sir Matthew Medley her uncle, meets there with Mr. Vapour, a young gentleman whose father was formerly a particular friend of Sir Matthew, and, being much struck with him, contrives to drop her miniature, which, from her resemblance to a picture in Sir Matthew's collection, had, at his desire, been drawn in the same dress. This scheme succeeds; and Vapour, who is represented as a nervous fanciful man, falls in love with the miniature, and, going shortly after to Sir Mathew's, is shewn, among others, the very picture from which the dress of the miniature was taken, and which proves to be an ancient portrait of Sir Matthew's Grandmother. Florella, highly pleased with her success, by the assistance of Gossip, a whimsical Carpenter, and Jack of all Trades, places herself in the situation and dress of the picture, where she is seen by Vapour, who doubts his own senses. Charlotte, the daughter of Sir Matthew, taking advantage of these circumstances, introduces Florella soon afterwards to her father, who declares Florella's real name to Vapour, and finally gives her hand to him. Charlotte is at the same time united to Woodly, who has for two years paid his addresses to her.

The Music, by Storace, was exquisite.

The piece abounds with humour and comic situation, and was warmly applauded.

DECMBER 26.

"HARLEQUIN PEASANT; OR, A PANTOMIME REHEARSED, performed (first time) at the Theatre in the Haymarket," is the collection of some old scenes thrown together with considerable art. The

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first scene exhibits a winter view of the country, in which a peasant finds a frozen serpent; he puts it first in his bosom, and afterwards places it by his fire, where it revives, and turns into the Genius of Gratitude, who gives to the peasant the sword of Harlequin. Thus equipped, the usual pursuits, tricks and changes commence; and there are some very pleasing airs introduced.

JAN. 13.

DOUGLAS was presented at Covent Garden to introduce a young Gentleman to the Stage who never trod it before. Few, however, who have made this very arduous attempt, have ever done so, on a first appearance, with more apparent ease or self-possession. The person of this young Gentleman is tall and elegant, and he possesses an enthusiasm which may raise him to a very respectable place in the Dramatic List. Like every person new to the stage, he has some exuberances to repress, and some indispensable requisites to acquire. Under judicious tuition he may easily accomplish both; for he does not seem defective either in judgment or powers. His last scene was very well, and the Curtain dropt amidst the tears and the plaudits of the Audience.—This young Gentleman (whose name is Talbot,) we understand to be the Son of an old and respectable Captain of the Navy, who died in the service of his Country in the East-Indies.

JAN. 14.

A piece professedly from the pen of Mr. WALDRON, entitled "HEIGH HO FOR A HUSBAND!" was represented for the first time at the Haymarket Theatre, the characters as follow:

Mr. Justice Rackrent, -	Mr. SUETT;
Edward, his son, - -	Mr. BARRYMORE;
General Fairplay, - -	Mr. AICKIN;
Timothy, - - -	Mr. WEWITZER;
Frank Millclack, - -	Mr. BANNISTER, jun.
Matilda Fairplay, - -	Mrs. POWELL;
Maria, - - -	Mrs. GIBBS;
Mrs. Millclack, - -	Mrs. HOPKINS;
Dorothy, - - -	Mrs. HARLOW.

This Play, which now comes forward in four Acts, originally appeared as a Comedy of five under the title of "Imitation" about ten years ago, for the Benefit of this dramatic veteran.—It is borrowed from FARQUHAR, and is an ingenious transposition of the BEAUX STRATAGEM; Mrs. Powell, Mrs. Gibbs, and Mrs. Harlow are the Archer, Aimwell, and Scrub; whilst Bannister, Barrymore, and Mrs. Hopkins form the exact counter parts of Cherry, Dorinda, and Bonnyface.

It was well received, and has been repeated with approbation. The Epilogue set the House into a roar of laughter. Bannister had full scope for his admirable imitative knack, and he made the most of his talents.—The following were the Prologue and Epilogue:

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PROLOGUE

BY THE AUTHOR.

HEIGHO for a Husband! The title's not bad---
But the Piece it precedes, is it merry or sad?
That remains to be prov'd---meantime let's descant--
Tho' a saying so trite no explaining can want.
At boarding-school, Miss, having entered her teens,
Soon learns of her elders what soft Heigho! means;
Or at home with Mama, reading Novels so charming,
Finds her tender Heighos! grow each day more alarming;
E'en Mama, as Miss reads, can't suppress the sweet sigh;
And, were Spousy but dead, would again Heigho! cry.
When mature, the young Lady, if nothing worth chances,
Proclaims Heigho! aloud, and to Gretna Green prances;
The prudish coy Females who thirty attain,
Cry, Heigho for a Husband! at length, but in vain!
For the men say, No, no? and, the down off the peach,
Reject what before they stood tip-toe to reach,
The widow of sixty, her seventh mate dead,
Cries Heigho! for an eighth, with one tooth in her head;
A Colt's tooth, some call it, but I am afraid
The owner's more properly 'titled a Jade!
All ranks it pervades too, as well as all ages,
Heigho for a Husband! the Peeress engages;
With four pearls on her coronet in her own right,
The Baroness sighs for five pearls day and night;
O, were she a Countess, how happy her state!
She marries an Earl, and is wretchedly great!
Should an eye to the pocket pollute our soft scenes,
The Author from Nature to paint only means:
From Nature alone? No! he owns it with pride,
That Nature and FARQUHAR him equally guide!
If therefore you track him in something well known,
Should he copy with taste, and his prototype own,
No Plagiarist deem him, but favour the loan.

EPILOGUE

BY GEORGE COLMAN, JUN. ESQ.

THERE are some Husbands here, as I conjecture,
Who, before now, have heard a certain lecture---
Our curtain drawn, no lecture can be apter
Than one upon the matrimonial chapter.
I'll give you mine in brief---and let you know
Why Spinsters for a husband cry Heigho!
Why men run mad for wives 'till they have got 'em---
I'll search you all, depend on't, to the bottom.
How sweetly glide the hours with Man and Wife!
First, for a trading pair, in lower life---
When frugal Mrs. MUNS, on foggy nights,
One fat and cheerless tallow candle lights,
When spouse and she experience, o'er its gloom,
The stifling transports of the small back room,
While DICK minds shop---all topicks as they handle,
He smokes---while Dearee darns, and snuffs the candle,
"Lauk! vat a frosty night!" cries she, "I loves
"A frost---ve sells so many fur-skin gloves.
"For my part---" then she dasps---"I thinks the tax
"On gloves vas made to break poor people's backs---

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" I think that ve vere tax'd before enough ;
" Vaunt ve ?"---MUNS gives a nod---then gives a puff.
" Vell, Christmas vill be here, and then, you know
" Our Jacky comes from school, from Prospect Row.
" Ve'll take him to *The Children in the Vood*,
" Vere BANNISTER they say's so monstrous good.
" Shan't ve, my losee ?---that ve vill, adod !"
MUNS gives another puff---but gives no nod.
" Lauk, you're so glum---you never speaks, you don't---
" Vy vont you talk a bit ?"---" Because I won't."
" You von't ?"---" I won't."---" Vy then the devil fitch
" Such brutes as you ?"---" A brute !---a brute, you---hum----"
Quit we the vulgar spouse, whose vulgar mind
Bids him be gross, because he can't be kind,
And seek the tonish pair, consign'd by Fate
To live in all the elegance of hate ;
Whose lips a coarse expression ne'er defiles,
Who act with coolness, and torment in smiles,
Who prove (no rule of etiquette exceeding)
Most perfect loathing, with most perfect breeding.
When chance, for once, forbids my Lord to roam,
And ties him, *tete-à-tete*, to dine at home,
The cloth remov'd, then comes *Ennui* and *Hyp*,
The wine, his tooth-pick---and her Ladyship!
" Pray, Ma'am-----" and then he yawns---" may I require
" When you came home ?"---and then he stirs the fire---
" I mean last night !"---" Last night ?---as I'm alive,
" I scarce remember---O, to-day at five.
" And you ?"---" Faith I forget---Hours are beneath
" My notice, Madam ;" then he picks his teeth.
" And pray, my Lord, to-morrow, where d'ye dine ?"
" Faith I can't tell ;"---and then he takes his wine.
Thus high and low your Lecturer explores---
One *higher* step remains---and there he soars.
O ! would you turn where HYMEN's flame divine,
In purest ray, and brighteſt colours ſhine,
Look on the THRONE---For HYMEN there is proud,
And waves his torch in triumph o'er the crowd ;
There MAJESTY in mildness sits above,
And gives fresh luſtre to CONNUBIAL LOVE !

JAN. 22. The favourite Opera of "LOVE IN A VILLAGE" was brought forward at the Haymarket Theatre, for the purpose of introducing in the character of Rosetta a Miss Leake to the stage. This young Lady made her first public appearance last year at Freemasons' Hall ; where an uncommonly fine voice, with the advantage of considerable taste and powers, gained her most distinguished applause.

The Academy of Ancient Music, we believe, exhibited Miss Leake's vocal talents with great effect ; it is, therefore, not surprising that she should have been received on the stage with the warmest plaudits. Those apprehensions which at first evidently oppress'd her were soon removed, and she performed the difficult character of Rosetta with more sprightliness and effect than we generally perceive at a first appearance.

A short acquaintance with the stage will, we have no doubt, give Miss Leake considerable celebrity as an actress. She is, it is said, the Pupil of Dr. Arnold, whose acknowledged abilities, will derive great credit from the performance of this young Lady.

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POETRY.

FOR THE FREEMASONS' MAGAZINE.

AN ADDRESS
DELIVERED AT A PROVINCIAL THEATRE,
BY A BROTHER,
ON HIS BENEFIT.

DIVESTED of comic lightness, Fancy's pow'r,
The mere amusement of an idle hour,
I now appear with no alluring wile,
To raise the long-loud laugh, or gen'ral smile.
Cloth'd in this dress, therein accosting you,
Fictitious scenes, and satire must adieu.
My present pride's to boast this *noble* grace,
And own my union to an *ancient* race.
This grace is *noble*, since Virtue makes it so,
And stamps the man who wears it high or low,
As he his actions to the world doth show.
Our Order's age to Time himself's unknown,
And still shall flourish when his scythe's laid down.
When th' æra came for Nature to arise,
Vested with the work she hasted thro' the skies;
Beauty, and *Strength* and *Wisdom* then arose,
Attendant to fulfil her various laws.
Quick th' immortals hasten'd to descry
Her great designs, and saw with wond'ring eye
Discord and darkness fly before her face,
And sweetest Beauty fill the boundless space.
They saw the Planets dance their wond'rous round,
By attraction's secret force in order bound.
They saw the Earth in glory rise to view,
Surpriz'd they stood, each diff'rent scene was new.
The crowning wonder next arose, and charm'd
Their minds with greater force, for Man was form'd;
In whom the various graces all were join'd,
And Beauty, Strength and Wisdom were combin'd.
Their admiration then gave birth to praise,
They sung th' Architect in glorious lays.
Their lyres they tun'd with sweetest harmony,
And hail'd the matchless name of Masonry.
Such is the genial pow'r whose laws we own;
Whose wisdom animates each duteous son,
Tho' witlings laugh, fools sneer, and bigots frown.
When sad corruption tainted human kind,
And prejudice shed darkness o'er the mind,
Men fled her presence, dazzled at her light,
And chose to wander in the wilds of night;
Griev'd at the scene, reluctant she retir'd,
And in a *sev'n-fold* veil her face attir'd.

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No more in public are her truths reveal'd,
From all, but a chosen few, she keeps conceal'd.
No mixed gaze, no clam'rous noise she loves,
Wisdom in soberness, her mind approves.
But still (so 'tis decreed) she must retain
Some among men her science to maintain.
For them the noblest fabrics she rears,
To crown their virtues, and to ease their cares.
Within those walls no trivial merit's known,
No wild Ambition, Envy's jealous frown,
Jaundic'd Suspicion, Satire's vengeful sneer,
Dare not intrude, immortal Truth is there.
Friendship and Love, with all their charming train,
In Masonry's bright temples ever reign---
On her grand altars no characters are slain.
What, though the weak may point with foolish sneer
At those who're Masons but by what they wear;
And *vainly* ask if *Masonry's* so good,
Why are the lives of these so very rude?
Yet candid minds (and such do here abound)
Will own the good, tho' bad ones may be found.
Search Orders thro', e'en sacred are not free,
From those who are *not* what they *ought* to be.
Still so exact are Masonry's bright rules,
They none offend, but vicious men, or fools.
Brethren to you, by whom these Truths are known,
I now beg leave to turn, for favours shown
My thanks are due, accept them from a heart
That feels the Brother's tie in every part.
Long may your Lodge remain the honour'd seat
Of each Masonic Virtue, good and great!
May ev'ry member as a Mason shine,
And round his heart its ev'ry grace entwine!
While here below, may Heav'n upon him show'r
Its choicest gifts, and in a distant hour,
Gently from the Lodge below his soul remove
To the Grand Lodge of Masonry above!

ON THE DECEIT OF THE WORLD.

OH! What a Crocodilian world is this,
Composed of treachery and insnaring wiles;
She clothes destruction with a formal kiss,
And lodges death in her deceitful smiles.
She hugs the soul she hates, and there does prove,
The veriest tyrant when she vows to love,
And is a serpent most, when most she seems a dove.
Thrice happy he, whose nobler thoughts despise,
To make an object of so easy gains---
Thrice happy he, who scorns so poor a prize
Should be the crown of his heroic pains:
Thrice happy he, that ne'er was born to try
Her frown or smiles, or, being born, did lie
In his sad nurse's arms an hour or two, and die.

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ON THE VANITY OF THE WORLD.

ASTREA fled, and from earth love return'd,
Earth boil'd with lust---with rage it burn'd;
And ever since, the world has been
Kept going with the scourge of Lust and Spleen.
Not length of days, nor solid strength of brain,
Can find a place wherein to rest secure;
The world is various, and the earth is vain---
There's nothing certain here, there's nothing sure:
We trudge, we travel but from pain to pain,
And what's our only grief's our only bane.
The world's a torment, he that would endeavour
To find the way to rest, must seek the way to leave her.
What less than fool is man, to strive and plot,
And lavish out the strength of all his care,
To gain poor seeming goods, which being got
Makes firm possession but lonely fare.
I cannot weep, until thou broach, mine eye,
O, give me vent, or else I burst and die!

M.

LINES ON AMBITION.

*AS Cæsar once perus'd the warlike page,
Fraught with the acts of Macedonia's Chief,
Discordant passions in his bosom rage,
And sudden tears declare his inward grief.
And when his anxious friends, who round him stood,
Ask'd, what disturb'd the quiet of his breast---
While yet his eyes distill'd a briny flood,
The future tyrant thus his cares express'd---
"Ere Philip's gallant son my years attain'd,
His triumphs round the earth's wide orb was spread;
Ambition's lofty seat the hero gain'd,
And Conquest twin'd her laurels round his head.
While I remain unnotic'd and unknown,
A novice yet among the sons of Fame,
Where are the trophies I can call my own?
What spoils of victory can Cæsar claim?"
Thus Julius burning with Ambition's fire,
At length, thro' Roman blood, to empire rose---
But henceforth may that wretch accurs'd expire
Whose glory on his country's ruin grows.
May fortune always their endeavours bless,
Who struggle to defend their country's cause,
May victory crown their labours with success,
Who fight for Freedom, and for patriot laws.
But those who dare a People's rights invade,
Who millions for dominions would enslave;
May all their toils with infamy be paid,
Not, *tears*---but *curses* wait them to the grave.
In deep oblivion may their acts be hid,
That none their despot victories may read;
As Greece, her sons, to sound *his name* forbid†,
Who, to be known, perform'd a villain's deed.

A BRITON.

* See Plutarch's Life of Cæsar.

† Erostratus, who, to perpetuate his name, set fire to the temple of Diana, at Ephesus.

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ELEGIAC STANZAS

ON THE SUDDEN DEATH OF

MISS R********* R****,

December 11, 1793.

SWEET is the rose-bud to the view,
As opening in the morn;
Its leaf bespangl'd with the dew,
And harmless is its thorn.
Such was Eliza, lovely maid!
A Rose without a thorn!
Pure as the dew-drop on its head,
Upon a vernal morn,
Sweet are the balmy, spicy gales
That breathe o'er Arab's coast;
Enchanting Love reigns in its vales,
And forms its greatest boast.
Yet sweeter far Eliza's mind,
Than Arab's spicy groves;
'Twas Sensibility refin'd,
The seat of all the Loves.
The Graces fix'd their dear abode,
Within her lovely breast;
No angry passions dar'd intrude,
Or could disturb her rest.
Shall then Eliza seek the tomb,
And from our world be torn;
And not the Muse amid the gloom,
One wreath hang on her urn?
Ah, no! forbid sweet memory,
To let her shade depart,
Without the passing tear and sigh,
The language of the heart.
Mild candour, weeping o'er her urn,
(Methinks I hear the voice)
"Tho' for thy loss my cause must mourn,
Yet thou shalt e'er rejoice.
With dear delight I call'd thee mine,
And led thee on to youth;
Thy spirit bent before the shrine
Of everlasting truth.
Quick as the lightning's sudden glare,
Shoots thro' an Eastern sky,
So did the angel touch the Fair,
And whisper'd she must die.
Meek as the flow'ret bends its head,
Before the zephyr's breath,
So bow'd Eliza, gentle maid,
Nor fear'd thy summons, Death.
Religion from the mournful tomb
Shall raise each weeping eye,
To trace the flying spirit home,
Unto its native sky."

Bideford, Dec. 13, 1793. J. W.

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ODE

FOR THE NEW YEAR, 1794.

By HENRY JAMES PYE, Esq. Poet Laureat.

I.

NURTUR'D in storms, the infant Year
Comes in terrific glory forth,
Earth meets him wrapt in mantle drear,
And the loud tempest sings his birth.
Yet 'mid the elemental strife
Brood the rich germs of vernal life.
From January's iron reign,
And the dark month's succeeding train,
The renovated glebe prepare
For genial May's ambrosial air,
For fruits that glowing Summer yields,
For laghing Autumn's golden fields;
And the stout swain, whose frame defies
The driving storm, the hostile skies,
While his keen plowshare turns the stubborn soil,
Knows plenty only springs the juft reward of toil.

II.

Then if fell war's tempestuous sound
Swell far and wide with louder roar,
If stern th' avenging Nations round
Threaten yon fate-devoted shore,
Hope paints to gentler hours again
When Peace shall re-assume her reign---
Yet never o'er his timid head
Her lasting olive shall be spread,
Whose breast inglorious woos her charms
When fame, when Justice call to arms.---
While Anarchy's infuriate brood
Their garments dy'd with guiltless blood,
With Titan rage blaspheming try
Their impious battle 'gainst the sky,
Say, shall BRITANNIA's generous Sons embrace
In folds of amity the happy Race,
Or aid the sword that coward Fury rears,
Red with the Widow's Blood, wet with the Orphan's Tears?

III.

But tho' her martial thunders fall
Vindictive o'er Oppreſſion's haughty crest,
Awake to pity's suasive call,
She spreads her buckler o'er the suffering breast
From seas that roll by Gallia's southmost steep,
From the rich Isles that crown the Atlantic deep,
The plantive sigh, the heart-felt groan,
Are wafted to her Monarch's throne;
Open to mercy, prompt to save,
His ready Navies plow the yielding wave,
The ruthless arm of saving lisence awe,
And guard the sacred reign of Freedom and of Law.

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TO THE AFFLUENT.

" *Assist them, hearts from anguish free!*
" *Assist them, sweet humanity!*"

LANGHORNE.

AH, ye! who meet stern Winter's frown.
Upheld by FORTUNE's powerful hand;
Who see the chilling snow come down,
With all her comforts at command;

O! think of their less happy doom,
Whom POVERTY's sharp woes assail!
No sparkling fire, no cheerful room,
Revives their cheek, cold, sunk and pale.

Deep howls the wind! the pelting rain
Drips through the shelter'd casement cold;
While the sad Mother's arms contain
Her Infant shivering in their fold.

In vain they raise their piteous cry,
And plead, at hungry Nature's call;
Their only food a Mother's sigh;
Their only warmth the tears that fall;

Stretch'd on his miserable bed,
The wretched Father sinks in grief;
Pale Sickness rest upon his head,
And only hopes from Death relief.

The Parent's tender mournful eyes
Mingle their faint and humid beams:
Fresh woes from retrospection rise,
Fresh source from Mem'ry's fountain streams!

O, RICH!---the transports might be thine,
To soothe their suff'rings into peace!
To bid the sun to comfort shine!
And Want's oppressive empire cease!

To see the glow of Health's return,
Re-animate their faded cheek!
Life's feeble spark, rekindled burn,
And give---what language cannot speak!

On Fancy's pinion oft I roam.
With Pity, partner of my flight,
Forget awhile that grief's my own,
And taste a soothing, sweet delight;

Forget the *many* poignant woes,
That weigh this drooping form to earth;
Where restless Sorrow hopes repose,
'Scaped from those *ills* which gave it birth!

O! ye, embark'd for Pleasure's shore,
Restrain awhile the fluttering sail!
At PITY's call retard the oar,
Nor let her plaintive pleading fail!

M.

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FOREIGN AND DOMESTIC INTELLIGENCE.

QUEBEC, *October* 17.

A GRAND Council was held at the mouth of the Detroit River, at which were twelve Indian Representatives. Col. Pickering, who is said to be a man of respectable talents, was the Speaker on the part of the Americans; and an Indian Chief spoke for the Representatives of the Indians. The Council broke up with much dissatisfaction to both parties. The Indian Chief informed the Commissioners, that he could not be responsible for their returning in safety. The Indian concluded his speech in sentiments to the following purport:---'The Great Spirit had given to our fathers this vast extensive land, to people and possess. You first invaded our original possessions, and your encroachments have multiplied and extended. You have driven us far back from the sea, and you now wish to drive us still farther; but we will repel your attempts, and endeavour to drive you back to that ocean which carried you hither to invade us.

[NEW-YORK, *November* 7.

THE white flag was hoisted on Bush Hill, Philadelphia, 1st of November; it was the signal of health; and in two days, more than 7000 of the absentees had returned to the city. The number which fled was calculated at 20,000. On the 3d, two of the churches, which have no adjoining cemeteries, were opened for divine service; several stores were opened the next day, and after a suspension of several weeks, one of the newspapers had resumed its office on the 5th. Certificates of a general convalescency had been transmitted by Dr. Rush, and other physicians, to New-York, and it appears by the New-York prints of the 7th, that a communication between those places would immediately be opened.

The Legislative Assembly of Canada have passed an act for the abolition of the Slave Trade.

PETERSBURGH, *November* 19.

THE King of Great Britain having been graciously pleased to nominate Charles Whitworth, Esq. his Envoy at this Court, to be a Knight Companion of the Most Hon. Order of the Bath, and his Majesty being desirous that he should be knighted, and invested with the Ensigns of the Order in the most honourable and distinguished manner, Mr. Whitworth applied to her Imperial Majesty the Empress of Russia, by order of the King his master, to desire she would be pleased to represent his Majesty on this occasion: to which her Imperial Majesty very readily consented, expressing in the strongest terms her sentiments of friendship and affection towards his Britannic Majesty. Accordingly on Sunday the 17th the ceremony was performed in the Empress's audience room, before a splendid Court, when Mr. Whitworth being introduced, her Imperial Majesty immediately invested him with the ribbon and badge of the Order; and then taking from a table a gold-hilted sword, richly ornamented with diamonds, the Empress touched his left shoulder three times with it, pronouncing these words: *Sayez Bon et Honorable Chevalier, au Nom de Dieu*; and on Sir Charles Whitworth's rising up, and kissing her Imperial Majesty's hand, the Empress added, *Et pour vous prouver combien je suis contente de vous, je vous fais Present de l'Epée avec laquelle je vous ai fait Chevalier.*

[The Sword with which the Empress invested Mr. Whitworth, and which she presented to him, is worth 4000 roubles.]

LONDON, JANUARY 4.

Accounts from Corsica mention, that General Paoli had given battle to the French between Monticello, Cartifa and Pietralba, in which he killed many, and took a great number of prisoners.

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Gen. Paoli having been informed that the French treated very ill those who fell into their hands, ordered that ten of the French prisoners should be hanged, but not by the hands of the common executioner, for that they should hang one another, and the survivor should be shot, which was executed at Corte, on the 29th of last month.

5th. General Wurmser has published a proclamation and manifesto to the inhabitants of Alsace, which concludes as follows.

"If your souls remain yet untainted by the poison of the French revolution, employments which will preserve you from it for ever, be obedient to your Sovereigns, established by the Almighty for your good; acquit yourselves with good-will towards them and their friends, which they have a right to claim from you; Honour the clergy from whom you receive the consolation of future existence; Beware of all party spirit; avoid all disputes with regard to religion, which are the sources of all evil. In short, remain faithful and just: this will be your happiness, and for me the best, and most grateful reward.

6th. The Flanders mail confirmed the raising of the blockade of Landau, and the repassage of the Rhine by the Austrian and Prussian armies, who, after so many victories gained, and the greatest hardships, suffered with the utmost patience and heroism, were obliged to yield at last to the superior numbers of the Sans-Culottes, who ever since the 22d. ult. with a force reckoned at 180,000 men, and a numerous and formidable artilery, made the most desperate attacks upon General Wurmser, and the Duke of Brunswick.

The voluntary contributions for the support of the Imperial war amount to 13 million of florins.

Anarcharsis Clouts and Thomas Paine, deprived by a (Decree) of the French Convention of their seats have been arrested, and sent to Luxemburg, and seals put upon their papers.

7th. After his Majesty's Levee *Ibrahim Ismael*, (Reis Effendi at the Court of Turkey) attended by his Faquihar, or secretary, and his Dragoman (or interpreter) had an audience of the King in the closet, to deliver his credentials. The Envoy and his two Attendants were habited in a manner remarkably plain, to the disappointment of numerous spectators.

After the Turkish Envoy's audience, a Council was held, when a day of Fasting and Humiliation was appointed to be held in England, Wales, and Berwick-upon-Tweed, on Friday the 28th day of February. The same was ordered to be observed in Scotland on the 27th.

14th. Official dispatches were brought up by Sir Sydney Smith, relative to the evacuation of Toulon by the Allies.

The dispatches are dated Hieres Bay, the 21st and 22d of December last.

It appears, that on the morning of the 18th, Lord Hood was informed, while at breakfast, that some of the inhabitants had began to fire on our troops, and were in a declared state of insurrection. Orders were immediately given that the town should be evacuated by the Allies, and such of the loyal inhabitants as chose to embark on board our fleet, should be carried off. The British Admiral animated by his presence all the exertions that could be devised for the general safety of the town and garrison, and the protection of the distressed Royalists, and the British squadron extended to them all the succour they could possibly afford; we cannot more fully demonstrate this, than by stating, that almost every 74 gun ship in the squadron received from 1,500 to 1,800 of them on board; and one ship of the line had, with her complement of hands, no less than 3,000 people crowding her different decks.

Having previously resolved on the destruction of the enemy's ships in the harbour, the arsenal, and other works, his Lordship committed the execution of this plan to Captain Sir Sydney Smith---a volunteer in this service, assisted by six naval Lieutenants, and several petty Officers, and 306 picked seamen.

While the shipping, arsenal, dock-yards, and a great part of the town were consuming, the conflagration was tremendous, almost beyond any event on military record. The Spaniards shared not in this service, but getting under sail, stood away for Minorca. The Neapolitan squadron also sailed the tide before, for their own ports.

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Of the thirty-one sail of the line found within the harbour of Toulon, the following is the abridged and authentic summary, viz.

Burnt,	15
Escaped the flames,	8
Brought off by Lord Hood,	3
Burnt at Leghorn, Le Scipio,	1
Sent to Brest with refractory Seamen,	4
	31

The scene of the embarkation of the troops was in the extreme degree calamitous and afflicting. The greatest part of the inhabitants who had not been so decided and active in their support of the Allies, and who therefore foresaw that they must be left behind, abandoned themselves to the influence of complete despair. They descended in immense numbers to the sea-side. The aged and the infirm, men, women, and children, threw themselves upon the shore in the greatest agony, and intreated protection in the most pathetic terms; the British fleet, however, could contain no more persons, and their entreaties therefore could not be complied with. The unfurling of the sails and the weighing of the anchors, added to the distress and despair of the unhappy spectators, and induced several to plunge into the sea, and to attempt to swim to the ships. Others committed suicide on shore; the remainder returned to the city, when a battle ensued, in which many fell on both sides.

The number of the Royalists at Toulon were estimated at 30,000. This number could scarcely be crouded by any effort on board the vessels which were in that harbour. The feelings for the fate of those who were left behind, must surpass, in their intrinsic horror, every scene which the boldest imagination has ever ventured to delineate!

16th. This day, James Lyons, for forgery, for the sum of sixteen thousand pounds, was brought to the bar of the Old-Bailey for trial, when he pleaded GUILTY. His sentence was left for the opinion of the Twelve Judges.

21st. This day his Majesty came to the House of Peers, and being in his Royal Robes, seated on the Throne with the usual solemnity, Sir Francis Molyneux, Gentleman Usher of the Black Rod, was sent with a Message from his Majesty to the House of Commons commanding their attendance in the House of Peers. The Commons being come thither accordingly, his Majesty was pleased to make the following most gracious Speech:

"*My Lords and Gentlemen,*

"The circumstances under which you are now assembled requires your most serious attention.

"We are engaged in contest, on the issue of which depend the maintenance of our Constitution, Law, and Religion, and the security of all Civil Society.

"You must have observed, with satisfaction, the advantages which have been obtained by the arms of the Allied powers, and the change which has taken place in the general situation of Europe, since the commencement of the war. The United Provinces have been protected from invasion. The Austrian Netherlands have been recovered and maintained; and places of considerable importance have been acquired on the Frontier of France. The re-capture of Mentz, and the subsequent successes of the Allied armies of the Rhine, have, notwithstanding the advantages recently obtained by the enemy in that quarter, proved highly beneficial to the common cause. Powerful efforts have been made by my Allies in the South of Europe. The temporary possession of the Town and Port of Toulon has greatly distressed the operations of my enemies; and in the circumstances attending the evacuation of that place, an important and decisive blow has been given to their naval power, by the distinguished conduct, abilities, and spirit of my commanders, officers, and forces, both by sea and land.

"The French have been driven from their possessions and fishery at Newfoundland; and important and valuable acquisitions have been made both in the East and West Indies.

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"At sea our superiority has been indisputed, and our commerce so effectually protected, that the losses sustained have been inconsiderable in proportion to its extent, and to the captures made on the contracted trade of the enemy.

"The circumstances by which the further progress of the Allies has been hitherto impeded, not only proves the necessity of vigour and perseverance on our part, but at the same time confirm ultimate success. Our enemies have derived the means of temporary exertion, from a system which has enabled them to dispose arbitrarily of the lives and properties of a numerous people, and which openly violates every restraint of justice, humanity, and religion. But these efforts, productive as they necessarily have been of internal discontent and confusion in France, have also tended rapidly to exhaust the national and real strength of that country.

"Although I cannot but regret the necessary continuance of the war, I should ill consult the essential interests of my people, if I were desirous of peace on any grounds, but such as may provide for their permanent safety, and for the independence and security of Europe. The attainment of these ends is still obstructed by the prevalence in France, equally incompatible with the happiness of that country, and with the tranquillity of all other nations.

"Under this impression, I thought proper to make a declaration of the views and principles by which I am guided. I have ordered a copy of this declaration to be laid before you, together with copies of several Conventions and Treaties with different powers, by which you will perceive how large a part of Europe is united in a cause of such general concern.

"I reflect with unspeakable satisfaction, on the steady loyalty and firm attachment to the established Constitution and Government, which, notwithstanding the continued efforts to mislead and to seduce, have been so generally prevalent among all ranks of my people. These sentiments have been eminently manifested in the zeal and alacrity of the Militia to provide for our internal defence; and in the distinguishing bravery and spirit displayed on every occasion by my forces both by sea and land: They have maintained the lustre of the British name, and have shewn themselves worthy of the blessings which is the object of all our exertions to preserve."

"*Gentlemen of the House of Commons,*

"I have ordered the necessary estimates and accounts to be laid before you; and I am persuaded, you will be ready to make such provision as the exigencies of the time may require. I feel too sensibly the repeated proofs which I have received of the affection of my subjects not to lament the necessity of any additional burthens. It is, however, a great consolation to me, to observe the state of the revenue, and the compleat success of the measure which was last year adopted for removing the embarrassments affecting commercial credit.

"Great as must be the extent of our exertions, I trust you will be enabled to provide for them in a such a manner, as to avoid any pressure which could be severely felt by my people."

"*My Lords and Gentlemen,*

"In all your deliberations you will undoubtedly bear in mind the true grounds and origin of the war.

"An attack was made upon us and our allies, founded on principles which tend to destroy all property, to subvert the laws and religion of every civilized nation, and to introduce universally that wild and destructive system of rapine, anarchy, and impiety, the effects of which, as they have already been manifested in France, furnish a dreadful but useful lesson to the present age, and to posterity.

"It only remains for us to persevere in our united exertions: Their discontinuance or relaxation could hardly procure even a short interval of delusive repose, and could never terminate in security or peace. Impressed with the necessity of defending all that is most dear to us, and relying as we may with confidence, on the continued valour and resources of the nation, on the continued efforts of Europe, and, above all, on the inconteſtable justice of our cause, let us render our conduct a contraſt to that of our enemies, and, by cultivating and practising the principles of humanity and the duties of religion, endeavour to merit the continuance of the divine favour and protection, which have been so eminently experienced by these kingdoms."

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MISCELLANEOUS INTELLIGENCE.

A CONSPIRACY against the government of Sweden has lately been discovered. In consequence of which discovery the Regent has given orders to arrest several persons who are suspected of being implicated in the treason. The plan of the conspirators was to change the form of government, and to re-establish the Popular Constitution, which existed at the accession of the late King. The conspiracy was discovered by the opening of a letter directed to an ambassador in Italy.

The King of Denmark has opened the royal library of 200,000 volumes at Copenhagen for public utility. The people who are admitted have also the privilege of taking books home to their houses upon certain conditions.

A Bill is to be brought into the House of Commons of Ireland next Seffions, to make the salary of the Roman Catholic Clergy of that country legal. We understand the sum is to be fixed at fifty pounds per annum.

The Roman Catholics of Ireland have appointed Hickey to execute their statue of his Majefty, for which they have voted 2000l. and that artift is now in Dublin for the purpose of receiving the orders of their Committee, in consequence.

The Pope has sent a Bull to the Roman Catholics of Ireland, signed by himself and the whole Conclave, wherein he excommunicates every member of that persuasion, who fails in his loyalty and attachment to the House of Hanover.

A plan is set on foot in Bath, in order to prevent as much as possible unnecessary bankruptcies, and by timely and friendly interference to rescue such persons as are only distressed through the pressure of the times from impending ruin.

FOREIGN MONIES IN BRITISH VALUE.

	s.	d.		s.	d.
A Crusade (Portugal	2	3	A Pagoda (Asia)	8	9
A Dollar (Spanish)	4	6	A Piastre (Arab	4	6
A Ducat, ditto	6	9	A Piaftre (Spanish)	3	7
A Ducat (Flanders)	9	3	A Piftole, ditto	10	9
A Florin, ditto	1	6	A Rial, ditto	0	5
A Florin (German)	1	10	A Rix Dollar (German)	3	6
A Livre (French)	0	10	A Silver Rupee (Asia)	2	6
A Moidore (Portugal)	27	0	A Gold Rupee, ditto	35	0

AGRICULTURE, &c.

Thirty tons of turnips were this year grown by Mr. Ellman, of Glynd, near Lewes, Sussex, on one acre of land. The field in which the above turnips grew is about 34 acres in extent, nearly 30 of which produced an average of 27 tons per acre; on the other four acres, the seed failed to come up. A Gentleman in Essex lately received a silver medal from the Society of Arts, for a produce of 26 tons on one acre.

On the 14th instant, a Gentleman at Lympstone received from Norfolk a present of a turnip, which contained a hare weighing 5lb. 5oz. a pair of full grown rabbits, all with their skins on; and a brace of partridges in their feathers. The turnip, when taken out of the ground and washed, weighed 25lb. and measured 3 feet 7 inches in circumference. It is now in the possession of the parish clerk at Lympstone.

LANCASHIRE METHOD OF DRESSING POTATOES.

As soon as they are completely boiled in water, they put them over the fire in a dry earthen pot, which, as it gets heated, extracts all their watery particles.

PUTRID FEVER.

Mr. Cartwright, of Doncaster, recovered three patients, who were in extreme danger, from a very bad putrid fever, by only giving them common yeast. The quantity was two table spoonfuls, taken about three times, at the interval of three or four hours. Their recovery was incredibly rapid; they instantly felt themselves greatly refreshed, and in a few hours they found their strength returning.

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PROMOTIONS.

DR. Arnold to be organist of Westminster Abbey, vice Dr. Cooke. The Right Hon. Lord Romney to be president, and admiral Affleck, vice-president, of the Marine Society. The dignity of a baron of the kingdom of Ireland to Francis Bernard, of Castle Bernard, in the county of Cork, esq. and to the heirs-male of his body lawfully begotten, by the name, style, and title of baron Bandon, of Bandon Bridge, in the county of Cork. The Hon. and Rev. Will. Stuart, D. D. and prebendary of Windsor, to be bishop of St. David's, vice Dr. Horsley, translated. Colonels Will. Gardiner, Henry Johnson, Hon. H. E. Fox, J. Watson, Tad. Watson, Lowther Penn, Pat. Bellew, Philip Goldsworthy, Duncan Drummond, John Phipps, William Spry, Charles Eustace, F. E. Gwyn, Robert Morse, Francis Lord Heathfield, Thos. S. Stanwix, and Sir James Murray, bart. to be major-generals in the army. Lieutenant-Colonels, John Lord Newark, Hon. Francis Needham, Charles Gordon, Henry Pigot, Hon. Col. Lindsay, and William Dansey, to be aid-du-camps to his Majesty.

Dublin-Castle, Dec. 20. Letters patent have been passed under the Great Seal of Ireland, granting the following dignities, viz.—Viscount Mountgarret, to be earl of Kilkenny. Viscount Valentia, earl of Mountmorris. Viscount Desart, earl of Desart. Viscount Clonmell, earl of Clonmell. Viscountess Dow. Wicklow, countess of Wicklow, and her heirs-male by Ralph, late Viscount Wicklow, earl of Wicklow. Lord Castlestewart, viscount Castlestewart. Lord Leitrim, viscount Leitrim. Lord Landaff, viscount Landaff. Lord de Montalt, viscount Harwardin. Lord Fitzgibbon, viscount Fitzgibbon. Tankerville Chamberlain, esq. justice of the Irish Court of Common Pleas. The Right Hon. Richard, earl of Shannon, Sir John Parnell, bart. John Beresford, Sir Henry Cavendish, bart. William Conyngham, and Rob. Hobart, commonly called Lord Hobart, are appointed his Majesty's commissioners for executing the office of Treasurer of his Majesty's Exchequer of Ireland. The Right Hon. Henry Theophilus Clements is appointed Receiver-General and Pay-master-general of all revenues in Ireland. The Hon. John Loftus, Teller Cashier of his Majesty's Exchequer in Ireland. Tho. Burgh, esq. Secretary to his Majesty's Commissioners of Treasury in Ireland. Silvester Douglas, esq. barrister at law, Secretary to the Lord Lieutenant of Ireland.

MARRIAGES.

Sir John Ord, to Miss. Frere, daughter of John Frere, esq. of Stratford-place. Henry Wolseley, esq. son of Sir W. Wolseley, bart. to Miss Halliday, daughter of Sir John Delap and Lady Jane Halliday. In Dublin, Lord Mountjoy, to Miss Wallace. W. Sotheron, esq. M. P. for Pontefract, to Miss S. S. Barker, younger daughter of the late Edmund Barker, esq. of Potter Newton. G. B. Roupell, esq. barrister at law, to Miss F. B. M'Culloch, of Charlton, Kent. W. Scrope, of Castlecombe, Wilts, esq. to Miss Long, daughter and sole heiress of the late Charles Long, esq. R. Cornwell, esq. of Clapham, to Miss Gardiner, daughter of Admiral Gardiner. The Rev. Thomas Barnard, M. A. vicar of Amwell, Herts, to Miss E. Martin, second daughter of Sir Mordaunt Martin, bart. George Garnier, of Wickham, to Lady Betty Delmé. Ralph Carr, esq. of Lower Charlotte-street, Bedford-square, to Miss Gregg, daughter of Francis Gregg, esq. of Dowgate-hill. Captain Richard Colnett, of the King George East-indiaman, to Miss Maclauran, of Greenwich. John Thomas Batt, esq. of New Hall, near Salisbury, to Miss Susan Neave, daughter of James Neave, esq. of Hunton.

DEATHS.

Dec. 15. At Maiden Bradley, Wilts, the Most Noble Webb, duke of Somerset. At Edinburgh, Mr. William Gordon, author of the Universal Accountant. 19. Lady Elizabeth Finch, sister of the late, and aunt of the present earl of Aylesford. 20. Ed. Cras, esq. Deputy Comptroller of the Navy. The Hon. Thomas Grey-Egerton, only son of Lord Grey de Wilton. Lady Oughton, widow of the late Sir Adolphus Oughton. Thomas Sutton, esq. of the Custom-house. 22. At Christ-church, Cambridge, Mr. Hugh Cook, student there, and son of the celebrated Navigator. 25. At Riddlesworth, Dowager Lady Wake, relict of Sir William Wake, aged 80. 26. Brownlow, earl of Exeter.

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THE

FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY,

For FEBRUARY 1794.

EMBELLISHED WITH

A BEAUTIFUL PORTRAIT OF JAMES NORTHCOTE, ESQ.

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LONDON:

Printed for the PROPRIETOR; and

Sold by SCATCHERD and WHITAKER, Ave Maria-Lane; and may be had of all the Booksellers and Newscarriers in Town and Country.

[Entered at Stationers-Hall.]

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

COSMO's suggestions meet our hearty approbation—we shall be happy to give every assistance in our power towards perfecting so useful and so interesting a plan; the arrangement or digest of it we shall be happy to receive as early as his convenience will suit.

To the Author of Mr. NORTHCOTE's Life we are under the highest obligations for his advice and ready assistance in the progress of this Work.

Our Brother J. W. of Devon, may fairly expect not to be forgotten in the gratitude of the Proprietor. His communications are always valuable and interesting.

The indefatigable Captain M. deserves a large share of our thanks.

Brother RICHARDSON's Verses in our next.

Vindex came too late for this month's publication.

G.'s Letter has been received. The Proprietor will be much obliged by his address and name, which shall be exchanged with some particulars relating to the contents of his letter.

The favour of numerous Correspondents are under consideration, and will appear in Number X.

The Portraits of Dr. WATKINS, R. W. M. of the Faithful Lodge in Bideford, with attendant Biography, will grace the next Number.

As many applications have been made (particularly within the last month) for complete sets of this Magazine, it may be proper to observe, that the FIRST VOLUME, half bound, with Russia backs, may be had at the publisher's, price 12s. and in various bindings agreeable to the following particular, at the British Letter Foundry, Bream's Buildings, Chancery-lane, where communications are requested to be addressed.

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THE

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FOR FEBRUARY 1794.

THE

ANCIENT CONSTITUTIONS

OF

THE FREE AND ACCEPTED MASONS.

THE following is printed from a scarce book of *Copper Plates*, and thought worthy of preservation for its antiquity. The style shews it to be of very early date.

The Beginning and first Foundation of the most worthy Craft of MASONRY, *with the Charges thereunto belonging.*

THE might of the Father of Heaven, and the wisdom of the glorious Son, through the grace and goodness of the Holy Ghost; they being three persons in one God, be with us at our beginning, give us grace so to govern us here in our living, that we may come to his bliss that never shall have an end. Amen.

Good Brethren and Fellows, our purpose is to tell you how, and in what manner this worthy Craft of Masonry was begun; and afterwards how it was kept up, and encouraged by worthy kings and princes, and by many other worshipful men.

And also to those that be here, we will charge by the charges that belong to every Freemason to keep for in good faith; Freemasonry is worthy to be kept well, it is a worthy Craft, and a curious Science.

For there be seven liberal sciences, of which seven it is one of them, and the names of the seven sciences be these:

The first is Grammar, and that teacheth a man to speak and write truely.

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The second is Rhetoric, and that teacheth a man to speak fair, in soft terms.

The third is Logic, and that teacheth a man to discern or know truth from falsehood.

The fourth is Arithmetic, which teacheth a man to reckon or account all manner of numbers, &c.

The fifth is Geometry, which teacheth the mensuration of lines, superficies, solids, &c. which science is the basis of Masonry.

The sixth science is called Music, which teacheth the proportions, harmony, and discords of sounds, &c. which qualifies a man in the art of singing, composing tunes, and playing upon divers instruments, as the organ, harp, &c.

Lastly, the seventh science is called Astronomy, which teacheth the motions of the luminaries, planets, fixed stars, &c. and to measure their magnitudes, and determine their distances.

Note, that these seven sciences are contained under Geometry, which teacheth the mensuration, ponderation, or weight of every thing in and upon the whole earth: For it is well known, that every Craftsman works by measure; as also the husbandman, navigator, planter, &c. for without Geometry those arts can no more subsist than Logic can without Grammar.

The first rise of this science was before the general deluge, which is commonly called Noah's Flood; there was a man called Lamech, as mentioned in the 4th Chapter of Genesis, who had two wives, the one was called Adah, and the other Zillah; by Adah he begot two sons, Jabal and Jubal; by Zillah he begot one son, called Tubal, and a daughter called Naamah: These four children found out the beginning of all the crafts in the world; Jabal found out Geometry, and he divided flocks of sheep; he first built a house of stone and timber.

His brother Jubal found the art of music; he was the father of all such as handle the harp and organ.

Tubal Cain was the instructor of every artificer in brass and iron, and the daughter found out the craft of weaving.

These children knew well that God would take vengeance for sin, either by fire or water; wherefore they wrote their sciences that they had found out on two pillars, that they might be found after Noah's Flood.

One of the pillars was marble, which will not burn with any fire, and the other pillar or stone was called Laternes, which will not drown in any water.

Our intent next is to tell you truly, how, and in what manner these stones were found, whereon these sciences were written.

The great Hermes, surnamed Tresmagistus, or three times great, being both priest and philosopher in Egypt, found one of them, and lived in the year of the world 2076, in the reign of Ninus; and some think him to be grandson to Cush, which was grandson to Noah: He was the first that began to leave off Astrology, to admire the other wonders of Nature: He proved there was but one God, the creator of all things: He divided the day into twelve hours; he is also thought

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to be the first who divided the Zodiack into twelve signs: He was counsellor to Osyris, King of Egypt, and is said to have invented ordinary writing and hieroglyphics, the first laws of the Egyptians, and divers other sciences, and taught them unto other men.

And at the building of Babylon, *Anno Mundi*, 1810, Masonry was in very great esteem, insomuch that the mighty Nimrod, King of Babylon was a Mason himself, as is reported by ancient histories; and when the city of Ninivie, and other cities of the East were to be built, Nimrod the King of Babylon sent thither Masons, at the request of the King of Ninivie his cousin; and when he sent them forth, he gave them a charge in this manner:

That they should be true to one another, and love truly together; and that they should serve the Lord truly for their pay, so that their master might have honour, and all that belong unto him; and several other charges he gave them, and this was the first time that ever any Mason had any charge of his Craft.

Moreover, when Abraham and Sarah his wife went into Egypt, and there taught the seven sciences to the Egyptians, *Anno Mundi* 2084, he had a worthy scholar, whose name was Hermes, and he learned right well, and became a great master of the seven sciences, and in his days it befel, that the Lords and estates of the realm had so many sons, and they had no competent livelihood to find their children.

Wherefore they took council together with the king of the land, how they might find their children honestly, as gentlemen, but could find no manner of good way, and then did they proclaim through all the land, that if there were any man that could inform them that he should come unto them, and that he should be well rewarded for his travel; and that he should hold himself well pleased.

After this cry was made, then came this worthy clerk Hermes, and said to the king and to the Lords,

If you will give me your children to govern, I will teach them one of the seven sciences, whereby they may live honestly, as gentlemen should, under condition that you will grant them, and that I may have power to rule them after the manner the science ought to be ruled; and then the king and the council granted, and sealed his commission. And then this worthy clerk Hermes took to him these Lords sons, and taught them the science of Geometry in practice, for to work in stone all manner of worthy work that belongeth to building of churches, temples, towers, castles, and all other manner of buildings; and he gave them a charge in this manner:

First, that they should be true to the King, and to the Lord that they serve, and to the Fellowship whereto they are admitted; and that they should love, and be true to one another: and that they should call each other his Fellow, or else Brother, and not his Servant or Knave, nor no other foul name; and that they should truly deserve their pay of the Lord or the master of the work that they serve.

That they should ordain the wisest of them to be master of the work, and neither for love nor lineages, riches nor favour, to set another that hath but little cunning to be master of the Lord's work, whereby the

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Lord should be evil served, and they ashamed; and also that they should call the governor of the work master, in the time that they work with him.

And many other charges he gave them, that are too long to tell; and to all these charges he made them swear a great oath, that men used at that time.

And he ordained for them a reasonable pay, whereby they might live honestly, and also that they should come and assemble together every year once, to consult how they might work best to serve the Lord for his profit, and to their own credit, and to correct within themselves, him that hath trespassed against the Craft.

And thus was the Craft grounded there, and that worthy clerk Euclid gave it the name of Geometry, and now it is called through all the land Masonry.

Anno Mundi, 2474. 2 Samuel, 5, 6. Sithence, long time after, when the Children of Israel were come into the land of the Jebusites, which is now called Jerusalem, King David began the temple, that is called *Templum Domini*, with us the Temple of Jerusalem, or the Temple of the Lord.

The same King David loved Masons, and cherished them, and gave them good pay; and he gave them the charges in manner as they were given in Egypt, and other charges more, as you shall hear afterwards.

After the decease of King David, 1st Kings, 7th chap. 13th verse, Solomon sent to Hiram, King of Tyre, for one who was a cunning workman, called Hiram Abif, the son of a woman of the line of Naphthali, and of Urias the Israelite.

"SOLOMON TO HIRAM THE KING.

"Know thou, that my father having a will to build a temple to God, hath been withdrawn from the performance thereof, by the continual wars and troubles he hath had, for he never took rest before he either defeated his enemies, or made them tributaries unto him: for mine own part, I thank God for the peace which I possess, and for that by the means thereof I have opportunity (according to mine own desire) to build a temple unto God; for he it is that foretold my father that his house should be builded during my reign; for which cause I pray you, send some one of your skillfulest men, with my servants, to the wood Libanus, to hew down trees in that place, for the Macedonians are more skilful in hewing and preparing timber than our people are, and I will pay the cleavers of wood according to your direction."

"HIRAM TO KING SOLOMON.

"Thou hast cause to thank God in that he has delivered thy father's kingdom into thy hands; to thee, I say, who is a man wise and full of virtue; for which cause, since no news can come unto me more gracious, nor office of love more esteemed than this, I will accomplish all that thou requestest; for after I have caused a great quantity of cedar and Cyprus wood to be cut down: I will send it to thee by sea, by my servants, whom I will command and furnish with convenient vessels of

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burthen, to the end they may deliver the same in what place of thy kingdom it shall best please thee; that afterwards thy subjects may transport them to Jerusalem: you shall provide to furnish us with corn, whereof we stand in need, because we inhabit an island."

Solomon, King David's son, to finish the temple that his father had begun, sent for Masons into divers countries, and gathered them together, so that he had fourscore thousand workmen that were workers of stone, and were all named Masons; and he chose three thousand of them to be masters and governors of his work.

And Hiram, King of Tyre, sent his servants unto Solomon, for he was ever a lover of King David, and he sent Solomon timber, and workmen, to help forward the building of the temple; and he sent one that was named Hiram Abif, a widow's son of the tribe of Naphtile; he was a master of Geometry, and was master of all his Masons, carvers, engravers, and workmen and casters of brass, and all other metals that were used about the temple.

King Solomon confirmed both the charges and manners that his father had given to Masons; thus was the worthy Craft of Masonry confirmed in Jerusalem, and many other kingdoms, and he finished the temple *Anno Mundi*, 3000.

Curious Craftsmen walked about full wide, in divers countries, some to learn more craft and cunning, others to teach them that had but little cunning.

Anno Mundi, 3431, at the destruction of the first temple by Nebuchadnezer, after it had stood four hundred and thirty years.

The second temple began in the reign of Cyrus, seventy years after the destruction; it being hindered, it was forty-six years in building, and was finished in the reign of Darius, *Anno Mundi*, 3522.

In the reign of Ptolemy and Cleopatra, *Anno Mundi*, 3813, Onias built a Jewish temple in Egypt, in a place called Bubastis, and called it after his own name.

The tower of Straton, alias Cesaria, was built by Herod in Palestine, *Anno Mundi*, 3942, and many other curious works of marble; as the temple of Cæsar Agrippa, to his memory, in the country called Zenodoras, near to a place called Panion, *Anno Mundi*, 3946.

He also pulled down the second temple that was finished in the reign of Darius, and appointed one thousand carriages to draw stone to the place, and chose out ten thousand cunning and expert workmen to hew and mould stone, and one thousand he chose out and clothed and made them masters and rulers of the work, and built a new temple, *Anno Mundi*, 3947, on the foundation which Solomon had laid, not inferior to the first, and was finished nine years before the birth of our Saviour, *Anno Mundi*, 3956.

After the birth of our Saviour, Aurarragus being king of England, Claudius the emperor came over with an army, and he fearing to be overthrown, made a league with him, and gave him his daughter in marriage; and that he should hold his kingdom of Romans, and so the emperor returned. In the year forty-three after the birth of Christ, Masons came into England and built a good monastry, near unto Glastenbury, with many castles and towers.

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This sumptuous art of Geometry, it being professed by Emperors, Kings, Popes, Cardinals, and Princes innumerable, who have all of them left us the permanent monuments of it in their several places of their dominions; nor will this, I presume, be denied, when well considered, that renowned example the Trajan Collumn, it being one of the most superb remainders of the Roman magnificence to be now seen standing, and which has more immortalized the Emperor Trajan than all the pens of historians: it was erected to him by the senate and people of Rome, in memory of those great services he had rendered the country, and to the end the memory of it might remain to all succeeding ages, and continue so long as the empire itself.

Anno Domini, 300. In St. Alban's time, the king of England, that was a Pagan, did wall the town about that was called Verulam, and St. Alban was a worthy knight, and steward of the king's household, and had the government of the realm, and also of making the town walls, and loved Masons well, and cherished them much, and he made their pay right good, standing as the realm did; for he gave them two shillings a week, and three-pence to their chear; for before that time through all the land, a Mason had but a penny a day, and his meat, until St. Alban amended it.

And he gave them a charter of the king and council for to hold a general council, and gave it the name of an assembly, and was thereat himself, and helped to make Masons, and gave them charges as you shall hear afterwards.

It happened presently after the martyrdom of St. Alban (who is truly termed England's proto-martyr), that a certain king invaded the land and destroyed most of the natives by fire and sword: that the science of Masonry was much decayed until the reign of Ethelbert, *Anno Domini*, 616) King of Kent, Gregory the first surnamed Magnus, sent into the isle of Britain a monk, with other learned men to preach the Christian faith, for this nation as yet had not fully received it; this said Ethelbert built a church in Canterbury, and dedicated it to St. Peter and St. Paul, and is supposed to have built, or restored the church of St. Paul's, in London; he also built the church of St. Andrews, in Rochester.

Sibert, King of the East Saxons, by persuasion of Ethelbert, King of Kent, having received the Christian faith, built the monastry at Westminster, *Anno Domini*, 630, to the honour of God and St. Peter.

Sigebert, King of the East Angles, began to erect the University of Cambridge, *Anno Domini*, 915.

Athelstane began his reign; he was a man beloved of all men, he had great devotion towards the churches, as appeared in the buildings adorning and endowing of monastries, he built one at Wilton, in the Diocess of Salisbury, and another at Michelney, in Somersetshire; besides these there were but few famous monastries in this realm, but that he adorned the same either with some new piece of building, jewels, books, or portions of land: he greatly enriched the churches of York.

Edwin, brother to King Athelstane, loved Masons much more than

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his brother did, and was a great practitioner of Geometry, and he drew him much to commune and talk with Masons to learn of them the Craft, and afterwards for the love he had to Masons and to the Craft, he was made a Mason, and he got of the king, his brother, a charter and commission to hold every year an assembly where they would within the realm, and to correct within themselves faults and trespasses that were done within the Craft; and he held an assembly himself at York, and there he made Masons, and gave them charges, and taught them the manners, and commanded that rule to be kept for ever after, and gave them the charter and commission to keep, and made an ordinance that it should be renewed from king to king. And when the assembly was gathered together, he made a cry that all old Masons and young that had any writing or understanding of the charges and manners that were made before in this land or any other that they should bring, and shew them. And when it was proved, there was found some in French, some in Greek, and some in English, and some in other languages, and they were all to one intent and purpose, and he made a book thereof, how the Craft was founded, and he himself ordered and commanded that it should be read, and told when any Mason should be made, and for to give him his charges, and from that day until this time manners of Masons have been kept in that form, as well as men might govern it.

Furthermore, at divers assemblies, certain charges have been made and ordained by the best advice of Masters and Fellows.

Every man that is a Mason, take right good heed to these charges, and if any man find himself guilty in any of those charges, that he ought to pray to God for his grace to amend, and especially you that are to be charged, take heed that you may keep these charges right well, for it is a great peril for a man to forswear himself upon a book.

The first charge is, that you shall be true men to God, and the Holy Church; and that you use no error or heresy by your understanding or discretion, but be you wise discreet men, or wise men in each thing.

Also, that you shall be leigemen to the king, without treason or any other falsehood; and that you know no treason or treachery, but you amend privily, if you may, or else warn the king or his council thereof.

Also, you shall be true to one another, that is to say, to every Mason of the Craft of Masonry, that be Masons allowed, you shall do unto them as you would they should do unto you.

Also, that you shall keep all the councils of your Fellows truly, be it in Lodge or in Chamber, and all other councils that ought to be kept by way of Brotherhood.

Also, that no Mason shall be a thief, or thief's fellow, or conceal any such unjust action, so far as he may will or know.

Also, you shall be true each unto other, and to the lord or master that you serve, and truly to see unto his profit and his advantage.

Also, you shall call Masons your Fellows or Brothers, and no other foul name.

Also, you shall not take Brother or Fellow's wife in villainy, nor desire ungodly his daughter, nor his servant, nor put him to no disworship.

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Also, that you pay truly for your meat and drink where you go to board.

And also, that you shall do no villainy, whereby the Craft may be slandered.

These be the true charges in general, that belong to every true Mason to keep, both Masters and Fellows.

Rehearse I will other charges, in singular for Masters and Fellows.

First, that no Master or Fellow shall take upon him any lord's work, nor any other man's work, unless he know himself able and sufficient of skill and ability to perform the same, so that the Craft have no slander nor disworship thereby; but that the lord may be well and truly served.

Also, that no master take no work, but that he take it reasonable, so that the lord may be well served with his own good, and the Master to live honestly and to pay his Fellows.

Also, that no Master nor Fellow shall not supplant any other of their work, that is to say, if he have taken a work in hand, or else stand Master of the Lord's work, he shall not put him out, except he be incapable to finish the same.

Also, that no Master or Fellow take an apprentice, but for the term of seven years; and that the apprentice be able of birth, that is to say, free born, and whole of limbs as a man ought to be.

Also, that no Master or Fellow take no allowance from any to be made Masons, without the assent and council of his Fellows; and that he take him for no less term than five, or seven years; and that he that is to be made a Mason, be able, in all manner of degrees, that is to say, free born, come of good kindred, true, and no bondman, and also, that he have his right limbs as a man ought to have.

Also, that no Mason take any apprentice, unless he have sufficient occupation to set him on, or to set three of his Fellows, or two of them at the least on work.

Also, that no Master nor Fellow shall take no man's work to task, that was desirous to go a journey.

Also, that every Master shall pay to his Fellow, but as they deserve, so that he be not deceived by false workmen.

Also, that no Mason slander another behind his back, to make him lose his good name, or his worldly goods.

Also, that no Fellow which is in the Lodge, or without, misanswer another ungodly or reproachfully, without a reasonable cause.

Also, that every Mason shall reverence his elder, and put him to worship.

Also, that no Mason shall be a common player at hazard, or at dice, or at any other unlawful plays, whereby the Craft may be slandered.

Also, that no Mason shall use no leachery, nor be a pander, or bawd, whereby the Craft may be slandered.

Also, that no Fellow go into the town in the night time, except he have a Fellow with him that may bear him witness that he was in honest company.

Also, that every Master and Fellow shall come to the assembly, if

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be by within fifty miles about, if he have any warning; and if he has trespassed against the Craft, then to abide the award of the masters and Fellows.

Also, that every Master and Fellow, that have trespassed against the Craft, shall stand to the award of the Masters and Fellows, to make them accorded if they can, and if they may not accord them, then to go to the common law.

Also, that no Master or Fellow make, mould, square, nor rule to any layer, nor set no layer, within the Lodge nor without, to hew nor mould stones.

Also, that every Mason receive and cherish strange Fellows when they come over the countries, and set them to work, if they will, as the manner is; that is to say, if they have mould stones in their place, or else he shall refresh him with money unto the next Lodge,

Also, that every Mason shall truly serve the Lord for his pay, and every Master truly to make an end of his work, be it task or journey if he have his demand, and all that he ought to have.

These charges that we have now rehearsed unto you, and all others that belong to Masons you shall keep: So help you God, and your Hallidon. Amen.

THE PRINCIPLES OF FREE MASONRY EXPLAINED.

[*Concluded from Page* 5.]

HAVING in this manner, my Brethren, suggested Christianity as the chief mean, and Free Masonry as a subordinate one, to remove the evils that spring from society; I proceed, in the fourth place, to lay open the nature of Brotherly Love.

You have, no doubt, all observed, that your minds are so formed, as to receive impressions from external objects, whether sensible or spiritual; and that these impressions incline you towards one set of objects, and repel you from the contrary set. Those objects that incline you to themselves, by the impressions they give you, are called pleasant or agreeable; and those that repel you from themselves, by their impressions, are called painful or disagreeable. These impressions are known by the names of pleasure or pain; and the passions that arise in the mind on being affected by them, are denominated love or hatred. An example or two will illustrate these observations, if they should appear too obscure of themselves.

A man in a state of indigence feels that the sight of riches makes an impression on his mind which inclines him to them; or, in other words, raises a wish in his mind that they were his own. Again, the idea of punishment makes an impression on his mind which repels him from it; or, in other words, draws a prayer from him that he may avoid it.

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Riches, by inclining him to themselves, he calls pleasant or agreeable; and punishment, by repelling him from itself, he calls painful or disagreeable. The sensations with which these opposite impressions affect him, are called pleasure and pain; and the passions that they excite in his mind, are called love and hatred, as already observed. If his love of riches become stronger than his hatred of punishment, he will not hesitate to employ unlawful means to attain them; but if he hates punishment more than he loves riches, he will take care to do nothing that may expose him to it. His indigence itself, however grievous, will appear preferable to riches on such dangerous terms.

When we turn our meditations to God, the best and highest of all spiritual objects, and reflect seriously and devoutly on his character, as it is displayed in the creation and government of the world, and in the Sacred Scriptures; his power must, in like manner, impress our minds with an holy awe; his infinite wisdom, with the liveliest admiration; and his boundless goodness, with the warmest gratitude. When, on the contrary, we consider the character of Satan, that worst and basest of all spiritual beings, as it appears in the misery and degeneracy of the human race, and in the Scriptures of truth, it is impossible to avoid detesting him, when we reflect, that all his force and cunning are directed by unprovoked malice, to the most mischievous purposes. The constitution of our nature is such, that love springs up in our hearts for God, and hatred for the devil, when we think of them, as naturally and instantaneously as fire affects our bodies with heat, and frost with cold, when we are exposed to them.

Now, since the highest worth and excellence are the natural objects of our highest love, and the deepest demerit and baseness are the objects of the most irreconcilable aversion, it is evident that the inferior degrees of these qualities will excite proportionable degrees of their corresponding passions. These qualities of goodness and malice are to be found, in certain degrees, in all our fellow-creatures: there is no man upon the face of the earth, whose affections are purely good, or totally malicious; the heart of each contains a mixture of both.

As, therefore, goodness is the foundation of our love to God, and malice of our hatred for the devil, so the degrees of goodness or benevolence which we meet with in our fellow-creatures, are the true foundation of that love which they have a right to from us; and the degrees of malice which they discover, are the true foundation of that hatred or contempt, which we may indulge against them. If their goodness exceeds their malice, it is our duty so far to love them, and regard with charity and forbearance those infirmities which we cannot esteem: but if their malice surpasses their goodness, it then becomes our duty, so far, to hold them in aversion, and to look upon them, at the same time, with a sentiment of pity, for being so blind to their happiness. Thus, our love to God is the genuine source of our love to our brethren of mankind; and nothing can justify us for disliking them, but their wilful and obstinate resemblance of the adversary of our salvation.

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There is no need for any proofs to shew, that benevolence in those around us is the foundation of our love for them, and malice of the hatred which they excite in our breasts. How charmed are we with the character of a man who has the welfare of his fellow-creatures at heart, and improves every opportunity of advancing it! a man who rejoices in their prosperity, and weeps at their distress! who encourages their virtues by his praises, and gently whispers the voice of admonition in their ears to cure their frailties! who administers relief to the unfortunate, and wards off the stroke of slander from the innocent, or heals the wound it has inflicted! whose study, in a word, is to render all those happy that are about him, so far as his abilities will permit! The emotions that pass in the heart of such a man, are full of the truest magnanimity, and afford a spectacle which God looks at with complacency and approbation. If his situation in life is ever displeasing to him, he wishes it altered, more for the sake of his fellow-creatures than for his own, He is never vexed at his want of riches, but when he sees the good and deserving struggling with poverty, and sunk in obscurity. The want of power gives him no uneasiness, but when the triumphs of oppression over probity and innocence raise his virtuous indignation. The want of splendor is grievous to him only when he beholds the children of pride and meanness treating modest merit with studied petulance or neglect. The love of human kind glowing in his bosom, makes him wish, on these occasions, that he had more wealth, more power, and was able to appear with magnificence. Possessed of these, how chearfully would he support the meritorious! protect the injured! and humble the conceited, the arrogant, and overbearing! These are the designs which he forms in his reveries, and wishes it were in his power to execute in his most solid reflections. In the imaginary exertions of humanity for the benefit of others, he sweetly forgets all his own necessities, and is transported with the illusion of having the power to do all that good for which his heart had so often, and so sincerely panted. His fancy is charmed with the godlike employment of adjusting the conditions of men to their personal merits; and putting an end to that inequality which seems, in this respect, to prevail in the world.

With this character, compare that of a man who is governed by hardly any other principle than the various movements of his self-love, and does not hesitate to use the most unjust means that a regard for his own safety will permit him, to gain his ends. A man of this stamp, will employ all the base arts that his cunning can suggest, to draw the wealth of his neighbour into his own coffers. He will lay snares to impose on the ignorant who deal with him, and applaud his own dexterity in business, when he has over-reached the skilful. He will drop hints of his neighbours exorbitant gains, in order to blind people to his own extortions; and while he assures his customers, that his own moderate way of living demands but small profits, he whispers to them, that the extravagance of those around him cannot be supported without large ones. The better to cover his designs, and make them pass unexamined in the world, he forces religion to throw

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its venerable appearance over them. Under this, he is loud for purity of doctrine, severity of discipline, regularity of government; he laments the growth of heresy, the degeneracy of ministers, the inattention of the laity to spiritual concerns; and from all this he concludes, that the end of the world is at hand, or at least that the besom of destruction is to sweep away our constitution in church and state. Thus he grows up into a saint, in the opinion of all those who have the good-nature to believe, as truth, whatever praises a man is disposed to give himself; and under that character he goes snugly on, gratifying his malice, by defaming, flattering, and cheating all around him. All suspect him; all are afraid of him; all hate him; yet none dare boldly tear off his mask, and expose the wretch to the open derision, contempt, and abhorrence of the world.

These two characters, my Brethren, the one most amiable, and the other detestable, inform you, from your own feelings, on what principle Brotherly Love and hatred are founded. I am now, in the fifth place, to deduce the effects which this love tends to produce.

The happiness of our Brethren, so far as it is not hurtful to our own, is the great object of Brotherly Love. We naturally wish, and are prompted to advance the happiness of those whose character we admire and esteem. This affection fills us with pleasure when we think of them. Our thoughts are always to their honour; and, if thoughts could be beneficial, would be always to their advantage. Our conversation keeps pace with the inward sentiments of our hearts in their favour. We catch at every opportunity to commend their characters. It makes us happy to enumerate and display their virtues; to lessen and excuse their weaknesses; to remove the prejudices raised against them by their unguarded actions; and to stop the tongue of slander from poisoning their merits. In short, Brotherly Love prompts us to lift our deserving Brethren of mankind, to that height of esteem in the minds of others, at which they stand in our own.

Nor is it in their absence only that we are just to their good qualities; we also give them those praises in their own hearing to which their worth entitles them, and report the good we have heard of them from others. We may praise them without flattery; praise is the just reward, the expected consequence, and the great encourager of honourable and virtuous actions. When, therefore, we chearfully praise our Brethren, we reward their merit in some measure, gratify their expectations, and animate them to still greater advances in every thing that is laudable. There is not a more certain mark of an ungenerous and narrow disposition, than to view, with a cold, neglectful silence, those actions which call for any degree of applause or approbation. People so disposed may pretend they see nothing in these actions deserving to be distinguished by their favourable notice; but all the world will agree, that their want of sight in this case must arise from their envy, if it cannot be better accounted for from their stupidity.

As the best of men have spots in their character, which tarnish them, we must not be shocked at the frailties which our Brotherly Love may discover in our Brethren. Our love for them would degenerate into a

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weakness, if it hindered us from observing their imperfections. But when we find them yielding to the infirmities of human nature, we will tenderly point out their miscarriages to them, and gently exhort them to correct their behaviour. We will modestly instruct them in those parts of their duty of which they appear ignorant, and advise them meekly against the hurtful effects of their passions. We will caution them against the snares that we know laid for them by their enemies and warn them from every danger we perceive their inadvertency leading them into. And, though repeated advice is always disagreeable both to the person who gives it, and to the person to whom it is administered, we will venture to reprove our Brethren with friendly severity, if gentler hints fail to do them good.

Mankind are distributed into various stations in life, according to their birth, fortune, and dignity; to each of which we owe certain social duties. We will, therefore, consider our Brethren according to their stations, treating our superiors with respect, our equals with affability, and our inferiors with mildness and condescension.

If Brotherly Love indeed warms our hearts, our actions will be as full of Benevolence as we give out our thoughts and shew our words to be. This affection is always productive of deeds of charity and beneficence, in proportion to the abilities of the person who feels it, and the necessities of those by whose distress it is excited in his breast. These deeds are the best evidence of its sincerity: without these, when they may be conveniently performed, all looks, gestures, and whinings of compassion, are but the hypocritical arts of avarice, or of obduracy, or of insensibility, to screen themselves from deserved contempt and hatred.

My Brethren and fellow Christians, I trust you will never give the censorious and malicious part of the world the pleasure of reproaching you with an ostentatious appearance of Brotherly Love, while your hearts are strangers to that tender and generous affection. You are surrounded with objects who were either born to affliction, or reduced to that state by the hand of Providence, both in order to train them up to divine patience and submission, and to afford exercise to your humanity, by which it may be strengthened and increased. Do not, therefore, render that part of the design of God ineffectual, in which you are concerned yourselves, lest he reduce you, in his indignation, to that wretchedness from which you will not contribute to deliver your neighbours, who, in the moving eloquence of woe, are imploring your pity and assistance. You are bound to charity in all its branches, not only by the candid obligations of Free Masonry, but by the sacred and divine law of Christianity: you are bound to it by all the soft and generous feelings of your own hearts. In every part of your conduct, then, shew yourselves Free Masons indeed; and, what is of infinitely greater consequence, and includes at the same time the character of a Free Mason, shew yourselves Chrstians, shew yourselves the sincere disciples of Jesus Christ, whose Brotherly and Redeeming Love for you carried him willingly through all the miseries of a persecuting world, through all the agonies of the most disgraceful and torturous

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death: shew yourselves also worthy of your reason, and of those amiable feelings of compassion by which God has given you so noble and so strong a resemblance to himself. Think upon the great, and the greater that it is the unmerited, goodness of Almighty God towards yourselves, in giving and continuing you in your present health and understanding, by which you are enabled to preserve or acquire and enjoy a certain portion of the pleasures and conveniences of this life. Turn your thoughts on the other hand to the numbers of your fellow-creatures, who, as deserving as ourselves of a better fate, are at this very hour in the utmost distress, from the loss or perfidy of friends; from the base attempts or success of malice against their characters; or from age, poverty, disease and misfortune. Let no selfish consideration step in between your humanity and the palpitating hopes of so many unhappy creatures, whose doleful cries, or more affecting silence, implore your commiseration and assistance. Shut not your ears against the groans of the afflicted; lock not up your heart against their sorrows; act towards them in that kind, gentle, and tender manner, in which you would wish to be treated yourself in their painful situation. Mingle your tears with theirs who lament the loss of their dear friends, and by a generous indignation enter into, and moderate the resentment of those, whose hearts a pretended and treacherous friendship tortures with anguish. Reflect how miserable they are, who, destitute of every earthly comfort, lie stretched on the bed of languishing, wishing but for a small pittance of those comforts that you enjoy, to support their spirits under affliction. Consider that you shall receive these mercies in return from the Lord, which your compassion bestows upon the poor: let the love of God be shed abroad in your hearts, and stream thence in kind generous offices towards your fellow-creatures. Be of one mind, having compassion one of another; love as brethren; be affable; be courteous; and, like your blessed Saviour, be touched with a feeling of the infirmities to which your brethren are subject. In all their afflictions, be ye afflicted; be ready to distribute, and willing to communicate to their necessities, knowing that ye are yet in the body, and liable to the same evils, under which they are now labouring. For, assure yourselves, that he who loveth not his brother whom he hath seen, connot love God whom he hath not seen; and that he who loveth not his brother is not of God. In a word, pure and undefiled Free Masonry, as well as religion before God and the Father, is to feed the hungry, to clothe the naked, to comfort the distressed, to visit the fatherless and widows in their affliction, and to keep yourselves unspotted from the world. If you feel that Brotherly Love which flows from the love of God, you will compassionate the distresses even of those whom, on account of their malice, you cannot but disapprove of and dislike. Your hatred too of the wicked One, will prompt you, by every way in your power, to rescue those from his slavery whom he has taken captive, and to restore them to the freedom of the sons of God. It will grieve you to think that any person, formed for celestial bliss, should fall into the gulf of misery, and be for ever lost.

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Such, my Brethren, such, my fellow-Christians, are the effects of Brotherly Love; and would to God I could so forcibly recommend them, as to make you all conspire in producing them!

Since the effects of Brotherly Love are so amiable in themselves, and so advantageous to society, it may be worth while to consider the means by which we may become the proper objects of this love. And this is what was to be the subject of the last head of this discourse.

What has been said on the foregoing head, will reduce what I have to say on this one to a very narrow compass. Since, as it has been already shewn, we love God because he exercises his infinite power and wisdom by the most diffusive benevolence; and since we love our fellow-creatures, on account of their resemblance to him in sanctity and goodness, it is plain, that these excellencies for which we love God, and the more worthy part of mankind, will excite the more worthy part of mankind to love us if we possess them. In order then, Christians, to become the proper objects of Brotherly Love you are carefully to study, and assiduously to practice religion. You must endeavour to acquire becoming notions of God, and of that worship which is most agreeable to him, as they are clearly laid down, not in any human composition whatever, how highly soever it may be authorized by human wisdom and power, but in the infallibility of the Holy Scriptures. Without having your minds enlightened with the knowledge of God, your religious services will be paid only in public, where they must be considered as dull, languid, chearless, unmeaning imitations of those around you; mere formalities, in which, for the sake of fashion, you draw near to God with your lips, while your hearts are engaged in the business, or wantoning among the pleasures of the world. The opposite vices to piety you must diligently avoid. These are a contempt or neglect of the sacraments; the prophanation of the sabbath; and customary cursing and swearing. As to the last mentioned vice, it is truly astonishing how people of understanding can reconcile themselves to it. They well know it to be a breach of their country's laws, which it is undoubtedly their duty to support to their utmost power; they well know it to be an irreverent and impious use of that amiable and awful name which they ought to love and adore. They have no apology to make for this practice, so contrary to religion and common sense, the great distinctions of human nature, but the impetuosity of anger, or silliness of vanity, which are its dishonour: For, it is not in their power to alledge there is a passion implanted in their minds, of which in any degree common swearing is the direct and peculiar object. To defend themselves, by urging they never commit this vice but when they are provoked into an immoderate fit of passion, is absurd; for an immoderate fit of passion is a vice, and can never alleviate the guilt of another; and, surely, it must be but a very low gratification of a very low vanity. If they believe in a God, they must indeed have very dishonourable notions of him, if they imagine him always ready to execute the dire imprecations which on every slight occasion they pour out against their neighbours: and, if they would be thought men, they certainly give but a very small proof of their hu-

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manity, when they pray for the damnation of those around them. Common swearers may be both good Christians and good Free Masons in theory, but in practice they are downright fools and madmen.

Further, in order to become the proper objects of brotherly love, you must be actuated yourselves by that amiable sentiment of the human heart. Every passion and affection produce their like; anger, for instance, produces anger; hatred produces hatred; generosity produces generosity; mildness produces mildness; and brotherly love will produce brotherly love. If you want to be treated with liberality, tenderness and forbearance, by your Brethren, you must exhibit these virtues in your own intercourse with them. For this purpose, acquire proper ideas of human society. Know, and act as if you were fully convinced, that the universe of intelligent creatures is one great family of which God himself is the kind Parent and Almighty Sovereign. Regard the whole human race as your brethren and sisters, to whom you are to do all the kind offices in your power, but whom you are to injure on no account whatever. Let your sense of justice rouse your indignation against the haughtiness and cruelty of oppression; let your candour guard you against the smooth and officious infirmities of the slanderer, who preys upon the reputations of his neighbours; let compassion open your ears to the cries of the afflicted, and your hearts and hands to soften or relieve their woes. Be faithful in all your engagements and dealings; harbour no malice or revenge in your breasts against your enemies; let honour and placability mark every step of your behaviour. By steadily observing this humane, just, and candid form of conduct, you will undoubtedly become the objects of Brotherly Love to all good men about you, and be honoured with the envy or hatred of the bad. Such a conduct opens and penetrates every heart. Goodness is quite irresistible: it softens, overpowers, and captivates every social and amiable affection of the soul. While you are actuated by this principle, men will love and respect you as their friends, as their protectors and benefactors; your good endeavours and actions will return into your bosoms, always, by the pleasing approbation of your own consciences, and, frequently, by the gratitude of those whom you have benefited.

Having now pointed out Piety and Benevolence as two great means of gaining Brotherly Love, give me leave to recommend to you a constant attention to the duties of sobriety, temperance, chastity, and moderation, which you allow to yourselves. As Christians, you are taught, my Brethren, to look upon yourselves as in the infancy of your existence while in this world, and destined to pass, by death, into a more perfect state, in which you are to enjoy the rewards of virtue, or to suffer the punishments of vice, according as you are now attached to the one or the other. You ought, therefore, to regard that share which your respective stations in life afford you of worldly pleasures and conveniences, as conferred on you by the divine goodness to soften your passage from earth to heaven, and not to constitute your supreme happinesss, in which your hopes are to terminate. You see, then, that on this account, you ought not to render present enjoyments criminal, by using them immoderately and unthankfully,

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considering, that you may partake of them innocently, by moderation and by gratitude to the Author of every good and perfect gift. Excess, you all know, tends to weaken your understandings, to torment your bodies with diseases, to ruin your characters and fortunes, and, at length, to end your lives, hated by God, and unlamented by men. Why need I give an instance? Your own experience of what passes in the world will furnish you with too many. Behold the sons of drunkenness! Behold the votaries of impurity! In what does their joyousness, in what does their lust terminate? Any person who has seen them the next morning after their forbidden gratifications, will not ask for a solution of these questions; the sight alone is nauseous and deplorable, and it would be an insult on human delicacy and compassion, to repeat the descriptions that have been given of their miserable conditions. The good things of life, enjoyed in this irrational manner, ceases to be blessings, and become curses.

Thus, my Brethren, have I endeavoured to explain the principles and tendency of Free Masonry. The subject is new, so far as I know, in the light and extent in which I have considered it. I may have fallen into mistakes in treating it; these I humbly submit to your correction. I shall consider myself under an obligation to any person who takes the trouble to point them out to me.

CONTINUATION OF THE SUFFERINGS OF JOHN COUSTOS, FOR FREEMASONRY, IN THE INQUISITION AT LISBON.

[*From* Vol. I. *Page* 553.]

AT our taking leave, he desired us to come together at the time appointed, to which we both agreed. The jeweller then made his report to the inquisitors, who ordered him to seize us, when we should return, about the diamond in question.

Two days being elapsed, and my business not permitting me to accompany Brother MOUTON, he went alone to the jeweller, to fetch the diamond, which was computed (as I before observed) to be worth a hundred pieces of gold.

The first question the jeweller asked, after the usual compliments, was, "Where is your friend COUSTOS?" As this jeweller had before shown me some precious stones, which he pretended I should go to work upon, Mr. MOUTON, imagining he was desirous of instantly putting them into my hands, replied, "That I was gone to 'Change; and that if he thought proper, he would go and fetch me." However, as this Familiar and five subaltern officers of the Inquisition who were along with him were afraid of losing half their prey, they inveigled Mr. MOUTON into the back shop, upon pretence of asking his opinion concerning certain rough diamonds. After several signs and words had

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passed between them, the oldest of the company rising up, said, he had something very particular to communicate to Mr. MOUTON; upon which he took him behind a curtain, when, enquiring his name and surname, he told him that he was his prisoner in behalf of the King. Being sensible that he had not committed any crime for which he could justly incur his Portuguese Majesty's displeasure, he gave up his sword the moment it was demanded of him. Immediately several trusty officers of the Inquisition called Familiars, fell upon him to prevent his escaping. They then commanded him not to make the least noise, and began to search him. This being done, and finding he had no weapons, they asked whether he was desirous of knowing in whose name he had been seized? Mr. MOUTON answering in the affirmative: "We seize you," said they, "in the name of the Inquisition, and in its name we forbid you to speak, or murmur ever so little." Saying these words, a door at the bottom of the jeweller's shop, and which looked into a narrow bye-lane, being opened, the prisoner, accompanied by a Commissary of the Holy Office, was thrown into a small chaise, where he was so closely shut up (it being in the middle of the day about noon) that no one could see him. This precaution was used to prevent his friends from getting the least information concerning his imprisonment, and consequently from using their endeavours to procure his liberty. Being come to the prison of the Inquisition, they threw him into a dungeon, and there left him alone, without indulging him in the satisfaction they had promised, which was to let him speak, immediately on his arrival, to the president of the Holy Office, to know from him the reason of his detainer. On the contrary, they were so barbarous to Mr. MOUTON's reputation, as to spread a report that he was gone off with the diamond above-mentioned. But how greatly were every one of his friends surprized and shocked at this slander! As we all entertained the highest idea of his probity, none of us would give the least credit to this vile report; whence we unanimously agreed, after duly weighing the matter, to go in a body to the jeweller, who was the owner of the diamond, and offer him the full payment of it; firmly persuaded that nothing but the most fatal and unexpected accident could have made him disappear thus suddenly, without giving some of his friends notice of it. However, the jeweller refused our offer in the politest manner, assuring us at the same time, that the owner of the diamond was so wealthy a man, that the loss of it would be but a trifle to him. But as truth frequently breaks through all the veils with which falsehood endeavours to cloud her, this generosity in persons, to whom we were in a great measure strangers, made us suspect some iniquitous dark act. Our conjecture appeared but too well grounded, from the severe persecution that was immediately raised against the Freemasons, I myself being seized four days after: Perhaps, I should have escaped their merciless hands, had I not been betrayed in the most barbarous manner by a Portugueze friend of mine, as I supposed him to be, and whom the Holy Office had ordered to watch me narrowly. This man seeing me in a coffee-house, the 5th of March 1743, between nine and ten at night, went and gave notice thereof to nine officers of the Inquisition, who

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were lying in wait for me with a chaise near that place. I was in the utmost confusion, when at my going out of the coffee-house with two friends, the above officers seized me only. Their pretence for this was, that I had passed my word for the diamond which Mr. MOUTON had run away with: That I must certainly be his accomplice, since I had engaged my friends to offer to pay for the diamond; all which, they added, I must have done with no other view than to conceal my villainy. It was to no purpose that I alledged a thousand things in my own justification. Immediately the wretches took away my sword, handcuffed me, forced me into a chaise drawn by two mules, and in this condition was I hurried away to the prison of the Inquisition. But, spite of these severities, and their commanding me not to open my lips, I called aloud to one of my friends (Mr. RICHARDS) who had been at the coffee-house with me, and was also a Freemason, conjuring him to give notice to all the rest of our Brethren and friends, of my being seized by command of the Holy Office, in order that they might avoid the misfortune which had befallen me, by going voluntarily to the Inquisitors and accusing themselves. I must take notice, that the Inquisitors very seldom cause a person to be seized in broad day-light, except they are almost sure that he will make no noise nor resistance. This is a circumstance they observe very strictly, as is evident from the manner in which they seized Brother MOUTON.

Farther, they frequently make use of the King's name and authority on these occasions to seize and disarm the pretended criminal, who is afraid to disobey the orders he hears pronounced. But as darkness befriends deeds of villainy, the Inquisitors, for this reason, usually cause their victims to be secured in the night. The Portuguese, and many foreigners, are so apprehensive of the sinister accidents which often happen at Lisbon in the night, especially to persons who venture out alone, that few are found in the streets of this city at a late hour. I imagined myself so secure in the company of my friends, that I should not have been afraid of resisting the officers in question, had the former sent me their assistance. But, unhappily for me, they were struck with such a sudden panic, that every one of them fled, leaving me to the mercy of nine wretches who fell upon me in an instant. They then forced me to the prison of the Inquisition, where I was delivered up to one of the officers of this pretended holy place. This officer presently calling four of the guard, these took me to an apartment, till such time as notice should be given to the president of my being caught in their snare. A little after the above-mentioned officer coming again, bid the guard search me, and take away all the gold, silver, papers, knives, scissars, buckles, &c. I might have about me. They then led me to a lonely dungeon, expressly forbidding me to speak loud, or knock at the walls; but that in case I wanted any thing, to beat against the door with a padlock that hung on the outward door, and which I could reach, by thrusting my arm through the iron grates.

It was then that, struck with all the horrors of a place, of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy, especially when I reflected on the dire conse-

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quences with which my confinement might very possibly be attended.

I passed a whole day and two nights in these terrors, which are the more difficult to describe, as they were heightened at every little interval by the complaints, the dismal cries, and hollow groans (echoing through this dreadful mansion) of several other prisoners, my neighbours; and which the solemn silence of the night made infinitely more shocking. At this present it appeared to me that time had lost all motion, and these threescore hours seemed as so many years.

[*To be continued.*]

A VIEW

OF THE

PROGRESS OF NAVIGATION.

IN SEVERAL ESSAYS.

(*Continued from Vol. II. Page 36.*)

Essay V.——*Voyages to Iceland, Greenland, &c.*

FROM the voyages to Greenland there is a long chasm, till 1344, when we have an account that one Macham, an Englishman, having stolen a woman, with whom he was in love, and intended to fly with her into Spain, was by a storm cast upon the island Madeira, in thirty-two degrees of north latitude. Going ashore there with his mistress to refresh her after the toils of the sea, the ship taking the opportunity of a favourable gale sailed away leaving them behind. The lady soon died for grief of being left in that desolate island; and Macham, with what companions he had, erected a little chapel and hermitage, under the invocation of the name of Jesus, to bury her. This done, they contrived a boat made of one single tree, in which they got over to the coast of Africa, where they were taken by the Moors, and presented to their king for the rarity of the accident. He, for the same reason, sent them to the king of Castile, where, giving an account of what had befallen them, it moved many to venture out in search of this island. This story we find in Hakluyt, vol. II. page 1, where he quotes Anthony Galvao, a Portuguese author, for it; and D. Antonio Manoel in his works, among his Epanaforas, has one on this particular subject, which he calls Epan fora Amorosa. Upon this information, as was said, several adventurers went out, but to no effect that we can hear of, till anno 1348 when John Betancourt, a Frenchman, obtained a grant of king John the second, of Castile, and went to conquer the Canary islands, long before discovered, and made himself master of five of them, but could

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not subdue the two greatest, as most populous and best defended. These were afterwards subdued by king Ferdinand, as may be seen in Mariana, lib. 16. p. 29. These were small beginnings, and out of regular course; next follow the gradual discoveries made by the Portuguese, which may be said to have been the groundwork of all the ensuing navigations, which happened in this manner. King John, of Portugal, enjoying peace at home after his wars with Castile, was persuaded by his sons to undertake the conquest of Ceuta on the African shore. Prince Henry, his fifth son, accompanied him in his expedition, and at his return home brought with him a strong inclination to discover new seas and lands, and the more on account of the information he had received from several Moors concerning the coasts of Africa to the southward, which were as yet unknown to Europeans, who never pretended to venture beyond Cape Nao, which had therefore this name given it, signifying, in Portuguese, No; to imply there was no sailing further; and the reason was, because the Cape running far out into the sea, caused it to break and appear dangerous; and they, as yet not daring to venture too far from land, were ignorant that by keeping off to sea they should avoid that danger.

In 1360, Nicholas de Linna, or of Linn, a friar of Oxford who was an able astronomer, took a voyage with others into the most northern islands of the world; where leaving his company, he travelled alone, and made draughts of all those northern parts, which at his return he presented to king Edward III. This Friar made five voyages into those parts: for this he quotes Gerardus Mercator, and Mr. John Dee, Hakluyt, p. 122. And this, though it is not there mentioned, being sixty years after the discovery of the compass, we may look upon as one of the first trials of this nature made upon the security of the magnetical direction in those northern seas. Yet after this, for many years, we find no other discovery attempted this way, but rather all such enterprizes seemed to be wholly laid aside.

Anno 1380, one Nicholo, of the noble Venetian family of Zeno, fitted out a ship, and sailed through the streights of Gibraltar to the northward, and was driven by a storm on the coast of Friesland, where he was shipwrecked, and entered into the service of Zechone, a prince of Portland, small islands so called, which lay south of Friesland. By Nicholo's invitation, his brother Antonio Zeno joined him. Nicholo went on a voyage of discovery, and fell in with a part of Greenland: dying soon after, Antonio was also employed on discoveries of a certain place to the westward, on which some fishermen had been wrecked twenty-six years ago, called Estotiland.

Many have supposed these relations to be fabulous, as the names of countries mentioned therein are no longer to be met with. But Mr. Foster, in his account of voyages and discoveries in the north, supposes it to be true; and that the places they visited were the Orkneys, Shetland, Faro, and the Western Islands.

[*To be continued.*]

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ON THE

PROPRIETY OF MAKING A WILL.

TO THE EDITOR.

SIR,

OF all the duties incumbent on men to perform as members of society, I can scarcely name one in which they err more egregiously, than in the disposal of their property by will. From the great number of absurd wills, that are every day produced at the Bank and other public offices, for the transfer of testamentary property, one would be tempted to imagine that, besides the sentence 'to die,' there was a time appointed for all men to play the fool, and contradict every opinion of their wisdom or common sense, which had been formed during their lives. In most nations men enjoy, as a sacred right, the privilege of disposing of their property by will; and it is very singular that men of acknowledged or supposed good understanding, should do so much to bring into disrepute a privilege, which the common consent of the public has fully recognized; yet this they do in various ways.

Of wills properly made, it is not necessary here to speak: of those which come under another description, there are several kinds. There are cruel wills and whimsical ones. In the first, a total disregard is paid to the obligations of kindred, affection, and merit: a family that have lived in splendour, and who consider themselves as in part heirs to the continuation of it, are left very often destitute of the necessaries of life, and very ill provided with any means, or resources, to enable them to support such a reverse of fortune, or to re-enter the world in a different character from that in which they appeared before. In whimsical wills we find that property, which might have been usefully extended among the circles of industry and indigence, left entirely to some worthless, and perhaps to some inanimate object: a dog, or a cat has often inherited what would have assisted a distressed family, and sums have been left to erect monuments, which perpetuated the vanity of those on whom they could confer no fame.

But when we consider the nature of wills, in which cruel, unjust, and whimsical or absurd divisions of property are made, a question very naturally arises; how can all this be reconciled with the vanity of mankind, and with their desire to obtain and perpetuate a good report among their fellow creatures? Is it not strange, that a man who had for a long life so demeaned himself as to obtain (what surely it is the wish of most men to obtain) the character of a just, kind, and wise member of society; I say, is it not strange that such a man should at once, with a few strokes of his pen, destroy all this reputation, and cancel every obligation which his friends or his fellow citizens owed to him? That a miser should leave his possessions to build an hospital, or a wicked man to found a religious seminary, are things not to be wondered at. The former may have thought that he can do more good

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by one great act of munificence, than by the usual mode of periodical or casual charity; and the latter may imagine, that if the last of his actions demonstrate a regard for the interests of piety, his former failings may be buried with him. But when we find a man, who has enjoyed an excellent reputation for justice, affection, generosity, and wisdom, make such a will as is not consistent with any of the sequalities, nor even with common sense, we must acknowledge ourselves to be at a loss how to reconcile his latter with his former conduct, upon any known principles which usually guide mankind.

In such cases, indeed, it may be said, and perhaps it is all that can be said, that these men have delayed the writing of their wills to a period when the anguish of a sick bed impaired their memories and their intellects. It is not certainly easy to suppose that any man, in the full possession of reason, would stab his *reputation* any more than his person. But the fact, in whatever manner it may be accounted for, is not to be denied; nor will it, indeed, be disputed by any person whose possession puts it in his way to see many, and who will often see much that he may wonder at without being able to resolve.

The privilege of making a will, however grosly absurd, is perhaps the very last of which he would consent to be deprived. Custom is second nature; it would not be possible to persuade a man that he has not a natural right to bequeath his property, because it is a right which he knows his ancestors have enjoyed time immemorial. Blackstone informs us, that when property came to be vested in individuals by the right of occupancy, it became necessary for the peace of society that this occupancy should be continued, not only in the present possessor, but in those persons to whom he should think proper to transfer it; and this first introduced the practice of alienations and gifts; but if we were restricted to those, the privilege would still be imperfect; for upon the death of the occupier, all his goods would again become common, and create an infinite variety of strife and contention. The law of very many societies has therefore given to the proprietor a right of continuing his property after his death, in such persons as he shall name; and in defect of such appointment or nomination, or where no nomination is permitted, the law of every society has directed the goods to be vested in certain particular individuals, exclusive of all other persons. In England, as the same author observes, this power of bequeathing is coeval with the first rudiments of the law; for we have no traces or memorials of any time when it did not exist.

Such is the law upon this subject, and we know that scarcely any crime is more severely punished in the civil courts, than any departure from the will of a testator. Guarded, therefore, as this privilege is, by express laws, and considered as sacred by public opinion, it is lamentable that it should be so often exercised to prove the wickedness or imbecility of our natures; that it should be attended to only when attention cannot be commanded, and that it should be neglected even by those, who, from a thousand motives, might be supposed interested in its being well and duly executed. These evils appear to me to arise from two causes, though perhaps it is not necessary to consider

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them distinctly—I mean, either putting off the making of a will to a distant and inconvenient period, or neglecting it altogether; the latter perhaps sometimes is intentional, as in the case of a person who thinks he ought not to violate an imprudent promise in behalf of some one, which would injure his heirs at law—but more often this proceeds from the first cause, a perpetual delay and backwardness to perform the most simple and easy act of human obligation.

It is not easy to account for this backwardness in men of sense, for all the reasons assigned to excuse it are not very consistent with common sense. A man who is entitled, in any moderate degree, to the epithet of *wise*, will not surely think that when he signs his will, he signs his death-warrant, or that the undertaker must of necessity follow the lawyer. In fact it would be foolish to delay the making a will even if this were the case, but surely that man's mind must have little fortitude, and less religion, who can at stated times think on death with composure, as that which is appointed for all men, and which he can neither retard nor accelerate.

But every thing must be subordinate to duty. If the thought of death be a pain, it must be submitted to, because that which suggested it is an obligation binding on all men who are possessed of property, and much more on those who have families, and who are engaged in the connexions of business. Could any man of sense, who died without a will, return to see his family almost beggared, his children scattered on the wide world, his business embarrassed so as to be worth nothing, how much would he be shocked to think that all this confusion arose from his neglecting so simple an operation as a will? Would not such a man blush to find his memory despised, and perhaps execrated, for neglecting to do what, if he considered a trifle, ought the more readily to have been done, but what, considered as the means of avoiding much distress and confusion, it was criminal to leave undone?

One case there is, which, I firmly believe, has prevented some men from making a will. It is not very honourable to human nature that such a cause should exist, but they who have opportunities of knowing that it does exist, will not object to a truth, though an unwelcome one. I attribute the reluctance which worldly and avaricious men entertain against a will, to that extreme aversion they have to the very idea of parting with their property. As their enjoyment of wealth is not in spending, but in hoarding, and is consequently a passion which brick-dust might gratify if it were as scarce as gold-dust, it must be supposed that the imaginary parting with their wealth will afflict them in proportion to the ecstasies that arise from their imaginary enjoyments. The miser who shows me his gold, has not much more enjoyment of it than I have; the bright metal affects my eyes just as much as his: the employment of the wealth belongs to neither of us. I cannot touch it without suffering punishment; and he cannot without suffering pain. I repeat it, that I am persuaded such a man will feel so much from the idea of parting with his wealth, that he cannot sit down to give it away with his own hand. I know not even whether a miser be not such a

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monster, as to calculate the possibility of taking it with him, but I know that he is often fool enough to lament that he must leave it behind him.

If the making of a will is not to be deferred to a late period, at what time is it to be performed? This question is not necessary to be answered, after what I have already presumed to advance on the subject. If any man knows exactly when he is to die, he may defer it to that period; but as 'of that day and hour knoweth no man,' we must be content to prepare for whatever may happen. Sickness has its pangs, its alienations of mind; and old age has its cares and its forgetfulness. These are not the times when a man of sense would hazard blunders and errors in a matter that concerns his dearest relatives and his reputation. I will not enquire how far death-bed repentance is accepted; but I hope it is less matter of dispute than death-bed testaments. If indeed making of a will be deferred until that period, it had better be done then, but it will rarely be done satisfactorily; it will rarely include or exclude what it ought; very little indeed ought to be left to that awful crisis. Our intellects are not perfect in 'the time of tribulation.' We cannot think of the world at 'the hour of death.'

The confusion and unhappiness which arise to survivors from the neglect of a will, or from the making of one when the testator cannot possibly recollect his obligations or his engagements, need not demand many words. We observe something of the kind every day. One thing, however, it is worth while to dwell upon more particularly. It has often been a custom with persons of wealth and substance to adopt, and consider as their own child, some poor orphan or friendless young person, whom they educate in a manner suitable to their own fortune.' These adopted children naturally adopt the ideas of the situation in which they are brought up; they look upon themselves as the heirs of those who have adopted them, and are considered in the same light by the world. At length, the patron or patroness dies, *without a will!* and the heirs at law take possession of all. The orphan, if not immediately turned out of doors, finds his or her situation too irksome to remain longer in a place, where they are degraded to the rank perhaps of a menial servant; and with the education, accomplishments, and ideas of genteel life, they sink into the helpless lot of those 'who cannot work, and to beg they are ashamed.'

This is one bad effect of intestate property, and in my opinion that which, of all others, blackens the memory of the deceased. I know no *crime* greater than that of him, who promotes an orphan to a rank of independence, takes him from where he might have been trained up to industry and usefulness, and yet does not, from the first, provide that no accident shall deprive him of the rank to which he has been raised. It is in fact, though perhaps without the evil intention, strewing the path to a precipice with roses. Such dependents, educated in high life, only to be consigned to poverty which they cannot avert, and shame which they cannot encounter, have reason, it is to be feared, to curse that mistaken benevolence which drew them from the happy mansions of industry and frugality, where they might have been useful

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and virtuous in their situations, and have had no hopes or fears to encounter from the smiles or frowns of the world.

It may be said—'This is too severe; those benefactors meant to have left to their adopted children as they would to their own, had they not been suddenly cut off before a will could be made.'—But if we consider what a serious thing is the temporal, and perhaps eternal happiness of a child educated and deserted as I have stated, I fear that our indignation will not be abated by this excuse. In the first place, it is great folly to take a child from a life of useful industry; and in the second place, it is great wickedness to educate any children with ideas of high life, even if we could realize them, and with hopes of great wealth, even if we could gratify them. He is the best benefactor to orphans, who places them in situations where they can provide for themselves; and who teaches them the value of wealth, not by the profusion, but by the acquirement of it. But to educate children in splendid idleness and useless accomplishments can never be atoned for, unless an immediate provision be made for them, and nothing be left to accident. I conclude this part of my subject with repeating, that the man who in such circumstances neglects to secure his promised provision for his adopted children, is guilty of a crime connected with every thing unthinking, ungenerous, and absurd.

I have, perhaps, extended this letter too far; but I was unwilling to divide the subject, and I have written so much, because I do not recollect to have seen the subject professedly treated. After what I have advanced very little is necessary to demonstrate that it is of great importance.

I have said nothing yet of the embarrassments arising from wills being written in a confused manner. Whoever is in the least acquainted with law proceedings must know that errors and confused arrangements in wills furnish a rich harvest to the gentleman of the long robe. Much of this unquestionably proceeds from the cause I have already insisted upon, namely, the delaying the duty until we are sick, and, must call in the assistance of those who may deceive us, until we are old and cannot recollect our various obligations, and until we are fretful, and cancel the good sense and discretion of a whole life by the spleen of a moment. These are considerations which I trust will have their weight.

I might add something, perhaps, in proof of the necessity of an early will, from the security with which certain persons chuse to conduct their affairs. A circumstance occurred very lately, which places this argument in a striking point of view. I allude to the act of parliament, which compelled the Bank to render up to the public the unclaimed money in their hands.

One other argument only may be advanced. Although in the case of a person dying intestate, the law provides him with heirs, it is very seldom that the distribution of property in this way is consistent with justice, far less with the intentions of the deceased, had he been wise enough to provide a will; for the law lays down a certain positive succession which must apply to all cases alike, and cannot be guided by any individual circumstances.

I am, Sir, your most obedient servant, TESTAMENTARIUS.

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ANECDOTES
OF THE
LATE HUGH KELLY.

[*Continued from Page* 55.]

IN the Winter of 1768, his first comedy called "False Delicacy" appeared at Drury-lane Theatre, and notwithstanding many of the performers were still smarting under the lash of his "Thespis," they forgot their injuries upon this occasion, and his Dramatis Personæ boasted the first names in the house, such as King, Holland, Mrs. Barry, &c. &c.

The success of this comedy was very considerable; and it is but fair to say, it made its way to public approbation entirely from its own intrinsic merit. Some favourable allusions to the superiority of English over foreign education in the second act caught John Bull's attention, and from that to the dropping of the curtain, it was almost one unremitted scene of applause.

Kelly's friends anticipated the success of this piece, by ordering an handsome supper at the Globe Tavern on the same night, to receive their little Bayes in all his dramatic splendour. The party consisted of near seventy people, composed of authors, booksellers, and the neighbouring tradesmen, who, from attachment, flattery, or ignorance, poured out one continued stream of adulation; "it was," in their opinion, "the best first comedy ever produced"—"The author was a heaven-born genius, and he was destined by his pen to reclaim the former immoralities of the stage."

For all these Kelly seemed by his obeisance "to steal all humility from heaven." He thanked them for their flattering opinion of his poor abilities—that he claimed little more than the merit of industry, and that if, by a pursuit in this line, he could obtain a decent livelihood for a deserving wife and a young family his highest wishes would be completely gratified.

When Cibber tells us, that on the circumstance of his salary being raised in consequence of his merit from fifteen to twenty shillings per week, he compared the state of his own mind to that of Alexander the Great in the moment of his greatest victory, what must the state of our Author's mind be under this temporary glow of fame, when he considered that his situation, a very few years before, was that of an indigent stay-maker, without friends, and without connections; but that now he could see himself on the high-road to fame and independence, and surrounded by a number of respectable people, proud to own themselves his warmest friends and supporters.

Let not the great and vain sneer at this little instance of self-satisfaction; it is for the same feel they are labouring, when they are aspiring after the highest honours and rewards, though they often lose a great part of its purity, from the means they make use of to obtain them.

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To speak impartially of the merits of this comedy, we must allow it no inconsiderable share of praise; for though it boasts no originality of character, or no very refined turn of thinking, it exhibits just views of human life, and shews the business of the drama with much pleasantry and effect. This praise we cannot deny to its intrinsic merit; but when we consider it as the first efforts of an indigent young man, and without a regular education, unskilled in the range of character, and destitute of the means of keeping good company, where the manners of the Stage are best studied, we must raise the voice of eulogium, and pronounce it a very extraordinary performance.

Kelly was lucky too in some adventitious circumstances. The state of the times (for what reason we know not, except that great practical vice requires a proportioned share of hypocrisy) was verging fast, at that period, to what is called sentimental comedy. The Belles and Beaux in the boxes not only shrunk from the least equivoque, or strong expression, no matter how tinctured with wit and character; but John Bull, the truant, affected to grow delicate at the same time:—hence all the broad discriminating traits of comic humour were in a great degree neglected, and sentiment alone filled up the mighty void.

This was favourable to our Author's talents and opportunities. Little versed in the polite circles of life, and not much experienced in the knowledge of mankind, he drew for his balance principally on the circulating libraries, and by the assistance of his own genius, accommodating to the taste and temper of the times, he furnished a play which then received unbounded applause, and which we even now think deserves a place in the stock-list of any well-regulated Theatre.

The profits of this comedy brought the Author above seven hundred pounds, besides a degree of fame that was very creditable to his talents. In the Summer of the year it was brought out it was acted at most of the country towns in Great Britain and Ireland. Nor was its reputation confined to these dominions, it was translated into several of the modern languages—into Portuguese at Lisbon, by command of the Marquis of Pombal—and into French at Paris, by the celebrated Madame Riccoboni—in both of which places it was received with uncommon success.

Poor Goldsmith, who could so little endure the English reputation of "False Delicacy," was ill prepared to enjoy its foreign honours. When he first heard of its being translated and played abroad, he would not believe it; but when the fact came out so strong as not to be discredited, he comforted himself by saying, "It must be done for the purpose of exhibiting it at the booths of foreign fairs, for which it was well enough calculated." Goldsmith, however, had a more scholar-like revenge a few years afterwards as he himself, in a great degree, knocked down the whole of *sentimental writers*, by his comedy of "She Stoops to Conquer;" a comedy so distant from the then mode of writing, that in many parts it leaned strongly to farce, but which catching the audience in the *natural state of their minds*, reclaimed them to the surest method of being pleased, viz. by *their feelings*.

In the year 1769 Kelly, with a laudable view to the security of some profession which might be a permanent support to his family, entered

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himself as a Member of the Honourable Society of the Middle Temple, where he became very acceptable to the students of that Society by his good humour and conversational talents.—He likewise distinguished himself, during his apprenticeship to the law, by a speech in favour of Mr. Stephens, who was at that time well known by writing a pamphlet "On the Imprisonment for Debt," but for some reason or other was refused admittance to the Bar, notwithstanding he had performed all the previous requisites. Kelly spoke upon this subject with some force, and no inconsiderable degree of elocution, and when he drew towards the conclusion of his speech, thus expressed himself:

"I have now run over the several objections which have been stated against this man's admission to the Bar, and do not find one strong enough to warrant a petition to the Honourable the Benchers of this Society for his exclusion. But perhaps his poverty may be the only objection.—If this be his *crime*, I have doubly a fellow-feeling for him, as, I am free to confess, few men have been more *criminal* in this line than myself—indeed so much, that should it be remembered against me, I despair of ever enjoying the professional honours of the long robe."

In 1770, Kelly brought out his comedy of "A Word to the Wise," against which a strong party was made on the first night of its representation, under an idea that the Author was concerned in writing for Government. So unjust a persecution we never before were witnesses to, and we trust, for the honour of the drama, as well as literature in general, that popular zeal will never rise so high as to condemn any author unheard, whatever may be the turn of his political opinions.

The history of this little transaction is somewhat curious. The party determined to damn this piece assembled in the pit at an early hour, and long before the beginning of the play "gave dreadful note of preparation," by various practices of their catcalls, &c. &c. On the drawing up of the curtain open hostilities commenced, and continued, with very few intervals of peace, till the fourth Act, when some little hitch arising in the developement of the plot, the malcontents began with redoubled fury, and from that to the close of the play the performance was little better, "than inexplicable dumb-show."

The comedy, most evidently not having a fair trial, was given out for the next night; and though strong opposition was made to this by the avowed enemies of the Author, the uninfluenced part of the audience insisted upon their right, and it was accordingly brought forward, with an intent to be supported by all those who were attached to the real freedom of the press.

The opposition, however, rallied with redoubled forces. They had not only a formidable phalanx in the pit and galleries, but their cause was insinuated into the boxes; and when the play commenced, they shewed such determination to *act* as well as *hiss*, that, after a conflict of several hours, during which most of the peaceable part of the audience left the house, the comedy, by the Author's desire, was withdrawn, and a new piece given out for the ensuing night.

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Of the many manœuvres practised in the damnation of this piece, two appeared so truly novel, and at the same time so effective, as to deserve notice. The one was a set of *laughers*, a body composed of about a dozen persons planted near the orchestra, who, upon a signal given by their leader, burst out into a horse-laugh of contempt. The other was a set of *yawners* in the middle of the pit, who were about the same number, and under the same discipline. Between these two corps the main enemy was not only much galled, but a number of neutrals drawn in, as it was difficult for such to restrain their risible faculties on so ridiculous and whimsical an occasion.

"All for the best," however, was a proverb which our Author felt the benefit of by the timely retractation of his comedy. If we may judge from what could reach our ears the first and second night of its performance, it had little or no dramatic selection or character, and so abounded with common-place sentiment, that, in all probability, he would not have been much a gainer had it been left to its own fate; but, printing it by subscription, he drew the humanity of the public to his side—every uninfluenced person saw the injustice of driving an Author from the Stage, and wantonly robbing him and his family of the fair produce of his talents. Subscriptions, on this account, became proportionally liberal and extensive, and he cleared no less on the whole, than the sum of eight hundred pounds, besides the profits of the sale after the general subscription was full.

The fate of "The Word to the Wise" operated as a hint to Kelly on his next dramatic attempt, which was a tragedy, called "Clementina." He knew, by late experience, that if he introduced it to the Stage under his own name, the same party who so unjustly damned his "Word to the Wise," would have as little scruple on the present occasion;—he therefore kept it a profound secret, and got it introduced into the Green Room of Covent Garden, as the first production of a young American Clergyman, who had not as yet arrived in England.

His patron, Colman, and a few confidential friends, perhaps knew the contrary, but this was the general report previous to the representation, and under this report "Clementina" came out on the boards of Covent Garden, in the Spring of 1771.

From a patient hearing of this piece, we were enabled fully to decide on its merits, which, considering it (as was then supposed) the first effort of a young pen, might have some promise of greater perfection, but by no means had any sublime pretensions to "purge the passions by terror and compassion." Mrs. Yates performed the principal character, but though she supported it with her usual talents; and that the rest of the play was as strongly cast as the house would admit, it lingered out its nine nights, and then was heard no more.

Kelly, it is said, got two hundred pounds for the copy money of this tragedy previous to the publication, on no other stipulation than that of its *running nine nights*. How he contrived to do this it is difficult to assert, except that he privately confessed himself to the purchaser as the author; and that the former risqued such a sum on the credit of "False Delicacy."

[*To be concluded in our next.*]

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EXTRACT FROM AN
ESSAY ON INSTINCT.

Read by Mr. WILLIAM SMELLIE, *before the Royal Society of Edinburgh.*

MANY theories have been invented with a view to explain the instinctive actions of animals, but none of them have received the general approbation of philosophers. This want of success may be ascribed to different causes; to want of attention to the general economy and manners of animals; to mistaken notions concerning the dignity of human nature: and above all, to the uniform endeavour of philosophers to distinguish instinctive from rational motives. Our author endeavours to shew that no such distinction exists, and that the reasoning faculty is a necessary result of instinct.

He observes that the proper method of investigating subjects of this kind, is to collect and arrange the facts which have been discovered, and to consider whether these lead to any general conclusion. He then exhibits examples—of pure instincts—of instincts that can accommodate themselves to particular situations—of such as are improvable by experience and observation—and, lastly, he draws his conclusions.

By pure instincts are meant, such as, independently of all instruction or experience, instantaneously produce certain actions; as when particular objects are presented to animals, or when they are influenced by peculiar feelings. Such are in the human species, the instinct of sucking, which is exerted by the infant, immediately after it's birth; or the retraction of the muscles by any painful stimulus. The love of light is exhibited by infants, even so early as the third day. The passion of fear is discoverable in a child at the age of two months.

Among inferior animals, there are numberless pure instincts. Caterpillars shaken off a tree, in any direction, turn immediately to the trunk, and climb up. Young birds open their mouths, not only on hearing their mother's voice, but any other noise. Every species of birds deposits its eggs in the situation most proper for hatching its young. Some species of animals look not to future wants; others, as the bee and beaver, are endowed with an instinct that has the appearance of foresight. They construct and store their magazines. Bees attend and feed their queen; build cells of three different dimensions, for working bees, for drones, and for females; and the queen bee puts each species into its appropriated cell. They destroy all females but one, lest the hive should be over-stocked. The different instincts of the different species of bees, are also very remarkable. Equally singular are the wasp and ichneumon flies, which, although they do not feed on worms themselves, lay them up for their young.

Birds build their nests of the same materials, although they inhabit different climates; turn their eggs, that they may be equally heated; geese and ducks cover up their eggs, when they quit their nests. Spiders, and many insects, when put in terror, counterfeit death, and when the object of terror is removed, recover immediately.

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Of instincts that can accommodate themselves to particular circumstances, many instances may be given in the human species: but these fall more particular under the third class. Those animals are most perfect, whose sphere of knowledge extends to the greatest number of objects. When interrupted in their opperations, they know how to resume their labour, and accomplish their purposes by different means. Some animals have no other powers but those of extending and contracting their bodies. Others pursue their prey with intelligence and success. In Senegal the ostrich sits on her eggs in the night only, leaving them in the day to the heat of the sun; at the Cape of Good Hope, where the climate is colder, she sits on them day and night. Rabbits, when domesticated, are not inclined to burrow. Bees augment the size of their cells when necessary. A wasp, in carrying out a dead companion, if he finds it too heavy, cuts off the head, and carries it out at twice. In countries infested with monkies, birds, which in other countries build in trees, suspend their nests at the ends of slender twigs. A cat, when shut in a closet, has been known to open the latch with its paws.

The third class are those which are improvable by experience.

Our author thinks that the superiority of man over other animals seems to depend chiefly on the number of instincts with which he is endowed. Traces of every instinct which he possesses are discoverable in the brute creation, but no particular species enjoys the whole.

Most human instincts receive improvement from experience and observation, and are capable of a thousand modifications. One instinct counteracts and modifies another, and often extinguishes the original motive to action. Fear is often counteracted by ambition or resentment. Anger by fear, shame, contempt, or compassion.

Of modified, compounded, and extended instincts, there are many examples. Devotion is an extension of the instinct of love to the author of the universe. Superstition the instinct of fear, extended to imaginary objects. Hope is the instinct of love, directed to an improper object. In this manner all the modified, compounded, or extended passions may be traced back to their original instincts.

The instincts of brutes is likewise improvable by experience, witness the dog, the horse, the elephant, &c.

From these examples Mr. Smellie argues, that instinct is an original quality of the mind, which in man, as well as in other animals, may be improved, modified, and extended by experience.

Sensation implies (says he) a sentiment, principle, or mind. Whatever feels, therefore, is mind. Of course all animals are endowed with mind. But the minds of animals have different powers, and those powers are oppressed by peculiar actions. The structure of their bodies is addapted to the powers of their minds, and no mature animal attempts actions which nature has not enabled it to perform. This view of instinct is simple; it removes every objection to the existence of mind in brutes, and unfolds all their actions, by referring them to motives perfectly similar to those by which man is actuated. There is perhaps a greater difference between the mental powers of some

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animals, than between those of man and the most sagacious brutes.

The notion that animals are machines is therefore too absurd to merit refutation. They possess, in some degree, every faculty of the human mind. Sensation, memory, imagination, curiosity, cunning, &c. &c. are all discernible in them. Every species has a language. Brutes, without some portion of reason, could never make a proper use of their senses. But many animals are capable of balancing motives, which is a pretty high degree of reason. Young animals examine all objects they meet; the first period of their lives seems dedicated to study. Thus they gradually improve their faculties, and acquire a knowledge of the objects which surround them; and men who, from peculiar circumstances, have been prevented from mingling with companions, are always aukward, cannot keep up their organs with dexterity, and often continue ignorant of the most common objects during life.

THE

ORIGIN OF LITERARY JOURNALS.

IN the last century, it was a consolation, at least, for an unsuccessful writer, that he fell insensibly into oblivion. If he committed the private folly of printing what no one would purchase, he had only to settle the matter with his publisher: he was not arraigned at the public tribunal, as if he had committed a crime of magnitude. But, in those times, the nation was little addicted to the cultivation of letters: the writers were then few, and the readers were not many. When, at length, a taste for literature spread itself through the body of the people, vanity induced the inexperienced and the ignorant to aspire to literary honours. To oppose these inroads into the haunts of the muses, periodical criticism brandished its formidable weapon; and it was by the fall of others that our greatest genii have been taught to rise. Multifarious writing produced multifarious strictures; and if the rays of criticism were not always of the strongest kind, yet so many continually issuing formed a focus, which has enlightened those whose occupations had otherwise never permitted them to judge on literary composition.

The origin of so many Literary Journals takes its birth in France. Denis de Salo, ecclesiastical counsellor in the parliament of Paris, invented the scheme of a work of this kind; on the 30th of May 1663, appeared the first number of his *Journal des Scavans*. What is remarkable, he published his Essay in the name of the Sieur de Hedonville, who was his footman. One is led to suppose, by this circumstance, that he entertained but a faint hope of its success; or, perhaps, he thought that the scurrility of criticism might be sanctioned by its supposed author. The work, however, met with so favourable a reception

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that Sallo had the satisfaction of seeing it, in the next year, imitated throughout Europe; and his Journal, at the same time, translated into various languages. But, as most authors lay themselves too open to the severe critic, the animadversions of Sallo were given with such malignity of wit and asperity of criticism, that the Journal excited loud murmurs, and the most heart-moving complaints possible. Sallo, after having published only his third Journal, felt the irritated wasps of literature thronging so thick about him, that he very gladly abdicated the throne of criticism.

The reign of his successor, Abbé Galloys—intimidated by the fate of Sallo—was of a milder kind. He contented himself with only giving the titles of books, accompanied with extracts. Such a conduct was not offensive to their authors, and yet was not unuseful to the public. I do not, however, mean to favour the idea, that this simple manner of noticing books is equal to sound and candid criticism.

On the model of the *Journal des Scavans* were formed our Philosophical Transactions; with this difference, however, that they only notice objects of science, such as physics and mathematics. The Journal of Leipsic, entitled *Acta Eruditorum*, appeared in 1682, under the conduct of the erudite Menkenius, professor in the university of that city. The famous Bayle undertook for Holland a similar work in 1684; and his *Nouvelles de la Republique de Lettres* appeared the first of May in that year. This new Journal was every where well received; and deserved to be so, for never were criticisms given with greater force. He possessed the art of comprising, in short extracts, the justest notion of a book, without adding any thing irrelevant or impertinent. Bayle discontinued this work in 1678, after having given thirty-six volumes in 12mo. Others continued it to 1710, when it was finally closed. A Mr. de la Roch formed an English Journal, entitled Memoirs of Literature, about the commencement of this century, which is well spoken of in the Bibliotheque Raisonnée. It was afterwards continued by Mr. Reid, under the title of the Present State of the Republic of Letters. He succeeded very well; but, being obliged to make a voyage to China, it interrupted his useful labours. He was succeeded by Messieurs Campbell and Webster; but the last, for reasons of which I am ignorant, being dismissed, it was again resumed by Mr. Campbell. This Journal does by no means rival our modern Reviews. I do not perceive that the criticism is more valuable; and certainly the entertainment is inferior. Our elder Journals seem only to notice a few of the best publications; and this not with great animation of sentiment, or elegance of diction.

Of our modern Journals it becomes me to speak with caution. It is not treading on ashes still glowing with latent fire, as Horace expresses it, but it is rushing through consuming flames. Let it be sufficient, that from their pages we acquire a rich fund of critical observations; and by them are taught something of the delicacy of taste, and something of the ardour of genius.

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LETTER

FROM THE PRINCESS ELIZABETH, TO HER BROTHER EDWARD THE SIXTH.

AN ORIGINAL MS.

LIKE as the rich man, that daily gathereth riches to riches, and to one bag of money layeth a great sort, till it come to infinite, so methinks your Majesty not being sufficed with the many benefits and gentleness shewed to me afore this time, doth now increase them, in asking and desiring, where you may bid and command, requiring a thing not worthy the desiring for itself, but made worthy for your Highness request; my picture, I mean, in which, if the inward good mind towards your Grace might as well be declared, as the outward face and countenance shall be seen, I would not have taried the commandment but present it, nor have been the last to grant, but the first, to offer it; for the face I grant I well might blush to offer, but the mind I shall never be ashamed to present. For though, from the grace of the picture, the coulers may fade by time—may give by weather—may be spotted by chance; yet the other, not time with her swift wings shall overtake, nor the misty clouds with their lowerings may darken, nor chance with her slippery fote may overthrow. Of this, although yet the proof could not be great, because the occasions have been but small, I may, perchance, have time to declare it in dedes, wher now I do write them but in wordes. And further, I shall most humbly beseeche your Majesty, that when you shall look on my picture, you will voutsafe to think, that as you have but the outwarde shadowe of the face before you, so my inward minde wisheth that the body itself were oftener in your presence. Howbeit, because both my so being I think could do your Majesty litel pleasure, tho' myself great good; and again, because I see as yet not the time according there unto. I shall learn to follow this saing of Horace, "*Feras non culpes quod vitari non potest* *." And thus I will (troubling your Majesty I fear) end with my most humble thanks, beseeching God long to preserve you to his honour, to your comfort, to the realm's profit, and to my joy.—From Hatfield this 18th day of May.

Your Majesty's most humble,

Sister and servant,

ELIZABETH.

* Suffer, but do not complain of what you cannot avoid.

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LETTER

FROM QUEEN ELIZABETH TO MARY QUEEN OF SCOTS.

IN FRENCH.

WROTE BY HER SECRETARY. MS.

MA COUSINE,

CE GENTILHOMME, le Sieur Nevil, notre Ambassadeur, nous a confirmé particulierement le temoignage, que plusieurs autres nous avoit deja rendu de la bonne affection que vous demoutrez en toutes les occasions ou vous avez le moyen den faire preuve, dont ne pouvant faire le ressentiment que nous y avons, nous avons voulu temoigner par celle ci, notre recognaissance en attendant qu'il se presente occasion de nous y revenger par ses effects, nous vous prions de nous assurer de notre amitié, & du desir que nous avons, de demeurer toujours,

Ma Cousine, votres tres affectionée Cousine,

ELIZABETH, R.

*** A translation of the above in the next Magazine.

ON MAN.

FROM THE FRENCH.

MAN was created of God, in the fulness of his image, just, holy, good, and upright by nature, composed of soul and body; a soul inspired of God with sense and life, and a perfect body formed of the earth by the same divine power, to render him participant (by his incomprehensible goodness) of his immortality, and his permanent felicity. Homer has said, "That among all creatures nourished by the earth, Man is the weakest." The Royal Prophet, speaking of the life of Man, says, "His day will flourish and fade like the flower of the field, making a very just comparison from human life to such a flower, since our frail existence is subject to an infinite number of chances, the least of which has the power to extinguish it, or to lower it in an instant, when it appears in the happiest point of its course; for the flower of the field is burnt by the mid-day sun, faded by the wind, trod upon by the traveller, drowned by the rain, or spoiled by the dust. His cries when newly born are signals of the miseries he must experience during the course of his life: He seems as if complaining to Heaven, that the light of the day must be so soon followed by long eternal nights."

The peacock displaying its beauties, throws back his head in the half circle of his tail, enamelled with the most lovely colours, but when he

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casts his eyes on his feet, their deformity lowers his pride to such a degree, that he turns away his head, as though he were ashamed of having admired himself. Man is this peacock, who in the half circle of the moon, which he has in his head, is fond of admiring his borrowed beauties, but when he is constrained to cast his eyes on his miseries, he returns to his first condition. Man is the most fantastical animal in the world; he must be managed with much more dexterity and cunning than the other species of animals; for though he governs the brute creation, he is not easily ruled by those of his own class. The prince of Lyric Poets, the immortal Pindar, has marked in his Odes this sentence, by way of question, "That Man is but the shadow of a slumbering dream (esteeming human life but of short duration), and of great vanity. Nothing is more trifling and fleeting than a dream. Glaucus being asked by Diomede, "From what family he was descended; whether ancient or not?" answered in the following manner, "Why do you ask me who have been my predecessors; men are like the leaves of a forest, blown away by a violent wind; others succeed in their place, for among men you shall see many who flourish in honour, and others who perish under the assaults of misfortune!" Seneca, in the consolation he addresses to Marcia, says, "What is Man? A weak helpless body, more feeble than a worm; he comes into the world, naked and disarmed, abandoned to all the rigours of fortune; in the strength of his best days exposed as a prey to wild beasts; liable to be ruined by the first which meets him, and has a design upon him; made up of materials that have neither strength nor duration; comely in appearance, but what can neither endure heat, cold, or labour; and in the tranquillity of rest, he is in perpetual fear of what nourishes him, for as great superfluities are dangerous, so want on the other hand is mortal: Man is a reasonable animal, born to enjoy the charms of society; to observe justice and the laws, and to practise all the offices of benignity and goodness: The greatest virtues God has implanted in his soul are, Love, Charity, and compassion to his neighbour; on which account we never know the worth of a man till we have lost him." The Romans never knew the real merit of Coriolanus till after his banishment, for the nation of the *Volsques*, which had been so often defeated by him, now obtained signal victories. At another time, Hostilius, the leader of the Romans, was no sooner killed, than his army betook themselves to flight. The same thing happened at the deaths of the Consul Flaminius, and Marcus Valerius Publicola. Cancus Scipio was no sooner dead, than the Carthaginians rejoiced in the certainty of future victory. The duty of an honest man consists in acquitting himself of the principal and only end of his being, which consists in the glory of his Creator, his obedience to his King, and the love of his neighbour: But on the first infallibly depends the two last, for without the fear of God, men would never preserve among themselves obedience, equity, or love: As on the contrary, honouring the Divine Majesty teaches them to live in *union* and *uprightness*.

M.

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ON JEALOUSY.

FROM THE FRENCH.

LOVE produces jealousy; love feeds it, and it cannot act without love. Socrates calls it furious; Aristotle madness; Plato blind, and Virgil insatiable. I shall call it with Cicero, clear-sighted; with Horace peaceable; with Seneca, amiable, and with Eugenius, mild, provided it be kept within bounds; for if jealousy is more mistress than slave, she imposes laws full of cruelty and tyranny to her subjects. Jealousy to excess is a great weakness of mind, and is the forerunner of folly; and there is no passion more criminal and brutal when it gets possession of the soul, for it is a violent flame, the fire of which cannot be extinguished but by the loss of blood. Melinus, from unbounded jealousy, kept his wife constantly chained up, like a malefactor or a slave. Caricleas, the Macedonian, kept his wife Mucina shut up in a prison, where the light of the sun never entered, for he was jealous of the god of day.

Cirsus, the Theban Captain, was so much addicted to jealousy, that he never would be absent from his wife, and obliged her to attend him in the war, and made her run all the dangers of a combat. The philosopher Menander, from the same principles of jealousy, married the ugliest woman he could find, but in the end poisoned her, that he might be free of the slavery of continually watching her actions. This passion is not peculiar to the men alone, the women are also tainted with it, and that to a very great degree. The wild boar, pursued by the dogs, the hungry lioness deprived of her young, and the viper, whose tail has been trod upon, are not more terrible than an offended woman. Nothing drives a woman sooner to madness than jealousy: Ariadne, in order to revenge herself on her husband, the Emperor Zenon, transported by a jealous fury, had him buried alive. Thucidea, dreſt in mens' clothes, followed her husband Lelianus wherever he went. Semiramis, Queen of Egypt, practised magic a long time, to discover the secret amours of King Torpas, her consort, which in the end succeeded very ill for her, for in searching into the nature of a dangerous herb, she poisoned herself. The jealous but chaste Hermilia, being informed that the affections of her husband Heriolanus were placed on a courtezan, stabbed herself in despair. Notwithstanding that jealousy is so very clear sighted, the eyes of Argus may be deceived: There is no vigilance whatever proof against the plots of an amorous soul; love has arts to blind the sharpest eye. Some authors who have wrote on Jealousy insist that it is a madness proceeding from love; for as love will not admit of a rival, so in effect Jealousy, the consequence of it, cannot suffer the least idea of a divided affection; and from which arises all those follies I have already mentioned. Papirus, amorous to the highest degree, died of jealousy. Polides, Lieutenant to Scipio Africanus, poisoned Larcia his wife to be freed of the torments her jealousy occasioned him. On his second marriage, finding this wife also attacked by the same disease, he made use of the same remedy. M.

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ON

YOUTHFUL COURAGE AND RESOLUTION.

FROM THE FRENCH.

ALEXANDER in his youth abhorred all manner of voluptuousness and delight, despising money and pernicious games, loving nothing but virtue, and the glory acquired by the practice of it. Some of his intimate companions asked him if he did not intend to present himself at the festivals of the Olympic Games, and endeavour to win the prize, as he was slender and nimble of body? "Certainly I would," replied he, "if there were no other than kings to contend with." Every time he heard it mentioned that his father had taken some considerable town, or gained a great battle, he appeared very sorrowful, and said to his young companions, "My father will take all, and will leave me nothing to do, or to conquer."

Among all the gifts of Nature admired in him at that early age, was his excellence in mounting and managing a horse, and which was sufficiently shewn in the sequel, by his taming the wild steed Bucephalus. Philip his father had purchased him for eight thousand pieces of silver, but the King's grooms found him so exceeding ungovernable, that they durst not attempt to mount him.

Alexander sprung on his back, and managed him so dexterously, that the beholders were astonished: When he had thoroughly subdued him by frequent exercise, he returned him to the grooms perfectly tame. His father ran to embrace him, saying, "O, my son, you must search for a kingdom worthy of you, Macedonia cannot contain you!"

Alexander constantly made use of Bucephalus, till at last he was killed under him, in one of the battles against the barbarous nations.

Pompey, from his earliest infancy, was remarkable for an enchanting affability and mildness of countenance; and his morals and manners were royally majestic. Before he reached the age of sixteen, he stifled a conspiracy against his father Strabon, chief of the Roman army, in the following manner:

By the machinations of Cinna the soldiers had mutinied, and had determined on the death of their general: Pompey seeing them ready with arms and baggage to go over to Cinna, he threw himself in the midst of the mutineers, intreating them with tears in his eyes not to desert their chief; but when he found that no prayers would prevail, and that they persisted in their resolution, he flung himself down across the gate of the camp, his body and face extended in the dust, telling them, that since they were determined to go, they and their horses must first kill him by trampling on his body, before they could get out. The soldiers, beholding this unexpected and resolute action, were so struck, and so ashamed of what they were about to do, that they all turned back immediately, and were reconciled to their chief.

Papirius was introduced to the Roman senate, and clothed with the robe of probation usually given to young men of noble descent, in or-

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der to initiate them early in the management of affairs. On his return from the senate, which had sat a longer time than usual, his mother desired to know the reason: He was silent; she intreated; she menaced: Papirius, being expressly forbid to reveal the secrets of the state, bethought himself of the following evasion:

"The senators," says he, "have had a very great debate, whether "it would be most expedient, to allow the men to take two wives "each, or the women two husbands: They have come to no decision "this day, but to-morrow it will be determined."

The mother, greedily swallowing this tale, gave notice thereof to the Roman ladies her companions, and the next day they went in a body to the senate-house, praying the judges to give sentence in their favour. This uncommon request caused great mirth among the grave senators, and gained Papirius great esteem for his evasion: they found him worthy of entering into their august assembly.

INVASION.

GREAT BRITAIN *being at present threatened with an* INVASION *from the* FRENCH, *we flatter ourselves that we shall gratify our Readers and render an acceptable service to our Country, by re-publishing the following judicious* "REFLECTIONS *on the* TERRORS *of it, published some years since by the* very Reverend and Venerable Dr. TUCKER, Dean of Gloucester, *in which are clearly shewn the numerous* DIFFICULTIES *and* DANGERS *of such an* ENTERPRIZE, *with the* best mode of DEFENCE, *should our enemies be able to effect a landing: but, although the improbability of such an event is so great, that the most timid, we believe, need not be under any apprehension about it, yet, prudence dictates that we should be awake to, and guard against even its* possibility.

IN times of imminent danger, or universal panic, an honest man, who really means to serve his country, may easily be distinguished from a ministerial sycophant on one extreme, and from a seditious republican on the other, by the following circumstance. He will neither applaud nor censure the actions of either side for what is past, whatever room there may have been given, but will look directly forward, in order to point out, if he can, the means of preventing those evils, with which we are now threatened. This he may endeavour to do (for he has an ample field before him), by animating the timorous and faint-hearted, who are afraid with very little cause: and also by inspiring the bold and intrepid with those maxims of prudence and sagacity that may direct their courage to a proper end.

We are now threatened with an Invasion: but, humanly speaking, and under favour of the general providence of God, we have as little to fear in that respect as any people upon earth. This is my strong

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assertion; this is my firm belief; and, reader, whosoever thou art, if an honest man, thou wilt not disdain to listen candidly to my reasons, which are the following:

All invasions, by which the Inhabitants of Great Britain and Ireland can be at all affected, are to be considered in four different points of view: 1st, the embarkation of the troops intended for this invasion, both horse and foot, their artillery and carriages, waggons, draught horses, tents, baggage, implements, intrenching tools, &c. &c. and after these are all embarked, the sailing of such a prodigious fleet of transports, together with their convoys, either at once, or in small divisions; after a successful voyage, their debarkation, or landing on our shores; and lastly, their march on land in order either to subdue the country, or to convert it into a Congress government, similar to that in America, under the protection and guaranteeship of France and Spain *.

1. Therefore, the Embarkation of the Troops.

An army to be embarked from France for the conquest of Great Britain or Ireland, could not be less than 30,000 of the best troops, and the best appointed which France could produce. (To carry any reasonable degree of success, it ought to be twice as many.) Now this army must bring with them as much provision, both for themselves and their horses, as would last them a whole month after landing; because it could not be supposed, that the English would open markets for their enemies, and bring supplies to them as soon as they landed. On the contrary, they must know from the nature of the case, that wherever they landed, they would find the country stript and destitute of all kinds of provisions, of horses, cattle, wheel-carriages, and every implement fit for their use. Now this circumstance of the invading army being encumbered with such vast quantities of draught-horses, provisions, &c. over and above their other loads, will require a far greater number of transports than might otherwise have been sufficient. Nay, were we to compare the number of transports to be employed on this occasion, with those which were used by our glorious deliverer the Prince of Orange, (see the account of this matter in Rapin's History, Vol. II. page 177,) we should find, that they could not be so few as 1000 sail. Indeed, they ought to be a great many more; because the Prince did not bring that quantity of provisions and draught-horses, even in proportion, along with him, which the French must, both because he intended a much shorter passage than they have to make, especially if they have a view of invading Ireland; and also as he knew he should be received with open arms whenever he should land. For these reasons our enemies must provide themselves with a prodigious fleet of transports, and a large squadron, or squadron of frigates, cutters, and other small ships, sufficient to cover and protect those transports from the fury of the English frigates, cutters, and privateers. Now, humanly speaking, and considering the great exertions which our enemies have already made, this is impossible to be done.

But granting even that it is possible, then it is to be observed, that such a fleet of transports and convoys as here supposed cannot ren-

* It will be kept in mind, that this Paper was written some years ago.

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rendezvous in any one port in all France (I mean with safety), except, perhaps in the harbour of Brest. And, as so large a number would necessarily breed great confusion, even there they could not come out all at once, but must sail in different divisions, with convoys attending each division. This circumstance, as it would necessarily divide their strength, would give the English fast-sailing frigates, cutters, cruisers, &c. great advantage over them. The very same thing would happen, were they to sail from different ports; with this additional disadvantage—that the different squadrons would be less able to act in concert; and that the troops on board one division would be more at a loss to know what was become of their companions in the expedition, where to look for them, or when to join them.

II. *The Sailing of the Grand Armament.*

Let us now suppose the above-mentioned difficulties, some way or other, all got over; and then we are to enquire what would naturally ensue. "A most prodigious number, at least 1000 vessels for different kinds of transports, together with 50 or 60 frigates, cutters, advice-boats, &c. &c. are gone out of port, and are now under sail." Granted. "And whilst they are steering their course towards England, the Grand Navy of France is keeping the Grand Navy of England at bay; or, having beaten it, is riding triumphant on the English seas." For argument's sake, and in order to treat our CROAKERS in their own way, let this be granted also. But then we have a right to ask, what kind of sailors can you suppose it possible for our enemies to procure for navigating these transports, and these convoys, after having provided so amply before for their great ships of war? This is a new difficulty, which requires a solution; for the French mariners, at the very best, are not expert on their own coasts, much less on ours: and in the present case, their best are supposed to be already placed on board their grand fleet; so that the residue must be very bad, if indeed any sailors at all. And yet with a fleet of transports, manned with such insignificant creatures as these, poor England and Ireland are to be invaded! And to be conquered! Nay, what is still more extraordinary, this fleet, manned with such ignorant sailors, and filled with sea-sick soldiers, and sea-sick affrighted horses, are never to run foul of each other, night or day; nor are their commanders to mistake one signal for another, or commit any material blunder whatsoever! These things are surely very strange and new: the like is not to be found in the history of mankind.

Besides, when this numerous fleet is out at sea, a most uncommon dexterity and the most skilful manœuvres become necessary on another account. Transports of every kind are unfit for fighting; and the more crouded they are, the less capable of making a good defence. Therefore, when they are attacked, their business is to fly, and to leave the battle to be fought by those frigates, cutters, &c. which were appointed to conduct, guard, and protect them. Now, in such scenes of distraction and confusion, it is hardly possible, even for the most expert set of sailors, and the coolest commanders, not to make some fatal mis-

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take, though only in a fleet of 30 or 60 sail of common merchantmen ships, therefore, what must be the case among a fleet of 1000 sail of transports, where the cargo consists of soldiers, and of horses, the one sick, and the other both sick and frightened; and where the sailors themselves are so ignorant and unskilful, as to add greatly to the general confusion instead of remedying it!

Indeed some of our patriotic news-writers, speech-makers, and pamphleteers, have been pleased to inform us, that our enemies will avoid, or have avoided all these difficulties and dangers by embarking the troops, stores, ammunition, &c. designed to invade us, on board their great ships of war. But let all such persons, whose business it is to intimidate and misrepresent, be plainly told, that a great ship of war, if turned into a transport, or flute, as the French term it; that is, if loaden, or crouded with troops, horses, carriages, &c. &c. is no longer able to use its lower tier of guns, and to act as a great ship of war; and therefore, that a good frigate of 30 or 40 guns, is clearly an overmatch for a capital ship of 76 or 80 in those circumstances. So much as to the sailing part of this grand invading fleet.

III. *The Debarkation of the grand invading Army.*

We are now to suppose (however improbable) that all, or the far major part, are safely arrived on our coasts, and preparing for a descent. Such a fleet as this would soon become visible, as it drew near to land, even if we had no advice-boats to give us quicker notice. And when visible, the country would be alarmed; and all the horses, cattle, provisions, wheel-carriages, &c. would speedily be removed some miles higher up from the water-side. From the time they were first descried by our glasses, all the time the transports and convoys had cast anchor, and ranged themselves in proper order for a debarkation, three days must at least intervene; and from that time to the completion of the debarkation [horses, cannons, mortars, carriages, ammunition, baggages, tents, provisions, entrenching tools, and every thing included] there would be at least the space of eight days more, if not twice as many; and that too, even if we should suppose that our frigates, cutters, cruisers, and privateers, at sea, and our light troops on land, gave them no manner of interruption, but looked on as unconcerned spectators: On a supposition also, that the wind and weather continued to be as favourable to them, as they themselves could wish. There is a particular reason, why a debarkation on an English or an Irish coast, would take up so much longer time than on some others, especially on the coasts of the Mediterranean, or of the Baltic; for here the tides rise and sink so much every twelve hours, that more than two thirds of the time which might be employed in a debarkation, are spent in waiting for the ebbing or flowing of the tide. This is a great advantage which we enjoy, when acting purely on the defensive side.

After the debarkation is completed, some days must be allotted for rest; and in order that the men and horses might recover their sea-sickness, and fatigue, so as to be fit to march. Moreover, several things belonging to the different kinds of carriages, unavoidably broke, dis-

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joined, or lost, by the embarkations and debarkations, would want to be repaired, or restored. All which could not take up less time than six days more; so that, from the first appearance of this invading army on our coasts, to the time that they would be ready to begin their march, fifteen whole days would be expired; a period surely long enough, if we be not wanting to ourselves, to put England or Ireland into a proper posture of defence.

IV. *The March of the invading Army.*

We are now coming to a new scene; for after having allowed (for argument sake) that every thing would succeed according to the most sanguine wishes of the invaders themselves, and contrary to every degree of probability, we are now to consider what would be the consequences of this intended march; only supposing that no miracles were to be wrought in favour of our enemies; and that we ourselves were actuated by so much common sense, as to take the necessary steps for the defence of every thing near, and dear, belonging to us. An army of about 28,000 foot, and 2000 horse [for a less number than 2000 horse cannot in this case be rationally supposed], with about 1000 draught-horses for the artillery, provision-waggons, baggage, &c. &c. are quitting those intrenchments they threw up on their landing, and beginning their march (say, if you please) towards the metropolis. Then the place of their landing would probably be somewhere on the coasts of Essex, Suffolk, or Norfolk, on one side of the Thames, or on the coasts of Kent, Sussex, Hants, or Dorset, on the other; that is, as nearly as they could come, with safety, to the capital of the kingdom, and as opposite to their own shores (with which they must keep up a constant communication) as the nature of the case would permit.

Now, after they have begun their march, a remarkable difference in the manner of carrying on the war will ensue. For while the invaders were at sea, their business was to avoid fighting; but now that they have landed, and have begun their march, it is their interest to fight as soon as possible: and our interest is just the reverse. To explain this matter in such a manner as to make the most ignorant comprehend it, and at the same time to remove all apprehensions from the timid, that we are flying before our enemies, I would beg leave to observe, even from our English History, that had Harold not given battle to William Duke of Normandy, almost as soon as he had landed; and had he, instead of fighting, only skirmished with the invader, sending a few choice troops to dispute some particular posts, and at the same time harrassing him perpetually, cutting off his convoys, strengthening his quarters, and not giving him a moment's respite night or day, William the Norman, must have been obliged to have returned home without the style and title of William the Conqueror, if he could have been able to have returned at all. Much the same thing would have happened to our great Deliverer the Prince of Orange, had he not been joined in his progress from Exeter to London by great numbers of the English, who wisely preferred the mild government of a limited Monarchy to that which his rival endeavoured to establish, viz. an arbi-

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tyranny and despotic one. Therefore it is plainly our interest not to fight the invader on his first landing, unless we have cause to surmise [which I think we have not, notwithstanding the madness of the times] that our patriotic republicans will join the French in any considerable numbers, in order to set up a tyrannical form of government, similar to that of France. But I rely more on their fears to keep them quiet, than on their principles of loyalty or of honour. And therefore I press this maxim again, that if the French should make good their landing, it is our interest not immediately to fight them.

It has been observed before, that the invaders would endeavour to land as near to the capital as they could, and as opposite to their own coasts (with which they must keep up a constant correspondence) as the nature of the case would permit; consequently, the place or places of their debarkation could not be less than 70 miles distant from the metropolis. Suppose a medium between those, viz. 105 miles. Now, in that space of country, there certainly might be found at least 10 or 20 or 30 places, strong by nature, and quickly to be fortified by art, so far as to enable three or four battalions at each place, aided by three or four companies of light horse and of light infantry, to hold out against the whole invading army for a few days. This method of carrying on the war by various posts, or redoubts, instead of coming to a pitched decisive battle, is what distresses an invading enemy the most of any thing, because he knows that at last he must be ruined by it. Therefore, let us now proceed in this view of things: the few English battalions before mentioned, being dislodged from the first post or redoubt, retire to a second, perhaps at the distance of ten or twelve miles further; the light horse and light infantry bringing up their rear, and covering their retreat. The troops stationed in the second post being thus joined by the retreating battalions, and by the light horse and light infantry of the first, become proportionably stronger, and therefore make more vigorous resistance: from the second, we will suppose, that a retreat is made in the same manner to a third, and also to the fourth, the fifth, and so on, their numbers and their strength still increasing, whilst the numbers and strength of the invaders are diminishing every hour: till at last, tired by perpetual fatigues, harrassed by the continual incursions of the light troops, dispirited by seeing no end to their labours, suffering through the want of provisions, enfeebled by the losses sustained in so many bloody encounters, thinned by desertions, by sickness, and by every other calamity attending a sinking cause, the few remains of this grand and formidable army are obliged to surrender themselves prisoners of war, much after the same manner as the army under the famous Charles XII. of Sweden was compelled to do at Pultowa, and as General Burgoyne lately did at Saratoga.

As to the invasion of Ireland:—Ireland is much more distant from the enemy's coast than England is; and therefore the great fleet of transports necessary for such an invasion, is so much the more liable to be destroyed by our frigates, cutters, and cruizers, not to mention the various accidents of storms and tempests to be expected in so long a navigation in those seas, and on those shores;—after landing, the

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country of Ireland is naturally stronger, and fuller of tenable places than England, by means of its numerous lakes, bogs, &c. It has also much less stores of provisions for an enemy to subsist upon, and those it has can much easier be moved out of his reach. Add to all this, that the bulk of the inhabitants, I mean the Roman Catholics, are not yet tainted with the madness of Republicanism, and we have had the experience of near 100 years, that they will behave well.

A Table of the Distances between Sea-Ports in France, and Sea-Ports in Ireland and Great-Britain.

	Leagues.		Leagues.
From Brest to Galway	180	From Dieppe to Brighton	26
Cork	100	Hastings	22
Plymouth	60	Calais to Dover	7
Torbay	70	Dunkirk to Ramsgate	15
Portsmouth	100	Margate	17
The Downs	132	Nore	25
Cherbourgh to Portsmouth	26		

ANECDOTES
OF
JAMES NORTHCOTE, Esq.
[WITH A PORTRAIT.]

THOUGH it is the immediate province of this Work to devote its principal attention to MASONRY, yet as the MASONIC ORDER was instituted on principles of the purest PHILANTHROPY, we do not think we depart from our plan in occasionally noticing such characters as by their talents may adorn society, and by their virtues dignify mankind. The subject of our present observation, though not a MASON strictly in form, is so in effect, being a man distinguished by private worth, as well as by superior genius; who has never debased that genius by any unworthy direction of it, but uniformly employed it in supporting the interests of morality, and by the tendency of his works, in exercising those affections which do honour to our nature.

Mr. NORTHCOTE was born at Plymouth, in Devonshire, in the year 1746. He remained at the place of his birth till he reached the age of twenty-five, having, as we have been informed, never ventured farther than twenty miles from his native town during the whole of that time. His education was by no means neglected, but on the contrary was cultivated with all due care, as he gave early tokens of an acute and enquiring mind. In the year 1771 he came to London, and there began to study the art of painting, for which he had long manifested a zealous attachment. With equal prudence and good fortune, he put himself under that great master of the art, Sir JOSHUA REYNOLDS; and it may be inferred, that Mr. Northcote displayed the most promis-

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James Northcote Esq.r R.A.

Published by Scatchard & Whitaker Ave Maria Lane March 1794.

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ing marks of genius, otherwise the admirable artist we have mentioned would hardly have thought him worthy of his attention and care. Mr. Northcote continued with Sir Joshua Reynolds five years, enjoying the confidence of his great preceptor, as well as eagerly profiting by his professional instructions and example.

Mr. Northcote often speaks with affectionate remembrance of the time he passed under the roof with Sir Joshua, who introduced him to the first literary characters, and proved to him indeed,

"A guide, philosopher, and friend."

Animated by a natural desire of beholding the great wonders of art deposited in the several national edifices and private palaces of Italy, Mr. Northcote quitted this country in the year 1777, and soon signalized his talents in whatever place he visited. He went to every part of Italy that could boast of the remains of ancient genius, and particularly to all places that were distinguished for works in the particular province of painting. He remained three years in Rome, and during that period received attention from all who have capacity to discover genius, and sensibility to feel its value.

While he was in Italy, he was admitted a member of the ANCIENT ETRUSCAN ACADEMY at CORTONA, and of the IMPERIAL ACADEMY at FLORENCE. He was also elected a member of the ACADEMY DEL FORTI at ROME, and had the honour of being requested to paint a portrait of himself, for the purpose of having it placed among the luminaries of PAINTING, whose portraits are deposited in the Gallery of Florence. Mr. Northcote accordingly made a very fine portrait of himself, which does not lose in comparison with the admirable works that surround it.

He returned to England in the year 1780, and, with an eye to his professional pursuits, he came by the way of Flanders, that he might have the advantage of seeing the many grand collections of the FLEMISH SCHOOL. On his arrival in London, he openly practised his profession, and in the year 1786 his talents and his fame justly raised him to the rank of member of the ROYAL ACADEMY of London.

As a PAINTER, Mr. Northcote stands deservedly high in public estimation. His colouring is chaste, distinct, and forcible; there is in his works a breadth of light and shadow, and such art and management in uniting light to light, and shadow to shadow, as to make the object appear with plenitude of effect. The general air of his pictures is a grand simplicity, which makes a powerful impression on the mind, and excites those emotions which the artist obviously intends to raise. For proof of these remarks we appeal to Mr. Northcote's works in the SHAKESPEARE GALLERY, and in other public exhibitions of art.

The Print that accompanies the present article, is a faithful and spirited likeness of Mr. Northcote, copied by himself, at the desire of a friend (to whom we are indebted for the use of it, as well as for this biographic sketch) from a drawing by NATHANIEL DANCE, Esq. the eminent architect, who, we understand, has made a considerable progress in an intended collection of portraits of all living characters, distinguished in the country by genius and learning.

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SURPRIZING INGENUITY.

It is said, that the following Instance of Extraordinary Skill in a Blind Man has been long known, and still exists at Carlisle.

MR. Joseph Strong, of that city, who has been blind from his infancy, follows the business of a diaper-weaver, and is allowed, by people of the same occupation, to be not only a good but an expeditious workman. He is at present somewhat advanced in years, but his mechanical abilities are not yet impaired, in any considerable degree. In the exercise of these, besides making almost every article of household furniture, he has constructed various pieces of machinery; one of which is the model of a loom, and the figure of a man working it. As an appendage, he added a brace of puppets, representing two women buffetting each other; or as he interprets them, to his visitors, "boxing for the web."

At different times he has dressed himself with articles entirely the work of his own hands. The instances of his admirable execution (or rather such of them only as have come to our knowledge) are too various to be enumerated here.

To shew his strong propensity to produce, by his own ingenuity and labour, whatever he thought worthy of possessing, we shall add the following circumstance.

When he was about fifteen years of age, he concealed himself one afternoon in the cathedral during the time of service; after which, the congregation being gone, and the doors shut, he got into the organ-loft, and examined every part of the instrument. This had engaged his attention till about midnight, when, having satisfied himself respecting the general construction, he proceeded to try the tones of the different stops, and the proportions they bore to each other. This experiment was not to be conducted in so silent a manner as his former enquiries. In short, the noise alarmed the neighbourhood of the church, and the circumstance of the organist having died a short time before, and no successor having been appointed, caused great consternation in the ears of all who heard it.

After some deliberation, a party, less intimidated than the rest, summoned resolution enough to enter the church at that tremendous hour; and Joseph, not less confounded than his unexpected visitors, was obliged to abandon his studies for that time. The next day, he was taken before the Dean, who, after reprimanding him for the steps he had taken to gratify his curiosity, permitted him to visit the organ at all seasonable times. In consequence of this, he set about making a chamber organ, which he compleated without the assistance of any person.

He sold this instrument to a merchant in the Isle of Mann, who afterwards removed to Dublin, where it still is in being, and is considered as a great curiosity.

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Soon after his disposing of that, he made another, upon which he now plays both for his amusement and devotion; having a set of chants (his own composition) which he frequently uses as a religious exercise, and to which he joins long and irregular lines, expressive of various devotional subjects.

Some years ago, he walked from Carlisle to London, to visit Mr. Stanley, the celebrated organist and composer, on which occasion he made, for the first time, a pair of shoes.

CURIOUS ACCOUNT OF THE PHYSICIANS OF ANCIENT EGYPT.

[*From* GOGUET'S *Origin of Laws.*]

IT was their custom to expose the sick to public view, that such persons as passed by, if they had been afflicted with the like disorders, and had found out remedies by which they had effected their cures, or obtained ease, might give their advice. This was the practice in the most early times *. The Egyptians, after they had invented *hieroglyphicks*, obliged those who had been attacked with any distemper, to represent how, and by what means they had been cured. These memoirs were placed in their temples, and every one had a right to consult them; afterwards, when the number of receipts were increased, they caused them to be put in order, and charged particular persons with the care of them, who studied their different compositions, and their virtues, and were in process of time consulted on critical occasions. This seems to be the origin of the profession of a *physician*. We are told there has been no country, where physicians were so numerous as in Egypt, which is easily accounted for, when we know that every disorder had its particular physician: the Egyptians thought that the life and study of one man was not sufficient to acquire a perfect knowledge in the different parts of a science so extensive, and therefore they obliged each professor to make one disorder his entire study. The Egyptians used likewise every means to prevent distempers, and regularly appropriated three successive days in every month for taking medicine, though in perfect health. Every thing concerning medicine was entered in certain sacred books, and the physicians were obliged to conform exactly to certain precepts therein contained, not being permitted to make the least change. If they could not restore the patient by following the method enjoined, they were by no means answerable for the event; but if they used any other means, and the patient happened to die, they were punished with death.

* There is no mention made of physicians before the days of Moses: Moses says, that Jacob being dead, Joseph commanded the physicians to embalm the body of his father. Genesis, chap. 50.

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INSTANCE OF THE POWER OF MUSIC OVER ANIMALS.

[*By the Rev.* RICHARD EASTCOTE, *of Exeter.*]

ON a Sunday evening, five choristers were walking on the banks of the river Mersey, in Cheshire; after some time, they sat down on the grass, and began to sing an anthem. The field in which they sat, was terminated at one extremity by a wood, out of which, as they were singing, they observed *a hare* to pass with great swiftness towards the place where they were sitting, and to stop at about twenty yards distance from them. She appeared highly delighted with the music, often turning up the side of her head to listen with more facility. This uncommon appearance engaged their attention, and being desirous to know whether the creature paid them the visit to partake of the music, they finished the piece, and sat still without speaking to each other. As soon as the harmonious sound was over, the hare returned slowly towards the wood; when she had reached nearly the end of the field they began the same piece again, at which the hare stopt, turned about, and came swiftly back again, to about the same distance as before; where she seemed to listen with rapture and delight, till they had finished the anthem, when she returned again by a slow pace up the field and entered the wood.

PLAN OF EDUCATION.

BY DR. CHAPMAN.

Qualifications and Duty of Teachers.

THE Teacher ought to be well assured that his constitution, as well as inclination, is suited to this way of life, and capable of confinement and drudgery. If the body be indisposed, the mind will not exert itself with that vigour which is particularly necessary in this profession. Nor ought he to be diverted from the duties of his office by a separate employment, or by any avocations whatsoever.—For which reason, whoever undertakes the education of youth, either in a public or private capacity, ought to form an unalterable resolution to dedicate his time and his study to that important task. He ought not to consider his office, if he is a public teacher, as a provision for life, and an establishment for indolence; nor, if he is a private tutor, ought he to look upon it as a matter of inferior moment, and a disagreeable, though necessary step, by which he may rise to a more elevated station, or acquire a more considerable fortune in the world. Pious and ingenuous in his mind, prudent and humane in his

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temper, regular and polished in his manners, temperate and plain in his way of life, of all mankind he ought to have the fewest faults and the fewest foibles; because the bad example of a man, who is every day employed in teaching morality, as well as language, will naturally have a most pernicious influence on the soft and flexible minds of children, who are to receive their impressions, in a great measure, from their teacher. To an entire command of his passions, and a justness of sentiment, both with respect to religion and politics, he should join a superiority to party spirit, and an aversion to all slavish and enslaving principles. Above all, he ought to have an honest and upright heart, and a sincere desire to be useful to the children under his care. This ought to be the delight of his soul, and the great motive of his actions; it is this motive, that above every thing else, should have determined him at first to enter upon this way of life. Without a natural taste for communicating knowledge, and an earnest desire of being useful to his pupils, he will neither be happy in his charge, nor so successful as its importance requires.

Nor is it sufficient that the teacher should have the qualifications and dispositions already mentioned; it is also necessary, that he should be invested with an unlimited power over his pupils, and that his authority should on every occasion, be supported by their parents. Without this, all the efforts of the teacher in educating the child will prove ineffectual. For which reason, parents ought to have an entire confidence in the fidelity, as well as ability, of the teacher, before they commit their children to his care, and to neglect nothing that can strengthen his hands, when once they have bestowed on him so important a trust. No less attentive should the teacher be, to support the authority of the parent. Parents and teachers should confer together on every occasion; by their united exertions, the most naughty or refractory boy, would, very probably, be reclaimed, without that severity, which indiscretion, and the want of well-supported authority, render as vain as it is disagreeable.

But though the authority of a teacher over his pupil ought to be fully established, yet its surest and most agreeable foundation will be a sense of character, with which he should study to inspire them, and an apprehension of displeasing him, rather than a servile fear of punishment. At first, indeed, in the case of gross negligence, or dissipation of mind, greater strictness is to be used, in order to fix the attention; and if the boy be of a refractory disposition, some chastisement may be necessary to render him tractable. This, however, will be necessary only, when he has been much neglected in his first years, or corrupted by undue indulgence. But when the temper is once rendered pliant and docile, the severity of discipline is to be relaxed, and the distance between the teacher and scholar to be gradually diminished, till a free and easy intercourse take place between them *. This

* From this view of the qualifications and duties of a teacher, parents may judge, whether a young man, who has not had the advantage of experience, be a fit person for educating youth. Would it not be proper that such a person should be previously employed for two or three years as usher in some considerable school?

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connexion being formed, how delightful is it to teach, as well as to be taught, and how wonderfully does the mind improve both in knowledge and in virtue!

Culture of the Mind till the Age of Ten Years.

The first, and most obvious lesson of morality is, 'Not to do ill; not to give pain to another.' This is a lesson which cannot be too frequently inculcated upon children. This is the safest rule for their conduct, and the surest test of their virtue. To this the precept of doing good is but subordinate. This aversion from doing ill, when once rooted in the mind, will accustom children to exercise the understanding in distinguishing between right and wrong; it will check the violence of their passions; it will teach them, if not the most shining, yet the most useful virtues in life—good-nature, justice, and prudence.

When they make promises, we should not distrust them, nor demand protestations from them. If any mischief has been done, the author of which is unknown, we should be far from suspecting them of it: if they break any thing, we should let them feel the loss of it; if they tell a lie, we should express our astonishment at their conduct; we should explain to them the nature of a lie, and show them the consequences of that vice, viz. not to be believed when they tell the truth, or to be accused when they are innocent, &c. In like manner, if they discover a turn for fraud or deceit. But if after repeated admonitions, they persevere in such vices, chastisements, accompanied with circumstances of disgrace, must be prudently applied. In order to cultivate an open, ingenuous, and docile temper in children, and to form them to be circumspect and considerate in their behaviour, parents should treat them with the utmost tenderness, and accustom them every evening to give a candid account of their conduct through the day, what they have done and what they have neglected to do, what they have learned, and what they have observed, &c. Affection and discretion on the one side would produce unreserved confidence on the other, and would furnish the most favourable opportunities of conveying moral and religious instruction, and of pointing out, in a gentle and artless manner, the best means of avoiding evil and of doing good. This would bring children to the habit of calling themselves to account in their riper years, of confessing their faults to their Heavenly Father, and of imploring, on every occasion, his direction and aid.

We may judge of their liberality, rather from their parting with the play-things for which they have an affection, than with money, the value of which they know not. We should wean them from an over fondness for sweetmeats, and encourage them to give a share of their apples, &c. to their companions, and of their money to the poor. But we should not allow them to give with ostentation, nor reimburse them for their generosity. This is in reality to teach them avarice. We should restrain them from prodigality, by shewing them the misery that arises from thence, and by encouraging them to save a portion of their money for some useful purpose. And we should take particular

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care to give them an aversion to gaming of every kind; for gaming has ruined the morals and the fortunes of many.

As they advance through this period, the great outlines of their duty to God, to their neighbour, and to themselves, are to be laid before them, in proportion as they appear capable of comprehending them.

Arguments drawn from present intereſt, will be of great efficacy with children, and may be used to enforce those which are drawn from the esteem which the world will have for them when men, and from the happiness which they may expect as the future reward of their virtue.

A sense of order, neatness, and decency, being natural to most children, will serve as a handle for governing them, and ought to be encouraged in all.

The rank which they hold in the creation, and the powers and dignity of the human soul, being frequently represented to them, will inspire them with a reverence for themselves, and restrain them from mean and unworthy pursuits. At the same time the proneness of the human mind to indulge its passions without regarding its duty, the sense it ought to have of its dependence on the Deity, the need it has of Divine aid, and the means pointed out by revelation for obtaining that aid; all these, being deeply impressed on their minds, will tend to preserve them humble, modest, and circumspect. It is the religious principle that will be found to be the surest and the most comfortable guide of human life, It is the Christian religion that, revealing, in the clearest manner, the perfections, the mercies, and the laws of God, and enforcing the precepts of natural reason, by the most persuasive motives, purifies, supports, and elevates the soul.

[*To be continued.*]

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

THE following account of the Foundation of the City of London, and London-Stone, I found among the papers of a Gentleman, who has been dead some years, but who was a great Antiquary, and very minute in his observations; if, therefore, you think it worth inserting in your excellent Magazine, I will transmit to you some other pieces of his Miscellaneous collection, equally curious and interesting.

I am, Sir, Your Faithful Brother,

B. B.

LONDON did not exist when Julius Cæsar invaded England, 54 years before Christ's birth; the Roman Emperor Claudius Drusus conquered Britain forty-five years after it, London became a Roman co-

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lony and city, when Julius Agricola was Roman-Lieutenant here under the Emperor Domitian, Anno 85, and called by the Romans, Londinum and Augusta; by the Saxons, Lunden Craster and London Byrig; by the Normans, Londonia, Lundonia, Londind, and Londres; and for several ages past, London. London Stone was the centre of the then city, and the first standard or mile-stone in this island, like that in the forum of ancient Rome, from which the dimensions of all their roads and journies were begun; (see Cambden's Britannia, Vol. I. p. 372.) and the four military roads which they cut through this island, to the four winds or cardinal points, all led to this city, and centered at London Stone, viz.

The 1st, denominated the Roman Trasdetus Road or Ferry, ran North and South.

The 2d was the Prætorian way or Watling-street, which ran South East to North-West.

The 3d Ermine-street, which ran South-West and North.

The 4th road was the vicinial way which ran North-East to South-West; all which four Military Ways, answered the four original Gates in London, viz.

NEWGATE,	CRIPPLEGATE,
ALDGATE, and	DOWGATE *,

All entering at this Standard Mile-Stone of ancient London, placed there by Julius Agricola, who was Governor of Britain, under the Emperors Flavius, Vespasian, Titus Vespasian, and Flavius Domitian, from 80 to 85; who, during his Lieutenantship, civilized the Britons after the Roman manner, both in cloathing themselves, and building houses for themselves, and temples to their gods.

N. B. This London Stone originally stood on the South side of Cannon-street, fastened down with strong iron bars deep in the ground, but causing carts and coaches to be overturned, was removed, 13th December, 1742, to the South-West door of St. Swithin's Church, by Richard Martin and Basil Brown, then Church-Wardens.

REMARKS ON THE

MUTABILITY OF FORTUNE.

THERE is nothing certain in this world but death: theory supposes, experience sometimes proves, but the latter often deceives. The fatality which constantly attends the wayward lot of mortals, is so secret in its operations, that it baffles all the penetration of men to discover it. Xerxes came to conquer Greece with such a numerous force, that his army quite exhausted the rivers in quenching their natural thirst. He covered the sea with ships, as numerous as the caterpillars which formerly infested Egypt; whence he was indated with such a certain

* Dour or Dowgate, signifies the Watergate.

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prospect of success, that he already considered himself as a complete master of the sea; and he commanded it to be whipped with rods, for having the insolence to mutiny tempestuously against him. But, alas! he shamefully lost so many thousand men, and such a number of ships, that he thought himself very fortunate in escaping on board a small fishing bark.

Alexander the Great, after having conquered almost three quarters of the globe, wept because he had not another world to conquer. He retired to Babylon to pass the remainder of his days in luxury and voluptuousness, being then no more than thirty years of age: but he there terminated his life at the end of a few days; and of all his conquests possessed only a grave of the length of about six feet.

Polycratos, the tyrant of Samos, was so fortunate that he never met with any disgrace in the course of a long life, which induced him presumptuously to believe that he had chained fortune herself to the wheels of his car; yet, he was at length driven from his throne, deprived of every thing, and by his own subjects fixed to a cross, where he finished his career by a most ignominious death.

Crœsus, who had amassed immense riches, and was highly elated with his prosperity, considered Solon as a fool, when he told him, "there was no happiness on this side the grave," till he found himself tied to the funeral pile by order of Cyrus, after having lost his crown, his dominions, and his treasures.

Gustavus the Third of Sweden, in the full vigour of life, meditated a counter-revolution in France in 1792: he hardly entertained a doubt, with the assistance of his allies, of restoring absolute power to the Gallic monarch; but, before he commenced hostilities, one of his own officers put a period to his life in the midst of the jollity and splendor of a masquerade.

In a word, how many examples are there of the uncertain issue of the affairs of this world. To-day we see a prince upon a throne—the next losing his head on a scaffold, as our own history and the history of France can evince. To-day we see a man condemned to the most horrid dungeon, upon the point of being sacrificed to his inveterate foes; to-morrow on a throne, as in the person of Mathias Corvinus of Hungary: to-day we see a Belisarius, a general crowned with laurels, the favourite of the blind goddess, as well as of the emperor; to-morrow divested of his sight, begging alms at the gates of Rome.

How many men, from the meanest and most obscure extraction, have I seen end their lives in opulence and grandeur; and how many more, born to riches, rank, and titles, close their lives in misery and want? Others pursue a phantom, and grasp a shadow; or, whilst their constant goal has been glory and renown, they have at length acquired nothing but censure and disgrace: and some, quite indifferent about the smiles of fortune, have been caressed by her so far as to obtain the highest pinnacle of wealth and power.

How many generous men have become misers! how many misers perish for want of the necessaries of life! how many friends become open enemies! and how many foes forget their enmity, and cherish those

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they hated! Nay, it sometimes happens that wise men degenerate into fools, and fools recover their senses. Bigots and enthusiasts have been guilty of suicide, whilst some of the greatest villains have died peaceably in their beds.

I shall conclude, as I began, with observing, that there is nothing certain in this world but death: the time, manner, and consequences of which are entirely uncertain, and impenetrable to the researches of the most judicious, learned, and segacious.

LONDON CHARACTERIZED.

BY DR. JOHNSON.

IF you wish to have a just notion of the magnitude of this city, you must not be satisfied with seeing its great streets and squares, but must survey the innumerable little alleys and courts. It is not in the shewy evolutions of buildings, but in the multiplicity of human habitations which are crowded together, that the immensity of London consists. I have often amused myself with thinking how different a place London is, to different people. They whose narrow minds are contracted to the consideration of some one particular object, view it only through that medium. A politician thinks of it merely as a seat of Government in its different departments; a grazier, as a vast market for cattle; a mercantile man, as a place where a prodigious deal of business is done upon 'Change; a Dramatic enthusiast, as the grand scene of Theatrical Entertainments; a Man of Pleasure, as an assemblage of Taverns, and the great emporium for ladies of easy virtue; but the intellectual man is struck with it, as comprehending *the whole of human life in all its variety*, the contemplation of which is inexhaustible.

LITERARY INTELLIGENCE.

DR. Blair will soon present the public with a fourth volume of his very popular Sermons.

Mrs. Piozzi, to whose sprightly and agreeable pen we have been in several instances indebted for much information and amusement, is at present engaged in a work very different in its nature from her other publications—a Collection of English Synonimes, upon the plan of the admired French work of Abbé Girard.

Mr. Malone is employed in superintending a splendid edition of the works of his friend, the late much-lamented President of the Royal Academy.

The Earl of Hardwick proposes to pay a tribute of respect to the memory of his uncle the late Earl, by publishing an elegant edition of the "Athenian Letters," with portraits of the principal personages who contributed to that truly classical performance.

Mr. Wakefield has printed two volumes of his edition of Pope; and Dr. Warton has made considerable progress in a similar undertaking. This last will doubtless be expected with the most eager curiosity.

Mr. Hayley has completed his Life of Milton; and Mr. Cowper his translation of that poet's Latin verses.

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PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS, JAN. 21.

AS soon as the King had retired, (see his Majesty's Speech in our last, p. 77.) and the new bishops had taken their seats,

Lord *Stair* rose, and moved an Address of Thanks to his Majesty. Lord Aukland seconded the motion.

Lord *Guildford* then rose, and after having spoken at considerable length, moved, as an amendment to the address, "That his Majesty might be prayed graciously to take into consideration those modes which to him seemed most likely to obtain peace on such terms as appeared proper; and that nothing in the existing circumstances of the French government might be any obstacle to the furtherance of peace."

A long Debate then took place, in which the Duke of Portland, Earl Spencer, the Earl of Mansfield, Lord Grenville, and the Lord Chancellor, spoke in favour of the Address; the Duke of Norfolk, Earl of Derby, Earl of Stanhope, Marquis of Lansdown, and Earl of Lauderdale, for the amendment.

The Earls of *Carlisle*, *Kinnoul*, and *Hardwick*, spoke against the amendment, and pledged themselves to support the Minister in the prosecution of the war.

The question being called for, the House divided, Contents for the original motion, 97—Non Contents 12.

23d. Lord *Stanhope* rose to move the acknowledgment of the French Republic, as a preliminary to a peace with France. There was not one of their Lordships who did not desire a safe and honourable peace, and he would be the best subject who was most instrumental in bringing it about. He would candidly appreciate our means, and those of the enemy, that our projects of success might be justly estimated.

He then entered into a long detail of the delusion arising from the false hopes held out of destroying France, by preventing her being supplied with arms, artillery, money and provisions. All these hopes had been disappointed. The French had arms enough, they had 700,000 musquets in the different departments, and they continued to make 1000 stand of arms a day, at Paris alone. They had gunpowder in store for five years bloody war, and saltpetre for five years more, with the finest artillery in the world; and their army was well clothed.

It had been said that the French have no money—the same was the case in the American war, and yet the Americans did without it. But the French do not want money; they have more gold, silver, and bullion, than all the rest of Europe; this they had brought out by a forced loan, and by a voluntary contribution; their assignats since December have risen 40 per cent and their lands to six times the estimated value. With respect to discipline, his Lordship opposed the confusion of the allied troops in the sortie at Toulon to the attacks made on the Duke of Brunswick and the Austrian generals.—Of provisions, his Lordship said, France was in no want.—It was impossible for this country, the Prussians or Austrians, to imitate the French in the raising of troops; there the soldiers being inlisted only for a term of years, the drill serjeants and veteran soldiers have been dispersed through the country, and taught the people military discipline. "If," said his Lordship, "the rising of the people in a mass be what the French call it, The *Lever of Archimedes*, the effect must be terrific."

His Lordship now proceeded to make some remarks on the object of the war. Lord Hood, he said, had engaged to restore the Constitution of 1789; Dumourier had advised the Prince of Cobourg to issue a proclamation in favour of the Constitution of 1791: Wurmser had declared that things should be restored to the same footing in which they were before the revolution; and a proclamation, or declaration from his Majesty had recommended to the people of France a monarchical government, which might afterwards be modified.—From these different proclamations he inferred, that the allies were not agreed in opinion upon the nature of the government proper to be established in France. We had deceived the people of France, or the Royalists, in offering them that protection which we knew we could not give. Let those who had

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been guillotined at Lyons, or put to death at La Vendée, or shot at Toulon, say what protection we had afforded them! It had been supposed we could not treat with Atheists; but he denied they were so, and read some accounts of the proceedings of the Jacobin club, in which they acknowledge a Supreme Being. The Aristocrats and Clergy, indeed, were Atheists; for at some meetings at which he was present, Atheism was boldly professed.

His Lordship proceeded to such lengths in this account, that he was called to order by

The *Bishop of Durham*, who said he had heard with patience, as long as possible, the farrago his Lordship had uttered, which had no relation to the subject, and could no longer be borne: he would not hear religion insulted, or the expressions of French or other Athiests repeated.

Lord Stanhope apologized. The French, he said, had 150 millions sterling in their hands for carrying on the next campaign, besides the large contributions they had levied; and that they had converted the bells of their churches into cannon, which he thought was putting them to a much better use. They have also made the gold and silver saints descend from the altars, and have sent them to the mint, the crucible, and the melting-pot! But do I deduce the wealth of the Republic from these things? No—if I am asked where the treasury of the French is, I say, that it exists in the hearts of the people.

"If Ministers be yet to know, why they cannot imitate the example of the French in carrying on the war, I will tell them.—I have been in the west—I live in the south—and I have heard from the north—and Ministers may be assured I speak correctly, when I say that the people are neither ready to spend their last guinea, nor to sacrifice their last man in support of the war."

The present government of France, he alledged, was a strong provisional government, made solely for the moment, like a Roman dictator, but which would be abolished when peace was restored; and such, he said, was the enthusiasm of the French, that women had desired the death of their sons for having fled before the enemy; and from hence he inferred, the impossibility of conquering that country.

His Lordship next noticed the truth of the reports made by the French Ministers, which, with the guillotine at their back, they durst not garble or falsify. He concluded with proposing the following motion: That this House having seen, that the French nation, by the 118th and 119th clauses of their new constitution, has renounced every idea of interfering in the internal affairs of other states, and has declared herself the ally of every free people, most humbly beseech his Majesty to recognize the Republic of France, that thereby a foundation may be laid for a lasting peace between the two nations.

Lord *Abingdon* was of opinion, that the only answer which the last speech deserved, was what it had already received—a loud horse-laugh.

Lord *Darnley* and Lord Warwick, spoke against the motion, which was negatived without a division.

31st. Lord Stanhope introduced a motion, relative to the recent trials in Scotland, by observing, that he felt himself warranted in this mode of proceeding by the precedents which stood on the Journals, in the cases of Lord Russell, Algernon Sidney, Alderman Cornish, &c. The House of Lords, some time after the executions of those persons, considering the judgments of the courts upon them to have been too violent, had therefore took off their attainders. His Lordship then adverted to the rules which had been decided upon in law points during the trial of Mr. Hastings, and contended, that a contrary mode had been followed in Scotland, in the trials of Mr. Muir, Mr. Palmer, Mr. Skirving, and Mr. Margarot; having pointed out several particular instances, he concluded by moving, "That an humble address be presented to his Majesty, praying him to suspend the sentence of Mr. Muir, until their Lordships should have examined the circumstances attending the trial, and which the House pledged itself to do."—The same was repeated as to the other three persons.

Lord *Mansfield* denied the precedents being in point, and considered the motion tended to throw a reflection upon the character of the judges which they by no mean deserved.

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The Duke of *Norfolk* was against the motion, as not having been brought before them by a petition.

Lord *Lauderdale* said, he would advise his noble friend to withdraw his motion, as the subject would come before the House in a different shape, when he would enter into the shameful stretch of arbitrary power that had been used towards the persons in whose behalf the motion was made.

The Lord *Chancellor* defended the conduct of the judges, and said, that the only method which had ever been adopted, and the only one proper to be adopted by criminals for obtaining a mitigation of their punishment, was to petition his Majesty, and that his Majesty was always graciously pleased to consider such petitions, and refer them to the judges. In the present case, the criminals had not so humbled themselves, and had shewn no contrition.

Lord Stanhope hoped it would never be necessary in this country for a man, conscious of his innocence, to humble himself as a criminal to obtain justice.

Lord *Thurlow* explained the differences between the law of England and the law of Scotland in criminal cases; and concluded by giving his dissent to the motion.

The question was loudly called for, which being put by the Chancellor, the House divided, Non-Contents 49—Contents 1—Majority 48.

PROTEST.

Dissentient. 1st. Because the attending to the due administration of justice, and the watching over the conduct of the various courts in this kingdom, is one of the most important branches of the business of this House, and is at all times also one of its most essential duties.

2dly. Because it obviously appears to be proper to examine into the justice and legality of a sentence, before it is executed, and not to permit it to be executed first, and then to examine into its justice and legality afterwards.

3dly. Because, for want of such timely interference on the part of this House, it has formerly happened, that within a short time no less than four unjust and illegal judgments were actually carried into execution, as appears from the respective attainders of the innocent sufferers having been afterwards reversed and made void (when it was too late) by four acts of Parliament, made and passed in the first year of the reign of their late Majesties King William and Queen Mary, namely, in the cases of Alderman Cornish, Alice Lisle, Algernon Sidney, and Lord Russel.

4thly. Because it is contrary to the first and immutable principles of natural justice, that any thing to the prejudice of a defendant should be brought before a jury in a criminal prosecution, that is "only collateral, not in issue, nor necessary in the conclusion."

5thly. Because it is not (nor ought to be) competent for the prosecutor to produce any evidence to support any matter that is not charged in the indictment; that is to say, distinctly and precisely charged, and not by mere epithets or general words, such as oppression, sedition, vexation, or the like.

6thly. Because in like manner it is not, (nor ought to be) competent for a prosecutor to produce any evidence to prove any crime to have been committed by a defendant, in any other particular than that wherein it is, in the indictment expressly charged to have been committed.

7thly. Because no such proceedings as those above stated, nor any one of them, can be justified under pretence, that "If it had been necessary to specify in the indictment all the facts against the defendant, the indictment would have covered, by its magnitude, the walls of the court." And

8thly. Because in one year of the trial of Warren Hastings, Esq. namely, in the year 1790, there were no less than four decisions of the House of Lords upon this subject, viz. on the 25th day of February, when the Lords resolved,

That the Managers for the Commons be not admitted to give evidence of the unfitness of Kelleram for the appointment of being a renter of certain lands in the province of Bahar; the fact of such unfitness of the said Kelleram not being charged in the impeachment.

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And again on the 4th day of May, when the Lords decided,

That it is not competent to the Managers for the Commons, to put the following question to the witness upon the seventh article of charge, viz.—Whether more oppressions did actually exist under the new institution, than under the old?

And again on the 18th day of May, when the House of Lords resolved,

That it is not competent to the Managers for the Commons to give evidence of the enormities actually committed by Deby Syng; the same not being charged in the impeachment.

And again on the 2d day of June, when the Lords resolved,

That it is not competent for the Managers on the part of the Commons, to give any evidence upon the seventh article of the impeachment, to prove that the letter of the 5th of May, 1781, is false, in any other particular than that wherein it is expressly charged to be false.

The said divisions of the House of Lords are founded upon principles not peculiar to trials by impeachment. They are founded upon common sense, and on the immutable principles of justice.—In Scotland those principles are peculiarly necessary to be adhered to, inasmuch as by the laws of that part of the united kingdom, a defendant is obliged to produce a complete list of all his witnesses in exculpation, the day before the trial. That alone appears to me a considerable hardship. But if, after such list is actually delivered in by the defendant, any facts (or supposed facts) not particularly set forth as crimes in the indictment, may, on the following day, for the first time, and without notice, be suddenly brought out in evidence upon the trial against the defendant; such defendant, from such an entrapping mode of trial, may be convicted, although innocent. Such proceedings (whether supported or unsupported by any old Scotch statute passed in arbitrary times) ought I conceive, to be revised. For, in a free country, there ought not to be one mode of administrating justice to one man, namely, to Mr. Hastings, and an opposite mode of administrating justice to another man, namely, to Mr. Muir.

STANHOPE.

HOUSE OF COMMONS.

Jan. 21. The proceedings in the House of Commons took a similar turn to those in the Upper House.

The Address to his Majesty being moved by Lord Cliffden, who took a short but general review of the atrocities committed by the ruling powers in France, and seemed of opinion, that no peace could be made with safety or with honour, while the present system existed in that country.

He was seconded by Sir Peter Burrel.

The amendment was moved by the Earl of Wycombe, who delivered his sentiments decidedly against the conduct of Administration; slightly glancing over what he termed their wicked and absurd policy in commencing the war: He took a comprehensive view of the operations of the late campaign, on some of which he was diffuse, even to minuteness, and the whole had his unqualified disapprobation. The mis-carriages at Martinico and Dunkirk, he was particularly severe on.—The former, he said, was so inadequately planned, and disgracefully conducted, as to merit a parliamentary enquiry. With respect to Dunkirk, he was justified, he said, by great military authorities, in asserting, that neither the design, nor the means taken to carry it into effect, were adequate to such an important purpose.

He painted the present situation of this country as critical and alarming; he deprecated the fastidious and ridiculous policy, which refused to treat with the present government of France; he said, that in the end, they would compel us to treat; and he hoped that all true friends of their country would unite in endeavouring to effect a speedy pacification.

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Colonel *Tarlton* censured the shameful procrastination of affording succour to the gallant Royalists in France, until the opportunity was lost. What he termed the disgraceful events of our operations at Toulon, did not escape his animadversion, and he ridiculed the measure of sending an Honourable Baronet to the south of France, in order to make proselytes to royalty. He then adverted to the train of domestic calamities which the war had already occasioned at home, in the almost total stagnation of several branches of manufactures, and the ruin of thousands of families; all which distresses must be aggravated by a prolongation of the war. He glanced at what he considered the profusion of Ministers, in forming treaties with 'beggarly allies,' whose co-operation was purchased by immense subsidies.

Sir *James Murray* vindicated part of the Duke of York's conduct in the late campaign, which he conceived was glanced at by a former speaker.

Sir *William Milner* and Mr. H. Browne spoke in favour of the address. Mr. Courtenay against it.

Lord *Mornington* supported the motion for the address, and defended the conduct of administration, with respect to the commencement and prosecution of the war with great ability; in doing this, his Lordship deemed it necessary to recur, at considerable length, to the proceedings of the ruling party in France, as well in a legislative point of view, as in the line of military operation; the intent of which appeared to be, to shew the insecurity, dishonour, and pernicious consequences, which, in all human probability, must result from treating with a set of men, who had repeatedly manifested themselves void of every principle of public and private virtue, and capable of the grossest outrages on all laws, human and divine.

Mr. *Sheridan* observed, that the speech of the noble Lord, was more remarkable for its eloquence than its brevity; he had entertained the House with several extracts from Brissot's pamphlets, but as far as he had read, his extracts went against his own arguments. All parties of France had reproved each other for going to war. What did this prove, but that all parties in France were inclined to peace? Every thing tended to shew that France was inclined to peace; for Brissot had been expressly accused with having involved the country in war. He then animadverted on the conduct of Genet in America. How did that wise country behave on that occasion? Where is the man who would say she felt herself degraded by her conduct? She was not to be forced into hostilities, and was in consequence now enjoying that prosperity which we might have experienced, had our proceedings been characterized by similar prudence. He said, he had remarked that revolutions always commenced with the minority; if so, the smaller the minority, the greater the danger. The minority, of which he was then a Member, had been already pretty well thinned; if any person was wanted for a Chancellor—if any person was wanted for a Welch Judge, they could there be found; it would be but right if the Gentlemen would return a few of the Members to restore the balance. It had been said that this was a defensive war; he, on the contrary, thought we were the aggressors; and that it was absolutely a war of choice. It was a war to establish some form of government in France, and it must be a monarchical form, from whence alone security could be derived. What greater security there was for the maintenance of treaties under a monarchy, than under any other form, he could not ascertain, as the conduct of the King of Prussia and the Empress of Russia, in the dismemberment of Poland, which they had solemnly engaged by treaty to protect, afforded no better hopes from monarchs than was to be found in republics. He reprobated the conduct of Ministers, the mode of carrying on the war in all quarters; at Toulon and Dunkirk, in the East Indies, and in the Channel, convinced that nothing but peace could put an end to the calamities which our improvident opposition had brought upon us. It was a reflection on the character of Englishmen, to say that any danger could be apprehended by this country from the establishment of a republic in France.

Mr. *Wyndham* with great ingenuity supported the arguments of Lord Mornington, combated the objections to carry on the war, and conceived it more necessary than ever to pursue it with unabating vigour.

Mr. Secretary *Dundas* replied to some imputations which had been thrown out against his Majesty's Ministers, for want of vigilance and attention to the mode of car-

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fying on the war. The equipment of the Military and Naval expeditions had, he said, exceeded every thing that could be paralleled in history. The number of seamen, which was at first only 18,000 had been rapidly increased to 50,000; the ships put into commission had been also increased, and Ministers had been so provident as to protect our commerce, and at the same time to send our fleet to the West Indies and Toulon. He should have no objection, when the House chose to investigate the conduct of Ministers, to come forward with arguments to prove that their exertions in the Military and Naval Departments had been superior to any thing that before had been known.

Mr. *Fox* complained of the complicated shape in which the question now appeared, and wished that it had been before fairly stated, that the present was a war to exterminate the Jacobin party in France.

It was a melancholy thing now to hear that we could not treat till the Jacobins were destroyed. This was a speculation in which we risked every thing that was dear. He reprobated the principles of the war, and the mode of conducting it. He thought, on the first appearance of the Duke of Brunswick's Manifesto, that it would be a signal of devestation throughout Europe; that those who were parties at the first signing of the treaty of Pilnitz, were guilty of the origin of the war, and that no power which entered into it without aggression, could be entirely free from the criminality of any of its consequences. It had been said, that France was always the aggressor; and to prove it, M. Robespierre was referred to, as having said that Brissot was wrong in declaring the war; which, early in the commencement of last Session, had appeared to be approaching. In contradiction to the sense of the House, and to the prevailing opinion of the public at that period, he had proposed to treat with France. It was his satisfaction at that moment;—it would be the satisfaction of his whole life, that he had made that proposition. Had it been received and become effectual, a million of lives would probably have been saved by it. We were now, however, engaged in the war, and the only profitable enquiry must be, how we could get out of it. His opinion was, that we should try to treat with the Jacobin government, or with any other government that exists in France. There would be as good security from it, that treaties would be kept as we could have from any crowned head whatever; nay, as we could have if Louis the Sixteenth had been actually restored to the crown.

Ministers had declared, that the restoration of Monarchy in France would be the signal of peace; yet, if all the difficulties about limiting the Monarchy, concerning which, General Wurmser in Alsace had held different ideas from the Allies at Toulon, were settled exactly to our wish, and that Louis XVII. was grateful; a Monarch will attend to the wishes of his people, and, if any part of the French empire was withheld, as an indemnity for our expences, might they not urge him to take some opportunity of recovering it—an opportunity, perhaps, when Austria or Prussia, instead of being our ally, might be that of France?

There was something very peculiar in our hatred to France, which, indeed, had been raised by the greatest crimes; yet it was remarkable, that there should be so much difference between our opinion of crimes on different sides. In France, a delusion, or pretence of liberty, had been successful, and that crime had involved us in a war;—in Poland, Liberty herself had been destroyed by despotism, and that crime was noticed only by occasional, well-turned phrases of dis-approbation.

Mr. Fox pressed very strongly the opinion, that the continuance of the war has strengthened the Jacobin party in France, which was the minority at the commencement of hostilities, but now bears sway over every part of France. He asked, if there was any probability of overthrowing the Jacobins? He thought, there was scarcely a possibility of that event. He was not much *comforted* by the statements of their finances, or the depreciation of their assignats. The Americans were vilified in the same manner; the very same arguments had been applied to them, as had been recently applied respecting France: We had abused the Americans as we were now abusing the French; but, said he, "if I live, I shall live to see you treat with those with whom you will not now; and God send that that period may be as favourable for making peace as the present." He then considered the consequences which might

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be expected from the rejection of a proposal to treat; these consequences would be very important in this country; the refusal of the Jacobins to treat would ruin them in the opinion of the French people, would arm every hand, and rouse every heart against them.

Mr. Fox thought, that there had been gross mismanagement in the conduct of the war. At Jamaica, our whole fleet had wa ted for convoy. Not a word had been said of Dunkirk. He wished to know who had advised the separation of the Duke of York's army from that of the Prince of Cobourg. When a British Prince, at the head of his army, approached the sea, the natural dominion of his country, he must have expected to find the whole coast a fortress for him. What must have been his feelings at finding a few gun-boats of the enemy, commanding the shore, and harassing all his operations. Of that expedition some account must be given to the House.—He noticed the circumstances of the evacuation of Toulon, which, as it must have been taken with a view of being preserved, should have been defended by British, or British and Austrian troops, instead of Spaniards and Portuguese. The conduct of Ministers towards Neutral Powers, Mr. Fox contended, had been unwarrantable. The order issued relative to American ships, they had the prudence to withdraw, and he hoped the retraction had come in time to amend the error. General Washington's admirable speech displayed all the temper, with all the firmness of that great man; and it was apparent enough, that, under his guidance, America would strenuously preserve her rank among nations. The misconduct and insolence of Genet, the French Envoy, had not provoked General Washington to any measures which could tend unnecessarily to produce a rupture with the French. He had asserted his own dignity by demanding the recal of that Minister, which was granted, and the intercourse of America with France was preserved.

Mr. Fox concluded by moving an amendment, the substance of which was, "That the House should humbly assure his Majesty of their readiness to afford the necessary support for his arms; expressing their hopes, at the same time, that some opportunity might be found for concluding a peace with the French nation—and that, when such an opportunity should be found, no obstacle to the negociations would occur from the form, or nature of the government in France."

The Chancellor of the Exchequer said, he was anxious to state clearly his sentiments on the present occasion.—There was no ambiguity in the intention of his Majesty's Ministers with respect to the present war. They had clearly and explicitly stated, that the grounds were security to ourselves and our allies, and indemnity for aggressions already committed. These measures cannot be obtained while the present government exists in France; a government effectually destructive in its principles to all the governments in Europe. If, therefore, the arguments admitted by the House for undertaking the war were good, they were certainly now more forcible for continuing it with all possible vigour. War could present no calamities so terrible as those in which this country might be involved from relaxing in her preparations, at the very moment when these preparations were upon the point of being successful.

He objected to the amendment proposed; as the destruction of a faction ruinous in its principles to all the powers of Europe, to religion, morality and law, was the reason of our first taking arms.

The first step of the Revolutionary Tribunal was the abolition of Religion, to pave the way for fresh crimes, to familiarise the mind with guilt, and by removing the obstacle of fear, to relieve it from the restraints of conscience. Their second measure was the seizure of property; and their mode of inflicting punishment, by taking from the accused all priviledge of defence immediately followed. All these crimes were converted into resources of revenue. From the pillage of the Churches, the destruction of property, the confiscation of effects, the unbounded circulation of assignats, and the imposition of a forced loan, they had hitherto derived the means for conducting their military operations: but these desperate resources were certain symptoms of approaching decay. It has been argued, that the spirit of the French has made them brave in the field; but their efforts are the effect of a most terrible system of restraint and oppression—they are compelled into the field by the terror of the guillotine, and supported there only by those resources which their desperate situation affords. A system so monstrous and terrible must speedily be overthrown; and he did not hesi-

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rate to declare, that he would rather choose to persevere in the war, even amidst the worst of disasters, and deem such conduct much more safe and honourable, than to conclude a peace with the present ruling powers in France.

It was acknowledged by the law of nations, that where two parties were destroying each other, a third power might interfere to promote tranquillity. It was, in the present instance, both our duty and our interest to interfere, and prevent those evils; and continue our efforts against such a system, aggravated in its effects, and increased in its means; against a faction constantly varying the persons in its administration, like the succession of scenes in theatrical representation. Much did it become surrounding nations to prohibit intercourse with a country where immorality and infidelity go hand in hand; and to resist oppression, which had grown to so gigantick an extent, that it would, if not crushed, operate to the terror of Europe.

It should have been recollected, that a decree had been passed by the Convention, which enacts, that they will not treat with any of the Belligerent Powers, except they first acknowledge the Unity and Indivisibility of the French Republic. How could we with propriety do this? How did we know, that if we did, we should have any security that this treaty would be kept? In every point of view, therefore, he saw that the hazard of war would be preferable to the calamities which an improvident peace would bring upon this country.

At five in the morning the House divided, when there appeared,

Against the Amendment, 277——For it, 59
Majority in support of Government, 218.

22d. Lord Clifden reported the Address, and on the question for its passing being put,

Mr. Fox rose, and enquired, if it was the intention of Gentlemen opposite to him, to submit the treaties lately entered into with Russia and Sardinia to the particular consideration of the House; which their importance required.

The Chancellor of the Exchequer replied, that they were not intended for particular discussion, but were to be considered in the Committee of Supply.

Mr. Fox then said, that he would take the first opportunity of delivering his sentiments on those subjects at large. At present he contented himself with condemning them in general terms, particularly the treaty with Sardinia; which he deemed so injurious to the interests of this country as to justify the House in refusing to enable his Majesty to fulfil his stipulations.

23d. Mr. *Pitt* gave notice of his intention to bring forward the Budget on Wednesday se'nnight.

It was also resolved, that private business should commence at two, and public business at four, as last year.

27th. The report of the Resolution of the Committee for a Supply; was brought up and agreed to, *nem. con.*

Mr. *Adam* rose to give notice, that he meant to move for leave to bring in a bill, for the purpose of rendering the Criminal Law of Scotland the same as that of England, that petty offences should be tried by Jury, and that there should be a right of appeal from the Justiciary of that kingdom to the High Court of Parliament in this. He further meant to move, that particular instructions be given to the Committee, who were to draw up the Bill, to include in the benefit of the Act those sentences which passed in the year 1793.

Mr. *Dundas* said, that he had no objection to the disquisition of the conduct of the Legislative capacity of an united kingdom, and which he pledged himself to prove perfectly legal and necessary.

Mr. *Sheridan* observed, that, as both questions must solemnly have the adjudication of Parliament, it was possible at least, that, after the discussion, it may be of opinion, that the late sentences inflicted upon Mr. Muir, Mr. Palmer, and others, were illegal. In such case it would be extremely unjust that these Gentlemen should be out of the reach of being benefited by the determination. He therefore felt a degree of confidence that no further measure would be taken towards carrying the sentences into effect, till the question was finally discussed.

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Mr. *Dundas* wished the House not to entertain any confidence of the kind.

Mr. *Fox* said, that as far as opinion went, he certainly did think the conduct of the judges in Scotland perfectly unjust. He considered that the circumstances relative to the trials for Sedition, which had agitated the public mind for these four months past, were totally apart, and should be subsequently considered, as was intended by the particular instructions to the Committee.

Mr. *Pitt* said, he was by no means averse to the going into the disquisition; but at the same time agreed with Mr. Dundas in the legality of the sentence.

Mr. *Dundas* presented a message from his Majesty, acquainting the House that he had ordered the landing of the Hessians at the Isle of Wight and Portsmouth, on account of sickness; and an Address of Thanks was ordered to the king for the communication.

Mr. *Sheridan* enquired, whether they were part of the forces destined to act under Lord Moira, to which he was answered from the Treasury Bench in the affirmative.

28th. Mr. *Grey* wished to know the number and destination of the Hessian troops.

Mr. *Pitt* said, it might be improper to make those particulars public, and that all which was necessary had been communicated in his Majesty's message.

Mr. *Fox* thought the House entitled to some general knowledge of those circumstances.

Mr. *Sheridan* made a motion for various Papers relative to the emoluments of offices under Government, particularly the Staff of Toulon and under Lord Moira, which, after some conversation, was granted.

29th. In a Committee of Supply, Mr. Hobart in the Chair,

Lord Arden moved, that 85,000 seamen, including 12,115 marines, be granted to his Majesty for the service of the year 1794.

Mr. *Fox* rose, not to oppose the motion, but to take the opportunity of making a few observations on a circumstance which nearly concerned the commerce of the kingdom. Our trade in several quarters had suffered considerably for want of adequate convoys. The Baltic fleet had, in consequence of its convoy not waiting for the fleet lost 16 or 17 sail, which were captured and carried into Norway. The Quebec fleet had also suffered from circumstances nearly similar; part of it being bound to Portugal and Spain, as well as to Great Britain, a number of ships of the former description were taken, as its convoy was obliged to separate from the fleet, on account of a strong gale of wind. The West India fleet was necessitated to wait near three months in port for a convoy; a circumstance which obviously must have distressed that trade very much. He thought these were circumstances of a serious and weighty nature, and demanded the fullest explanation from his Majesty's Ministers.

Mr. *Pitt* said, he had no difficulty in saying, it would appear, that at no period whatever was so effectual a protection extended to the trade as at present; the circumstances spoken of by the Right Hon. Gentleman, he said, might arise from causes which could not be attributed to Government; as the various delays on account of the ships not being ready, the different opinions of the several merchants, as to the strength of the convoy, proper places of rendezvous, time of sailing, their various views and interests, and the unforeseen and irresistible accidents of wind and weather; however, no vessel which had taken the advantage of the protection of convoy had been captured. The naval exertions of this country were greater than at any former period, and attended with more signal successes.

A conversation ensued between Messrs. Fox, Pitt, Sheridan, Anderson, and Admiral Gardner; the latter Gentleman vindicated the conduct of Administration, and proved that the most effectual protection had been extended to the trade of the country.—The Committee then agreed to the motion.

31st. The House having resolved itself into a Committee of Supplies,

Mr. *Fox* rose, and in a speech of considerable length, accused Administration of having granted a subsidy to the King of Sardinia, without any equivalent whatever to this country.

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Mr. *Powis* defended the measure on the ground, that it was necessary to have allies.

Mr. *D. Ryder* said, it was absolutely expedient to stop the French on the side of Savoy.

Mr. *Grey* attacked the conduct of Ministry in this instance, with great warmth and spirit.

Mr. *Canning*, in his maiden speech, spoke with great ability in favour of Administration, and said, it would be cruel and unjust in us to ask a poor prince to fight with us, without properly subsidizing him for it.

Mr. *Stanley* and Mr. Alderman *Newenham* spoke in favour of the treaty with the king of Sardinia—after which it was agreed to.

STRICTURES
ON
PUBLIC AMUSEMENTS.

COVENT GARDEN, FEBRUARY 1.

THE Honourable Mrs. TWISLETON came forward in the character of *Belvidera*, in VENICE PRESERVED, at Covent Garden Theatre, and was received with abundant applause, by a very crowded and brilliant audience. This Lady's features are agreeable, and her person possesses peculiar symmetry and elegance, but the latter is rather petite, and the former want expression. She appeared to have studied the part, and to have watched the manner of Mrs. SIDDONS, and those actresses, who are allowed to be most successful in its representation, with great attention. Hence she was correct in all the means of producing stage effect, and played several of the scenes powerfully. Though her action was somewhat redundant, it was in general graceful. Upon the whole, it was an effort entitled to no inconsiderable share of commendation.

3d. The Royal Family went to the little Haymarket Theatre, for the first time this season. A most afflicting scene occurred at the opening of the doors. In descending the stairs to the Pit, some of the foremost of the multitude lost their feet and fell; the crowd passed over them with that thoughtless fury, which in such a moment no compassion can touch, no eloquence soften, and in this way, 15 human beings were trodden to death. The confusion lasted half an hour, and for all that time no possible aid could be given to the victims; one only of whom was recovered.

The following is a correct list of the persons killed:—

Mrs. Brandram, wife of Mr. Brandram, White-lead Manufacturer, Horsleydown.—Miss Brandram, niece of Mr. Brandram.—Mr. Brandram, his nephew. Mr. Brandram himself was apparently recovered, but is since dead.—Benjamin Pingo, Esq. York Herald, of the Herald's College.—J. C. Brooke, Esq. Somerset Herald, of ditto.—Mrs. Hartley, Earl-street, Blackfriars.—Mrs. Willis, and Master Willis, wife and son of Mr. Willis, attorney, of Gray's-inn.—Mr. Garbutt, late Master of the Three Sisters of Whitby.—Mrs. Gwatkin, wife of Mr. Gwatkin, Dancing-master, Bartlett's Buildings.—Mrs. Spencer, St James's market.—Miss Williams, Pall Mall, daughter of Mr. Williams, Copper-plate-smith, Shoe-lane.—Mr. Robinson, of Clerkenwell, Farrier.—Miss Charlotte Bushnell, niece to Mr. Norton, of Berners-street. In all 15 persons.

Exclusive of the above lamented victims to this accident, near twenty others suffered material injuries.

A bill from the Theatre stated, that the accident was wholly to be attributed to the eagerness of the crowd, and not to any defect in the Pit staircase—that it was occasioned by the effect of their eagerness, is certainly true, yet, from the extreme steepness of the stairs, those at the bottom are actually obliged to sustain the whole weight

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of the people above them, and the level that is between them and the pay-door is so very small that but few persons can stand on it. A plan is very properly adopted by the Manager, if possible, to prevent any such accident in future; that plan is the fixing of a bar at the top of the stairs.

The Coroner's Verdict on the above unfortunate persons was, "*Accidental Death by Suffocation, and being Trampled upon at the Pitt-door of the Haymarket Theatre.*"

5. A new comedy, called "LOVE'S FRAILTIES; or, PRECEPT AGAINST PRACTICE" was performed at Covent Garden Theatre; the characters of which were as follow, and thus represented:

Sir Gregory Oldwort,	Mr. QUICK.
Charles Seymour,	Mr. HOLMAN.
Mr. Muscadel,	Mr. LEWIS.
Mr. Craig Campbell,	Mr. MUNDEN.
James,	Mr. FARLEY.
Lady Louisa Compton,	Mrs. FAWCETT.
Lady Fancourt,	Mrs. POPE.
Paulina,	Mrs. ESTEN.
Nannette,	Mrs. MATTOCKS.
Mrs. Wilkins,	Mrs. PLATT.

This Comedy comes from the pen of the author of "THE ROAD TO RUIN," and was, excepting one particular passage, received with applause.

The main object of the satire is to hold up to ridicule that character so common in life, a man professing the utmost purity of morals, and rigidly austere upon those who do not exactly square their conduct by the precepts he has eternally in his mouth, although he is the slave of vicious passions in private, and lecherous in the extreme. The hypocrite's character (Sir George) is well drawn, and his precepts and practice are forcibly contrasted.

The plot exhibits the distress of a man of family, driven to penury by the oppression of a brother, and obliged to turn Painter, in order to provide some maintenance for an only daughter, and his faithful servant from Switzerland, who had lived with him twenty years, nursed his child, attended his wife in her last illness, and shared in all his misfortunes. A brother and sister of high birth are taken under Sir Gregory's roof, on being deserted by their noble relations, when they lost their parents, but this is done by Sir Gregory, not from motives of benevolence, but out of mere ostentation. The sister has privately married an officer in the army, and the brother has pledged his troth to Paulina, the daughter of the Painter, who loves him with a mutual and equally ardent passion, Sir Gregory commands the latter to pay his addresses to Lady Fancourt, who though she had given Muscadel to expect her hand, takes a violent liking to Mr. Seymour, the brother, and hence arises all the interest created by the embarrassment of the two lovers. Lady Fancourt hearing of Mr. Seymour's attachment, goes to see the Painter's daughter, imagining that her high rank will awe her into a compliance with her wishes, and influence her to abandon all hopes of Mr. Seymour. She is charmed with the beauty and elegance of Paulina's person, and still more by the excellence of her understanding, the refinement of her sentiments, and the soundness of her judgment. Every fresh interval adds to the impression, and at last the Lady is wrought to confess the superiority of Paulina's mind, and to resign her own pretensions to Mr. Seymour's hand. The Painter, who has all the pride of high birth, proves to be the brother ruined and abandoned by Sir Gregory, and Sir Gregory being detected in his secret sins, they mutually disclaim their former prejudices, and a general reconciliation takes place.

Muscadel is a character of some eccentricity, and as far as it goes, LEWIS plays it very finely; he has not a vast deal to do; but in the hands of this actor, a little will *go a great way*.

The Dialogue has some pithy observations interspersed throughout, and it abounds with whimsical similies and well-applied temporary allusions. One passage of it, viz declaring that a gentleman was a less useful, and often a less worthy member of society than an artist or a tradesman, gave offence to a few of the audience, on the ground of its rather favouring of the democratical principles of the times, and pro-

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voked a loud and continued expression of disapprobation and disgust, which, for a few seconds, interrupted the performance, and damped the effect of the scene. The rest of the play was well received; it will not, however, be so popular as "THE ROAD TO RUIN," not being equally charged with bold and original character, nor possessing equal powers of attraction.

The Performers did their several parts justice.

The Prologue was written by Mr. THELWALL, and pointed out the various things to which a Prologue to a Play might be assimilated.

The Epilogue was short and sweet, and received with applause.

8th. "THE PURSE; OR, BENEVOLENT TAR," an interesting sketch of one act, was presented at the Haymarket. The *Tar*, who has been absent from home upwards of eight years, gives a *Purse*, containing the half of his acquisitions, to a boy, whom he finds administering to the wants of a distressed mother. The latter proves to be his wife, and he is rewarded by finding that the filial pity which he had admired and assisted, was that of his own son!

The story afforded scope for several natural expressions of strong feeling, which were admirably delivered by the younger BANNISTER. There is also some pretty music—the composition, as we understand, of Mr. REEVE.—The Author, Mr. CROSS, of Covent Garden Theatre, has conducted this simple Fable with a degree of skill, very creditable to his Dramatic talents, and the piece on the whole was received with much applause.

22. A new Comic Opera, called the "TRAVELLERS IN SWITZERLAND," was produced for the first time, at Covent Garden Theatre, and was received with distinguished approbation.—The Characters are—

Sir Leinster M'Loughlin,	Mr. ROCK.
Mr. Sidney,	Mr. MUNDEN.
Dorimond,	Mr. JOHNSTONE.
Dalton,	Mr. INCLEDON.
Comte Friponi,	Mr. FAWCETT.
Daniel,	Mr. QUICK.
Robin,	Mr. BLANCHARD.
Swiss Burgher,	Mr. THOMSON.
Serjeant,	Mr. RICHARDSON.
Fisherman,	Ms. TOWNSEND.
Swiss Soldiery, &c.	
Lady Philippa Sidney,	Mrs. Mattocks.
Miss Somerville,	Miss POOLE.
Julia,	Mrs. CLENDINING.
Nerinda,	Mrs. MARTYR.
Margery,	Mrs. HENLEY.
Shepherdess	Miss HOPKINS.
Attendants, &c.	

FABLE.

This piece opens with the entrance of Daniel, who is soon followed by Mr. Sydney, Lady Philippa, and their daughter Julia—the "*Travellers in Switzerland.*" After a dialogue, in which Lady Philippa's high estimation of her ancestry is ludicrously exhibited, it appears that Dorimond, a lover of Miss Sydney, having been rejected by her father, had accompanied them in their journey under the disguise of a Swiss servant, and has thus saved her life in the passage of a torrent. The story then proceeds with the reception of a letter from Count Friponi, a neighbouring Nobleman and adventurer, who desires permission to visit Lady Philippa; a circumstance which awakens the jealousy of Mr. Sydney, and induces him to assume the disguise of a Swiss Guide, for the purpose of satisfying his doubts as to their connection, and of preventing the dangers which he apprehends from it.—Lady Philippa, in the mean time, imagining Mr. Sydney to be on his journey towards Strasbourg, resolves to visit an ancient castle, concerning which the pretended guide has excited her curiosity, by repeating a rumour of its being enchanted; and her servant Daniel, whose timidity and curiosity

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are perpetually counteracting each other, is sent forward to obtain reception for the party. Sir Leinster M'Loughlin, an admirer of Julia, now detects Count Friponi in proposing an elopement with her, and challenges him to a meeting on a spot where Sir Leinster is apprehended by a Swiss Magistrate, just as he had marked out the ground, and prepared himself, under some laughable circumstances, for the encounter. Count Friponi, who arrives immediately afterwards, imputing his absence to cowardice, demands who will be his substitute, when Dorimond offers his sword, and upon Friponi's refusing the contest, degrades him by taking the cockade from his hat.

The Enchanted Castle, to which the scene soon after changes, is the residence of Miss Somerville, who had fled from England upon a supposition that her lover, Dalton, was more attached to her fortune than to her person. Before the gates of this place Daniel arrives at night, and having induced Robin to leave his guard, in order to partake of a skin of wine, the latter becomes intoxicated, and Daniel readily obtains admittance to the castle. Here a series of adventures distresses him, and alarms the family, who are thus put upon their guard against the real dangers, arising from a scheme of Count Friponi to carry off Miss Somerville and her treasures by force. At this moment Dalton, who has been previously in the neighbourhood, reaches the castle, and assists in defending it, when an explanation is produced between him and Miss Somerville, who surrenders to him her castle and herself. Mr. Sydney, being now convinced that Lady Philippa's conduct towards Count Friponi is attended by no greater errors than those of vanity, discovers himself, relates the fidelity and bravery of Dorimond, to which he had been a witness, bestows his daughter upon him, and declares his own reconciliation with Lady Philippa, with which the piece concludes.

The story is worked up with such judgment and ability, as to render it amply interesting. It abounds with business and incident, well managed. The Dialogue is nervous, and flows with ease and elegance. It is enlivened by frequent sallies of wit, in which the author has in many instances been peculiarly happy; and is enriched by the most refined sentiments. The songs are charmingly written; and have a degree of poetic merit, seldom found in compositions of such a description.

The Author of this piece is Mr. BATE DUDLEY. The music comes from SHIELD, whose celebrity has long been established. It is partly selected, but for the greater part is original. The selections are made with infinite taste and judgment; and the new music certainly must be considered among his happiest efforts—particularly the air, "*Ever let me shun the danger,*" which was sung with the most scientific sweetness by Miss Poole.

In the getting up of this Opera, Mr. HARRIS, whose liberality the public have so often commended, and will we trust continue to reward—has displayed his usual spirit; the dresses are very pretty, and the scenery is throughout beautifully picturesque of the country in which the scene is laid, particularly the Castle, some views of the lakes and of the mountains.

The whole Operatic and Comic force of the Theatre was thrown into this piece; and all the Performers exerted themselves with the utmost success.

At the Haymarket Theatre, on the same Evening, a new Comedy, called "THE BOX LOBBY CHALLANGE," was performed for the first time; the particulars of which, for want of room, we must defer till our next.

A CURIOUS FACT.

A YOUNG Lady, in the neighbourhood of Newcastle, of the name of TYRER, was presented last English Lottery with the sixteenth part of a Ticket, which was drawn a prize of 100l. The money arising from the prize, she disposed of in the purchase of a quarter of a ticket, by which she gained Five Thousand Pounds. An Actor belonging to the Theatre at Newcastle had made her a present of the purchase money, and she has since given her hand in return to him who was the instrument of making a fortune, which now gives them the means of living in an elegant and comfortable style.

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POETRY.

FOR THE FREEMASONS' MAGAZINE.

ROYAL ARCH.

The Words by J. F. STANFIELD.

Set to MUSIC, *with a* GRAND CHORUS, *by* BROTHER HUQUIER.

WHEN orient WISDOM beam'd serene,
And pillar'd STRENGTH arose—
When BEAUTY ting'd the glowing scene,
And Faith her mansion chose—
Exulting bands the Fabric view'd;
Mysterious powers ador'd;
And high the *Triple Union* stood,
That gave the MYSTIC WORD.

Pale Envy wither'd at the sight,
And frowning o'er the pile,
Call'd Murder up from realms of night,
To blast the glorious toil.
With ruffian outrage join'd in woe,
They arm the league abhorr'd;
And wounded Science felt the blow,
That crush'd the MYSTIC WORD.

Concealment, from sequester'd cave,
On sable pinions flew;
And o'er the sacrilegious grave,
Her veil impervious threw.
Th' associate band in solemn state,
The awful loss deplor'd;
And wisdom mourn'd the ruthless fate,
That whelm'd the MYSTIC WORD.

At length, thro' Time's expanded sphere,
Fair Science speeds her way;
And warm'd by Truth's refulgence clear,
Reflects the kindred ray.——
A second Fabric's towering height,
Proclaims the Sign restor'd;
From whose foundation—brought to light,
Is drawn the MYSTIC WORD.

To depths obscure, the favour'd TRINE,
A dreary course engage—
Till thro' the Arch, the ray divine,
Illumes the sacred page!
From the wide wonders of this blaze,
Our ancient Signs restor'd;
The Royal Arch alone displays,
The long lost MYSTIC WORD.

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FREEMASON PROLOGUE.

Written by Mr. WOODS.

Spoken by him at the NEW THEATRE, EDINBURGH, *on* Monday *Evening*, February 18, 1793, *when was performed*,

I'LL TELL YOU WHAT!

By desire of the Most Worshipful and Most Noble,
GEORGE, MARQUIS OF HUNTLY,
GRAND MASTER OF SCOTLAND.

THE glorious Temple rais'd by DAVID'S Son,
Where HIRAM'S skill with matchless splendor shone,
In many a verse hath spoke the MASON'S fame,
And equal'd with the King's the Master's Name.

The ample base,—where Sculpture twines the wreath,
And fondly bids departed Virtue breathe,—
The beauteous Column that ne'er tires the eye,
The lofty Spire that seems to pierce the sky,
All these, and more, the MASON'S skill display;
Prest by the Hand of Time, they melt away:
More fix'd the Fame his moral aims impart;
On the Foundation of an upright heart
He rears a Structure Chance can ne'er annoy,
Malice deface, nor Ignorance destroy.

None but the favour'd band, who boast the will
A Brother's generous purpose to fulfil,
May with due Rites and formal reverence tread
The sacred paths by Mystic Science made:
Hence vain Conceit hath often aim'd to throw
Contempt on maxims it could never know—
Tho' Religion does her face enshrine
In awful clouds, we own her voice divine;
MASONS with anxious zeal their Myst'ries guard,
Yet of the MASON'S worth who hath not heard?
Their *public* Acts, by Truth to Fame consign'd,
Speak them the liberal Friends of human kind:—
And might the Muse their gracious Deeds recite.
She'd not forget the kindness shown to-night.

In GALLIA'S fields, when ENGLISH HARRY fought,
His drooping Soldiers in their tents he sought;
"The man to-day that draws for me his sword,
"Shall be my BROTHER!"—was the Hero's Word:
The name of Brother touch'd each soldier's breast,
He grasp'd his arms, and shook with pride his Crest,
Th' event is known—the Boasters forc'd to yield,
Fled, while the band of Brothers scour'd the field:—
If thus the name of Brother like a charm
Cou'd frozen Valour into Action warm,
What solid Virtues 'mongst THIS Band must grow,
Who own a Brother's Name, and all his Duties know!

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PROLOGUE

WRITTEN FOR THE

YOUNG GENTLEMEN,

OF THE

REVEREND MR. AUDINET's ACADEMY, BLOOMSBURY.

HOW chang'd the modern days from days of yore!
When learning flourish'd less, but sense the more;
When artless manners found a place at court,
And truth and genius wanted, not support;
When censors bow'd to Humour's sportive sway,
And authors wrote for honour, not for pay;
Mankind then judg'd the effort as it drew,
The force of precept and example too.
Struck with the jest, or with the moral fir'd,
The young were gladden'd and the old admir'd;
Bright emulation all its power imprest,
And nourish'd god-like virtues in the breast.

But then, as riches grew, and manners turn'd,
Fell pride encreas'd and souls with envy burn'd;
Distrust and diffidence with friends arose,
And men that liv'd as brothers dealt as foes.
Discord and hatred ravag'd all the earth,
And greatness was the substitute of worth:
The MANLY TRUTHS of PUBLIC SPIRIT fled,
And EARLY VIRTUES moulder'd with the dead.

Still were there some, whose minds defection brav'd,
Whom mercy cherish'd and whose affection sav'd;
Who nobly met the terrors of the storm,
Wrapt in the image of a *Saviour's* form.
Here Hanway's spirit claims the pensive pause,
He lov'd our child-hood and approv'd our cause.
The gen'rous mind with fostering care he rear'd,
Its faults corrected, but its truth rever'd;
And as the magic of his precept taught,
The juster moral with the purer thought;
His own example cheer'd the checquer'd way,
And virtue stem'd the vigour of decay.

Such the kind friends that mingle here to night,
Who guard our morals as they teach us right;
And eager to approve the scholar's part,
Confer on child-hood, praise deny'd to art.
From US they learn what greater things arise,
The boy that's playful, and the man that's wise.

Here may the wretch his shafts of malice spare,
To crush the effort cherish'd by YOUR care.
E'en strangers, when they learn 'tis Nature's cause,
Will aid our acting with a FRIEND'S applause.

Z.

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RURAL FELICITY: A POEM.

BY DR. PERFECT.

"*Bene est cui Deus obtulit,*
"*Parca quod satis est manu.*" HOR.

HAPPY the man who leads the rural life,
With face of pleasure owns his happy state;
And lost to Faction, Envy, Care, and Strife,
Disdains the follies which attend the Great.

King of his peaceful realm he lives secure,
Calls Independence, Sov'reign Bliss! his own;
Scorns the Circean call of Fashion's lure,
Nor feels the thorny roses of a crown.

With heart estrang'd from pain, unvext he lives,
Low in the herbag'd sweet sequestred vale,
Amid the joys which calm contentment gives—
For calm contentment loves the cottag'd dale.

Expanding there, from worldly tumult free,
It gives that wealth which is above all store;
Sweetens the labours of rusticity,
And fixes life above *the with for more.*

Thankful his food from Nature's hand he takes,
And toils with patience thro' the busy day;
At his command fair Cultivation wakes,
And Plenty calls her Patron to repay.

See with what bliss he speculates his kine,
In rumination wrapt beneath the shade;
Detain'd by patient custom, to resign
Their milky treasures to the Rustic Maid.

Revisits oft the daisy-sprinkled mead,
Where stray his fruitful ewes and lambs at large;
Forgetting not the poultry race to feed,
E'er faithful to his sweetly-varied charge.

His is one scene of ever-blooming ease,
Blessings on blessings gild his still retreat;
Each thought that Innocence can yield to please,
And all each kindred virtue makes complete.

Delightful state, give me one bleating flock—
Let me but call one lowing Herd my own,
Quick would I fly, ye Pow'rs! to shun the rock,
Where monster Vice erects her ebon throne.

The tow'ring Elm should canopy my seat,
And guard me from each rude insulting wind;
Salubrious herbs give relish to my meat,
And Health from Temp'rance blooming vigour find.

I ask no turtle to supply my board,
No high-sauc'd food in my repast be seen;
Whom Sylvan Fare sufficient taste afford,
Pure balmy Health enjoys with mind serene.

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Oh, how the Groves, the Fountains, and the Bow'rs,
The winding Vallies, and their purling rills,
Alternate testify his happy hours,
Whose guile-less bosom rural pleasure fills.

Free from the sordid miser's lucrous rage,
He hugs his competence, nor wishes more;
Unknown to pain he mellows into age,
And thinks his *little* a *capacious store*.

Thrice happy he! how sweet is life thus led?
Where low Ambition never durst intrude;
Where sleep refective downs the homely bed,
And gold-clad cares molest not Solitude.

TO FRIENDSHIP.

BY THE SAME.

THE Evening, how calm it appears,
How placid, how pleasant, and cool!
From labour returning the Sheers,
Stop to drink at the green-sedgy pool.

Come Celadon, pomp lay aside,
To trifles no longer descend;
Thou foe to unciviliz'd pride,
To me thou unvarying Friend.

The shepherds sing Carols of Love,
The ploughmen are blythe on their way;
The turtle's soft coo in the grove,
The green is all jocund and gay.

With music re-echoes the glade,
The valley with harmony rings;
The tabor and pipe in the shade,
Make the Rustics as happy as Kings.

In Friendship together we'll walk,
And mark the decline of the day;
With chearfulness wander and talk,
Till Phœbus withdraw his last ray.

IMPROMPTU

OCCASIONED BY SEEING THE TITLES OF

TWO DRAMATIC PIECES.

POETS, 'tis said, are always poor!
And Bailiffs ever dread:—
Old Homer begg'd from door to door,
And Otway wanted bread.

But sure the ancient maxim lies,
For things seem quite reverse,
One Poet gives the world a PRIZE,
Another gives his PURSE.

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ON CONTENT.

FROM AN OLD MS. 1631.

VALLEYS may hills become, and so may hills
Be unto valleys turn'd; it is our wills,
Not the condition of our outward state,
That doth unto us happiness create.—
Be but content, and Nature being serv'd,
Grace will say we have more than we deserv'd:
So 'tis not what we have, or what we want,
But our desires that make the measure scant.
With bread and water Nature is content;
From these easy gifts, the whole world's extent,
Will not deny; our magazines of store,
Too little is, if we be craving more:
Be pleas'd with what you have, and you will find
Always enough with a contented mind.
What folly 'tis, still more and more to crave,
To dispossess ourselves of what we have—
Content's not broad, nor narrow, short, or long,
But suitable to our frail condition.
If low, she can as humbly condescend,
If high, she can as joyfully ascend:
She nothing wants, though she may more desire,
She likes her seat below, but could sit high'r.
Content is like a sympathising wife,
Who happy makes her own and husband's life;
But if a hand of pride, and that unjust,
Shall seek to lay my honour in the dust,
Restrain my Liberty, and me defame,
By false reproaches cast on my good name;
And add too, home insulting banishment,
Thinking to awe me with their punishment;
Alas! how vain have they their malice spent,
When I can take my antidote Content.
Now God it is that teacheth us Content,
If good or evil come, God hath it sent:
Yet here let no blasphemous Libertine,
Once think that God the author is of sin:
God sin doth punish, which he could prevent:
He hates the sin, but owns the punishment.
The God of goodness would not sin permit,
Knew he not how to bring good out of it.
Added to Content, when I do possess
The multiplied blessings of godliness
I have enough—I cannot say to spare,
Because the world and I made even are;
Whereby my joy itself enlargeth more,
Than was my fear of losing it before—
Contentment, joy, treasures for the soul is,
While discontent's incapable of Bliss.

M.

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ON AN INFANT

THAT DIED SOON AFTER THE BIRTH.—MS.

AS careful nurses in their beds do lay
Their Babes, which would too long the wantons play;
So to prevent his youth's ensuing crimes,
Nature, his nurse, laid him to bed betimes.
Within this marble casket lies,
A jewel rich, of highest prize,
Which Nature in the world's disdain,
Just shew'd, and shut it up again. M.

EPITAPH.

SAME MS.

WITHIN this coffin, sinew-shrunk and dead,
Lies MARY'S joy *, and she no tears hath shed;
Not that she wants affection to lament
The burying of so sweet an instrument
Of her content, but that her pow'r is such,
That she can raise it up, and with her touch,
Make it so speak, that he which understands
The language, must confess her active hands
Have strength, tho' not the chain of fate to break,
Yet sure to raise the dead, and make it speak.
And if you be impatient of delay,
To know the mistery; then bid her play. M.

EPITAPH ON A NOBLE LADY.

SAME MS.—NO AUTHOR.

HERE she doth lye, that reconciles the strife,
How one may be a Virgin and a Wife;
And yet secur'd for ever from the fear,
Once to let fall a mournful Widow's tear.
She did not marry, for by faith to him,
She was betrothed, that did purge her sin;
And by that contract led a Virgin's life,
That so she might become a spotless Wife:
Having here nothing else to do at all,
But to prepare against her Spouse did call;
Who now hath summon'd her to be his bride.
She answer'd with joy, I come to abide
With thee, O Lord, my Husband, and my Life,
Made by thy Word, and by thy Love, thy Wife;
Never to be divorc'd, nor to delight,
But sole in thee, to whom my troth is plight.
Thus she became a Wife, and doth remain
A Virgin, and what heart can entertain
A thought, how she that's married to her Maker,
Can of a Widow's tears be made partaker. M.

* A Guitar.

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FOREIGN AND DOMESTIC INTELLIGENCE.

THE KING of PRUSSIA has given the most solemn assurances to the EMPEROR, by the Marquis de LUCCHESSINI, of his fixed resolution to continue the war, in concert with the Austrians, with the utmost vigour and exertion.

The KING of SPAIN has published a Declaration, in which he declares his object to be,

"To establish a form of Government under an Hereditary Monarchy, with the reserve of treating hereafter, when the French troubles shall cease, concerning the modifications which its more solid establishment may be thought to require. His Majesty is fully persuaded that such are the sentiments of his Britannic Majesty, his Ally!"

An article from Magdebourg says, the reason why M. LA FAYETTE, LAMETH, and the other French Officers are removed from here to Glatz and Silesia, is, the expected arrival of a number of their countrymen prisoners of war. M. LAMETH has enjoyed but a poor state of health ever since he came; but by the KING of PRUSSIA's leave, his mother has attended him. All those prisoners are said to have had the liberty of reading, and to have been well supplied with books from persons possessing libraries.

General Field-Marshal MOLLENDORF arrived at Mentz, Jan. 31, and received the Command in Chief of the Army from the reigning Duke of BRUNSWICK.

The American President having represented the expediency of the States of America being always *in a state of defence*, in order to repel any armed force or power, the Congress have come to the resolution immediately to build and equip twenty large frigates, and raise an augmentation to their army of ten thousand men.

Accounts have been received at Jamaica from St. Domingo, that 16 more parishes of that island, which had not been devastated by the Negroes, had applied to our Governor at St. Nicola Mole, to surrender on the same conditions as the other part of the island in possession of the British forces; which proposal had been acceded to, and a force sent for their protection.

Giafar Han, sovereign of the Chiras, one of the most powerful princes of Persia, has lately been dethroned by his brother, Mehemet Han, who entered into the possession of his dominions. This new Persian usurper is now threatening the Turkish dominions with a powerful invasion.

A far more formidable enemy has lately arisen in Arabia, who menaces the Sublime Porte with no less than a total subversion of the Mahometan religion, and destruction to the reign of the successors of the Caliphs. This enemy is Scheich Hujabi, who is at the head of a numerous Arabian tribe, encamped between Mecca and Bassora. He professes to deny the divine mission of Mahomet, the sanctity of the Alcoran, and all the religious ceremonies of Mahometanism. He and his tribe are continually adoring the Divinity in the open field, despising the institution of mosques, or temples. The father of this Arabian chief, an old man of 80, is the founder, and principal priest of this new sect.

ACTION BETWEEN the ANTELOPE and L'ATLANTE.

THE Antelope packet sailed from Port Royal with the mails for England, on the 27th November. On the 1st December, not far from Cumberland Fort, on the coast of Cuba, she perceived two schooners, which stood directly for her, and hoisted Spanish colours. Mr. Curtis, Master of the packet, suspecting them to be privateers, bore away for Port Royal, but L'Atlante outsailing her consort, persevered in her chase, which she continued till four o'clock, when the wind falling, she rowed and came up with the packet; and after exchanging several shots, the privateer sheered off. At five o'clock in the following morning, she rowed off again, grappled the Antelope on the starboard side, and used every endeavour to board her; but these en-

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deavours were bravely repulsed by the crew and passengers of the packet, and with considerable slaughter.

Mr. Curtis, Master of the packet, unfortunately lost his life early in the action, as did the Steward, and Monsieur Le Roy de la Grange, from St Domingo, Secretary to Colonel Loppinot, who was also on his passage to England. The Mate was shot through the body, but great hopes are entertained of his recovery; the second Mate died of a fever, and the command of the packet devolved on the Boatswain, who, with the brave fellows left to support her, and the assistance of the passengers, repulsed the crew of the privateer in every attempt they made to board, which they perceiving, made an effort to cut away their grappling; but the Boatswain not being inclined to part with them, jumped aloft and lashed the privateer's square-sail-yard, to the Antelope's fore-shroud, descended upon deck, and with his mess-mates gave the enemy a few vollies from their small arms, which obliged them to call out for quarter, which was complied with, notwithstanding they had the bloody flag hoisted during the whole of the action: The prize was taken immediate possession of, and at eleven o'clock the next morning, safely lodged in the harbour of Annetto Bay.

The following is a list of the killed and wounded on board the privateer:—1st Captain wounded, since dead—2d Captain wounded, since dead—30 men killed during the action—3 since dead of their wounds—14 wounded—16 unhurt—65 men, consisting of French, American, and Irish.

L'Atlante was fitted out at Charlestown, and had been out a month, during which period, she had captured a Bermudian brig.

The behaviour of Mr. Nodin, formerly a midshipman, is said by Colonel Loppinot, to surpass description. He stood by the helm and worked the ship, armed with a musket and pike, which he alternately made use of; when he perceived the men climbing the quarters, he quitted the helm, and with the pike dispatched all that came within his reach, returning at proper intervals to right the vessel. With this instrument and the musket he killed several men, and continued his astonishing exertions for more than an hour and a quarter.

When the enemy called for quarter more than 20 men lay dead on the decks, and several more had fallen into the water; on boarding her, they found a very large quantity of ladies' and gentlemens' wearing apparel, pillaged, no doubt, from some vessels they had previously fallen in with.

A representation having been made to his Honour the Lieutenant-Governor, and to the House of Assembly, of the gallant conduct of the officers and crew belonging to the Antelope packet, the sum of 500 guineas was immediately voted to be distributed, as follows, viz.—200 guineas to the widow and family of Mr. Curtis, the late master—100 to the Mate—100 to the Boatswain—and 100 to the crew.

LONDON, JANUARY 21.

The Session of the Irish Parliament was opened by a Speech from the Lord Lieutenant, in which he informed both Houses, that

"His Majesty's object is peace; and that he will exert himself, in concert with his Allies, whenever an occasion shall present itself, for obtaining this desirable end, without surrendering the honour of his crown, or sacrificing the present or future security of his people and the rest of Europe."

23. Accounts were received from Mr Beaver, who superintends the settlement lately formed on the Island of Bulam in Africa. These accounts are dated the latter end of July, and mention, that in consequence of death, and particularly of desertion, their number was reduced to nine whites, and between twenty and thirty free natives; that there had not been a death on the settlement for the last six months, which plainly evinces that it was not the climate that caused the mortality at first, but the irregularity of their living, and making too free with raw spirits. He says he only wants a few well-disposed young men to make the settlement complete. Live-stock of all kinds is in great plenty; so much so that they have been able to accommodate the Gentlemen at the Sierra Leone Settlements with cattle. Elephants are in

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great plenty—a drove of which he attacked, and killed two, the proboscis of which is excellent food. Several very fine springs of water have been lately discovered; and he has not the least doubt but this settlement, in a few years will be equal, if not superior to any Colony in the West-Indies, if properly supported.

The society of Grand and Royal Arch Masons, held their anniversary at Freemason's Tavern. The meeting was respectable, at which his Royal Highness the Duke of Clarence, Patron of the Order, presided. The day passed with the utmost conviviality and harmony.

Feb. 1. On Saturday, *Sophia Bacon* was charged by *John Hog*, a *pork-butcher* in the Borough, with stealing out of his shop a *pig's face*, his property. From the evidence of several respectable persons who came forward on behalf of the trembling culprit, who was very big with child, the Magistrates had every reason to suppose, that the theft was committed more from a propensity peculiar to a woman in her situation, than a dishonest principle; in consequence of which, she was discharged.

5. Wednesday morning were executed before Newgate, pursuant to their sentence, *John Rabbitts* and *William Brown* alias *Bartlett*, two very old offenders. The notoriety of the men drew together a very great concourse of spectators.

The sufferers conducted themselves with much decorum, confessing several robberies, amongst which was that and the murder of Mr. Eaton in Berwick-street, Soho; of Mr. Woodcock, who was knocked down and robbed of his watch in Bedford-row; a Gentleman in or near Gough-square, whom also they knocked down and robbed, leaving him for dead, but on enquiry next morning they found he was recovered; and a Gentleman on the south side of Leicester-square was robbed in the same manner, of nine guineas, by *Rabbitts* alone. They strongly recommended both Mr. Villette and Mr. Kirby to speak in favour of *Beazley*, who was convicted with them, declaring he was a young thief, and was always averse to going with them, protesting he would enter for a soldier; but of *Driskill*, who had turned King's evidence, they said, he was the promoter of their enormities.

6. A mercantile house in the city, has received a letter from the Master of the *Ant*,' of Liverpool, which vessel had been captured by a French frigate, and carried into Havre de Grace; it was dated the 24th of last month, from Havre, and states that the crew of the *Ant* had been treated with much humanity; that the Master had been liberated; and that, after many interrogatories before a committee of Magistrates of the town, the command of a small vessel in the service of the Republic had been offered to him; that it was intimated to him that the 'National Convention meditated a descent on Ireland;' and that it was the desire of that Assembly, to obtain as many persons as possible that were acquainted with the coasts of that kingdom.

He speaks of the armament going forward there as of great magnitude: there were 130 large transports lying in the harbour ready for the reception of troops, with which the town and neighbourhood were crowded, but of whose number he could form no just estimate.

The English prisoners at Havre amounted to about 400, and were on the point of being removed to Rouen, where near 2000 were confined.

Feb. 10. Mr. F. Palmer was put on board the vessel bound for Botany Bay with Messrs. Muir, Skirving, and Margarot. They were all hand-cuffed.

It appears by Lloyd's lists, that from the 1st of February 1793, to the 1st of February 1794, 306 ships have been taken by all the Allied Powers from the French; and that the French have taken from the Allied Powers 400. The balance, therefore, of captures, in favour of France, is 94.

Some new French guineas have already passed into this kingdom. They are a little heavier than ours, and very nearly resemble them, except that there is a small difference in the initial letter of the name of the King, which makes the letter G. appear as a C.

Lord Macartney is arrived at Pekin; he was well received by the Emperor, and his Lordship entertains great hopes of accomplishing his important mission.

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PREFERMENTS.

JAMES CROMPTON, Esq. the Under Secondary, admitted one of the Attornies of the Lord Mayor's-Court, on the resignation of William Chippindale, Esq. The Rev. Peter Carleton, A. M. appointed to the Deanry of the Cathedral Church of St. Patrick, in the City of Dublin. Mr. Hodgson, of Reading, appointed Secretary to the Speaker of the House of Commons. The Rev. William Farish, M. A. Fellow of Magdalen College, elected Professor of Chemistry in the University of Cambridge, in the room of Dr. Pennington, of St. John's College, promoted to the Regius Professorship of Physic. The Right Rev. Dr. Madan, Bishop of Bristol, to the See of Peterborough. The Hon. and Right Rev. Dr. Cornwallis, Bishop of Litchfield and Coventry, to the Deanery of Durham. The Hon. and Right Rev. Dr. Sutton, Bishop of Norwich, to the Deanery of Windsor. Michael Smith, Esq. to be Junior Baron of the Irish Court of Exchequer, in the room of Mr. Baron Hamilton. Tankerville Chamberlaine, Esq. to be a Justice of the Irish Court of Common Pleas, in the room of Mr. Justice Hellen deceased. The Hon. Mr. Knox, son of the Earl of Northland, to be a Commissioner of the Irish Revenue, in the room of Mr. Bushe, deceased. Edward Saunders, Esq. to the first Seat in Council at Fort St. George. The Hon. W. Frederick Wyndham, to be his Majesty's Envoy Extraordinary to the Court of Florence. William Jackson, Esq. to be a Commissioner of Excise. The Earl of Pembroke, elected High Steward of Salisbury. J. P. Rickets, Esq. appointed Governor of Barbadoes, in the room of David Parry, Esq. deceased. Right Hon. Lord Romney elected President of the Society for the Relief of Debtors, in the room of his father. John Richardson, Member for Newtownlimavady, appointed Usher of the Court of Chancery, and Accountant General of Ireland, in the room of the late Baron Power. In consequence of three vacancies of Royal Academicians, Messrs. Stothard, Lawrence, and Westall, elected to fill those vacancies. The Rev. Mr. Gauntlet, Fellow of Winchester College, Oxford, elected Warden of New College, in the room of the Rev. John Oglander, D. D. deceased. The Rev. Mr. Dickinson, late of Clare-Hall, Cambridge, appointed Lecturer of St. Martin's in the Fields, in the room of the Rev. Mr. Harrison, deceased. The Rev. James R. Deare, Chaplain to the Earl of Bute, to the Vicarage of Luton, in Bedfordshire. Dr. Edward Roberts elected Physician to St. Bartholomew's Hospital, in the room of Dr. Francis Biddulph, deceased.

MARRIAGES.

William Currie, Esq. of East Horsham, Surrey, Member of Parliament for Gatton, to Miss Percy Core, youngest daughter of the late Col. Gore, Lieut. Governor of the Grenades. At Bath, Granado Pigot, of Abington Pigotts, Cambridgeshire, Esq. to Mrs. Eliz. Bertie, relict of the late Peregrine Bertie, Esq. of Layton, in Essex. Edward Harvey, Adjutant-General of all the Land Forces, to Miss Harben, daughter of Thomas Harben, Esq. of Lewes. Richard Kenrick, Esq. junior Major in the Royal Denbighshire Militia, to Mrs. Irwin, mistress of the Post-office, at Stratford upon Avon. At Melbury, Dorset, Thomas Mansel Talbot, Esq. of Margam Perice, in Glamorganshire, to the Right Hon. Lady Mary Strangeways, second daughter of the Earl of Ilchester. Ichabod Wright, Esq. of Nottingham, Banker, to Miss Day, of Catton, Norfolk.

DEATHS.

The Right Hon. Viscount Mountstuart, eldest son of the Earl of Bute. At Barbadoes, Capt. Brigges, of the 61st reg. of foot. Rich. Potenger, Fellow of King's College, Cambridge. Aged 54, Mr. F. Viret, an eminent grazier in Oxfordshire; he has left a widow, 10 daughters, and six sons. J. Dickinson, Esq. Captain of the Thisbe frigate. Aged 109, and 9 months, Mrs. Lolly, of Bradiord, in Yorkshire. J. Tomkins, Esq. Banker of Abingdon. In Dublin, in her 79th year, the Right Hon. Lady Ann Daly, aunt to the Marquis of Clanricarde. G. Buck, Esq. Lieut. Col. of the North Devon militia. At Wilton, near Salisbury, the Right Hon. Henry Herbert, Earl of Pembroke and Montgomery. Mr. Willis, of the Thatched House tavern, St. James's-street. At Rycotte, Oxfordshire, the Countess of Abingdon. The Lady of Sir Thomas Hyde Page, Knight. At Lambeth palace, Lady Eden. In the 83d year of his age, M. Arbuthnot, Admiral of the Blue. At Durham, Gen. Lambton.

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THE

FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY,

For MARCH 1794.

EMBELLISHED WITH

A BEAUTIFUL PORTRAIT OF JOHN WATKINS, L. L. D.

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LONDON:

Printed for the PROPRIETOR; and

Sold by SCATCHERD and WHITAKER, Ave Maria-Lane; and may be had of all the Booksellers and Newscarriers in Town and Country.

[Entered at Stationers-Hall.]

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

We feel ourselves infinitely obliged to *W**** R****** for his Memoirs of our respected Brother Watkins; and indulge a hope that he will continue his favours.

R. W's letter from Glasgow came to hand. We merely acknowledge the receipt to save the expence of another.

We are much obliged by our Brother *Cosmo*'s kindness, and hope he has received our letter and subsequent parcel.

J. B's favour is received—We are sorry to be under the necessity of deferring it till our next.

The entertaining Remarks made in a "*Tour to the Lakes of Killarney*," by Capper Lloyd, Esq. are received, and shall appear in our next. Our friend *Capper* will please to accept our best acknowledgments for his various favours.

We have to apologise for the non-insertion of many articles that have been sent to us, as they are liable to the duty on advertisements. In such cases money should be sent with them. The puff on "*Flowers from Sharon*" comes under that description. We recommend it as an affix to the next edition of those *sublime* poems.

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, and requested to be addressed.

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THE

FREEMASONS' MAGAZINE,

OR

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FOR MARCH 1794.

A CHARGE

Delivered in the UNION LODGE at EXETER, on the Feast of St. JOHN the Baptist, A. L. 5770*.

BY BROTHER C———. *R. W. M.*

BRETHREN,

BEING this day, by your choice, exalted into this chair, it is the fervent wish of my heart to render myself as little undeserving as possible of the distinguished honour; many important duties has a Master of a Lodge to perform; and though I despair of performing all of them as I ought, yet I shall always endeavour to do so; and therefore hope that some indulgence will be due to the rectitude of my intentions, even when I fall into error. To give instruction is one of the duties of a master; I do not, however, presume, Brethren, to give instruction to *you*, yet I think it incumbent upon me at this festival—I think my office requires it of me, to consider the nature of our institution (the more we consider it, the more we shall admire it), and to remind you of those duties it prescribes; those duties are very serious and important, and have this day, I doubt not, been expatiated upon in many places, by Reverend Brethren in the solemn Temple.

I speak to a most respectable assembly; I speak to men of enlarged understandings, and liberal educations; but I speak to those with whom I am connected by the most affectionate ties; I speak to my brethren; they will make every allowance which can be expected from fraternal affection, and that thought will give me resolution.

* Some expressions, perhaps sentences, in this charge, belong to different writers whose names are not mentioned; it was never intended to be printed, the author, therefore, at the time of writing it, never minuted down to whom he was obliged for them, and he cannot now recollect:—He thinks it proper to say this, that it may not be thought he, in the smallest degree, assumes to himself what belongs to another.

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Our Order instructs us in our duty to the great Artificer of the Universe; directs us to behave as becomes creatures to their Creator; to be satisfied with his dispensations, and always to rely upon *Him* whose *wisdom* cannot *mistake* our happiness, whose *goodness* cannot *contradict* it.

It directs us to be peaceable subjects, to give no umbrage to the civil powers, and never to be concerned in plots and conspiracies 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.

It instructs us in our duty to our neighbour; 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, improve any hint of suspicion, 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.

It teaches inviolable secresy; bids us to the unenlightened never to discover our mystic rites, or betray a confidence a brother has placed in us.—It warms our hearts with true philanthropy, with that philanthropy which directs us never to permit a wretched fellow-creature to pass by *unnoticed*—never to pass by, till we have presented him with the cup of consolation, and have made him drink copious draughts of the heart-reviving milk of human kindness. It makes us lovers of order; stifles enmity, wrath, and dissention, and nourishes love, peace, friendship, and every social virtue; it tells us to seek our happiness in the happiness we bestow, and to love our neighbour as ourselves.

It informs us that we are all children of one father; that man is an infirm, short-lived creature, who passes away like a shadow; that he is hastening to that place where human titles and distinctions are not considered; where the trappings of pride will be taken away, and virtue alone have the pre-eminence; and, *thus* instructed, *we* profess, that merit is the only proper distinction. We are not to vaunt ourselves upon our riches, or our honours, but to clothe ourselves with humility; to condescend to men of low estate; to be the friends of merit in whatever rank we find it. We are connected with men of the most indigent circumstances, and in a Lodge (though our Order deprives no man of the honour due to his dignity or character), we rank as Brethren on a level; and, out of a Lodge, the most abject wretch we behold belongs to the great fraternity of mankind; and, therefore, when it is in our power, it is our duty, to support the distressed, and patronise the neglected.

It directs us to divest ourselves of confined and bigoted notions (the source of so many cruel persecutions), and teaches us, that *humanity* is the soul of all religions. We never suffer any religious disputes in our Lodges (such disputes tend to disturb the tranquillity of the mind), and, as Masons, we only pursue the universal religion, the religion of nature. Worshippers of the God of mercy, *we* believe that, in every nation, he

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that feareth *him* and worketh righteousness is accepted of him. All Masons, therefore, whether Christians, Jews, or Mahometans, who violate not the rule of right written by the Almighty upon the tablets of the heart, who *do* fear him, and *work* righteousness, *we* are to acknowledge as brethren; and though we take different roads, we are not to be angry with each other on that account; we mean all to travel to the same place; we *know* that the end of our journey is the same; and we are all affectionately to hope to meet in the Lodge of perfect happiness. How lovely is an institution fraught with sentiments like these; how agreeable must it be to *Him* who is seated on a throne of everlasting mercy; to that God who is no respecter of persons.

It instructs us likewise in our duty to ourselves; it teaches us to set just bounds to our desires; to put a curb upon our sensual appetites; to walk uprightly.

Our Order excludes women; not because it is unwilling we should pay a proper regard to that lovely sex (the greatest, the most valuable gift that heaven has bestowed upon us), or because it imagines they would not implicitly obey the strictest commands of secresy; but it knows if they were to be admitted to our assemblies, that our bosoms must often be inflamed by love; that jealousy would sometimes be the consequence; that then we should no longer be kind brethren, but detested rivals, and that our harmonious institution would by that means be annihilated: but though our Order excludes women, it does not forbid our enjoying the pleasures of love, but it bids us enjoy them in such a manner as the laws of conscience, society, and temperance, permit; it commands us for momentary gratifications not to destroy the peace of families; not to take away the happiness (a happiness with which grandeur and riches are not to be compared) which those experience whose hearts are united by love, not to profane the first and most holy institution of nature. To enjoy the blessings sent by divine beneficence, it tells us, is virtue and obedience; but it bids us avoid the allurements of intemperance, whose short hours of jollity are followed by tedious days of pain and dejection; whose joys turn to madness, and lead to diseases, and to death. Such are the duties which our Order teaches us, and Masonry (the heavenly Genius) seems now thus to address us:

The Order I have established in every part of it shews most consummate wisdom; founded on moral and social virtue it is supported by ssrength; it is adorned by beauty, for every thing is found in it that can make society agreeable. In the most striking manner I teach you to act with propriety in every station of life; the tools and implements of architecture, and every thing about you, I have contrived to be most expressive symbols to convey to you the strongest moral truths. Let your improvement be proportionable to your instruction. Be not contented with the name only of Free Masons; invested with my ancient and honourable badge, be Masons indeed. Think not that it is to be so to meet together, and to go through the ceremonies which I have appointed; these ceremonies in such an order as mine are necessary, but they are the most immaterial part of it, and there are weightier mat-

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ters which you must not omit. To be Masons indeed, is to put in practice the lessons of wisdom which I teach you. With reverential gratitude, therefore, cheerfully worship the Eternal Providence; bow down yourselves in filial and submissive obedience to the unerring direction of the mighty Builder; work by his perfect plans, and your edifices shall be beautiful and everlasting.

I command you to love your neighbour; stretch forth the hand of relief to him if he be in necessity; if he be in danger, run to his assistance; tell him the truth if he be deceived; if he be unjustly reproached and neglected, comfort his soul, and sooth it to tranquillity; you cannot shew your gratitude to your Creator in a more amiable light, than in your mutual regard for each other.

Taught as you are by me to root out bigoted notions, have charity for the religious sentiments of all mankind; nor think the mercies of the Father of all the families of the earth, of that Being whom the heaven of heavens cannot contain, are confined within the narrow limits of any particular sect or religion.

Pride not yourselves upon your birth (it is of no consequence of what parents any man is born, provided he be a man of merit), nor your honours (they are the objects of envy and impertinence, and must, ere long, be laid in the dust); nor your riches (they cannot gratify the wants they create), but be meek and lowly of heart: I reduce all conditions to a pleasing and rational equality; pride was not made for man, and he that humbleth himself shall be exalted.

I am not gloomy and austere; I am a preacher of morality, but not a cruel and severe one; for I strive to render it lovely to you by the charms of pleasures which leave no sting behind; by moral music, rational joy, and harmless gaiety. I bid you not to abstain from the pleasures of society, or the innocent enjoyments of love or of wine: to abstain from them is to frustrate the intentions of Providence. I enjoin you not to consecrate your hours to solitude: society is the true sphere of human virtue; and no life can be pleasing to GOD, but what is useful to man. On this festival, in which well-pleased, my Sons, I see you assembled to honour me, be happy—let no pensive look profane the general joy; let sorrow cease; let none be wretched; and let pleasure, and her bosom friends, attend this social board. Pleasure (as one of my children has elegantly expressed it), is a stranger to every malignant and unsocial passion; and is formed to expand, to exhilarate, to humanize, the heart. But he is not to be met with at the table of turbulent festivity; he disclaims all connexions with indecency and excess, and declines the society of Riot roaring in the jollity of his heart. A sense of the dignity of human nature always accompanies him, and he admits not of any thing that degrades it. Temperance and cheerfulness are his *bosom* friends, and at the social board, where he never refuses his presence, these friends are always placed on his right hand and on his left; during the time he generally addresses himself to cheerfulness, till temperance demands his attention: on this festival, I say, be happy; but, remember *now*, and *always* remember, you are Masons, and act in such a manner, that the eyes of the censorious (ever fixed upon you) may see nothing in your conduct

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worthy of reproof; that the tongue of the slanderer (always ready to revile you) may be put to silence. Be models of virtue to mankind (examples profit more than precepts), lead uncorrupt lives, do the thing which is right, and speak the truth from your hearts; slander not your neighbour and do no other evil unto him, and let your good actions convince the world of the wisdom and advantages of my institution. Oh! my Sons! the unworthiness of some of those who have been initiated into my Order, but who have not made themselves acquainted with me, and who, because I am a friend to rational gaiety, have ignorantly thought excesses might be indulged in, has been disgraceful to themselves, and discredited me.

Have I any occasion to mention charity to the UNION LODGE—to that lodge to which no object of distress has ever applied without being relieved—to that Lodge which, catching the true spirit of my institution, has decreed that, on the festivals of St. John, there should always be a collection made for charitable purposes, and that the Master or Wardens should recommend the propriety of it. Whilst free from care you are enjoying the blessings of Providence, you forget not to raise the drooping spirits, and exhilarate the desponding hearts of indigent brethren; and whilst you know one worthy man is deprived of the *necessaries* of life, you cannot enjoy its *superfluities*. Ye have passed from death unto life, because ye love the brethren. With the chains of benevolence and social affection, my Sons, I link the welfare of every particular with that of the whole: the chief foundation of my institution is charity; I cry aloud to my children, not to pass by on the other side when they see objects of distress, but to go to them, and have compassion upon them; to bind up their wounds, pouring in oil and wine; to set them on their own beasts; to carry them to a place of safety, and take care of them. I bid them weep for those who are in trouble; never to see any perish for want of clothing, or suffer the stranger to lodge in the street, but to open the door to the traveller. Never to cause the eyes of the widow to fail, or eat the morsel by themselves alone, and the fatherless not be partakers thereof. I shew them the path which is perfumed by the breath of benediction, and which leads to the celestial Lodge where the merciful shall obtain mercy.

But some of my children might have inclination to assist the poor in their trouble, and not be able to do so without prejudicing themselves or their families: remember, my Sons, that when I direct you to be charitable, I direct you to be so as far as you can without doing injury to yourselves or your connections. But money is not the only thing the unfortunate stand in need of; compassion points out many resources to those who are not rich for the relief of the indigent; such as consolation, advice, protection, &c. The distressed often stand in need only of a tongue to make known their complaints; they often want no more than a word they cannot speak, a reason they are ashamed to give, or entrance at the door of a great man, which they cannot obtain.

Ye are connected, my Sons, by sacred ties; I warn you never to weaken, never to be forgetful of them. I have only to add, that I wish you happy. Virtue, my Sons, confers peace of mind *here*, and happiness in the regions of immortality.

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MASONIC ANECDOTE.

From the Travels of ALEXANDER DRUMMOND, Esq. Consul at Aleppo; written at Smyrna in 1745, and published at London, in folio, 1754.

AT this Carnival season they have an assembly here, to which Mr. Consul Crawley did me the honour to introduce me; and, as I had formed a Lodge of Free Masons in the place, the ladies had conceived a strange notion of my character; for I had been represented to them, by some priest, as a conjurer of the first magnitude, who had the devil at my command, and raised the dead by my diabolical incantations. These terrible prepossessions, instead of frightening them, had only served to raise their curiosity; and when I entered the room they surveyed me with truly female attention: after they had satisfied their eyes with a most minute examination, they seemed to think I did not differ much from the other children of Adam, and became so familiar to my appearance, that one of the number was hardy enough to desire me to dance with her; and, as she escaped without danger, I was afterwards challenged by a pretty little blooming creature, with whom I walked seven minuets during the course of the evening.

As I have mentioned the Lodge of Free Masons, I cannot help congratulating myself upon the opportunity I had of making so many worthy Brethren in this place, and of forming the only Lodge that is in the Levant.

For ages past a savage race
O'erspread these Asian plains,
All nature wore a gloomy face,
And pensive mov'd the swains.

But now Britannia's gen'rous sons
A glorious Lodge have rais'd,
Near the fam'd banks where Meles runs,
And Homer's cattle graz'd;

The briery wilds to groves are chang'd,
With orange-trees around,
And fragrant lemons, fairly rang'd,
O'ershade the blissful ground.

Approving Phœbus shines more bright,
The flow'rs appear more gay,
New objects rise to please the sight
With each revolving day.

While safe within the sacred walls,
Where heav'nly friendship reigns,
The jovial Masons hear the calls
Of all the needy swains.

Their gen'rous aid, with cheerful soul,
They grant to those who sue;
And while the sparkling glasses roll,
Their smiling joys renew.

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John Watkins L.L.D.

Published by Scatchard & Whitaker, Ave Maria Lane, April 1st 1794.

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ACCOUNT
OF
JOHN WATKINS, L.L.D.
[WITH A PORTRAIT.]

NOTHING, perhaps, can be of a more delicate nature than the biographical delineation of a living character. While curiosity on the one hand is alive to know every particular relative to those persons by whose labours we have profited, or whose situation in life renders them the objects of admiration; the hand of the biographer, on the other, is restrained from that boldness of execution which is necessary to give his figure force and effect. Many circumstances must be thrown into shade; others entirely suppressed; and the free representation of character and disposition cannot possibly be expected.

It is only when the hand of death gives the finish, that we can look for the full and impartial representation, attended with all those minutiæ which the tenderness of friendship hitherto kept concealed.

Of the living personages, therefore, whose portraits occasionally grace our Magazine, our readers are to look for little more than a leading account of circumstances, and to a brief sketch of character.

The gentleman, whose portrait we have given in the present number, is a native of Devonshire; though we are informed he had not any part of his education in that county.

If our intelligence is accurate (and we have no reason to question it) he may be considered as αὐτοδίδακτος, one of those whose genius will burst forth in spite of depression, and arise to full view and catch the admiration of men.

Through all the juvenile part of his life, he seemed to be hovering over the chambers of death. His early years were chequered with misfortunes, and clouded with disease. More than once, we are told, have the anxious attendants declared him to be no longer an inhabitant of this *nether sphere*.

In such a state of weakness and inadequacy for society, literature formed his only amusement. Though placed in a respectable seminary of learning, his infirmities pressed so severely upon him, that the advantages which he derived from that situation were comparatively but small. To the exercise, therefore, of his own mind, aided by the sedentariness which necessity thus imposed upon him, his attainments either in the languages or the sciences are principally to be attributed.

Of one who has devoted himself entirely to literary pursuits, and a life of learned ease, scarcely any particulars can be gathered to gratify public curiosity. The adventures of but few authors have afforded entertainment by their variety, or excited surprize by their novelty.

If the subject of the present memoir has not dazzled by the splendour, or astonished by the number, of his productions, he can yet felicitate himself on their tendency. Nor has he any reason to complain of the want of public approbation. Though the far greater part

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of them have been anonymously ushered into the world, they have yet been marked with the applause of the judicious and the worthy.

We cannot presume to withdraw the veil; otherwise we could point out some distinguished pieces which have issued from his pen. Among these are some political performances of considerable vigour and celebrity. He has not been the least active or successful in the literary ranks who have come forward in the season of alarm to vindicate our glorious constitution against the insidious attempts of innovators.

In 1791 he published "Proposals for a History of the Church of "England, from the Establishment of the Reformation under Queen "Elizabeth to the present time." This undertaking, which is designed to be compriſed in two volumes quarto, was recommended to him by some of the most learned and worthy prelates of the Church. The prospectus to this history has been greatly admired by the best judges of good writing. In this great design he has made a large progress; and we are informed, that one volume will make its appearance in the present year.

In 1792 he printed, in one volume octavo, "An Essay towards a "History of Bideford;" but a small impression only of this work was struck off, as it was originally compiled for the use of the author's learned and ingenious friend Mr. Polwhele, who is compiling the History of Devonshire.

As a Mason, Dr. W. is undoubtedly entitled to a very distinguishing notice. A Lodge has been established by him at the place of his residence; and, we are informed, is in a very flourishing state. The CHARGE delivered at its Constitution was published at the unanimous request of the numerous and respectable assembly of brethren who attended the ceremony, and is a very animated composition. The Prayer pronounced at the Consecration has been greatly admired. Both were republished in the IVth Number of our Magazine*; and deserve to be carefully read as well by those who are not, as those who are Members of our Society.

In the Preface to the Charge, the author says, "He has it in contem-"plation to devote some future period of his life to a search into the "History of Masonry, comprehending, of course, a view of the Pro-"gress of Civilization, with a Biography of those persons who have "adorned the world, and have been dignified by the Masonic character." This we sincerely hope (and we are sensible that we have herein the concurrent wish of many eminent brethren) that he will be enabled by leisure, health, and encouragement, to perform.

We can, however, assure our readers that a MASONIC TREATISE from the Doctor's pen will be announced for publication in a short time. But the plan of this is rather elucidatory than historical.

Possessed of a vigorous intellect, he has been indefatigable in his researches into the various branches of our Order. His knowlege of the Hebrew language, and acquaintance with the Cabala, have enabled him to explore even the most obscure intricacies of an institution that certainly takes its date in the patriarchal times.

* Vol. I. p. 275.

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And it is, moreover, with the glowing pleasure of friendship, and the impartiality of truth, that we can say, the virtues of the heart are united in him to the powers of the mind.

He is a warm, sensible and generous friend; a sociable, entertaining, and communicative companion; and an instructive, ardent, and benevolent brother!

One who has the happiness of calling him by each of these three appellations bears with rich satisfaction this testimony to a character he loves and reveres.

W***** R*****.

CONTINUATION OF THE NARRATIVE OF

JOHN COUSTOS, FREEMASON,

IN THE INQUISITION AT LISBON.

(*Continued from Page* 100.)

HOWEVER, afterwards calling to mind that grief would only aggravate my calamity, I endeavoured to arm my soul with patience, and to accustom myself in the best manner I was able to my unfortunate situation. Accordingly I rouzed my spirits, and banishing, for a few moments, all these horrible and mournful ideas, I began to reflect seriously on the methods how to extricate myself from this labyrinth of troubles. The consciousness that I had not committed any crime which could justly merit death, would now and then soften my grief, but immediately after dreadful thoughts overspread my mind, when I recollected the crying injustice of which the tribunal that was to judge me is accused. I considered that, being a Protestant, I should inevitably feel, in its utmost rigours, all that rage and barbarous zeal could infuse in the breasts of Jesuits, who cruelly gloried in committing to the flames great numbers of ill-fated victims, whose only crime was their differing from them in religious opinions; or, rather, who were obnoxious to those tygers merely because they thought worthily of human nature, and held in the utmost detestation those Romish barbarities which are not to be parallelled in any other religion.

These apprehensions, together with the reflections which reason suggested to me, viz. that it would be highly incumbent on me to calm the tumult of my spirits, in order to prevent my falling into the snares which my judges would not fail to spread round me, either by giving them an opportunity of pronouncing me guilty, or by forcing me to apostatize from the religion in which I was born; these things, I say, worked so strongly on my mind, that from this moment I devoted my whole thoughts to the means of my justification. This I made so familiar to myself, that I was persuaded neither the partiality of my judges, nor the dreadful ideas I had entertained of their cruelty, could

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intimidate me, when I should be brought before them; which I accordingly was, in a few days, after having been shaved and had my hair cut by their order.

I now was led, bareheaded, to the President and four Inquisitors, who, upon my coming in, bid me kneel down, lay my right hand on the Bible, and swear, in the presence of Almighty God, that I would speak truly with regard to all the questions they should ask me; These questions were, my Christian and sirnames, those of my parents, the place of my birth, my profession, religion, and how long I had resided in Lisbon. This being done, they addressed me as follows:

"Son, you have offended and spoke injuriously of the Holy Office, as "we know from very good intelligence, for which reason we exhort you "to make a confession of, and to accuse yourself of, the several crimes "you may have committed, from the time you was capable of judging "between good and evil to the present moment. In doing this, you "will excite the compassion of this tribunal, which is ever merciful "and kind to those who speak the truth."

It was then they thought proper to inform me, that the diamond, mentioned in the former pages, was only a pretence they had employed in order to get an opportunity of seizing me. I now besought them, "To let me know the true cause of my imprisonment; that "having been born and educated in the Protestant religion, I had "been taught, from my infancy, not to confess myself to men, but to "God, who, as he only can see into the inmost recesses of the human "heart, knows the sincerity or insincerity of the sinner's repentance "who confesses to him; and, being his Creator, it was he only could "absolve him."

The reader will naturally suppose, that they were no ways satisfied with my answer; they declaring, "That it would be indispensably ne"cessary for me to confess myself, what religion soever I might be of, "otherwise that a confession would be forced from me, by the expe"dients the Holy Office employed for that purpose."

To this I replied, "That I had never spoke in my life against the "Romish religion; that I had behaved in such a manner, ever since "my living at Lisbon, that I could not be justly accused of saying or "doing any thing contrary to the laws of the kingdom, either as to "spirituals or temporals; that I had always imagined the Holy Office "took cognizance of none but those persons who were guilty of sacri"lege, blasphemy, and such like crimes; whose delight is to depreciate "and ridicule the mysteries received in the Romish Church, but of "which I was no ways guilty." They then remanded me back to my dungeon, after exhorting me to examine my conscience.

Three days after they sent for me again, to interrogate me a second time. The first question they asked was, "Whether I had carefully "looked into my conscience, pursuant to their injunction?" I replied, "That after carefully reviewing all the past transactions of my life, I "did not remember my having said or done any thing that could just"ly give offence to the Holy Office; that, from my most early youth, "my parents, who had been forced to quit France for their religion, and

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" who knew by sad experience how highly it concerns every one, that " values his ease, never to converse on religious subjects in certain " countries; that my parents (I say) had advised me never to engage " in disputes of this kind, since they usually embittered the minds of " the contending parties, rather than reconciled them; farther, that I " belonged to a society composed of persons of different religions, one " of the laws of which society expresly forbids its members ever to dis- " pute on those subjects upon a confiderable penalty." As the Inquisitors confounded the word Society with that of Religion, I assured them, " That this society could be considered as a religious one no other- " ways than as it obliged its several members to live together in Cha- " rity and Brotherly Love, how widely soever they might differ in re- " ligious principles."

They then enquired, " How this society was called?" I replied, " That if they had ordered me to be seized because I was one of its " members, I would readily tell them its name; I thinking myself not " a little honoured in belonging to a society, which boasted several " Christian Kings, Princes, and persons of the highest quality among " its members; and that I had been frequently in company with some " of the latter, as one of their Brethren."

Then one of the Inquisitors asked me, " Whether the name of this " society was secret?" I answered, " That it was not; that I could " tell it them in French, or English, but was not able to translate it " into Portugueze." Then all of them at once fixing their eyes attentively on me, repeated alternately, the words FREEMASON; or, FRANC-MACON. From this instant I was firmly persuaded, that I had been imprisoned solely on account of Masonry. They afterwards asked, " What were the institutions of this society?" I then set before them, as well as I could, " the ancient traditions relating to this " noble art, of which (I told them) James VI. King of Scotland *, " had declared himself the protector, and encouraged his subjects to " enter among the Freemasons: That it appeared from authentic ma- " nuscripts, that the kings of Scotland had so great a regard for this " honourable society, on account of the strong proofs its members had " ever given of their fidelity and attachment, that those monarchs es- " tablished the custom among the Brethren, of saying, whenever they " drank, God preserve the King and the Brotherhood: That this ex- " ample was soon followed by the Scotch Nobility and the Clergy, " who had so high an esteem for the Brotherhood, that most of them " entered into the society.

" That it appeared from the traditions, that the Kings of Scotland " had frequently been Grand Masters of the Freemasons; and that, " when the Kings were not such, the society were impowered to elect, " as Grand Master, one of the nobles of the country, who had a pen- " sion from the Sovereign, and received, at his election, a gift from " every Freemason in Scotland."

* The constitutions of the Freemasons, &c. for the use of the Lodges, by Dr. Anderson, page 38, London, 1723. Some other passages here are taken from the same work.

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I likewise told them, "That Queen Elizabeth, ascending the throne "of England at a time that the kingdom was greatly divided by fac- "tions and clashing interests, and taking umbrage at the various as- "semblies of great numbers of her subjects, as not knowing the in- "tention of those meetings, she resolved to suppress the assemblies of "the Freemasons: However, that before her Majesty proceeded to "this extremity, she commanded some of her subjects to enter into this "society, among whom was the Archbishop of Canterbury, Primate "of England: That these, obeying the Queen's orders, gave her Ma- "jesty so very advantageous a character of the fidelity of the Freema- "sons, as removed at once all her Majesty's suspicions and political "fears; so that the society have, ever since that time, enjoyed in "Great Britain, and the places subject to it, all the liberty they could "wish for, and which they have never once abused." They after- wards enquired, "What was the tendency of this society?" I re- plied, "Every Freemason is obliged, at his admission, to take an "oath on the Holy Gospel, that he will be faithful to the King, and "never enter into any plot or conspiracy against his sacred person, or "against the country where he resides; and that he will pay obedi- "ence to the magistrates appointed by the monarch." I next de- clared, "That Charity was the foundation and the soul, as it were, of "this society, as it linked together the several individuals of it, by "the tie of fraternal love, and made it an indispensable duty to assist "in the most charitable manner, without distinction of religion, all "such necessitous persons as were found true objects of compassion." It was then they called me a liar; declaring, "That it was impossible "this society should profess the practice of such good maxims, and "yet be so very jealous of its secrets as to exclude women from "it."

The judicious reader will perceive at once the weakness of this in- ference, which, perhaps, would be found but too true, were it applied to the inviolable secrecy observed by this pretended Holy Office in all its actions.

They presently gave orders for my being conveyed into a deeper dungeon than the one I was in before; the design of which, I suppose, was to terrify me completely; and here I continued seven weeks. It will be naturally supposed, that I now was overwhelmed with grief. I will confess, that I then gave myself up entirely for lost, and had no resource left, but in the Almighty, whose aid I implored continually with the utmost fervency.

[*To be continued.*]

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BRIEF ACCOUNT
OF
COLONEL MAEK,
A CELEBRATED AUSTRIAN OFFICER OF THE PRESENT DAY.

COLONEL Maek is a native of Wurzburg, and son of a tradesman of that place. He began his military career as a common hussar in an Austrian regiment, but his uncommon talents for military drawing, his unwearied application to this art, and his extraordinary skill in laying down plans, soon raised him from obscurity, and introduced him to the notice of Marshal Laudohn. This General employed him on different occasions, and attached him to the staff of the army under the character of a Geographic Engineer. His distinguished conduct at the affair of Lissa still more ingratiated him with that great commander.

Field-marshal Laudohn had made all his dispositions for crossing the Danube, and attacking that place. Mr. Maek, who had formed the plan of passing the river, as well as that of the attack, went the night before to the Marshal to receive his last orders; when this General informed him, that he had just received intelligence of the Turks having been reinforced at Lissa by a corps of 30,000 men, and that of course he had given up his project of an attack, as, after having passed the river, in case of meeting with any disaster, he should be at a loss how to effect his retreat. Mr. Maek did not credit the report of the reinforcement, but could not prevail on the Marshal to execute his intended attack. Mr. Maek left the General, crossed the Danube in a boat, accompanied by one single *hulan*, stole into the place, got certain information of the supposed reinforcement not having arrived, took a Turkish officer prisoner in the suburb, repassed the Danube, and at four o'clock in the morning informed the Marshal of his expedition. On this report the Austrian army passed the river, and took Liſſa, the whole garrison of which place, consisting of 6000 men, were made prisoners of war.

In the present war, Colonel Maek, still attached to the staff, has much contributed to the successes obtained at the beginning of the campaign, especially at the attack and capture of the camp of Famars, for which he made all the necessary dispositions. In this affair he received a wound, the cure of which obliged him to repair to Brussels. He expected to be made Quarter-master General of Prince Cobourg's army, but this place having fallen to the share of Prince Hohenloe, his wound afforded him a pretext to retire to Vienna. Called there to the conferences held with respect to the plan of operations for the ensuing campaign, he has caused a system to be adopted totally different from that which has been pursued in the preceding campaigns. This he has laid at Brussels before the commanding Generals of the confederate troops, and has communicated the same to our government. We learn that every where it has met with the fullest approbation.

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LETTER

FROM QUEEN ELIZABETH, TO THE QUEEN OF SCOTLAND.

From a Copy in Secretary CECILL'S *Hand.*

MADAME,

OUR perplexitè is such, both for your trooble, and for the occasions therof, that we cannot fynd the old waye, which we were accustomed to walk in by wrytyng to you with our own hand: and yet therein we meane not, you shuld conceave on our part any lack of our old frendshipp, in my case that with our honor and reason we may express; wherfor we have sent this beror, our very trusty servant and consellor, Sr Nicholas Throkmorton, Knight, to understand truly your state; and theruppon to impart to yow our meening at full lenght, than we cold to your owne faythfull servant Robert Melvyn, who although he did, as we beleve accordyng to the chardg gyven hym, use much ernost speche to move us to thynk well and allow of your doyngs, yet such is both the generall report of yow to the contrary, and the evidency of sondry your acts sence the deth of your late husband, as we cold not be by hym satisfyed to our desyre, wherfor we require you to gyve to this berar, firm creditt in all thyngs as you wold gyve to ourselves, and so we end.

From our howse of Rychmont the last day of June 1567, the IX yere of our reign.

ELIZABETH, *R.*

TRANSLATION

OF QUEEN ELIZABETH'S LETTER TO MARY QUEEN OF SCOTS,

As given in the MAGAZINE *of* February.

COUSIN ——*,

THIS gentleman, Mr. Nevil, our ambassador, has particularly confirmed the testimony which several others have already made to us, of the good and kind affection you shew on all occasions towards us, when you have the means of doing so; on our part, not being able to express our gratitude, we have endeavoured to testify our acknowledgment by these few lines, till such time as we shall be able to convince you of it by effects. We beg to assure you of our sincere friendship, and the desire we have to remain at all times,

My Cousin,

Yours very affectionately,

ELIZABETH, *R.*

* The transcriber has kept as close as possible to a literal translation, which comes near to the manner of the Queen's writing in English.

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CHARACTER OF
RICHARD CUMBERLAND,
LORD BISHOP OF PETERBOROUGH.
REIGN OF KING WILLIAM III.

HIS disposition was easy, cheerful, humble, undesigning: His candour towards all men was without example: He took every thing by the best side. It is no hyperbole to say, that in humility of mind, in sweetness and benevolence of temper, and in innocence of life, he was not exceeded by mortal man: He was without gall or guile, so perfectly free from any tincture of artifice, ambition, or ill-will, as though he had in these respects come into the world free from the corruptions of human nature: His composition had no alloy of vain glory: He never did any thing to court applause or gain the praise of men: He never acted a false part, or put on the mask of disguise: His heart and tongue always went together: If he ran to any extreme, it was the excess of humility, the safest side for every Christian to err on: He lived with the plainness and simplicity of a primitive Bishop, looked and conversed like a private man, hardly maintaining what the world calls the dignity of his station: He was not one that loved to have the preeminence, and he contended with nobody for prerogative and precedence: He was hospitable without a grudge: No man's house was more open to his friends, and the ease and freedom with which they were entertained was peculiar to it: The poor always found a substantial relief at his door, and his neighbours and acquaintance a hearty welcome to his table, after the plentiful and plain manner in which he lived: Every thing in his house served for friendly entertainment, nothing for luxury or pomp: His natural genius was not quick, but strong and retentive: He was a perfect master of every subject he studied; every thing he read remained with him. The ideas in many mens minds are too much like the impressions made in soft wax; they are never distinct and clear, and are soon defaced: In his mind they were like impressions cut in steel; they took some time to form, but were distinct and durable. The subjects he had chiefly studied were these; Researches of Ancient Times; Mathematics in all its parts, and the Scriptures in the Original Language: These were the great works of his life. He was thoroughly acquainted in all the branches of Philosophy: He had good judgement in Physic, knew every thing that was curious in Anatomy, had an intimacy with the Classics: In short, he was no stranger to learning in general; for every subject he had occasion to discourse on he appeared as much master of as though the direction of his mind had chiefly lain that way: He was thoroughly conversant in Scripture, and had laid up the treasures of it in his mind: No hard passage whatever occurred occasionally, or in reading, but he would readily give the meaning of it, and the several interpretations thereof without consulting his books. Learned men often love

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and affect to be silent; his Lordship was so humble, that he thought nobody too mean to be conversed with, and so benevolent that he was willing every body that came near him should partake of his knowledge: As he was the most learned, so he was the most communicative man alive: No conversation pleased him so well, as that which was directed to some part of learning. During the whole extent of a very long life his soul enjoyed a constant calm and serenity, never ruffled with any passion: Having a mind so friendly to his body, and being exactly regular and temperate in his way of living, he attained to a good old age, with perfect soundness of judgment: He was never afflicted, or subject to any disease or distemper; never complained that he was ill, or out of order; came constantly from his chamber in a morning with a smile on his countenance: His senses and bodily strength lasted better than could well be expected in a man whose course of life had been studious and sedentary. Yet I (saith my author) who conversed daily with him, thought that the faculties of his mind were less impaired than those of his body: He remained master of all the parts of learning he had studied when young: He ever loved the Classics, and to the last week of his life would quote them readily, and to the purpose. He lived to the 87th year of his age, with, I believe, fewer sins to afflict his mind than any man at that advanced period of life: Blest with a disposition from every evil passion, he died in the year 1719.

This account of his life is taken from the private papers of Mr. Payne, many years his domestic Chaplain.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

A CORRESPONDENT takes the liberty to hint to his Brethren, the propriety of an attention to the political character of those persons who shall offer themselves candidates for our Order in their respective Lodges. Though, as MASONS, we are citizens of the world, yet, sheltered as we are under an impenetrable veil of secrecy, it behoves us to give a mild and generous legislature no room to suspect that any of our meetings are coverts for disloyalty. This suspicion may, however, be naturally excited, if we are observed to admit to our society men whose sentiments are known to be adverse to the constitution by which we are protected. A Masonic Assembly is profaned and polluted by the presence of an infidel or a disloyalist.

W.

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AN

ACCOUNT OF DRUIDISM.

[From Mr. POLWHELE'S "Historical Views of Devonshire," Vol. I. just published.]

IT appears, that the British Druids, like the Indian Gymnosophists, or the Persian Magi, had two sets of doctrines; the first, for the initiated; the second for the people. That there is one GOD, the creator of heaven and earth, was a secret doctrine of the Brachmans. And the *nature* and *perfection* of the deity were among the Druidical arcana *. Pomponius Mela confirms this account of Cæsar: *Druidas terræ mundique magnitudinem et formam, motus cæli et siderum*, et quid Dii velint *scire se profiteri*. And Lucan: *Solis nosse Deos, et cæli numina vobis*. That these ideas were derived from Noah †, I have scarcely a doubt: they were brought into this island by the immediate descendants of those holy men, to whom only the secrets of Noah were communicated; and who, as consecrated to religion, were thus entrusted with the secrets of Heaven. The imperishable nature of the soul was another doctrine of the Druids, which, in its genuine purity, perhaps, was incommunicable to the vulgar. But the soul's immortality, connected with many sensitive ideas, was generally preached to the people. It was with unvarying firmness that the Druids asserted the immortality of the soul. And the universal influence of this doctrine on their conduct, excited the surprise of the Greeks and Romans. It was this which inspired the soldier with courage in the day of battle; which animated the slave to die with his master, and the wife to share the fates of her husband; which urged the old and the feeble to precipitate themselves from rocks, and the victim to become a

* Selden (on Drayton's Polyolbion) observes, "Although you may truly say with Origen, that before our Saviour's time *Britain* acknowledged not one true God; yet it comes as near to what they should have done, or, rather, nearer than most of others, either Greek or Roman, as Cæsar, Strabo, Lucan, and other authors might convince us. For, although Apollo, Mars, and Mercury, were worshipped among the *vulgar Gauls*; yet it appears that the Druid's invocation was to one all-healing and all-saving Power!

† A *Chaldean* inscription was discovered some centuries ago in Sicily, on a block of white marble. A bishop of Lucera, who wrote on the subject, asserts, that the city of Palermo was founded by the Chaldeans in the earliest ages of the world. The literal translation of this inscription is as follows: "During the time that Isaac, the son of Abraham, reigned in the valley of Damascus, and Esau, the son of Isaac, in Idumea, a great multitude of Hebrews, accompanied by many of the people of Damascus, and many Phenicians, coming into this triangular island, took up their habitation in this most beautiful place, to which they gave the name of Panormus." The Bishop translates another Chaldean inscription, which is over one of the old gates of the city. This is extremely curious—"*There is no other God but one God. There is no other power but this same God. There is no other conqueror but this same God, whom we adore.* The commander of this tower is Saphu, the son of Eliphas, the son of Esau, brother of Jacob, son of Isaac, son of Abraham. The name of the tower is Beyeh; and the name of the neighbouring tower is Phatat."

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willing sacrifice; and, hence, the creditor postponed his debts till the next life, and the merchant threw letters for his correspondents into the funeral fires, to be thence remitted into the world of spirits! The Druids believed also, that the soul, having left one earthly habitation, entered into another; that from one body decayed and turned to clay, it passed into another fresh and lively, and fit to perform all the functions of animal life. This was the doctrine of transmigration, maintained in common by the Druids and the Brachmans *. Sir William Jones describes a great empire, the empire of Iran, the religion of which was *Sabian*, so called from the word *Saba*, that signifies a host, or, more properly, *the host of Heaven*, in the worship of which the Sabian ritual consisted. *Mahabeli* was the first monarch of Iran: his religion he was said to have received from the Creator, as well as the orders established throughout his monarchy, religious, military, mercantile, and servile. These regulations were said to be written in the language of the gods †. The tenets of this religion were, that there is but one God, pure and good; that the soul was immortal, and an emanation from the Deity; that it was for a season separated from the Supreme Being, and confined to the earth to inhabit human bodies, but would return to the Divine Essence again. The purer sectaries of this religion maintained, that the worship of fire was merely popular, and that they appeared only to venerate that sun upon whose exalted orb they fixed their eyes, whilst they really humbled themselves before the Supreme God. They were assiduous observers of the motions of the heavenly luminaries, and established artificial cycles, with distinct names, to indicate the periods in which the fixed stars appeared to revolve. They are also said to have known the *secret powers of nature*, and thence to have acquired the reputation of magicians. Sects of these still remain in India, called Sufi, clad in woollen garments or mantles. In ancient times every priesthood among the eastern nations had several species of sacred characters, which they used in their hiero-grammatic writings to render their religion more mysterious, whilst they preserved its written doctrines and precepts in such characters as none but their own order could understand. These sacred characters have been often noticed by antiquarians under the denomination of *Ogham* ‡. The Ogham characters were used by the priests of India and Persia, the Egyptians and Phenicians, and the Druids of the British isles. Sir William Jones tells us, that the writings at Persepolis bear a strong resemblance to the Ogham; that the unknown inscriptions in the palace of Jemschid are in the same characters, and are,

* That the Druids believed in the immortality of the soul, and in its transmigration from one body to another, is not only affirmed by Cæsar, but by many ancient writers. Ἀφθαρσιας τας ψυχας λεγουσι—says Strabo: And Lucan:

Vobis Autoribus, *umbræ*
Non tacitas erebi sedes, ditisque profundi
Pallida regna petunt—regit idem spiritus artus
Orbe alio longæ, canitis si cognita, vitæ.

See also Val. Maximus, and Diodorus.

† All the sculptures of Persepolis are purely Sabian.

‡ In ancient Punic Ogham signifies wisdom.

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probably, sacerdotal and secret, or a sacerdotal cypher; and that the word *Ogham* is Sanscrit, and means "*mysterious knowledge.*" That similar inscriptions are to be found in Ireland is abundantly proved by Colonel Vallancey. But the most extraordinary circumstance is, that the word *Ogham* still continues among the people of Indostan, Persia, and Ireland, with the same sacred meaning annexed to it! The Druids not only concealed, in this manner, their sacred tenets from the knowledge of the people, but they often instructed their pupils by symbolical representations, with the same view of involving their doctrines in mystery, and rendering them too dark for the vulgar apprehension. This mode of instruction was truly oriental; and, to prove that the Druids were even refined in their allegories, the picture of Hercules Ogmius, as described by Lucian, need only be produced *. There is another evidence of the symbolical learning of the Druids in *basso relievo*, discovered, some time since, over the door of the temple of Montmorillon, in Poictou. It is a lively representation of the several stages of life at which the Druid disciples were gradually admitted into the mysteries of the Druid system.

From these mysteries of the Druids let us pass to their *popular* doctrines. Amidst the sublimer tenets of this priesthood, we have everywhere apparent proofs of their polytheism; and the grossness of their religious ideas, as represented by some writers, is very inconsistent with that divine philosophy which we have considered as a part of their character. These, however, were popular divinities which the Druids ostensibly worshipped, and popular notions which they ostensibly adopted, in conformity with the prejudices of the vulgar mind. The Druids well knew that the common people were no philosophers. There is reason, also, to think that a great part of the idolatries I am about to mention, were not originally sanctioned by the Druids, but afterwards introduced by the Phenician colony. But it would be impossible to say how far the primitive Druids accommodated themselves to vulgar superstition, or to separate their exterior doctrines and ceremonies from the fables and absurd rites of subsequent times. Cæsar thus recounts the popular divinities; "*Deum maxime Mercurium colunt. Hujus sunt plurima simulacra. Hunc omnium artium inventorem ferunt;*

* Hercules was there exhibited and known by his usual ornaments; but, instead of the gigantic body and fierce countenance given him by others, the Druids painted him, to Lucian's great surprise, aged, bald, decrepid; and to his tongue were fastened chains of gold and amber, which drew along a multitude of persons, whose ears appeared to be fixed to the other end of those chains. And one of the Druid philosophers thus explains the picture to Lucian: "We do not agree with the Greeks in making Mercury the god of eloquence. According to our system this honour is due only to Hercules, because he so far surpasses Mercury in power. We paint him advanced in age, because eloquence exerts not all her most animated powers but in the mouths of the aged. The link there is between the tongue of the eloquent and the ears of the aged, justifies the rest of the representation. By understanding his history in this sense we neither dishonour Hercules nor depart from the truth: for we hold it indisputably true, that he succeeded in all his noble enterprizes, captivated every heart, and subdued every brutal passion; not by the strength of his arms (for that was impossible) but by the powers of wisdom, and the sweetness of his persuasion." Forlase's Antiquities, p. 109.

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hunc viarum atque itinerum ducem; hunc ad quæstus pecuniæ mercaturasque habere vim maximam arbitrantur.—Post hunc, Apollinem, et Martem, et Jovem, et Minervam.—De his eandem fere quam reliquæ gentes habent opinionem—Apollinem morbos depellere—Minervam operum atque artificiorum initia tradere—Jovem imperium cœlestium tenere—Martem bella regere." The origin of the British gods, has been generally attributed to the Phenicians or Canaanites. The god whom the Romans compared to *Jupiter*, was worshipped by the name of *Taran*, or *Taramis*, and of *Thor*—both which names signify *the Thunderer* in Phenician. The god whom the Romans compared to *Mercury* was worshipped under the name of *Teutates* or *Thentates*, or *Taantos* or *Thoth*—the Phenician name for the *son of Misor*. The god whom the Romans compared to *Mars*, was worshipped under the name of *Hizzus* or *Hesus*, and also by the name of *Cham*, or *Camu*, or *Camo*—called by the Romans *Camulus*. He was also called *Hues*, which is another name for *Bacchus* or *Barchus*—that is, the *son of Chus*. The Greeks adopted the *Hues* in the rites or orgies of Bacchus. It is of Phenician origin, and signifies *Fire*; and, as such, Bacchus was worshipped! The god whom the Romans compared to *Apollo* was worshipped by the name of *Bel-ain*; or, as the Romans called him, *Belinus*. He was also called *Bel-atre-cadrus*, from the Phenician *Bel-atur-cares*, signifying, *Sol Assyriæ Deus*. The god whom the Romans compared to *Diana*, was *Belisama*: it is a Phenician word signifying the *Queen of Heaven*. The god whom the Romans compared to *Minerva*, was worshipped by the name of *Onca*, *Onva*, or *Onvana*, the Phenician word for that goddess. The god whom the Romans compared to *Venus*, was worshipped by the name of *Andraste*—the *Astarte* of the Phenicians. The other gods of the Britons were the *Pluto*, *Proserpine*, *Ceres*, and *Hercules*, of the Romans. Of these divinities the Druids had symbolical representations: a cube was the symbol of Mercury, and the oak of Jupiter *. But it would be a vain attempt to enumerate their gods: in the eye of the vulgar they deified every object around them. They worshipped the spirits of the mountains, the vallies, and the rivers. Every rock and every spring were either the instruments or the objects of adoration. The moon-light vallies of Danmonium were filled with the fairy people, and its numerous rivers were the resort of Genii. The fiction of fairies is supposed to have been brought, with other extravagancies of a like nature, from the eastern nations, whilst the European christians were engaged in the holy war: such, at least, is the notion of an ingenious writer, who thus expresses himself: "Nor were the monstrous embellishments of enchantments the invention of romancers, but formed upon eastern tales, brought thence by travellers from their crusades and pilgrimages, which, indeed, have a cast peculiar to the wild imagination of the eastern people †." That fairies, in particular, came from the East, we are assured by that learned orientalist, M. Herbelot, who tells us that the Persians called the fairies *Peri*, and the Arabs *Genies*; that, according to the eastern fiction, there is a certain

* Their affected veneration for the oak, and even the oak-misletoe, is well known.
† Suppl. to the Trans. Pref. to Jarvis's Don Quixote.

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country inhabited by fairies, called *Gimistian*, which answers to our *Fairy-land*; and that the ancient romances of Persia are full of *Peri*, or fairies *. Mr. Warton †, in his Observations on Spenser's Faery Queen, is decided in his opinion that the fairies came from the East; but he justly remarks, that they were introduced into this country long before the period of the crusades. The race of fairies, he informs us, were established in Europe in very early times, but "*not universally*," says Mr. Warton. The fairies were confined to the *north* of Europe—to the *ultima Thule*—to the *British isles*—to the *divisis orbe Britannis*. They were unknown at this remote æra to the Gauls or the Germans; and they were, probably, familiar to the vallies of Scotland and Dannonium, when Gaul and Germany were yet unpeopled either by real or imaginary beings. The belief, indeed, of such invisible agents, assigned to different parts of nature, prevails at this very day in Scotland, and in Devonshire and Cornwall, regularly transmitted from the remotest antiquity to the present times, and totally unconnected with the spurious romance of the Crusader or the Pilgrim. Hence those superstitious notions now existing in our western villages, where the *Spriggian* ‡ are still believed to delude benighted travellers, to discover hidden treasures, to influence the weather, and to rule the winds. "This, then," says our excellent critic, in the most decisive manner—"this," says Warton, "strengthens the hypothesis of the northern parts of Europe being peopled by colonies from the East." The inhabitants of Shetland and the isles pour libations of milk or beer through a holed stone, in honour to the spirit *Browne*, and I doubt not but the Dannonii were accustomed to sacrifice to the same spirit; since the Cornish, and the Devonians on the borders of Cornwall, invoke, to this day, the spirit Browny, on the swarming of their bees. With respect to rivers, it is a certain fact that the primitive Britons paid them divine honours; even now, in many parts of Devonshire and Cornwall, the vulgar may be said to worship brooks and wells, to which they resort at stated periods, performing various ceremonies in honour of those consecrated waters: and the Highlanders, to this day, talk with great respect of the Genius of the Sea; never bathe in a fountain, lest the elegant spirit that resides in it should be offended and remove; and mention not the water of rivers without prefixing to it the name of *excellent* §; and in one of the western islands the inhabitants retained the custom, to the close of the last century, of making an annual sacrifice to the Genius of

* Herbelot tells us, that there is an Arabian book entitled, "*Pieces de corail amassées sur ce qui regarde le* Ginnes, *ou* Genies." But, above all, see the Arabian Night's Entertainments.

† See Mr. Warton's Observations on Spenser, Vol. I. p. 64.

‡ "That the Druids worshipped rocks, stones, and fountains, and imagined them inhabited, and actuated by *divine intelligences of a lower rank*, may be plainly inferred from their stone-monuments. These inferior deities the Cornish call *Spriggian*, or spirits; which answer to *Genii* or *Faeries*; and the vulgar in Cornwall still discourse of their *Spriggian*, as of real beings, and pay them a kind of veneration." Borlase, p. 107.

§ See Macpherson's Introduction to the History of Great Britain and Ireland, p. 163, 164.

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the Ocean. That at this day the inhabitants of India deify their principal rivers is a well-known fact; the waters of the Ganges possess an uncommon sanctity; and the modern Arabians, like the Ishmaelites of old, concur with the Danmonii in their reverence of springs and fountains. Even the names of the Arabian and Danmonian wells have a striking correspondence. We have the *singing-well*, or the *white-fountain*, and there are springs with similar names in the deserts of Arabia. Perhaps the veneration of the Danmonii for fountains and rivers may be accepted as no trivial proof, to be thrown into the mass of circumstantial evidence, in favour of their eastern original. That the Arabs, in their thirsty deserts, should even adore their "wells of springing water," need not excite our surprize; but we may justly wonder at the inhabitants of Devonshire and Cornwall thus worshipping the gods of numerous rivers, and never-failing brooks, familiar to every part of Danmonium.

[*To be concluded in our next.*]

LIFE OF

PHILIP ÉGALITE,

LATE DUKE OF ORLEANS.

[FROM THE FRENCH.]

IT was on the 13th of April, 1747, that heaven, in its wrath, permitted nature to produce that man, who was one day to become the opprobrium of the human race, and the author of the misfortunes of his country. It was undoubtedly to afford an example of how far it is possible for human degeneracy to reach, that he was placed in the most elevated rank of life, born on the steps of a throne, and nearly allied to a family, the amiableness of which is hereditary.

Although from his infancy Lewis Philip of Orleans seems to have possessed the *germ* of the most horrid passions within his own bosom, yet it was not transmitted to him from his parents; for his father's heart was the sanctuary of all the private virtues; and if his mother may be reproached with *certain errors*, which rather proceed from the temperament of the human frame than gross immorality, yet it cannot be said, that vice formed the basis of her character. Philip, then, is solely indebted to himself for the hideous organization of his mind; it was there that he formed the depraved source of those terrible disorders and degrading sentiments, which he is notoriously known to have developed during the course of his life. It must be allowed, however, that he has often boasted of being the son of a coachman, and the baseness and meanness of his conduct give but too much countenance to the assertion.

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Education, which is meant to rectify natural defects, or at least to render them harmless, and to give a proper force and direction to good qualities, did not produce this happy effect on him: it was found utterly impossible to alter his primitive character. Education, however, added one more to the catalogue of his crimes, by teaching him the perfidious art of disguising his natural disposition, whenever interest made this sacrifice necessary.

Our early years usually glide away in a happy apathy; infancy resembles a polished glass, which every where presents an uniform surface. It is only necessary to observe here, that the vicious character of our hero resisted all the efforts of his instructors, who endeavoured in vain to sow corn in a soil calculated only to produce tares.

The first developement of the passions generally takes place in an inordinate attachment to the *sex*, but this discovery of a new sense, which often becomes the source of a virtue, became in the person of Philip an active principle of vices and disorders. He never felt the sweet workings of that sensibility, which exalts and purifies the soul! The first exploits of this prince, then known by the title of the Duke of Chartres, were disfigured by the most disgusting debauchery, and he soon became one of the most notorious libertines about the court.

After having enjoyed every celebrated Lais in the capital, his highness became acquainted with one of those women whose fall is occasioned rather by credulity than depravity. A child which this lady bore him, in spite of all the tears and entreaties of the mother, was sent by the unnatural father to the foundling hospital, and the mother herself abandoned to misery and want a short time afterwards!

It is generally in the bosom of voluptuousness that debauchery experiences its first punishment. It accordingly happened that his indelicacy and love of variety exposed him to a loathsome and odious disease. In addition to this, he contracted, from an early period of his life, the horrid and contemptible vice of drunkenness. His love of wine augmented with his years, and the *pimples* with which his face was studded, sufficiently attested his excesses.

Such were the conduct and the morals of Philip, when his father, hearing of his debaucheries, and hoping to put an end to them, endeavoured to unite him to the daughter of the grand admiral of France.

To pronounce the name of Mademoiselle de Penthievre, is to pronounce that of virtue. I will not here make her eulogium: is there a single Frenchman, to whom the beauty and the good qualities of this adorable princess are unknown? She was an angel in a human shape, sent by heaven upon earth, on purpose to complete the happiness of any other mortal than him of whom we are now treating.

Lewis XV. solicited the consent of the grand admiral to this marriage, and the ceremony took place under the auspices of that monarch! The bride was all obedience; she accepted willingly of a husband whom her father had honoured with his approbation.

The nuptial knot, which often becomes a check upon the passions, did not in the least change the disposition of the Duke de Chartres;

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he still continued to pursue his illicit pleasures, and a princess, calculated by nature to restrain any other than himself, had the unhappiness to behold all her efforts unsuccessful.

The whole world is acquainted with the mortification endured by her, while attempting to reclaim a husband, at once cruel and unfaithful, and, with what admirable constancy she witnessed those excesses of which she herself was the victim. She was never heard to utter the least complaint; mildness, prayers, and tears, were the sole weapons she ever employed against him.

Avarice, usually the vice of old men, avarice, which seems to be expressly excluded from the eccentricities of youth, was another of the crimes that disgraced the conduct of Philip of Orleans. It was this that induced him to form an alliance with the Penthievre family, for their immense wealth had long excited his covetous disposition. But his consort had a brother recently united to a charming princess, and it was necessary to the completion of his views, that he should be gotten rid of. Incessantly tormented by the desire of securing the whole property to himself, the duke conceived the most horrid expedient, to arrive at the summit of his wishes. Having acquired an ascendancy over the Prince de Lamballe, he led him into every species of youthful excess; and he succeeded but too well, for his unfortunate brother-in-law became the victim of his perfidious arts, and died in the flower of his age, without leaving any issue. This event gave great joy to the Duke de Chartres, but he disguised his pleasure, and even pretended to be deeply afflicted at the premature death of his relation.

The same motives that induced this profligate prince to ruin the health of the Prince de Lamballe, induced him to be more thrifty of his own; for his solicitude to enjoy the fruits of his crimes, led him to curb his inclination to debauchery. He accordingly became less addicted to his *pleasures*; but this seeming moderation, which in other men is usually the effect of reflection, was in him nothing more than the result of the most odious speculation. He wished to live longer, merely that he might have an opportunity of committing a greater number of crimes, and his excesses were less violent in one direction, merely that they might become more horrible in another.

The passions succeed each other with such rapidity in the heart of a vicious man, that it is almost impossible to point out the reigning vice. His highness now became addicted to gaming, and, as in a depraved soul no passion ever takes root without being accompanied by its corresponding crime, Philip had no sooner become a gambler than he also became a cheat. A prince of the blood, a nobleman enjoying several millions of annual income, to turn *black leg*, and to be as notorious as any one rogue in the whole capital! This may appear extraordinary, but it is nevertheless true.

Such was his ardour in the pursuit of illicit gain, that he became pupil to Jonas, Comus, and Pinetti, received lessons from them daily, and was initiated in all the mysteries and subtleties of the profession. From the theory of this perfidious art he passed rapidly on to its practice. Taking advantage of the ascendancy produced by his rank,

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he easily contrived to strip the young noblemen at the court of their fortunes. He actually ruined several, and the indigence to which he saw them reduced only served to excite his railleryy. Another speculation of the same kind also proved uncommonly successful. He introduced horse-racing, after the English manner, into France; and so effectually displayed his *jockeyship* as to be always victorious. The king being at length informed of the low and despicable tricks practised by his unworthy relation, abolished horse races, and this is the only punishment which this too indulgent prince inflicted on a wretch who disgraced the blood of the Bourbons.

Soon after this the duke went into England, and made that island the theatre of his exploits. A great personage (the Prince of W.) permitted himself to be imposed upon by the *apparent* amiableness of his manners, and this connection cost him several thousand guineas, which the artful Philip procured by means of his usual practices. But as his royal highness was himself an adept in the game at which the money was lost, he one day perceived that he was cheated, and actually caught the Duke of Chartres in the fact. His soul revolted at an act of baseness, which he could not have expected in a man of such an illustrious rank, and he next day sent him a challenge, which he had the cowardice to refuse.

On the declaration of a war against England, Philip, rather from a love of novelty, than a noble and generous ambition, requested to serve in the navy, under the command of admiral count d'Orvilliers. The king, out of respect to his quality, as a prince of the blood, conferred on him the command of a division. Every body is acquainted with his conduct on board the *St. Esprit*, during the engagement off Ushant. In the heat of the action the rear-admiral was frequently seen to descend into the *hold*, under different pretexts: the truth is, he was afraid to expose himself to the enemy's fire. After the combat his highness resigned his command, and returned to the capital to announce the victory, and being now content with the *laurels* he had so *bravely* won, he swore that he would never expose himself any more to the rude conflicts of war.

The infamous manner in which he cheated the proprietors of the houses in the immediate neighbourhood of the *palais royal*, and the conversion of his gardens into streets, rendered him odious to the Parisians. It was on this occasion that the following satirical song was composed:

'En calculant d'avance
Son nouveau bâtiment
Chartres en diligence
Arriva dans l'instant:
De ma société, dit-il, je me contente:
Je fais bâtir un bel hotel,
D' un jardin j'ai fait un b . . . .
Je suis là dans mon centre.'

It was in order to withdraw himself for some time from this notoriety, that he repaired to Versailles, and obtained the king's leave to visit Italy.

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On the death of his father, which occurred soon after, he acquired a degree of opulence hitherto unattained by any subject, and on this occasion he scorned to have recourse to hypocrisy, in order to dissemble his joy!

A bad son, a bad husband, the Duke of Orleans was also a bad parent. His children, abandoned from their early youth to the negligence of strangers, but seldom experienced either his cares or his caresses.

The crimes of Philip had, of course, attracted the scorn of the royal family. The coward is naturally vindictive, and the famous affair of the diamond necklace furnished this wretch with but too good an opportunity to evince his hatred to the queen. The disputes also which about that time took place between the sovereign and the parliament of Paris, furnished the most ample means of vengeance. He accordingly declared himself in favour of that tribunal, and on this occasion the vulgar, who are always led by appearances, believed him to be a sincere patriot, and thought that his public would expiate his private conduct; as if the good qualities of the one did not form the basis of the other; and he that had displayed a heart entirely bereft of the feelings of nature, could all of a sudden become a good citizen!

It were needless to enter into a detail of the Duke of Orleans' crimes from this period to the revolution. His conduct during the assembly of the notables, and the establishment of the *cour plenierè*;—in short, his reiterated efforts to shake the legitimate authority of the throne, under pretext of supporting the parliaments, which the people then looked upon as their *palladium*, are known to every one. The mortifications which he then experienced, and more especially his exile, made him exceedingly popular; and, in truth, *his seemingly patriotic conduct* was well calculated to impose upon the multitude. Many thought that there was a native grandeur in the mind of Philip, which on certain occasions elevated him above himself. But those who observed his conduct more attentively, knew what interpretation to give to his actions, and were well aware of the secret motives that induced him to assume so favourable an appearance. When he *dared* to oppose the will of the monarch, relative to the enregistering of the edict for a loan, it was easy to perceive that he was actuated by personal animosity; in fine, he was only the defender of the parliaments and the people from interested motives, and, above all, from that ardent desire of vengeance which ever occupies a bad heart.

The events that occurred soon after were but too favourable to his views, and the assembling of the states-general formed an epoch highly auspicious to all his wishes. It was then that, forgetting his avarice, or rather applying the sums issued by it to the purposes of his ambition, he began to scatter about his wealth with profusion, in order to get himself elected a deputy to the states-general, and to procure the nomination of a number of his creatures to seats in that assembly. Convinced of the necessity of being supported by the public opinion, he also courted popularity by every possible means, and bestowed immense sums of money in largesses among the indigent. The recal of

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Mr. Necker furnished him with new means of success. He connected himself more intimately than ever with that minister, and, colouring his private views with the appearance of the public good, he soon converted that foreigner into one of his most zealous partizans. The Duke of Orleans found means to conciliate the favour of a great number of the members of the states-general, and Mirabeau, who could never resist *gold*, became his creature.

To the arts, intrigues, and money of this prince, we are indebted for the revolution. It was under his auspices that the Jacobin club originated; his palace became the center of all the insurrections, of all the incendiary motions, of all the sanguinary measures, which were at this period unceasingly directed against the supreme authority.

Supported by a large body of the members of the legislature, flattered by the journalists in his pay, surrounded by a crowd of minions, and adored by a deluded populace, the ambition of Philip began to expand, and he now aspired at nothing less than the throne. But his crimes were unaccompanied by courage. The lion darts upon his prey, and seizes it at once; the reptile attempts it by a winding and crooked path. The fifth and sixth of October afford an explanation of the base and criminal means by which this monster attempted the diadem: but the manifeft protection of heaven saved the lives of the fovereigns of France, and defeated his guilty intentions.

These events at length opened the eyes of his partisans. Those who once thought that he acted from motives similar to their own now took the alarm, and Baillie*, La Fayette†, and Sieyes‡, perceiving their patron to be influenced by interested views, began to desert him.

He was accordingly obliged soon after to leave France, and repair to England, under pretence of being employed on some secret mission; but his retreat is to be ascribed solely to his own fear, and the remonstrances of the king, who had but too much reason to be discontented with his conduct.

On his return Philip entered into all the intrigues of the *feuillants*, the *jacobins*, and the *maratists*. Every body is acquainted with the indecent ardour which he displayed while co-operating in the most violent measures of the new constitution, even in those which despoiled him of his rights as a prince of the blood, and a gentleman. This apparent disinterestedness was calculated to gain the *mob*, for this monster renounced every thing, merely that he might invade what did

* It was to the Duke of Orleans that Baillie was indebted for his elevation to the municipal chair. He had long before that period been the *pensioner* of his serene highness.

† La Fayette enjoyed the *protection* of the duke of Orleans, and after the revolution acted in concert with him. When his interests became different from those of his patron, a division instantly took place. On this occasion the duke addressed him as follows: "*Souvenez-vous que celui qui vous a fait, peut aussi vous défaire.*" La Fayette put his hand on his sword, and exclaimed, "*Osez———!*"

‡ It was the Abbé Sieyes who drew up the *memoirs* which the Duke of Orleans published previously to the meeting of the states-general, in which his serene highness so warmly espoused the interests of the *tiers-etat*, and the cause of the people.

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not belong to him, and only stripped himself of his own rank, in order to obtain the first dignity in the state.

The flight and subsequent arrest of the king became new subjects for triumph to the Duke of Orleans. On the acceptance of the constitution by a prince no longer free, his unworthy *relation*, who at that period held the balance of the two rival parties in his own hands, threw all his weight into the scale of the *jacobins*, a circumstance which enabled them to triumph first over the *feuillants*, and soon after over La Fayette, who lost his character in the estimation of all good citizens, by the inconstancy of his temper.

The legislative was still more favourable than the constituent assembly to the views of Philip, for his influence having risen in the express *ratio* of the preponderance of the *jacobins*, he was enabled to nominate a prodigious number of his creatures to the representative body. The people, of whom a great portion was led astray, and the remainder, intimidated, subscribed to all the innovations proposed, and thinking themselves free because they were taught to believe so, waited patiently in expectation of the moment when they were to be rendered happy.

But it was not enough to *sap* the throne, it was also deemed necessary to overturn the monarchy, and take away the life of a *constitutional* sovereign. Lewis XVI. was at this very moment merely a king by *courtesy*. Forced to repair to the capital, and to reside in the midst of his enemies, his authority was at first illusory, and from the moment of his arrest he was detained in a state of the most deplorable captivity. Orleans, who had already influenced the public opinion to such a degree as to render the two most august personages in France odious to the people, the monster Orleans left nothing untried to augment the hatred of their subjects; and the king was soon after first deposed and then *murdered!* If the duke had possessed the talents of a great man, he would undoubtedly have seized the vacant throne; but, impeded in his ambitious projects by the natural pusillanimity of his temper, he was incapable of taking due advantage of such an auspicious event. A bold and daring usurper, in such a case as this, would have acquired either a *crown* or a *grave*; but the cowardly Egalité, although he wished to reign, did not know how to die!

Even after France had been converted into a republic Philip did not despair of becoming a king. He was, in appearance, a most zealous partisan of the *levelling* doctrines of democracy, and cunningly endeavoured to give all possible extension to the reigning system: that is, he wished to make liberty degenerate into licentiousness, and to substitute anarchy to the rule of the laws.

Orleans, who had voted for the death of his sovereign, and glutted his eyes with his blood, also incited the populace to the unnecessary and ferocious massacre of the first and second of September. But the career of this illustrious ruffian was not of long duration, for he himself fell a victim to the animosities of Brissot and Robespierre, and was soon after actually transferred as a state prisoner from Paris to Marseilles. He revisited the capital only to experience greater humiliations. The dispute between the *girondists* and the *mountain party* was

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the original for his death, and the place in which he had glutted his eyes with the last agonies of his king, was justly destined to become the scene where he himself was to lose his head by the hands of an executioner.

Thus fell, by that very system of *disorganization* which he himself had introduced, Lewis Philip Duke of Orleans, a coward, an assassin, a traitor, an ambitious man without genius; a bloody-minded man without energy. He lived destitute of virtue; he died destitute of remorse. His hideous and deformed carcase has become the prey of vultures, and it is in the entrails of those animals, less ferocious than himself, that the merciless and inhuman Philip has found a tomb.

ACCOUNT OF PENPARK-HOLE,

IN THE COUNTY OF GLOUCESTER.

BY GEORGE SYMES CATCOTT.

THE very melancholy circumstance of the Rev. Mr. Newnam's falling into Penpark-Hole, on the 17th of March 1775, greatly excited the curiosity of the public, and for some weeks brought together a vast concourse of people daily to visit the gloomy spot. A few persons of credit summoned fortitude sufficient to descend into, and explore this dreary cavern, which attempt would upon any other occasion have been rejected with horror, and deemed almost impracticable.

The mouth of this subterraneous cavern runs nearly east and west, being about thirty-five feet long, and fourteen wide. Near the middle is a separation caused by an ash tree, the root of which growing part in the north bank, and part in the south, supports the tree growing over the mouth of this (as I may very justly call it) tremendous cavern, for never did I till then see so dreadful a chasm. A little below this tree, is a prop or pillar of stone, which appears to have been left with a design to keep the north or back part from falling down. Below this pillar the tunnel extends itself higher and wider. About twelve yards from the surface or mouth of the hole is a smaller cavity, running westward, down which a person may (if he is cautious) go safely without assistance; and at the bottom, by leaning over the precipice of the rock, in a clear and light day, have a distinct view of the form and structure of the main tunnel, and part of the water below. When the cavern is viewed from this place, the spectator is immediately struck with horror at the sight of the rugged rocks which hang over-head, and the deep and gloomy gulph beneath. The few (and indeed they are but very few) who have been bold enough to go to the bottom of this dreary cavern descended at the place where the unfortunate Mr. Newnam fell and which lies nearly east and west, as mentioned before; and were let down gradually by the assistance of two or three men, who attended there for that purpose. The ropes, which ran in pullies, were fastened

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to the root of the ash tree before mentioned. At first the entrance is very steep, and continues so for about twenty-seven feet. I am informed by a gentleman (Mr. William White) who has taken a very accurate survey of it, that it is four feet in six perpendicular; and the roof, in some places, not three feet in height. When you are passed this place, you immediately disappear from the eyes of the spectators. About thirty feet lower, there is a large cavern on each side the rock, one in an east, the other in a west direction: that on the western side, which is much the smaller, may be easily entered; but that on the eastern, which is about five yards higher up, is far more difficult of access; though some few very curious persons have been bold enough to enter them both. An ingenious person of my acquaintance (the before-mentioned Mr. William White), who has taken a very exact drawing of the whole, informed me that he had visited both these caverns: that to the westward extends about twenty yards, where he found the way nearly stopped up by several large cragged stones, which appear to have fallen from the roof. These caverns are rendered still more gloomy by the bats, which are sometimes seen flying about them. I had a tolerable view of both caverns in my passage up and down, but as I was unused to visit such places, I was too anxious for my own safety to enter that on the eastern side, but contented myself with taking an accurate survey of the other.

About the midway there is a small projection of the rock, scarce large enough for two persons to stand on. Here I staid some minutes to breathe, as well as to take a view of this dreary place, as it cannot be seen to so much advantage from any other part. When I had sufficiently gratified my curiosity, I walked from thence along the ridge of the rock into the western cavern, which I found to be about thirty feet long, and eight or ten broad at the entrance, and nearly as much in height. I found this apartment perfectly dry, but nothing worthy of observation in it; there were a few loose stones scattered up and down the bottom, but they were neither so large nor numerous as those in the caverns below. I know not whether it may be worth mentioning, but I thought it somewhat remarkable, that when I last visited this place, I could not see a single bat in any part of it; I suppose they had changed their habitation, finding themselves disturbed and molested by persons daily descending to their peculiar domains.

When you have passed these caverns, you descend in a direct perpendicular, between thirty and forty feet, after which you reach the bottom by a descent almost as steep as that you just before passed. I imagine the whole length from the surface to the bottom, when the water is low, to be about 200 feet. When you are arrived there, you land on a large quantity of broken rocks, dirt, stones, &c. partly thrown down by persons who visit the mouth of the cave from motives of curiosity, and partly by rains, melting of snow, &c. which form a kind of bay between two caverns, both filled, when I was there the first time, with water. When you survey the place from hence, objects only of the most dismal kind present themselves to view from every quarter; and indeed nothing less than ocular demonstration can con-

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very to the mind an adequate idea of the gloomy appearance of these subterranean caverns. The deep water almost directly under your feet, rendered still more gloomy by the faint glimmering rays of light reflected upon its surface from the openings of the chasms above, and the black rugged rocks, horrid precipices, and deep yawning caverns over head, brought to my remembrance the following lines of Milton:

"The dismal situation waste and wild,
"A dungeon horrible on all sides—
"No light, but rather darkness visible,
"Serv'd only to discover sights of woe,
"Regions of horror, doleful shades, &c."

The cavern on the left, which runs westward, is seventy-eight feet in length, and sixteen in breadth. The entrance into it is rendered very awful by a shelving roof on the north side, about twenty feet high, which gradually decreases till it terminates in small branches running in among the rocks. When I visited this place (Easter-Monday, Apr. 17,) the water was totally desiccated, and as I had with me a sufficient quantity of lights, I had an opportunity, by disposing of them properly, of traversing it quite to the end, and examining every part with the most minute circumspection, which I could not do before. I was however obliged to be very cautious how I proceeded, as the bottom and sides were still very slippery and damp, occasioned by the mud and slime which the water had deposited. On examining this cavern, I observed a large quantity of semipellucid spar on the sides and bottom; some of the former I brought up with me, but that which adhered to the bottom was of a whiter colour, and appeared more opaque than the other. On the lower end and sides are chasms through which, I suppose, the water vents itself; and from the mud and slime remaining on the sides of the rock, I conceive there must be at least eight feet of water in this cavity in the wet seasons. The bottom was entirely covered with large rough stones, some of them near a ton weight, which appeared to have fallen from the roof and sides. On the right, a large spacious apartment opens to your view, about ninety feet long, and fifty-two broad, running from the landing-place towards the north-east, with a hard rocky vaulted roof, about thirty feet above the water, when I was there the first time; but when the water is at the lowest, I suppose it must be at least ninety feet, so that you cannot even with the assistance of torches discover distinctly the summit of it.

A place so spacious and lofty must exhibit to a person unaccustomed to subterranean caverns, a scene the most dismal and dreary that imagination can possibly paint; and the pendant rocks which sometimes break in very large pieces over head, and from the sides, strike the mind with dreadful aprehensions of danger.

The roof appears to be of nearly an equal height in every part; and very much resembles the ceiling of a gothic cathedral. The sides are almost perpendicular, and considering the whole to be entirely the work of nature, of uncommonly just proportion. The place is rendered still more awful by the great reverberation which attends the voice.

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when you speak loud; and if thoroughly illuminated, must have a very beautiful appearance.

The water which, when I was there at both times, totally covered the bottom, was of an oval form, and as sweet, clear, and good, as any I ever drank, and in many places between seven and eight fathom deep; but in August 1762, it was found not more than one fathom: so that in a dry season, you may (as I am informed) safely walk round the sides. And notwithstanding, when I visited this place a second time, it was at least twenty feet perpendicular lower than when I first went there, as it is supposed, upon the most just calculation, to sink about ten inches in a day and a night.

I could not perceive the least appearance of the two prominent rocks, as mentioned by Captain Collins, who visited this place in Sept. 1682. By this gentleman's account it appears, there are some caverns in the largest chasm, which, when I was there, were filled with water, and consequently not discernable. Perhaps, when the place is free from that inconveniency, it may exhibit a very different appearance from what it did when I was there, and may be of much larger dimensions.

As I was determined during my stay, which was about an hour and a half, to view the place attentively, I made one of the men row a floating stage (launched whilst I was there) with several candles on it, which burnt perfectly clear, twice round the cavern, so that I had a tolerable view of every part of it.—At the further end, about eight feet above the water, (when I was first there) is a cave, which I suppose to be the same as mentioned by Captain Sturmey, who visited this place in 1669; the entrance into which is about ten feet broad, and five high, and very much resembles the mouth of a large oven. A gentleman who has traversed it almost to the end, assured me, it was nearly as long as the large one below, but much narrower.

Having by this time sufficiently gratified my curiosity, I began to think, to use the words of a great and ancient poet, of once more revisiting "The roddie Lemes of Daie." I found the ascent far more difficult than the descent, and was struck with horror at the sight of the rugged rocks I had just passed. In my passage up, I was greatly alarmed by being thrown on my back, in a place where the rock was almost directly perpendicular over the water, but soon recovered myself, though not without difficulty, and was very thankful when I had once more put my feet on *terra firma*, and had a sight of my anxious friends and acquaintance, who flocked round me, as if I had been a being risen from the subterranean world; and laughed very heartily when they saw the dirty condition I was in, and the very grotesque figure I made with a large collier's hat, jacket and trowsers, and my handkerchief bound round my head.

I shall now take leave for the present of this dismal place, with the following remark, viz. Should any one be desirous of seeing yawning caverns, dreadful precipices, pendant rocks, and deep water, rendered still more tremendous by a few faint glimmering rays of light reflected from its surface (which had passed through the crannies above) than if obscured by total darkness; let him descend, and take a survey of

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Penpark-Hole, and I will engage his curiosity will be fully gratified, as he will there see such dismal scenes as are scarcely to be paralleled, and of which the most lively imagination can form, at best, but a very faint idea.

An ingenious person*, who has several times descended this place in search of Mr. Newnam's body, twice made the tour of Europe, and visited most of the remarkable caverns in this part of the globe, assured me, he had seen very few more horrid and difficult to explore than that of Penpark-Hole.

ON READING.

[By Mr. AIKIN.]

AT the head of all the pleasures which offer themselves to the man of liberal education, may confidently be placed that derived from *books*. In variety, durability, and facility of attainment, no other can stand in competition with it; and even in intensity it is inferior to few. Imagine that we had it in our power to call up the shades of the greatest and wisest men that ever existed, and oblige them to converse with us on the most interesting topics—what an inestimable privilege should we think it!—how superior to all common enjoyments! But in a well furnished library we, in fact, possess this power. We can question Xenophon and Cæsar on their campaigns, make Demosthenes and Cicero plead before us, join in the audiences of Socrates and Plato, and receive demonstrations from Euclid and Newton: In books we have the choicest thoughts of the ablest men in their best dress. We can at pleasure exclude dulness and impertinence, and open our doors to wit and good sense alone. It is needless to repeat the high commendations that have been bestowed on the study of letters by persons, who had free access to every other source of gratification. Instead of quoting Cicero to you, I shall in plain terms give you the result of my own experience on this subject. If domestic enjoyments have contributed in the first degree to the happiness of my life, (and I should be ungrateful not to acknowledge that they have) the pleasures of reading have beyond all question held the second place. Without books I have never been able to pass a single day to my entire satisfaction: with them, no day has been so dark as not to have its pleasure. Even pain and sickness have for a time been charmed away by them. By the easy provision of a book in my pocket, I have frequently worn through long nights and days in the most disagreeable parts of my profession, with all the difference of my feelings between calm content and fretful impatience. Such occurrences have afforded full proof both of the possibility of being cheaply pleased, and of the

* The gentleman above alluded to is Captain James Hamilton, formerly an officer in the late King of Prussia's service.

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consequence it is of to the sum of human felicity, not to neglect minute attentions to make the most of life as it passes.

Reading may in every sense be called a *cheap* amusement. A *taste for books*, indeed, may be made expensive enough; but that is a taste for editions, bindings, paper, and type. If you are satisfied with getting at the sense of an author in some commodious way, a crown at a stall will supply your wants as well as a guinea at a shop. Learn, too, to distinguish between books to be *perused*, and books to be *possessed*. Of the former you may find an ample store in every subscription library, the proper use of which to a scholar is to furnish his mind without loading his shelves. No apparatus, no appointment of time and place, is necessary for the enjoyment of reading. From the midst of bustle and business you may, in an instant, by the magic of a book, plunge into scenes of remote ages and countries, and disengage yourself from present care and fatigue. "Sweet pliability of man's spirit, (cries Sterne, on relating an occurrence of this kind in his Sentimental Journey) that can at once surrender itself to illusions, which cheat expectation and sorrow of their weary moments!"

CARD

To the READERS of the FREEMASONS' MAGAZINE, and in particular to a Correspondent signing J.

[*See* Vol. I. *Page* 599.]

SIRS AND BROTHER,

THE charge by Edward Collis [Mag. Vol. I. No. VI. p. 452] was not only communicated to this Magazine *without his knowleage*, but the putting his name to the title was also *what he never meant*. The mistake originated as follows:

The charge was *only read* in a meeting of the Roman Eagle Lodge, and as the book from which he read it was very scarce (even not to be had in Scotland), he was prevailed upon to print a few copies of it for the information of the brethren; but *without any knowledge or design of his name being put in the title*, which was done by a mistake of the Printer in *a few* of the first copies; one of which having fallen into my hands, I *not* knowing that it had been written by any other person, (till I made enquiry on account of brother J.'s representation), and thinking it would be very acceptable to the Readers of this Magazine, sent it to the Publisher, with some other articles of my own, not having the least design *to impose* upon any person whatever.

Hoping *this true and faithful representation of the matter* will satisfy brother J. to whom I confess myself much indebted for the notice he has taken, I remain his much obliged brother,

Edinburgh, Feb. 21, 5794. VINDEX, Fr. Aq. Rom.

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TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

A Friend has communicated to me, an account of an extraordinary young man; but as he sends it without date, and quite in the abstract, I shall copy his account verbatim; and am,

Your humble servant,

CAPPER LLOYD.

"John Collett, son of a farmer, at Slaughter (now at Burford school), weighs 23 stone, horseman's weight, measures round the body 4 feet 10 inches, round the thigh 3 feet 10 inches, round the legs 2 feet 1 inch, 5 feet 10 inches high, aged 15 years."

Upon comparing this account with one which I have in my possession, of the celebrated Edward Bright (making allowance for the difference of their ages), it seems equally curious.

Edward Bright was a grocer at Malden, in Essex, where he was born in the year 1721. At twelve years and a half old he weighed 10 stone 4 pound, horseman's weight; before he was twenty, he weighed 24 stone, or 336 lb. and thirteen months before he died his weight was 42 stone 12 lb. or 5 cwt. 1 qr. 12 lb.; supposed when dead (as he grew considerably fatter after the last time of weighing) 44 stone, or 5 cwt. 2 qr.: he was five feet 9 inches and a half high; his body round the chest, just under the arms, measured 5 feet 6 inches, and round the belly 6 feet 11 inches; his arm, in the middle of it, was 2 feet 2 inches, and his leg 2 feet 8 inches. It was his practice, when bled, to have two pound of blood taken away at a time. He died on the 10th of November 1750, of a lethargy, and was buried at Malden. His coffin was 3 feet 6 inches broad at the shoulders, and 2 feet 3 inches and a half at the head; 22 inches at the feet, and 3 feet 1 inch and a half deep. It was drawn to the church by 12 men, amidst a vast concourse of people, who flocked from all parts of the adjacent country to see the interment. The body was let down into the grave by an engine, fixed up in the church for that purpose.

Forty-three years hath now elapsed since this extraordinary man descended to the grave. It may be grateful to sentimental curiosity to remark, that the trivial circumstance of his having been fatter than other men, is likely to rescue from oblivion the name of Edward Bright; while thousands, and tens of thousands of his contemporary actors on the great stage of human life—are now for ever forgotten.

A good full length portrait, and also the last coat which he wore, are now in the possession of Mr. John Fry, Newington Green.

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CHARACTERS

WRITTEN IN THE LAST CENTURY.

BY JOHN EARLE, BISHOP OF WORCESTER.

A GOOD OLD MAN

IS the best antiquity, and which we may with least vanity admire. One whom Time hath been thus long working, and, like Winter fruit, ripened when others are shaken down. He hath taken out as many lessons of the world as days, and learnt the best thing in it, the vanity of it. He looks over his former life as a danger well past, and would not hazard himself to begin again. His last was long broken before his body, and yet he is glad this temptation is broke too, and that he is fortified from it by his weakness. The next door of death sads him not, but he expects it calmly as his turn of nature, and fears more his recoiling back to childishness than dust. All men look on him as a common father, and on old age, for his sake, as a reverend thing. His very presence and face puts vice out of countenance, and makes it an indecorum in a vicious man. He practises his experience upon youth without the harshness of reproof, and in his counsel is good company. He has some old stories still, of his own seeing, to confirm what he says, and makes them better in the telling; yet he is not troublesome neither with the same tale again, but remembers with them how oft he has told them. His old sayings and morals seem proper to his beard, and the poetry of Cato does well out of his mouth, and he speaks it as if he were the author. He is not apt to put the boy on a younger man, nor the fool on a boy, but can distinguish gravity from a sour look, and the less testy he is, the more regarded. You must pardon him if he like his own times better than these, because those things are follies to him now that were wisdom then; yet he makes us of that opinion too when we see him, and conjecture those times by so good a relic. He is a man capable of a dearness with the youngest men, yet he is not youthfuller for them, but they older for him, and no man credits more his acquaintance. He goes away at last too soon whensoever, with all men's sorrow but his own, and his memory is fresh when it is twice as old.

A WEAK MAN

Is one whom Nature huddled up in haste, and left his best part unfinished: the rest of him is grown to be a man, only his brain stays behind. He is a man that has not improved his first rudiments, nor attained any proficiency by his stay in the world: but we may speak of him yet as when he was in the bud, a good harmless nature, a well-meaning mind, if he could order his intentions. It is his misery that he now most wants a tutor, and is too old to have one. He is now two steps above a fool, and a great many more below a wise man; yet the fool is oft given him, and by those whom he esteems most. Some

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tokens of him are, he loves men better upon relation than experience; for he is exceedingly enamoured of strangers, and none quicklier weary of his friends. He charges you at first meeting with all his secrets, and on better acquaintance grows more reserved. Indeed he is one that mistakes much his abusers for friends, and his friends for enemies; and he apprehends your hate in nothing so much as in good counsel. One that is flexible with any thing but reason, and then only perverse; and you may better entice than persuade him. A servant to every tale and flatterer, and whom the last man still works over. A great affecter of wits and such prettinesses; and his company is costly to him, for he seldom has it but invited. His friendship commonly is begun in a supper, and lost in lending money. The tavern is a dangerous place to him, for to drink and to be drunk, is with him all one, and his brain is sooner quenched than his thirst. He is drawn into naughtiness with company, but suffers alone, and the bastard commonly laid to his charge. One that will be patiently abused, and take exceptions a month after when he understands it, and one cannot endear him more than by cozening him, and it is a temptation to those that would not. One discoverable in all silliness to all men but himself, and you may take any man's knowledge of him better than his own. He will promise the same thing to twenty, and rather than deny one break with all. One that has no power over himself, over his business, over his friends, but a prey and pity to all; and if his fortunes once sink, men quickly cry, 'Alas!' and forget him.

A MERE GREAT MAN

Is so much heraldry without honour; himself less real than his title. His virtue is, that he was his father's son, and all the expectation of him to beget another. A man that lives merely to preserve another's memory, and let us know who died so many years ago. One of just as much use as his images; only he differs in this, that he can speak himself, and save the fellow of Westminster a labour; and he remembers nothing better than what was out of his life. His grandfather and their acts are his discourse, and he tells them with more glory than they did them; and it is well they did enough, or else he had wanted matter: his other studies are his sports, and those vices that are fit for great men. Every vanity of his has his officer, and is a serious employment for his servants. He talks loud and obscenely, and scurvily, as a part of state, and they hear him with reverence. All good qualities are below him, and especially learning; except some parcels of the Chronicle, and the writing of his name, which he learns to write not to be read. He is merely of his servants faction, and their instrument for their friends and enemies, and is always least thanked for his own courtesies. They that fool him most do most with him, and he little thinks how many laugh at him bare-headed. No man is kept in ignorance more of himself and men, for he hears nought but flattery, and what is fit to be spoken, truth, with so much preface, that it loses itself. Thus he lives till his tomb be made ready, and is then a grave statue to posterity.

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ON AFRICAN SLAVERY.

[By Mr. SWIFT.]

THE untutored African was safely sheltered in his native woods, without fear of any foreign power, till the time of the Portuguese discoveries. A short time after the splendid adventure of Columbus, Vasco de Gama completed those discoveries by steering round the Cape of Good Hope, and opening to his country the inexhaustible riches of the East. This event produced a revolution that changed the channels of commerce, and poured upon Europe the delicacies and luxuries of the Indus and Ganges. The Portuguese first imported the Africans into Europe, and made that miserable nation an article of traffic. They were followed by the Spanish, and all the commercial nations, for the purpose of supplying with slaves their American colonies. All eagerly engaged in a branch of trade that held out such lucrative profits as to stifle the feeble voice of compassion, and the unsupported claims of justice. In this manner the discovery of America has proved a most calamitous event to Africa, and has extended the slave-trade to such a degree, as to call upon humanity, philosophy, and religion, to combine their exertions to abolish so destructive a custom. America is the only christian country where domestic slavery is tolerated in any considerable degree.—May it be the glory of the present age to wipe away this reproach from our land.

To attempt a refutation of the arguments advanced in defence of this custom, in this enlightened period, would be a useless labour.---- Dissimilarity of complexion, and inferiority of mind, are arguments so far from justifying this conduct, that they serve to evince, that the extreme baseness of the persons who advance them can only be exceeded by those who carry them into practice, by taking an unfair advantage of the weak and defenceless state of their fellow creatures, and doubling those misfortunes which, it is pretended, they have inherited as their portion from the God of nature.

That the condition of the African is meliorated by removing him from his native wilds to the cultivated fields of America, will appear to be false, upon an examination of the fact. In their own country, before their retreat was discovered by the European merchants, the savages of Africa lived in the exercise of that freedom and independence which are natural to their state in society, and in the enjoyment of that repose and indolence which resulted from the warmth of their climate and the fertility of their soil. Though destitute of the security of a well-regulated government, and exposed to all the distresses of frequent wars; yet, from their innocence and simplicity of manners, they derived a felicity and tranquillity of mind which are unknown to their barbarous oppressors, and which perhaps fall not so far short of the artificial pleasures of polished life as pride and vanity have pretended. Such

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was their situation in their own country. Let us consider the situation in which they are placed by the slave-trade. In order to realize the subject, let us contemplate the scene which is now taking place on the various parts of the earth—let us extend our prospect at once to the whole globe, and comprehend, in one view, all the miseries of this unfortunate people.

From the ports of commercial nations, ships are constantly sailing to Africa, and the merchants at their ease are coolly calculating the accumulation of wealth which will accrue to them in proportion to the pain which they inflict upon their fellow men. On their arrival on the coast, the natives are filled with fears and apprehensions of danger. As far through the country as the name of the white people has been heard, so far the alarm is sounded. Actuated by the hopes of gain, many of the natives are induced to engage in the trade, and become the instruments of reducing their wretched brethren to slavery.—They procure by theft or purchase, and sell for a trifling compensation, persons of every age, sex, and condition. When their cargo is completed, the traders frequently close the business by detaining and carrying away those very natives who have furnished them with their slaves—a just punishment upon them for their barbarity, but which evinces our African traders to be as void of good faith as they are of humanity. Not only are individuals induced to commence robbers by this practice, but the kings and leaders of nations and tribes are animated to undertake martial expeditions for the purpose of acquiring prisoners to sell for slaves. Through the barbarous realms of Africa, the sable nations move from every side to mortal combat—the din of battle resounds—death and ruin mark their progress, and the vanquished who are taken prisoners, are reserved for distresses in comparison with which death may be deemed a blessing. The theft of the robber, and the depredation of the warrior, extend to every quarter, and no place can be found for the enjoyment of safety and repose. The father can never enjoy peace and tranquillity in the bosom of his family. He is hourly exposed to have his wife and children torn from his arms, and transported to a country from whence they can never return. Such incidents so frequently happen, that they are the perpetual theme of conversation. They can repeat a thousand tales of the misfortunes of their friends and neighbours, which imprint the deepest gloom on their minds, and impress them with a constant fear and expectation of suffering such unspeakable calamities.

While such horrors destroy the tranquillity of the interior parts of the country, behold on every hand innumerable troops are descending to the ports frequented by the christian traders. No language can describe the anguish and despair which they experience when they are dragged from their native land and dearest friends, and transported to the place where they are exposed to sale. Imagine a father torn from the embraces of a distracted wife—children ravished from the arms of their parents, and lovers compelled to bid each other an everlasting farewel. Perhaps they are all obliged to accompany each other in this scene of distress. Their tears, their lamentations, and their intreaties

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would procure them relief, were not the breasts of the traders steeled against the soft emotions of pity, and the generous sentiments of humanity. These victims of avarice are sold with less ceremony than the beasts of the field; they are stowed in ships in a most uncomfortable situation, and loaded with shackles of iron. The father hears by turns the groans of a beloved son confined in chains, and the screams of his faithful wife and innocent daughters, struggling against the attacks of their brutal ravishers. Can there be a human heart that does not soften with compassion at the cries of anguish and exclamations of sorrow, when the ships depart from the coast—when the slaves take a last view of their native climes, to which they have no hopes ever to return—when they bid an eternal adieu to all that is dear to them, and find themselves involuntarily embarking on a voyage, the unknown terrors of which give full scope to the most gloomy exercise of the imagination. I seem to hear the melancholy sound of a thousand voices united in deploring their unspeakable calamities, and which re-echo for the last time in their native groves and wilds, which have often witnessed their joyous songs and innocent amusements. But the African coast soon disappears, and they pursue their trackless path to the region destined to be the theatre of their wretchedness. In their passage they form such dreary ideas of their future condition, that they voluntarily deprive themselves of life to avoid approaching evil.—Whenever they can break from their chains, animated with a prospect of returning to their native country, they plunge themselves into the ocean, and terminate at once their lives and their misfortunes. Not only do these ignorant savages put a period to their own existence, but, fired by rage and revenge, they sometimes burst the bands that confine them, and imbrue their hands in the blood of their oppressors. Instances have happened where the whole crew have fallen victims to the rage, and satiated the vengeance of their injured slaves. The Africans are then left alone in the ship, without a pilot to direct their course. Imagine the horror of their condition—unskilled in the art of navigation---incapable of steering the ship, and driven before the winds, they are exposed to the fury of the waves, and depend on chance for relief. They wander round the ocean in the vain hopes of regaining their native shore, till their food becomes exhausted, and they perish by the unrelenting hand of famine.

When the traders escape the storms of the ocean, and the vengeance of the Africans, and arrive in the West India islands, and those countries where there is a demand for their cargo, the sale of these unfortunate people completes their wretchedness. In distributing them through the plantations, no regard is paid to the tender ties of consanguinity and the sacred bonds of friendship. They are compelled to undergo a severity of servitude unparalleled in the annals of mankind. They are doomed in the burning climes, beneath a meridian sun, to incessant labour and fatigue. When their strength is exhausted, and they totter under their burdens, the lash of the whip quickens them to the last exertion of expiring life. They are denied a sufficient respite from their labours to rest their weary limbs and enjoy the necessary relaxation of

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repose. Their scanty subsistence is insufficient to supply the calls of nature and satisfy the cravings of hunger. Not only do their unfeeling masters refuse them a participation of the fruits of their labour, but they subject them to torture and cruelty which render life intolerable; and at which humanity shudders. For the most trivial offences they inflict upon them the most barbarous punishments. In these countries, nothing is more common than the sound of the whip and the screams and lamentations of the defenceless slaves—when their bodies are gored with wounds, and the blood flows in streams, they are plunged into the ocean, whose waves sharpen the pains with the keenest agony. Their barbarous oppressors are so far from compassionating their sufferings that they laugh at their miseries and mock at their calamities.

But these people do not always tamely submit to such unprovoked injuries. Sometimes the voice of revenge is heard among them—they suddenly rush to arms, and retaliate upon their masters all the cruelties they have received at their hands. Animated with fury and hatred, they deal promiscuous destruction on all their foes, and the bloodiest scenes of civil war are displayed. They spare neither age nor sex—the blooming virgin and the helpless infant are involved in one common ruin. Whole families, enjoying the fairest prospect of affluence and happiness, are cut off at a stroke and swept to the dust—the ignorant insurgents, after a short gratification of their revenge, are vanquished, and subjected to a repetition of cruelties beyond the power of language to describe.

This unhappy nation, exhausted by unremitting fatigue, depressed by the rigour of servitude, and debilitated by the severity of punishment, drag on a melancholy, uncomfortable existence, strangers to the pleasures of life. Their only consolation is, that the extreme torments they suffer in this life remove all apprehensions about a future state, and disarm death of those terrors which make such an impression upon the minds of the rest of mankind, as to deprive them of the transitory pleasures of living by the perpetual fears of dying. To them the prospect of terminating life, furnishes the pleasing consolation of terminating their wretchedness—To them the messenger of death is an angel of peace, and they fondly believe that they shall have a day of retribution in another existence in their native land—The funeral rights of a slave are performed by his brethren with every mark of joy and gladness—they accompany the corpse with the sound of musical instruments—they sing their songs and perform their dances around the grave, and indulge themselves in mirth and pleasantry, upon an occasion which the rest of the human race contemplate with horror and anxiety.

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ORIGINAL LETTER
OF
DOCTOR JOHNSON.

THE following letter of Dr. Johnson to a friend, upon the death of his wife, Mr. Boswell, in his biographical account of that truly great man. Vol. I. p. 221, supposes to be, and laments as, lost. "The dreadful shock of separation," says he, "took place on the 8th; "and he (Dr. Johnson) immediately dispatched a letter to his friend, "the Rev. Dr. Taylor, which, as Taylor told me, expressed grief in "the strongest manner he had ever read; *so that it is much to be re-* "*gretted it has not been preserved.*"

It is now produced to the public by Dr. WILLIAM FAULKNER, of Bath, and is certainly well worthy of preservation.

TO THE REV. DR. TAYLOR.

DEAR SIR, *March* 17, 1752, *O. S.*

Notwithstanding the warnings of philosophers, and the daily examples of losses and misfortunes which life forces upon us, such is the absorption of our thoughts in the business of the present day—such the resignation of our reason to empty hopes of future felicity;—or such our unwillingness to foresee what we dread, that every calamity comes suddenly upon us, and not only presses us as a burthen, but crushes as a blow.

There are evils which happen out of the common course of nature, against which it is no reproach not to be provided. A flash of lightning intercepts the traveller in his way. The concussion of an earthquake heaps the ruin of cities upon their inhabitants. But other miseries time brings, though silently, yet visibly forward, by its own lapse, which yet approaches unseen, because we turn our eyes away, and seize us unresisted, because we could not arm ourselves against them, but by setting them before us.

That it is in vain to shrink from what cannot be avoided, and to hide that from ourselves which must sometimes be found, is a truth which we all know, but which all neglect, and perhaps none more than the speculative reasoner, whose thoughts are always from home, whose eye wanders over life, whose fancy dances after meteors of happiness kindled by itself, and who examines every thing rather than his own state.

Nothing is more evident than that the decays of age must terminate in death. Yet there is no man (says Tully) who does not believe that he may yet live another year; and there is none who does not, upon the same principle, hope another year for his parent or his friend; but the fallacy will be in time detected; the last year, the last day, will come; it has come, and is past.—"The life which made my own life "pleasant is at an end, and the gates of death are shut upon my pros-"pects."

The loss of a friend on whom the heart was fixed, to whom every wish and endeavour tended, is a state of desolation in which the mind

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looks abroad impatient of itself, and finds nothing but emptiness and horror. The blameless life—the artless tenderness—the pious simplicity—the modest resignation—the patient sickness, and the quiet death,—are remembered only to add value to the loss——to aggravate regret for what cannot be amended——to deepen sorrow for what cannot be recalled.

These are the calamities by which Providence gradually disengages us from the love of life. Other evils fortitude may repel, or hope may mitigate; but irreparable privation leaves nothing to exercise resolution, or flatter expectation. The dead cannot return, and nothing is left us here but languishment and grief.

Yet such is the course of nature, that whoever lives long must outlive those whom he loves and honours. Such is the condition of our present existence, that life must one time lose its associations, and every inhabitant of the earth must walk downward to the grave alone and unregarded, without any partner of his joy or grief, without any interested witness of his misfortunes or success. Misfortunes indeed he may yet feel, for where is the bottom of the misery of man! but what is success to him who has none to enjoy it? Happiness is not found in self-contemplation;—it is perceived only when it is reflected from another.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and gives no farther intelligence. Revelation is not wholly silent. "There is joy in the angels of heaven over a sinner "that repenteth." And surely this joy is not incommunicable to souls disentangled from the body, and made like angels.

Let the hope, therefore, dictate what revelation does not confute—that the union of souls may still remain; and that we, who are struggling with sin, sorrow, and infirmities, may have our part in the attention and kindness of those who have finished their course, and are now receiving their reward.

These are the great occasions which force the mind to take refuge in religion. When we have no help in ourselves, what can remain but that we look up to a higher and a greater Power? And to what hope may we not raise our eyes and hearts, when we consider that the *greatest Power is the best?*

Surely there is no man who, thus afflicted, does not seek succour in the Gospel, which has brought life and immortality to light! the precepts of *Epicurus*, which teach us to endure what the laws of the universe make necessary, may silence but not content us. The dictates of Zeno, who commands us to look with indifference on abstract things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviation of the loss of friends, and rational tranquillity in the prospect of our own dissolution, can be received only from the promise of Him in whose hands are life and death, and from the assurances of another and better state, in which all tears will be wiped from our eyes, and the whole soul shall be filled with joy.—Philosophy may infuse stubbornness, but religion only can give patience.

SAM. JOHNSON.

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ANECDOTES
OF THE
LATE HUGH KELLY.

[*Concluded from Page* 110.]

HAVING managed this business so adroitly, our Author seemed determined to keep his name out of view in any piece he should hereafter write for the stage. When he, therefore, produced his next play, which was the comedy of "The School for Wives," he prevailed upon his friend the late Juftice Addington to ftand *father*, which he did in an open and avowed manner.

This comedy, which came out in the year 1774, met with very conſiderable ſucceſs, inſomuch that Mr. Addington, after the ninth night, finding that the real author had nothing to fear from the malice of his enemies, wrote him a letter, which appeared in the public papers of that day, recapitulating his reaſons for his aſſumed authorſhip, and reſtoring to his friend the well-earned laurels of his labours.

This was turning the tables with ſome dexterity on his enemies, and it is probable they felt it. They vented their ſpleen a little on the *veracity* of Mr. A———'s conduct, but at the ſame time they did not conſider, it was their original unfair treatment that firſt ſuggeſted this manœuvre, which, though in other caſes it might break in upon the *inviolability of truth*, in this inſtance was an act of friendly defence and interpoſition.

"The School for Wives," though it might be ſuppoſed to be taken from a piece under this title in the French, was the unborrowed production of Kelly's pen. He did not underſtand the French language well enough to avail himſelf of it by a ſpirited tranſlation, and, if he did, we believe had too good an opinion of his talents and his facility in writing to try. As it is we think it a comedy of ſome merit, both in morals and character; it poſſeſſes none of the deep and nice requiſites of the human mind, but it exhibits common foibles in a pleaſing, dramatic manner, ſuch as the generality of an audience are induced to underſtand and feel, and from ſuch as they may be ſuppoſed to receive both pleaſure and improvement.

The ſame year he brought out an afterpiece, called "The Romance of an Hour," wherein he likewiſe, for a time, concealed his name, and might for ever, without the leaſt injury to his reputation, it being upon the whole a very flimſy performance. It, however, worked its way tolerably well, as by tacking it to good firſt pieces, and opportune nights, it brought ſome money both to the Author and the Theatre.

In 1776 his comedy of "The Man of Reaſon," came out at Covent Garden Theatre; but, notwithſtanding the ſucceſs of our Author in two previous comedies, it received its final damnation on the firſt night. Various cauſes have been aſſigned for this. The Author and his

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friends gave out it was Woodward's misconception of his part that principally promoted it, aided by the malice of those enemies who formerly made head against his dramatic productions; but the fact was, it was carried down by its own *lead*. Party malice had a good deal subsided by this time, and as far as it appeared by the complexion and conduct of the audience, they gave it a fair and equitable trial.

The plot of this play, as far as we can remember (for it was never printed), turned upon a man who, attempting to do every thing by the rigid rules of reason and abstraction, felt most of his plans counteracted by the customs and habits of the world. How far this may be dramatized in skilful hands, is another question; but it was far above Kelly's grasp; such a subject required strong views and nice discriminations of character; it likewise required such a selection of incidents as were proper to elucidate that character: but in all those our Author was deficient; he had but one *forte* in dramatic writing, and that was *sentimental dialogue*; deprive him of that, and you left him very little pretensions indeed.

The disappointment of this comedy stuck so close to our Author's heart, both in point of interest as well as fame, that he determined never to write for the Stage again. He had been called to the bar about two years before this, and though he had at that time qualified himself very little for the practice of the profession, he resolved now to advert to it as the great object of his pursuit; for this purpose he gave up all his literary engagements (which were very profitable to him), and reserving only to himself the character of Barrister, he had now, in a great degree, to begin the world again; to exchange light congenial reading for the severer studies of the law; and what was much more serious to him, to give up what was little short of a certainty, for all the precariousness of a new profession.

Our Author's usual prudence here forsook him, and his error should be a warning to others in similar circumstances. Kelly from his Editorship, the Theatre, and holding in a variety of other respects "the pen of a ready writer," could make little less than one thousand pounds *per* year (at least in such years as he brought out a new play). Here was a kind of certainty for himself, his wife, and a family of five or six children, and this he *altogether* relinquished for a profession in which neither his natural inclination, his education, or even occasional studies, had fitted him. He did not weigh sufficiently in his own mind the difficulty of beginning any learned profession with success between thirty and forty years of age; nor the many examples which were before his eyes of Barristers properly educated for their profession, with considerable talents and connexions, who were obliged to wait four, five, six, nay sometimes ten years, before any accident drew them forward into any thing like a profitable practice. He should have likewise considered the peculiarity of his own situation, which, in point of fortune, age, and connexions, could not brook such a delay, and that, by this total change, he likewise gave up the established fame of an Author of some celebrity, to mingle in the train of juvenile ambulators of Westminster-hall.

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His die, however, was cast, and our Barrister now appeared in all the honours of the long-robe, at the Old Bailey. This was a Court he very properly chose for his *debut*, being, in the first place, principally confined to the knowledge of the Crown Law; and, in the second, as it procured him the patronage of his old friend Mr. Richard Akerman, the late keeper of Newgate, one who (though

"seldom when
The steeled jailor is the friend of men,")

reversed this character through life, by every act of humanity in his office, and of kindness and good-will to his numerous friends and acquaintances; one to whose memory we are happy to pay this just tribute of applause; one who preserved his *integrity* in the midst of vice, and his *manners* from the daily contagion of bad example.

Kelly entered on his new profession with some diffidence; what he wanted in law he made up in language; and as he delivered himself with fluency, and had a good voice, he was heard with some attention. He drew some notice too from another source: whether he had observed and reprobated the brow-beating, and sometimes very rude method practised by some counsel in the examination of witnesses, or whether he did not feel himself confident enough in knowledge for such a practice, he took up the line of softness and persuasion, and interrogated his witnesses almost with as much good manners as are generally practised in conversation. This was reprobated by some of his friends, as not the usage of the courts; but Kelly defended his own manner as being more agreeable to the laws of reason and civility.

He pursued this line for a year or two with unremitted attention; but his profits as a Barrister, compared with those of an Author, fell considerably short, whilst his expences remained the same: hence he became in *debt*, and hence he *lost that peace of mind which is unattainable without independence*.

Kelly's income from his profession the last year of his life has been computed by the late Mr. Akerman, who knew it almost to exactness, to be from two to three hundred pounds *per* year. This, with two hundred *per* year pension, which it is said he enjoyed, ought to have kept him out of debt, particularly as his original habits could not lead him to any extravagance; but he had imprudently, a few years before, set out upon a certain scale of expence, on the accidental profits of some lucky hits, and vanity (though necessity afterwards enjoined it) would not let him retrench.

Unreasonable as this conduct must appear to every man in his cooler moments, it is, however, not so unusual. He must know little of the world who does not calculate for the general force of habits; but when those habits are the result of vanity and self-indulgence, they stick with incredible adhesion. Some dream on to the last, without wishing to be diverted from the flattering delusion; others see their danger, but hope, in the chapter of accidents, to find relief; whilst others, balancing for some time between the shame of indirectly telling the world they are no longer able to afford living as they did, and the

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dread of ruin, prefer the former as less painful to their feelings, and thus await the slow but certain minings of poverty and disgrace.

This decrease in our Author's fortune, though concealed from the world, was not concealed from himself. He felt the sacrifice he made to vanity, but was now too much effeminated by the habits of indulgence and self-importance to recover; he, therefore, in some respect, applied to Bacchus, as the last resource of desponding minds; that officious deceitful friend, who offers his alliance in time of difficulty, for no other purpose but to turn his arms, in the end, against his principal. In short, Kelly, in the hours of relaxation, indulged rather too freely in the pleasures of the table, and if he did not find his dose sufficiently strong there, generally carried up a bottle to his bedchamber, in order to recover that composure which his waking thoughts denied him.

The effects of this, a natural corpulency, and a sedentary life, early brought on by habits of business, induced an abscess in his side about the latter end of January 1777, which he rather neglected in the beginning, till becoming more painful, his physicians, amongst other things, advised the hot-bath, as apprehensive of a mortification. As they were bringing him in a sedan from Newgate-street Bagnio after this operation, the writer of this account had the last nod from him, which he gave with his usual complacency and friendship, though he had evidently the hand of death on him at the time. Soon after he arrived at his house in Gough-square he became speechless, and next morning, on the third day of February, he died, in the thirty-eighth year of his age.

His death having openly declared the derangement of his affairs, his numerous friends exerted themselves very laudably for his family. The Right Hon. Alderman Harley, very much to his honour, lost not a moment in securing a comfortable annuity for his widow; and Dr. Johnson (whose charity kept pace with his extensive genius) being solicited to write a prologue to our Author's comedy of the "Word to the Wise," which his friends thought proper to revive on this occasion, cheerfully undertook it. These, with the publication of his works by subscription, raised some foundation for the support of the widow and five children. But, alas! how vain and perishable are often the wisest and friendliest precautions in human affairs! The widow and four children are long since more amply provided for in another world, whilst the remaining son (if he yet remain, no accounts having been received from him for several years) is now an officer in the East-Indies.

Thus ends the little history of a man who, though destitute of fortune, friends, and profession, early connexions, or a regular education, rose to a respectable situation in life by the mere efforts of his genius, and a well-regulated conduct; and had he lived long enough, and could have altered his late habits (which by the advice of his friends he was exerting himself to accomplish), there was a great probability of his attaining the first legal honours of the City, having many capital friends there, and possessing an attention and complacency of manners that would have always secured their attachment.

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In his person Kelly was below the middle size, fair complexion, round face, and though naturally inclined to corpulency, had a passion for dress not altogether so consistent with his figure, situation, or understanding. In conversation he was pleasing and facetious, never dogmatising or contradicting, but evidently disposed to conciliate the good opinion of every one around him. He had the art, too, of administering to his vanity and self-importance by various little ways, which, though superior minds must despise, perhaps should not be altogether overlooked by men rising in the world. He did this with such dexterity, and under such an air of humility, as seldom failed of what he sought for. For, whether he meant to give the impression of a man of great business, high acquaintance, or great profits in his line of authorship, the company generally caught the tone, and sounded the very note he wished for.

As a husband and father his conduct was truly exemplary; for though he was in both duties very affectionate, he took a particular pleasure in giving exterior marks of it, as he was seldom or never seen in public places without his wife hanging on his arm, surrounded by three or four children. He had a vanity in this no doubt, but then it was a vanity produced from a good source, it was of a very pardonable kind.

Nor was his attention and benevolence confined to his own family, but took a wider spread for his friends and society. To the former his advice and interest were never deficient, and to such of the latter as wanted his assistance, he was ever ready to relieve their distresses; and this was so much the natural result of his own feelings, as often to exceed the proper bounds of his income. To poor authors he was particularly liberal, constantly promoting subscriptions in their favour, and as he had a numerous and respectable acquaintance, was in general very successful. Hearing one day that a man who had abused him in the newspapers was in much distress, and had a poem to publish by subscription, he sighed, and exclaimed, "God help him—I forgive him—but stop (then pausing)—tell him to come and dine with me to-morrow, and I'll endeavour to do something for him." The man went, was received very cordially, when Kelly gave him a guinea for his own subscription, and disposed of six copies.

To his father, who was in indigent circumstances in Dublin (notwithstanding the largeness of his own family), he allowed twenty pounds per year, which he regularly remitted to him every quarter, besides occasional presents of useful things, and on his father's death continued the same kindness to his mother. It is with revived emotion that we relate the remaining part of this anecdote. On the first account of his death his mother never spoke afterwards. The loss of such a son, whose fame was, no doubt, the honest pride and solace of her life, with the sad, cheerless prospect of bewailing his loss in poverty and misery, struck at her vital powers so powerfully, that she instantly fell into convulsions, and died at the expiration of three days.

As a writer Kelly's genius must be allowed to be extraordinary, considering the scanty support of his education, and under what pressure

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of fortune most of his performances were written; and, even under these disadvantages, his two comedies of "False Delicacy" and "The School for Wives," are well entitled to the merit of stock pieces, and as such we wonder why they are not oftener represented.

His reputation as an Author was so high, after the success of "False Delicacy," that he may be considered as one of the first who raised the copy-money of plays, which before stood at about sixty pounds to one hundred, one hundred and twenty, and sometimes one hundred and fifty; nay, he himself is said to have received two hundred pounds for the tragedy of "Clementina." His prose works were held in equal estimation, of which the following instance is a proof:

The late Alderman Beckford, when Lord Mayor, happened to speak of Kelly rather disrepectfully in some company, as a Poet and an Irishman: the touching upon either character at that time was sufficient to rouse our Author's feelings, who upon any opportune occasion had no disinclination to come before the public. He, therefore, instantly sat down to write Beckford a letter, wherein, with some point on the *heinous* charges exhibited against him, he rallied that Magistrate pretty freely. For the copy-money of this letter (though the whole did not make above a sheet) he refused six guineas; and, because he could not get ten, published it in the newspapers gratis.

In short, Kelly had talents enough to keep his literary fame alive whilst he himself lived, and had his education been better, and fortune easier, so as to have enabled him to select and polish his works, his genius was such as probably might have given his name a niche amongst the first dramatic poets of this country.

PLAN OF EDUCATION,

BY DR. CHAPMAN.

[*Continued from Page* 133.]

Culture of the mind from ten to fourteen or fifteen years of age.

IN this period, as the body, approaching towards maturity, is capable of more vigorous efforts; so the mind, unfolding itself by an ampler display of its powers, becomes more susceptible of a more extensive culture. Children, as yet void of cares, and undisturbed by the more troublesome passions, have likewise more leisure in this delightful season to lay up a stock of provisions for the succeeding stages of life. This stock will not lie in coffers, which may be stolen, nor in granaries, which may be consumed; but in their limbs, in their heads, in themselves. This then is the proper time for instruction and study, as well as for labour and exercise. In their studies they will need much to be directed; for there are some branches of knowledge which have little influence on practice, and others which require a more enlarged understanding than can be expected in children. Both

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these kinds being improper for a boy, his studies will be more confined; but they will be more instructive and more useful. His acquaintance with natural objects, and the changes which are made upon them by art, is now to be extended. And as language is the channel by which we communicate our thoughts to one another, the study of the English language is to be carried forward and completed. The languages of ancient Greece and Rome, and especially the latter, ought likewise to be studied, if, beside other advantages, we would attain a nice discernment of the propriety of idiom and beauties of style, or even acquire an exact and grammatical knowledge of our mother tongue. But a critical taste of this kind does not seem to be necessary in every station; nor do the circumstances of mankind allow the privilege of a classical education to be equally enjoyed by all. But, as was observed before, a boy, even of the lowest rank, ought to have a liberal education, if his genius be extraordinary.

Misled by appearances, we are apt to make a wrong estimate of the trades or occupations of mankind. Those which minister to luxury are more esteemed and encouraged in the world than those which furnish the necessaries of life. But, without shewing a contempt of any that require no bad qualities of the heart, we should value those which are most useful, ingenious, and independent.

As every man, without exception, owes his labour to society, and cannot be trained up with the same ease when advanced in life, it is during this period chiefly that he ought to qualify himself for a liberal profession, or begin to learn a trade. He ought to consider that he is born for the public good. The more he consecrates his cares to the public good, the happier and the more clear-sighted he will be. It is selfishness that blinds the understanding, by contracting the heart. A young man should therefore accustom himself to do all the good actions in his power; to make the interest of the indigent his own; to assist them with his money and his counsel; to be tender-hearted; to love peace, and reconcile those that are at variance; to comfort the afflicted; to relieve the oppressed. He should be taught to extend his benevolence to all mankind; and, in the exercise of the social and generous affections, he should be warned not to transgress that first and most important precept, which we have formerly recommended; not to hurt one, while he serves another.

His duty to God ought to be the leading principle of all he does: he ought to worship God in spirit and in truth, and he should study, in every thing he undertakes, to approve himself to him with simplicity and integrity of heart. But his duty to God, as well as to his neighbour, will be more fully explained in the following part of this work.

Plan of study at school.

The first literary attempt of children, in this island, ought to be the study of the English language. Before this be begun, the child should be capable of a full and clear articulation, without drawling; and to propriety of pronunciation, as far as circumstances permit, he should

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be accustomed in every word he utters. Then beginning to read, he should be carried forward, not by tedious and painful tasks, but by short and easy lessons, that he may not be oppressed, or disgusted. His book should contain nothing that is not suited to his tender years: it should consist of words in common use; it should treat of things which he sees around him, and the more obvious qualities of these should be pointed out. He will be particularly delighted with descriptions of the country, the seasons, and the animals which he has an opportunity of seeing, &c. To these should be added, short biographical and historical anecdotes, of a moral tendency, written in a simple stile, and collected with judgment. His succeeding books should be chosen with the same judgment, and explained with the same care; and when animals or other objects are mentioned, which he has not seen, or which he cannot understand by descriptions, drawings of them will be of use. He should be master of one lesson before he be carried forward to another; as he advances in reading, he should be trained up to accuracy in spelling; when he can read with ease, he should be instructed in the simplest rules of the English Grammar; and when he can use his fingers with freedom, he should be taught the useful art of writing.

In this manner ought the first years of his studies to be spent; and, as an accurate knowledge of the English language is an object of great and general importance at school, he should persevere in studying it, from time to time, till he be well acquainted with its syntax, and its idioms*.

As the student has been, hitherto, under a steady course of moral discipline, and has acquired a classical taste, a taste for what is most beautiful in manners as well as in sentiments, those fine impressions will naturally remain; they will render the care of parents, through the subsequent very critical period, more pleasant and more successful; and they will concur with the more powerful aids of religion, in forming the Man, the Citizen, and the Christian.

It may be expected that I should mention the Roman Classics and the auxiliary authors that deserve to be read at school. The time allotted for a school education does not admit of reading all the Roman authors who wrote during the purest ages of that elegant language; nor, if it did admit, would it be proper to put them all into the hands of youth. The impressions which are made on the hearts of youth by their teachers are of so important a nature, and so ready to remain through life, that no book ought to be taught, or recommended, that

* In this course he ought to be employed, now and then, in transcribing such select letters and such passages of his lessons as are most beautiful and most proper to be got by heart. He ought also to be accustomed to turn examples of bad English into good; to express the same thought in different words; to describe horses, trees, and other objects around him; to translate from Latin into English; to perform every exercise with attention; to correct his errors with the greatest exactness; to rehearse, with a clear and distinct voice, whatever passage he commits to memory, and to declaim, at stated times, and on subjects which he understands, before a public and respectable auditory.

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has not a tendency to improve their minds, and to form their hearts to virtue; to prepare them for the duties of life, and direct their conduct through it; no book, where the sentiments, if not very important, are not, at least, innocent. The capital authors, with the order in which they may be read, are mentioned in the detail of the method that was pursued in the school of Dumfries, while under the direction of the Author; and even some of those, though admired for the beauties of their style, are to be taught with much discretion; and the wheat is to be separated from the tares. A prudent and virtuous teacher has still such a choice of Roman Classics, or of parts of them, proper for youth at schools, that he can be at no loss to furnish his pupils with useful subjects of study, and with the best patterns of justness of composition and elegance of language.

A VIEW

OF THE

PROGRESS OF NAVIGATION.

IN SEVERAL ESSAYS.

(Continued from Page 101.)

Essay VI.—*Portuguese Voyages in the Fifteenth Century.*

TO the spirited exertion of Prince Henry of Portugal, the Portuguese are indebted for those settlements which gave them the first European commerce by the Cape of Good Hope, and raised that kingdom to so high a degree of celebrity. In 1415 the prince had accompanied his father to the taking of Ceuta, and brought back with him so strong an inclination for making discoveries, that he employed about forty years in those attempts, expending a considerable sum of money, and procuring experienced mariners from all parts.

Anno 1417. His first effort was not at first very successful; he fitted out two ships that proceeded no further than Cape Non, which, from its projecting far into the sea, is called by the Spaniards Bojador, from the Spanish word Bojar. Round this cape a strong current ran, and a heavy swell, which deterred these young navigators from attempting it, not considering that by keeping out at sea they might avoid it. Prince Henry, who knew how this difficulty was to be overcome, in

1418. Tent Juan Gonzales Zarco and Tristan Vaz, gentlemen of his household, in a small ship, with orders to pass that formidable cape.—They sailed, but before they reached the coast of Africa they met with such violent storms, that they expected every moment to founder, and were driven before the wind without knowing where they were. They at last fell in with a small island, which, from their deliverance, they

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called *Porto Santo*, or Holy Island. They found inhabitants on it, neither civilized nor quite barbarous, but the soil appeared remarkably fruitful. On their return, the prince was highly elated with his discovery, and next year,

1419, sent Gonzales and Vaz on another voyage to Porto Santo. They saw at a distance something like a cloud, and directing their course towards it, they discovered another island, to which, from the vast woods which covered it, they called Madera, that word in their language signifying wood. This island lies south of the former, and the two together are by modern geographers called the Madeira Islands. These two discoverers obtained grants of different parts of the islands, under the title of Capitanos. Gonzales in his travels is said to have found the remains of the chapel and tomb erected by Macham. The discoverers began to settle, and, in order to clear their lands, set fire to the trees, which fire is said to have continued burning for some years, and now caused as great a scarcity of wood as there was before a plenty. Prince Henry caused sugar canes to be carried from Sicily, and planted there, which thrived exceedingly.

We find on record a trading voyage made in 1439 by one Querino, from Candia, who was shipwrecked on the coast of Norway. This voyage did not add any new store to the science of geography, but is so very curious a fragment, that we shall take a future opportunity to lay it before our readers.

The prince employed twelve years without making any further discoveries till about 1432, when Gilianes, in a bark, passed the hitherto invincible Cape Bojador, an action, says our author, which in common opinion was looked on as equal to the labours of Hercules.

About this time, Prince Henry obtained of Pope Martin V. a perpetual donation to the crown of Portugal, of whatever discoveries should be made from this cape to the East Indies, inclusively. This step was taken both as a security against the interfering of other nations, and an incentive to the common people to engage in the services.

In 1434, Gilianes went again in his bark with Alonso Gonzales Baldaya, in a larger vessel, and passed thirty leagues beyond the cape: where landing, they saw a great track of men and cattle; and, without any farther enquiry, returned home, giving the name of Angra de Ruyvos, or the Bay of Gurnets, to that coast, from the fish they found there.

Next year, 1435, the design was continued, and they passed twelve leagues farther. Here they put ashore two men on horseback, who, going on till the afternoon, saw nineteen of the natives armed with javelins. These flying, were pursued, and some of them wounded, so was one of the Portuguese. They ran along the coast twelve leagues farther, where, at the mouth of a river, they saw about five thousand sea wolves, many whereof they killed, and brought away their skins; which, being a novelty, were then held in great esteem. Going farther into the land, they found fishing nets drying, but no people; and their provisions being spent, they were obliged to return to the prince, without making any farther progress.

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Antonio Gonzales, with Tristan, was sent in 1440 to the same place, in order to load his vessel with the skins of sea-wolves. Gonzales went back to Portugal with some slaves; but Tristan, having first careened, coasted on as far as Cabo Blanco, or White Cape, where, though he saw the track of people, yet meeting none, he sailed home.

In 1442, Antonio Gonzales returned again to the same coast, carrying with him the chief of the Moors he had taken, who promised to give seven Guinea-slaves for his ransom; but being once at liberty, he forgot his promise. However, on his landing, others came to redeem the two young men that were prisoners; giving in exchange ten blacks of several countries, and a considerable quantity of gold dust, which was the first brought from those parts. For this reason, a rivulet that runs about six leagues up the land, was called Rio del Oro, or the River of Gold. Besides these things, they brought home a shield of buckskin, and some ostriches eggs; every body admiring the colour of the slaves. The gold stirred up covetous desires, and encouraged Nunno Tristan to undertake the voyage again in 1443. Advancing farther, he discovered the island Adeget, one of those of Arguim. Hence they went over to another, which they called De las Garzas, or the Island of Hawks, because of the vast numbers they saw there, some of which they took.

In 1444, Lancelot, the prince's servant, Gilianes (who first passed Cape Bojador), Stephen Alonso, Roderic Alvarez, and Juan Diaz, having obtained the prince's leave, on paying him an acknowledgment, erected a company in the town of Lagos to pursue these discoveries.

Gonzalo de Cintra set out with one ship in 1445, and coming to the islands Arguim, ran up a creek at night, intending to go ashore; but the tide ebbing, he stuck; and, in the morning, two hundred Moors coming upon him, he was killed with seven of his company. These were the first Portuguese killed in these attempts; and from the captain that place took name, being called Angra de Gonzalo de Cintra, fourteen leagues beyond Rio del Oro. Antonio Gonzales, Diego Alonzo, and Gomez Perez, set out next year, 1446, in three caravels, bound for that river, with orders to treat about the conversion of those barbarians, of peace, and trade. The proposals were rejected, and they returned, bringing back one of the natives, who came voluntarily to see the country; and John Fernandez remained there with the same design. Nunno Tristan made another voyage, and brought twenty slaves from a neighbouring village. Denis Fernandez, in another vessel, passing the mouth of the river Sanaga, which divides the Affanaji from the Jalofs, took four blacks, who were fishing in an almadia, or boat. Sailing forward, he discovered the famous Cabo Verde, set up a wooden cross, and returned.

Antonio Gonzales, Garcia Mendez, and James Alonzo, though separated by a storm, met again in 1447 in the islands of Arguim. Falling upon a village, they seized twenty-five Moors of those which fled from them. He that ran best took most; as Lorenzo Diaz, who took seven, whilst others caught but one, and some none. They called this point Cabo del Rescate, or Cape of Ransom, because some blacks were

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ransomed there. Their joy was the more, in that they found Juan Fernandez, who was left there the last voyage.

Diniſianez de Gram, Alvaro Gil, and Mafaldo de Setubal, with each a caravel, landed in the island Arguim, where they took seven Moors, and, by their help, forty-ſeven afterwards. They ran along the coaſt of the continent eighty leagues, and at several times took fifty ſlaves, loſing ſeven Portuguese; whoſe boat being left dry by the ebb in the island De las Garzas, they were all killed. Lancelot, who once before had commanded a ſmall fleet, ſailed from Lagos again towards Arguim, as admiral of fourteen veſſels. At the ſame time ſet out for Madera, Alvaro and Dinis Fernandez, Juan de Caſtille, and others, who altogether, with the former fourteen, made up twenty-ſeven ſail. Nine of the fourteen from Lagos came to Arguim. Alvaro de Freytas returned home with his three ſhips; but Lancelot with his ſailed to the island Tider, being unwilling to return as light as they came out, and deſigning to ſail to the Sarrah of the Aſſanhaji, and Guinea; but after ſome ſmall attempts, reſolved for the island of Palma. They touched at Gomera, and were entertained by the commanders, Piſte and Brucho, in acknowledgment of ſome kindneſs they had received from prince Henry.

Lancelot, being homeward-bound, diſcovered the river Ovedek, which he called Sanaga, becauſe a black of that name was releaſed there. It was then believed to be one of the branches of Nile; becauſe they were informed it came far from the eaſtward. Stephen Alonſo, in a ſmall boat, went up the river, and took two blacks, after conſiderable oppoſition made by their father. Roderigo Anez and Dinis Diaz were here ſeparated from the reſt by a great ſtorm, and arrived in Portugal. Lancelot ſteering towards Cape Verde, went aſhore upon an island, where he found nothing but goats, and theſe words cut on the bark of a tree, *Talent de bien faire*. This was Prince Henry's motto, which expreſſed his deſigns, and gave Lancelot to underſtand the Portuguese had been there before. It was Alvaro Fernandez, of Madera, who had conducted them thither. Lancelot ſtood along the ſhore, while Gomez Perez going up cloſe in a boat, threw a looking-glaſs and a ſheet of paper with a crucifix on it to ſome blacks, who breaking and tearing them to pieces, poured in a volley of arrows; for which they deſigned to be revenged next day: but a great ſtorm, which diſperſed all their ſhips, prevented the execution. Lawrence Diaz got home firſt; Gomez Perez put in at Rio del Oro, whence he brought one ſlave, and many ſkins of ſea wolves; and found the people there somewhat tractable. Alvaro Freytas and Vincent Diaz, in the island Tider, took fifty-nine ſlaves. Dinis Fernandez and Palacano, at Cape St. Anne, took nine more, twelve of their men ſwimming aſhore for them. With theſe, and ſuch like ſmall ſucceſſes, they all returned home, having loſt one ſmall veſſel; but the men were ſaved.

NEW DISCOVERY FOR STOPPING INVOLUNTARY BLEEDINGS.

The Caustic Volatile Alkali has been diſcovered, by Dr. J. M. de Pira, phyſician to the King of the Two Sicilies, to be wonderfully efficacious in ſtopping hæmorrhages from veins or arteries. The proportion of the Caustic Volatile Alkali employed is four ounces to a pound of water.

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ANECDOTES OF J—— SWARTS.

J. SWARTS, a famous German painter, being to work a roof-piece in a public town-hall, and to paint by the day, grew exceedingly negligent, so that the magistrates and overseers of the work were every now and then fain to hunt him out of the taverns. Seeing he could not drink in quiet, he, the next morning, stuffs a pair of stockings and shoes suitable to those he wore, hangs them down betwixt his staging where he sat to work, removes them a little once or twice a day, and takes them down noon and night; and, by means of this deception, drank, without the least disturbance, a whole fortnight together (the inn-keeper being privy to the plot, and his very trusty friend. The officers came in twice a day to look at him, and, seeing his legs hang down, suspected nothing, but greatly extolled their convert J. Swarts, as the most laborious and conscientious painter in the world.

The same J. Swarts had admirably well performed the history of our Saviour's passion, large and in oil colours. Cardinal B——— was so pleased with it that he resolved to bring the Pope to see it.—Swarts knew the day, and, determining to put a trick upon the Cardinal and the Pope, painted over the oil, in fine water colours, the twelve disciples at supper, but together by the ears, like the *Lapithea* and the *Centauri*; the pots and dishes flying about their ears like hail; Christ interposing to make peace among them. At the time appointed came the Pope and Cardinal to see this curious piece.—Swarts carried them to the room where it hung—they stood amazed and thought the painter mad. At last says the Cardinal, "Thou idiot, call you this a passion?" "Yes, faith," said he, "and a very good one too; I believe you "never saw the like in your life." "I think so too," says the Cardinal, "but, sirrah, shew me the piece I saw when last here."—"This is it," says Swarts, "for I have no other finished in the house." The Cardinal called him a lyar—the painter swore he had no other—the Pope laughed to see the broil. "There," says Swarts, "your holiness has seen my lord cardinal's passion, I will now shew you our Saviour's; only be pleased to retire a few minutes out of this room, but, before you go, examine the length and breadth of this picture; and, if you please, you may leave a servant with me." They did so, and were no sooner retired than Swarts, having prepared a spunge and warm water, immediately expunges the whole history in water colours; then introducing the Pope and Cardinal presents them with a most lively and doleful picture of our Saviour's passion.—They run to the picture, examine private marks, and find them there, and are farther assured by their attendant that it is the same. They stand astonished, judge Swarts a necromancer, and such a change impossible without the aid of the devil. At last the painter explains the riddle, and then they know not which to admire most, his wit or his work.

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PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS.

IN the House of Lords no material business was agitated till

Feb. 14. When the House having been summoned upon a motion of Lord Lansdowne, respecting a peace with France, the noble Marquis rose to say, that an intimation had reached him from one of his Majesty's ministers, that public business of very great importance made them desire the discussion might be postponed. He would therefore defer his motion till Monday next.

Lord *Grenville* expressed his obligation to the noble Lord for the attention which he had shewn to the accommodation of the ministers.

LORD MOIRA'S EXPEDITION.

The Earl of *Moira* rose to take notice of some observations that had been thrown out by an Honourable Gentleman (Major Maitland) in another House, on the Expedition which he had the honour to command. His Lordship explained, at some length, the general outlines of the Expedition, the views of his Majesty's ministers, and the communications which had taken place with the Royalists on the subject. He had been sent for, he said, by his Majesty's ministers on the 17th of October, and informed by them of the succours with which it was intended the Royalists should be furnished. He did not hesitate to undertake the Expedition proposed, nor that responsibility which he considered as attached to it. The Royalists had demanded a certain force to co-operate with them, and his Majesty's ministers had appointed a much greater force than they had requested; it only remained that a point of junction should be fixed; and before that could be effected, some signals were agreed upon, and some frigates sent to repeat those signals; but they were not answered by the Royalists. On the 10th of November some persons were sent to concert measures with them. The Royalists had required artillery and artillery-men, as they had scarce any one who understood the use of cannon. His Lordship had represented to his Majesty's ministers, who had entrusted him with a discretionary power on this Expedition, the necessity of bringing some persons from Flanders who were acquainted with the management of artillery; and, as he hoped to have formed an immediate junction with the Royalists, he had appointed two French officers of great merit his aides-du-camp, and another as his secretary; and, under all circumstances, he thought himself justified in making those appointments.

His Lordship said, if it should be thought that he had done wrong, he was willing that the whole expence attending that measure should be deducted out of the appointments which were attached to the command with which he had been honoured. He could not make known the names of these officers because they had children and friends in France, to whom such a publicity might be fatal. But, said his Lordship, whatever difference of opinion men may entertain of the French Revolution, "God knows these gentlemen have seen the measure of their sufferings amply filled? Let it not then be said, that the hand of a British gentleman directed the dagger to increase those sufferings, by adding another wound to the many which they have already received. He concluded by saying, that he took the whole responsibility upon himself, because his Majesty's ministers had fully approved of the appointments he had recommended to them.

After a few words from Lord *Lauderdale*, in justification of the notice that had been taken in the House of Commons of these appointments,

Lord *Grenville* said, that his Majesty's ministers, after having so fully approved of what the Earl of Moira had done, would share the responsibility with him.

17th. The Marquis of *Lansdowne* rose to make his promised motion for promoting a peace with the Republic of France. It was, he said, the inviolable right of parliament, not to vote away the money of the people without due investigation. Thirteen millions were now called for to prosecute this ruinous war; and it behoved their Lordships, instead of discussing the characters or pretensions of the persons who compose the Convention of France, to examine into the bonds and mortgages that

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loaded the table, and which bound the people of England to pay every farthing of that immense sum! The individuals of the National Convention were here to-day and gone to-morrow; these were not objects deserving the attention of their Lordships, at a moment when they were called upon to encounter and provide for another campaign, after the blood that had been spilled, and the treasure which had been exhausted during the last; and in which, considering the little progress that was made, the House could not feel satisfied in contemplating the consequences of another. All the great writers who have turned their thoughts to military tactics, from the earliest period down to that of the intelligent General Lloyd, have uniformly stated the folly of attempting to make any impression on the frontiers of France. This, by all writers on the subject, was deemed impregnable. He concluded, therefore, by moving their Lordships "to implore his Majesty to declare without delay his disposition to make peace upon such disinterested and liberal terms as are best calculated to render the peace between any two nations lasting, and to communicate such declarations to his allies, that an immediate end may be put to that daily effusion of human blood which, if suffered to proceed, must change the character of the nations of Europe, and in the place of that improving spirit of humanity which has till lately distinguished modern times, substitute a degree of savage ferocity unexampled in the annals of mankind."

Earl *Fitzwilliam* said, that consistent with the Address presented to his Majesty from that House, their Lordships could not agree with the present motion. If their Lordships regarded their families, their posterity, and their country, they must concur in a strenuous opposition of that destructive anarchy which has overrun France. The safety of the country, the preservation of the constitution, of every thing dear to Englishmen, and to their posterity, depended upon the preventing the introduction of French principles, and the new-fangled doctrine of the Rights of Man; and that this could only be effected by the establishment of some regular form of government in that country, upon which some reliance might be placed.

The Duke of *Grafton* agreed with every part of the motion. Addresses, he said, had come from every part of the country during the American war, to make peace. The Americans had been stigmatised with epithets similarly opprobrious with those which we now applied to France; but the result of all of it was, that we had treated with America. Peace, he said, was almost universally desired in this country; it was the only remedy for the ravages of war. France, if she had been left to herself, would never have endangered the peace of this country; and I shall ever object, said the noble Duke, to this country interfering in the internal regulations of any other.

The Duke of *Leeds* approved the principle, and defended the prosecution, of the war. A compliance with the noble Marquis's motion he urged, would be a dishonourable desertion of our allies, and an unjustifiable infringement of treaties.

Lord *Lauderdale* supported the motion of the Honourable Marquis; he deprecated the conduct of ministers in the commencement and execution of the war. It had not been attended, he said, with that vaunted success which had been so loudly trumpeted abroad. When the historian should record it, posterity would see nothing that could tinge the cheek of a Briton with the glow of satisfaction. He replied to most of the arguments against him: he vindicated the French from the charge of atheism; he did not believe, he said, that an atheist could exist any where.

Lord *Grenville* said, the more this point was discussed, he was convinced they would find still firmer conviction of the necessity of still continuing the war with unremitting energy. Our laws, our liberty, our religion, our constitution, depended upon the issue of the present contest. The French character was essentially hostile to all the governments of Europe. The war had been entered into with the full consent of Parliament—they had gone up to the throne requesting his Majesty to pursue the most vigorous hostilities—they had gone up to the throne with an address promising to co-operate with his Majesty in pursuing the war with vigour; and within three weeks, said Lord Grenville, shall we change our opinion, relax in our operations, and dishonourably abandon our Allies?

The Marquis of *Lansdowne* replied at length to all the arguments used against his motion. At two o'clock this morning the House divided, when there appeared—For the motion 13——Against it 103.

19th. The Duke of *Norfolk* rose to say, he wished it might be given in instruction to the committee to whom the Mutiny Bill was referred, that a clause should be intro-

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ducedto include the Hessian troops in that bill, as had been done in respect to the Fencible Regiments in Scotland.

Lord *Grenville* replied that such a measure required mature and serious deliberation. It did not to him appear necessary, but if the wisdom of Parliament should judge it expedient, a separate bill appeared more proper.

Lord *Thurlow* thought the subject was of a grave and serious nature, and deserved deliberation; but did not think it was properly brought forward in the present form.

Lord *Lauderdale* declared he had heard language on the subject of introducing these troops, which made it highly expedient to come to some precise determination on the subject; and as the Muriny Bill did not expire till the 25th of March, the motion of Friday next would elucidate the business more clearly than at present.

Lord *Stanhope* entered into a warm Philippic against the introduction of the troops in queſtion. He quoted from Blackstone, that if any should arrest a traitor in any treasonable act, and kill him therein, he should not be considered as guilty of murder. He concluded, we think not very appositely, with saying, that if any minister, or any other person, should do any thing to destroy the liberties of this country, he hoped he would not survive it, but suffer the juſt punishment of his crime.

Lord *Grenville* said, he most heartily agreed with the wishes of the noble Lord who spoke last, that he who should attempt to destroy the liberties and constitution of this country might perish. That *there were* such persons *was certain*; and that they might meet with the fate they deserved, ſhould they be rash and wicked enough to attempt it, he most devoutly wished.

Lord *Lauderdale* seemed to feel considerable emotion from this observation. When assertions of that kind came, he said, from such high authority, each man would distrust his neighbour, and say, "thou art the man!" He wished ministers to produce proofs in support of such insinuations, and to punish those who might deserve it, or to enact such laws as might be necessary for that purpose.

Lord *Grenville* answered, if any one should be so rash as to make such attempts, it would be found that the existing laws were sufficient to punish them.

The Duke of *Norfolk* then deferred his motion to some future day.

21ſt. The Earl of *Albemarle* presented a bill for the purpose of indemnifying his Majesty's ministers for the introduction of foreign troops into this country.

Lord *Grenville* and others resisted the bill, saying, that landing of the Hessian troops was an act of necessity, and ministers wanted no indemnity on that account. On a motion for a second reading, there appeared for it 12, against it 89.

The Duke of *Norfolk* moved, that the Mutiny Bill be recommitted, for the purpose of inserting a clause respecting the Hessian troops. The bill was ordered to be recommitted.

28th. On occasion of the General Fast, the Lord Chancellor, attended by a few of the spiritual and temporal peers, went to Westminſter-Abbey, where they heard divine service, and a sermon, by the Bishop of Norwich, from Joel xi. ver. 15, 16, 17, and part of the 18th.

HOUSE OF COMMONS.

FINANCIAL MEASURE OF FRANCE.

Mr. Pitt stated, that the French Convention had decreed that all persons residing in the French Republic should withdraw their property from the English funds, and exchange it for assignats. This measure, he said, was of the most important nature, and would require some extraordinary steps on our part; and as no time was to be lost, he moved that the House should sit next day (yesterday) on the business, which was agreed to.

A debate took place on the report of 85,000 seamen for the current year, which was at length agreed to, and the House adjourned.

Feb. 1st. Mr. Pitt gave notice of a Bill preparing to be brought in, to prevent the Transfer of any Stock belonging to French citizens.

Colonel Maitland made a motion respecting Emigrant officers being employed in the troops for the expedition under Earl Moira, which he conceived as highly illegal.

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Mr. Dundas obliquely denied the existence of the fact, and thereon the Colonel's motion was negatived.

3d. The *Solicitor General* said, that after what had been stated by his Right Hon. Friend on a recent occasion to the House, relative to what he was about to propose, it was unnecessary for him to say any thing; he therefore moved for leave to bring in a bill, "To prevent the payment for a certain time, of effects or money, in the hands of subjects of Great Britain, the property of French subjects, to the orders, &c. of the persons exercising the powers of Government in France, &c. and for restoring the same to the individual owners."

The *Chancellor of the Exchequer* seconded the motion, which meeting the unanimous concurrence of the House, the bill was ordered to be brought in.

The House in a Committee of Ways and Means, voted the Land and Malt Taxes, in the usual manner.

Ordered, That the sums of 558,021*l.* and 547,310*l.* should be granted to his Majesty for the ordinary and extraordinary expences of the Navy, for 1794.

AUGMENTATION OF THE ARMY.

The *Secretary at War* having stated, that upwards of 10,000 men more had been raised last year, than had been raised in any one year of either of the last wars, moved, that 60,244 men, including 3882 invalids, be granted to his Majesty for the service of 1794.

Mr. *Hussey* thought the most vigorous exertions possible of this country, could never do any service to the cause she was engaged in; and said he was sick of the war on the Continent.

Major *Maitland* asserted, that the situation of the Allied Powers on the Continent was worse at present than at the commencement of the campaign.

The miscarriage at Dunkirk, he conceived, was to be attributed to the sending an inadequate force to attack it; and the unpardonable neglect of the Ministers at the head of the Naval and Ordnance departments respecting the gun-boats and artillery.

Mr. *Jenkinson* contended, that the plan laid down by Ministers for conducting the campaign, and the efforts of the several officers in its execution, was such as merited the applause, instead of the censure of the House. He observed, that the enterprise against Dunkirk had been commenced as early as the season, with a view to the health of the troops in such a low marshy soil, would permit.

Capt. *Berkley* stated, that the orders which were received for the sailing of the gun-boats were, that they should be before Dunkirk between the 21st and 24th of August; and that they arrived there on the 23d.

The *Chancellor of the Exchequer* observed, that as he understood it was proposed by gentlemen opposite to him, that the subjects of the present debate should be brought forward on a future day for separate and particular discussion, he should reserve all detailed observations until then. The question was put and agreed to.

The *Secretary at War* then moved for a grant of the different expences of the army ordinaries and extraordinaries, as well as for the subsistence of the above troops, all which were agreed to; as were those of the ordnance, on the motion of Captain Berkley.

4th. On the Report of the Committee of Supply, Major *Maitland* renewed those objections to the increased Staff of the army, which he pressed on a former night.

Sir *George Yonge* replied, that no addition was made more than necessity required.

Mr. *Steele* remarked, that the Major himself had acceded to those terms relative to the promotions of rank which he appeared generally to condemn.

Major *Maitland* acknowledged this, and said, that if he had not availed himself of the late circumstances, he might have remained in his present rank as long as Mr. Pitt was Minister.

ROMAN CATHOLICS.

Mr. *Mitford* obtained leave to bring in a Bill to free Roman Catholics from the double land-tax.

FRENCH PROPERTY.

The *Attorney-General* brought in a Bill for preventing the payment of any debts, bills of exchange, &c. to persons resident in France, and subject to the operations of a late decree of the Convention; which was read a first, and ordered to be read a second time on Thursday.

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Mr. Abercromby's motion for assimilating the criminal laws of Scotland and England, by giving the power of appeal in cases of misdemeanor, from the Court of Judiciary and the Circuit Courts, to the House of Lords in England.

Col. M'Leod seconded the motion, which, however, was negatived.

BUDGET.

9th. The House having resolved itself into a Committee of Supply, Mr. Hobart in the Chair,

Mr. Pitt rose and said, he should divide the Supplies under three different heads, as distinctly relating, first, to the Ways and Means, secondly, to the Loan, and other measures of Finance, and thirdly to the Taxes.

ESTIMATES.

To render these Estimates intelligible, observed Mr. Pitt, it will here be necessary to recapitulate the amount of the deficiencies respectively, and thus be clearly and perfectly understood as we proceed.

Navy Estimates	£. 5,525,330
Army Estimates	6,411,000
Ordnance Estimates	1,345,000
Miscellaneous	206,000
Deficiencies of Grants	474,000
Deficiencies of Duties on Land and Malt	350,000
Contribution to the National Debt Fund	209,000
Conjectural Estimates	5,500,000
Sum total	£. 20,011,330

ORDNANCE.

Ordinaries, per ann.	£. 324,000
Extraordinaries, ditto	377,000
Estimates of the year 1793	643,000
	£. 1,344,000
Miscellaneous	206,000

Which was exceeding, by 70 or 80,000l. the Estimates of Finance in 1792.

LOAN.

The terms and conditions of the Loan were, for every 100l. in money to receive 100l. in the 3 per cents.—25l. in the 4 per cents.—and 11s. 5d. long annuities. The following calculation, giving the price of Stock at the time of the bargain, will prove the specific value of the negociation:—

Three per cents	67 1-half	worth	£. 67 10 0
Four per cents	84	worth	21 0 0
Long Annuities	20 years 1-8th	worth	11 9 9
			£. 99 19 9

TAXES.

Mr. Pitt then proposed to repeal the Tax on Gloves, Births and Burials; and proposed a variety of new and additional Taxes, the produce of which would be as follows:—

Duty on British Spirits	£. 107,000
Duty on Foreign Spirits	136,000
Bricks and Tiles	70,000
Slates and Stone	30,000
Crown and Plate Glass	52,000
Paper	63,000
Attorneys	25,000
	£. 485,000

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The House then, in a Committee of Ways and Means, voted

The sum of 11,000,000*l.* to be raised by Annuities, viz.
100*l.* Subscribers to be entitled to 100*l.* 3 per cents. from the 5th of January, 1794.
Also 25*l.* 4 per cent. Annuities from the 10th of October last, and to an annuity of 11*s.* 5*d.* for 66 years. To be paid by instalments.
2,697,000*l.* out of the Consolidated Fund, which shall arise from the 5th of April, 1794, to the 5th of April, 1795.

That there be granted to his Majesty, viz.

10*d.* per Gallon on single Brandy imported.
20*d.* — ——— on Brandy above proof imported.
8*d.* — ——— on Rum from the British Colonies.
16*d.* — ——— on ditto above proof.
8*d.* — ——— on Warehoused Rum.
16*d.* — ——— on over-proof ditto.
10*d.* — ——— on single Spirits imported.
20*d.* — ——— on over-proof ditto.
To be paid by the Importers.

1*d.* per Gallon for wash for extracting Spirits for home consumption.
1*d.* — ——— for Cyder and Perry, or any other wash for ditto.
2*d.* — ——— for wash made from refused wine, or foreign cyder.
2*s.* 8*d.* for every 96 gallons of wash made by Bishops of Maidstone.
To be paid by the Makers or Distillers.
5*d.* 1-half-penny per gallon for Spirits made in Scotland and Imported.
Also an additional duty in proportion for over-proof.
To be paid by the Importers.

20*d.* per 1000 on Bricks.
18*d.* ditto on plain Tiles.
4*s.* 6*d.* per 1000 on Pan Tiles not exceeding 10 inches square.
2*s.* 2*d.* do. addition exceeding 10 inches square.
1*s.* 10*d.* per 1000 for Tiles other than the above.
To be paid by the Makers.

And a Drawback to be allowed on exportation.
1*l.* 3*s.* 4*d.* per cwt. upon Books imported.
1*s.* 6*d.* for every 1000 Bricks imported.
1*s.* 10*d.* for every 1000 plain Tiles imported.
4*s.* 10*d.* per 1000 for Pan or Ridge Tiles imported.
11*d.* per 1000 for Paving Tiles, not above 10 inches square.
1*s.* 10*d.* per 1000 for ditto above 10 inches.
1*s.* 10*d.* per 1000 for all other Tiles imported.
10*s.* per ton upon Slates carried coastways.
2*s.* 6*d.* ditto upon Stones, Gurnet, and Marble.

That the duties of Excise on Paper, Pasteboard, Mill-boards, Scale-boards, and Glazed paper, do cease, and that there be charged in lieu thereof,
No. I. 2*d.* 1-halfpenny per lb. Excise Duty upon Paper for writing, drawing, and printing.
No. II. 1*d.* per lb. upon Coloured and Whited Brown, except Elephant and Cartridge.
No. III. 1-half-penny per lb. for Wrapping Paper.
No. IV. 2*d.* 1-halfpenny per lb. upon all other Papers, except Sheathing and Button Papers.
No. V. 10*s.* 6*d.* per cwt. upon Pasteboard, Mill-board, Scale-board, and Glazed Papers.
A Drawback to be allowed on Exportation.
That the Duties of Customs of the above do cease, and there be taken in lieu thereof,
10*d.* per lb. on No. I. imported.
2*d.* per lb. on No. II. imported.
6*d.* per lb. on Paper Hangings imported.

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10*d.* per lb. on all other Papers imported.
2*s.* per cwt. upon Pasteboards, &c. imported.
10*s.* 8*d.* 3-fourths on Flint Glass imported.
8*s.* 3-fourths on Materials uſed in making Window Glass.
A Drawback of 8*d.* 3-fourths, on every foot of Plate Glass imported.
14*s.* 6*d.* per cwt. on Flint Glass exported.
9*s.* 11*d.* per ditto on Crown ditto exported.
8*d.* 3-fourths, per foot on French Plate ditto exported.
14*s.* on French Plate ditto imported.
9*s.* 11*d.* on French Window ditto imported.
14*s.* per cwt. on other Glass imported.
10*s.* 8*d.* 3-fourths per cwt. on Plates of Glass not less than 1485 square inches, made in Great Britain.
A Stamp Duty of 100*l.* upon Contracts of Perſons serving as Clerks to Attornies.
100*l.* Admittance for every Attorney.
50*l.* for Contracts of Clerks to Attornies in Courts of Conscience.
50*l.* for Admittance of Attornies in the Welsh Courts.
That the Additional Duties upon Foreign Spirits imported, granted and continued by Acts of 31 Geo. III. be made perpetual.
Also upon Sugar, by Act 31 Geo. III. be made perpetual.
Also a Drawback on Sugar, allowed by the said Act, to be made perpetual.
That the said Duties be carried to the Consolidated Fund.

After a few observations from Mr. Fox, who was the only Member that spoke on the subject, the Report was ordered to be brought up next day.

Feb. 7. The House resolved itself into a Committee of the whole House on the Land-tax Bill, (Mr. Rose having previously moved, that a clause for making up the deficiency of the Land-tax for the last year, and another for exempting his Majesty's Roman Catholic subjects from the payment of a double land-tax, ſhould be referred to the consideration of the committee) Mr. Hobart in the chair,

The bill having passed the committee, the report was ordered to be received on Monday.

SLAVE TRADE.

Mr. *Wilberforce* said, that probably it might have been imagined by some gentlemen, from the way in which his notice was worded, that it was his intention to move for the total and immediate abolition of the Slave-trade; but he could assure the House, that at present that was not his design. His sole object juſt now was, to prevent our supplying foreign possessions with slaves imported in British bottoms; and therefore, however warm certain gentlemen might be against the abolition of the trade in general, as affecting our commercial prosperity, yet as the branch of traffic which he now wished to ſtop was in point of fact annihilated by the present circumstances of Europe, those gentlemen must be lost to all sense of national shame, or concern for the honour of their common nature, if they threw any obstacle into the way of his motion; and as, on this account, he did not think it necessary further to trouble the House, he would conclude, by moving for leave to bring in a bill for the purpose he had mentioned.

The Speaker put the question, and observed, according to order, that the motion ſhould be referred to a committee.

Sir Wm. Young said, that if we abandoned this trade, the other nations of Europe would pursue it. That its continuance was even a point of humanity, as when the natives of Africa could no longer sell their prisoners, they would murder them. He was no friend to political theories which were impossible to be reduced to practice. He doubted not but he should divide with a large majority.

Mr. Whitbread, after regretting the thinness of the House, declared that he was much diſappointed at the declaration of the honourable gentleman, that he did not mean to bring forward any proposition for the direct and total abolition of this infamous traffic. The House, in his opinion, ought to shew to the other House of Parliament, that their zeal in this great cause was in no degree abated, and, by thus testifying their own undiminished activity, to bring the other House to some sense of shame, on account of the criminal delay of which it had been guilty. And as no exigency of time, and no apprehensions of danger, could extenuate or sanction gross injuſtice, he truſted

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that the Hon. Gentleman would continue his exertions till the end of them was completely answered.

Mr. Carrotborne defended the House of Lords from the imputation of unnecessary delay thrown upon it. He considered the present bill as nugatory, and regarded the whole abolition system as supported by republicans and levellers.

Alderman Newnham thought the question had been carried as far as it ought. He was againſt the motion, and he thought it was urged by those who were inimical to our constitution; it was part of a grand system moved by them.

Mr. Pitt said, at the same time that he was disposed to pay every proper degree of respect to the other House, yet he could not help expressing his surprise and mortification, that the Lords had been able to afford only four days to the discussion of this momentous subject. But, whatever might be the reasons for this delay, it was, in his opinion, one of the strongest motives which could be urged for persisting in the measure now before the House.

The Speaker then put the question, "That leave be given to bring in a bill for prohibiting the subjects of this country from supplying other nations with slaves"—The House divided, when there appeared, for Mr. Wilberforce's motion, 63; againſt it, 40.

10th. After some private and preliminary business had been transacted, *Mr. Whitbread*, jun. moved, "that there be laid before the House a copy of the articles of agreement between the King of Great Britain and the Elector of Hanover, relative to the supply of a body of Electoral troops to the former," which was ordered.

Mr. *Grey* made some observations on the recent disembarkation of the Hessian troops, and moved, "that the employment of foreigners in services of military trust, or bringing foreign troops into the kingdom, without the consent of Parliament, is contrary to law."

Mr. *Serjeant Adair* wished the motion had not been made, and moved the previous queſtion, which, after a debate that continued till eleven o'clock, was carried, on a division, Ayes 284, Noes 35.

11th. The report of the committee, which sat on the proposed measure for repealing the Glove and Birth and Burial taxes was agreed to by the House, and bills for the repeal ordered to be brought in accordingly.

The Speaker acquainted the House, that he had received a letter from the Marquis Cornwallis, acknowledging the receipt of the thanks of the House, and expressing his gratitude and sense of the high honour thereby conferred on him. He then read the letter from the chair.

Mr. *Secretary Dundas*, previous to his moving for a renewal of the Alien Bill, observed that any doubts which might have arisen as to the extent of its powers, may be rectified and explained when the new bill was brought in. The right hon. Secretary here alluded to some instances where aliens had procured friendly arrests against themselves for debt, in order to remain in the kingdom after being ordered away. He then moved for leave to bring in a bill for the regulation of aliens arriving or resident in this kingdom, which was ordered accordingly.

The House resolved into a committee on the French Property Bill; the different clauses were agreed to, with some amendments proposed by Mr. Attorney General. The House then resumed, received the report, and ordered the bill with the amendments to be printed.

13th. The bill for imposing a duty on Attornies was read a second time.

Mr. *Jolliffe* said a few words on the hardships to which certain clerks would be subjected.

Mr. *Rose* said there was a pretty general misunderstanding as to part of the operation of this bill. There was a clause in it, which provided that any attorney, paying the duty on admission into one of the courts, should be admitted into all the others, if he pleased, without paying any thing further.

The bill was then ordered to be committed to a committee of the whole House on Monday next.

18th. Mr. *Fox* rose to bring forward his promised motion on the subject of Convoys, which he prefaced with a speech of considerable length, and concluded by mov-

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ing, "That it be referred to a committee to enquire into the protection which the trade of his Majesty's subjects had received from Convoys during the present war."

Admiral *Gardner* observed, that in opposition to the voluminous details adduced by Mr. Fox, he would put in a general way the united and publicly avowed sentiments of the great mercantile body of the kingdom, which were unanimous in asserting, that, upon the whole, the trade to the different quarters had never received such effectual protection as during the present war.

Major *Maitland* spoke at some length in supporting what had been advanced by Mr. Fox, and insisted on the necessity of an enquiry.

The *Chancellor* of the *Exchequer* replied to the arguments of Mr. *Fox* and Major *Maitland*; some other Members spoke, and Mr. Fox explained, when the question being put, the House divided—For the Motion 48—against it 202—and at two in the morning adjourned.

21st. Mr. *Vaughan* called the attention of the House to a circumstance, which, he was of opinion, involved the existence of our West-India possessions. He alluded to the very alarming steps which the French had recently taken towards the emancipation of their Negroes, and putting them on a footing to oppose the English in St. Domingo. He said, that such an example to our Negroes might be attended with the most dreadful consequences. He then moved an Address to his Majesty, that he would be graciously pleased to order such measures to be taken, for the tranquillity of the British Islands in the West Indies at the present juncture, as in his wisdom he may think fit.

Mr. *Secretary Dundas* replied, that he certainly could not countenance such a motion, as it tended to imply an insinuation of neglect on the part of Ministers at the present juncture; a charge which, he assured the Hon. Gentleman, had not the smallest foundation.

Mr. *Vaughan* said, he was perfectly satisfied with the declaration, and with the concurrence of the House he would withdraw his motion; which was done accordingly.

Mr. *Sheridan* moved, 1. "That there be laid before the House Copies of all Letters, &c. received from Governor Wentworth, relative to the Colonies of Nova Scotia.—2. All other official accounts received relative to the same.—3. All letters received from Major-General Ogilvie, relative to the same.—4. The return of the Garrisons, number of men and officers, &c. in the said Colony.—5. The Correspondence between the Ministers and General Ogilvie, and Governor Wentworth, respecting the said Colony," &c.

Mr. *Dundas* objected to the 2d article of the Motion, which was negatived without a division; the other articles were successively agreed to by the House.

24th. Mr. *Sheridan* presented a petition from the Rev. F. Palmer, setting forth, the alleged grievances of his case, complaining of the conduct of the Court by which he was convicted, &c. and praying such relief as the House in its wisdom should deem meet. On putting the question for its being brought up, a conversation of some length arose between several Gentlemen.

Mr. *Pitt* proposed, that the debate should be postponed to a future day, and mentioned Monday, which Mr. Fox objected to as too distant, and moved for Thursday, which was carried.

Mr. *Whitbread*, jun. then moved for an Address to his Majesty, that he would be pleased to order, that the execution of the sentence of transportation against Messrs. Muir and Palmer should be suspended till after Thursday; on which a debate ensued, and the question being put, the House divided, Ayes 34—Noes 104.

25th. The House resolved itself into a Committee, to consider of Regulations to be made in the Penny-Post, on which a conversation of considerable length took place.

Mr. *Sheridan* considered this as a new tax, under the title of a regulation of an old one; and that although the case was trivial in itself, yet the principle on which it proceeded was wrong, for that the regular conduct of Finance should be, first, a Supply was to be agreed upon to a certain amount; and then, after time being allowed to consider the case attentively, the Ways and Means for raising that Supply were to be proposed: And again, sometime was to be given the House to consider on the mode

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of raising that Supply; and the whole being determined, there could not after that regularly be an additional Tax for that year. The present proposition was not a new Tax in point of form or name, but was so in point of fact, for it proposed an additional Tax on the Carriage of certain Letters under the title of the Penny-Post.

Several resolutions for the proposed regulation were read and agreed to, and the report ordered.

Mr. Sheridan gave notice, he should move some amendments on these resolutions on the report.

Sir *William Young* brought up a Petition from the Planters of the West-Indies, and Merchants resident in Great Britain, trading to the Colonies, &c. complaining of the tendency of the Bill now depending for the Abolition of the Slave Trade from the Coast of Africa, in British vessels, or by British subjects, to foreign territories; stating, that such Bill, if passed into a law, would materially injure their Trade, as well as Commerce in general. Col. Tarleton also presented a similar Petition from Liverpool. They were both ordered to be laid on the table.

Mr. *Wilberforce* then moved the Order of the Day for the second reading of the above Bill.

Sir *William Young* opposed it, and moved an amendment, instead of the word 'now', 'this day six months.'

Mr. Alderman *Newnham* supported the amendment, and expressed apprehensions of a dangerous effect from such a Bill as the present, as tending to encourage the new doctrines of Equality, and the destruction of all ranks and subordination in society.

A debate then took place, in which Mr. *Fox* and Mr. *Pitt* spoke in favour of the Bill; and the question being put, the House divided—For the Bill 56—against it 38.

The Bill was then read a 2d time, and ordered to be committed.

26th. The House resolved itself into a Committee on the Attornies' Tax Bill, and Mr. Hobart having taking the Chair, the different Clauses were proceeded with by the Committee, accompanied by a long conversation, in which the Chancellor of the Exchequer, Messrs. Sheridan, Adam, Jolliffe, Sir William Dolben, and Mr. Rose, bore the principal part; in the course of which it appeared, that such Clerks as were articled to Attornies previous to the 5th instant, were to be exempted from the Tax.

Sir *W. Dolben* wished that a provision might be made, exempting such Clerks as may be articled to their fathers from the first part of the Tax.

The *Chancellor* of the *Exchequer* replied, that such a proposition could not be countenanced, as it would go entirely to do away the effect of the Tax.

Mr. *Adam* confessed himself averse to the Tax, as deeming that it would go rather to degrade a profession in the Public opinion, among which were as respectable and useful Members of Society as in any other.

The *Chancellor* of the *Exchequer* acknowledged, that, as in all other collective bodies, there were certainly some most respectable characters among the profession in question; but he contended, that in point of regulation the Tax must have a good effect, as by excluding indigent persons, it prevented all those who could not have the advantage of a liberal education from becoming members of it.

Mr. *Sheridan* spoke in support of the observation of Mr. Adam.

After which the different clauses and provisions of the Bill were agreed to by the Committee, and the House resuming, ordered the report to be received on Monday.

27th. Colonel *Tarleton* moved, that a list of all the ships cleared out from Liverpool to the Coast of Africa, from July 1793, to the latest dates, be laid before the House; and also of the number of Slaves imported into the British West India islands in 1791, 92, and 93.

Mr. *East* moved for leave to bring in a Bill for the better regulation of the Poor Laws, the leading features of which were, to prevent in future poor persons from being removed from the place of their residence, until they became actually chargeable thereto.

Mr. Alderman *Anderson* acquainted the House, that, in consideration of the expensive war in which we were engaged, it was not the wish of the Corporation of London to petition that House for the Repeal of the Duty upon Coals, at this time, though it was a Duty which was severely felt by all the poorer classes of the people.

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The Order of the Day being read for resuming the adjourned debate on the question for receiving the Petition of the Rev. Thomas Fyshe Palmer, Mr. Sheridan said, this agreeable to the notice which the House had received of his intentions, and possessed of time to take into consideration the propriety and justice of receiving the Petition, he had no doubt of its being received.

Mr. *Pitt*, after a few observations, agreed to its being received.

Mr. *Sheridan* then moved, that the Petition may lie on the table, which was agreed to.

28th. The Speaker and a few of the Members attended Divine Service in St. Margaret's Church, being the day appointed for a General Fast.

STRICTURES
ON
PUBLIC AMUSEMENTS.

HAYMARKET, February 22.

A NEW Comedy under the title of the Box Lobby Challenge made its first appearance here. There are but few men who possess greater abilities for dramatic writing than the reputed author of this piece (Mr. Cumberland). His *Challenge* is spirited, and he has managed the *combat* with effect most appropriate. The following is a sketch of the fable:

Young Grampus, a young blockhead of fortune, is sent for to town, for the purpose of being launched forth on the grand tour. He falls into the hands of Fulsome, a parasitical author, and young Crotchet, an illiterate debauchee. The latter makes love to Miss Grampus, the maiden-aunt, and succeeds in cheating her out of her fortune. Crotchet insults, at the theatre, Letitia, a young lady under the guardianship of Old Grampus; he is chastised by Waterland, a young officer, and gives Fulsome's card. In his pursuit of his antagonist Captain Waterland gets introduced into the Grampus family, and to Letitia, of whom he has become enamoured, and, after the usual difficulties, obtains her hand; and, at the same time, Crotchet and Miss Grampus are also united.

The dialogue is neat, animated, and pregnant with humour and well-managed equivoque—it contains some just and well-directed strokes of satire against the reigning follies of the times—and, by its pleasantry, must excite mirth without corrupting the heart; we, therefore, heartily join our voice to the applause with which it was received.

The following are the Prologue and Epilogue; the former spoken by Mr. Barrymore, the latter by Mrs. Goodall.

PROLOGUE.

BY THE HONOURABLE FRANCIS NORTH.

AS some fond Father who a bantling rears,
Feels nought but pleasure in his tender years;
His tricks at school, and all the pranks he plays,
E'en the boy's foibles then excite his praise;
A little spirit well becomes a Youth,
Jack, tho' unlucky, always speaks the truth:
But when, arriv'd at a maturer age,
He launches Jacky upon Life's great stage,
With joy elate, with anxious fears deprest,
What hopes and horrors fill a Parent's breast!
Ere yet he dares to cast the dangerous die,
And shew his darling to the public eye,
The hopes of all his future joy he sends
To visit some *he knows* to be his friends:

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SURLY exclaims, eat up with gout and spleen,
"The Stripling's well enough, but much too lean;
"He'll be short-liv'd, he has his Mother's cough,
"A galloping consumption took her off."
"Is this Sir JACOB's son?" Old TOOTHLESS cries—
"The Boy is of a most alarming size!
"Such o'ergrown monsters never can be strong;
"Don't tell his father—but he can't live long."
So when the Bard at first prepares his play,
His heart beats high, and all his prospect 's gay;
"'Tis done, 'tis done,"—th' enraptur'd poet cries,
"The labour 's over, I shall grasp the prize.
"SNARLER, upon whose word I can depend,
"SNARLER shall see it—he's indeed a friend.
"How do you like my piece, good Critic, say?
"Nay, do not flatter—Don't you like the play?"—
"Why, yes, sir—Eh—the thing is well enough."—
"Is it not good?"—"Humph, yes—What cursed stuff."
"I think, my friend, the playhouse will be tramm'd."
"I think so too—and think your play'll be damn'd."
At length the night, the awful night ensues,
Fatal to many an offspring of the Muse;
The Father bids his fancy's child appear,
And hopes to meet no friendly Snarler here;
Moral his Boy, if entertaining too,
His fortune's fairly made when judg'd by you.

EPILOGUE.

BY GEORGE COLMAN, JUN. ESQ.

In days of yore, when Knights were cas'd in mail,
Like lobsters in a shell, from head to tail;
When sparring Nobles challeng'd to the lists,
Deem'd it ignoble e'er to spar with fists;
Stout were their limbs, and sturdy were their blows—
They met, were slain, or else they slew their foes.
In modern Challenges, how heroes dwindle;
In arms they're nothing—and in legs they're spindle!
And ah! how shocking to a Peer of old,
Some Pugilistic Noble to behold?
Who, when one brute his brother brute opposes,
Stands Umpire of black eyes and bloody noses!
How would the champions, clad in iron suits,
Stare at our champions in round hats and boots!
Stare to see Jacky give his card to Bobby,
And 'Prentice challenge 'Prentice in the Lobby.
That such things are we witness ev'ry day,
When heroes quit the Counter for the Play;
When Green Box errants hurl the sharp retort,
Eager for fame, and hot with BEAUFOY's port!
"Who *are* you, Sir?"—"Who am I?—why I'm—phoo!
"The world knows me, Sir—Damme, who are you?
"Meet me to-morrow morning in Hyde Park,
"I'm Mr. PLUMB, the banker's fifteenth clerk."
Oh! may these warriors of the desk and quill
Pursue their petty broils, and challenge still;
Of such contentions wholesome be the fruit!
And duelling be brought to disrepute.
May Englishman no Englishman oppose,
But wield his sword against our *common foes*!

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NEW DRURY-LANE THEATRE, MARCH 12.

This Theatre opened with an Oratorio, consisting of a Grand Selection of Sacred Music. Language can convey but a very inadequate idea of a spectacle, we will venture to say, the grandest ever displayed in this kingdom. The theatre combines, in the happiest manner, elegance and simplicity. It is large, without the audience being in any one part of it too far from the stage. It is lofty, without offending the eye with too great a height; and so judiciously constructed, that in every part the lowest tones may be heard distinctly.

It not being the province of a Magazine to record the transient entertainments periodically produced by selections of music, and which can scarcely be said to form any part of the drama, we shall proceed to give a particular

DESCRIPTION OF THE NEW BUILDING.

Although the foundations and great part of the main walls were finished some time since, and had, therefore, the advantage of drying and settling, the internal parts of the theatre have been completed with unprecedented expedition. The same circumstances which interrupted a while the forwarding the theatre, rendered it impossible to proceed on the buildings around, which, together with the theatre, will form one great and complete plan, standing foremost in the rank of public edifices in this metropolis.

The convenience and safety of the public will, besides, be very effectually provided for by covering the footway with a colonade of the Grecian Ionic order (a part of which is executed) affording shelter below, and, at the same time, forming a terrace before the windows of the theatre above, which, when secured with ornamented iron-work, and lighted by a number of lamps, as it is intended it shall be, will contribute very greatly to the elegance of the appearance. The plan will include an area of upwards of 320 feet in length, by 155 in breadth, and the height of the building, measuring from the substruction to the roof, is 118 feet.

The buildings which surround the theatre are faced with Portland stone, and will be finished with a ballustrade. The theatre, which rises above them, is to be faced with stone, and finished with a ballustrade. Through the roof rises a turret, masking a large ventilator, and a staircase which leads to a terrace on the roof. On the summit is placed a figure of Apollo, more than 10 feet high, which is to be removed to the west front when finished, and replaced by one of Shakespear.

The accommodations for the stage are upon a much larger scale than those of any other theatre in Europe. The opening for the scenery is 43 feet wide and 38 high; after which the painter and mechanist will have a large space of 85 feet in width, 92 in length, and 110 in height, for the exertion of their respective abilities.

In the roof of the theatre are contained, besides the barrel loft, ample room for the scene-painters, and four very large reservoirs, from which water is distributed over every part of the house, for the purpose of instantly extinguishing fire, in any part where such an accident is possible: at the same time the greatest precautions have been used to prevent any such misfortune, by the application of every kind of security that expence and ingenuity can suggest. Besides other precautions, an iron curtain has been contrived, which, on any such occasion, would completely prevent all communication between the audience and stage, where alone accidents by fire have been known to commence.

The audience part of the theatre is formed nearly on a semi-circular plan. It contains a pit, eight boxes on each side of the pit, two rows of boxes above them, and two galleries, which command a full view of every part of the stage. On each side of the galleries are two more rows of boxes, rising to a cove, which is so contrived as to form the cieling into a complete circle. The Proscenium, or that part of the stage which is contained between the curtain and orchestra, is fitted up with boxes, but without any stage door, or the usual addition of large columns. The boxes are furnished with chairs in the front rows, and behind with benches. The trimming and covering are all of blue velvet.

The corridors which surround the boxes are spacious, and communicate with each other by means of staircases in the angles of the theatre. At the west end of the theatre there is a very large semi-circular room, opening by an arch to the corridors, and

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having fire places in it and bar-rooms, from which the company may be supplied with refreshments. There are also large saloons on the north and south sides of the theatre, and also handsome square rooms; one of which is intended for the use of his Majesty, and the other for the Prince of Wales. These rooms are fitted up in the modern taste, with large handsome pannels and glasses, and are susceptible of a great deal of decoration, which is intended to be introduced, as soon as the ornaments can be obtained from the artists who are engaged in the preparation of them.

The decorations of the theatre are in a style entirely new, and are intended to have a richness of effect, and, at the same time, a simplicity which may gratify the eye without interfering with any of the decorations which appear on the stage. With this view the cieling has been painted in compartments of one colour only, and the same style of painting prevails through the decorations of the galleries. The fronts and insides of the boxes have for the ground a clear blue colour, richly ornamented in chiaro obscuro. The different rows are supported by silver columns of antique forms, and the cut-glass lustres are attached to these columns by silver brackets. In the center pannels on the front of the boxes are introduced paintings, by Rebecca, from antique subjects. Besides the silver columns which support the boxes, there are four principal square, but small pillars, which support the cieling, and are decorated with looking-glass. The sound-board or cieling of the Proscenium is painted in compartments, and in the front of the Proscenium is introduced the royal arms, with trophies and other suitable accompaniments.

The entrances to the theatre, while the bill in Parliament is pending, necessarily fall short of the convenience which is intended. From Russel-street there are two box entrances into a large hall, decorated with columns; another entrance which leads to the gallery-staircase, and also a private entrance for his Majesty. On the other side of the theatre, next Marquis-court, the same entrances are repeated: but, till the new street (which is intended to be called Woburn-street) is opened, these can only be approached by foot-passengers, or by company coming in chairs. As a chair-door, the box entrance on that side is at present more complete than to any other public building in London. There are five other entrances to the theatre also incomplete, one next Brydges-street for the pit, one for the boxes, two for the galleries, and one in Drury-lane for the stage. In these two streets will be the handsomest and most decorated fronts; besides the Ionic porticoes, these fronts are to be decorated with pilasters, trophies, rich iron work, and other analogous ornaments; and will face buildings containing a coffee-house, tavern, library, shops of various sorts, residences for the performers, and others belonging to the theatre.

According to the plan, it is proposed to be, in every respect, the first and completest edifice of the sort in Europe, and worthy the capital in which it stands.

PHILOSOPHICAL EXPERIMENT.

FRESH water may be extracted from salt water by the following simple process: A common hogshead is provided with a false bottom, about three or four inches above the lower head. This false bottom is perforated with a number of holes, and over them a filter of flannel.—The barrel is then nearly filled with the finest sand, beat down very hard; a tube, communicating with the space between the two bottoms, is extended to a convenient height above the top of the barrel. The sea-water is poured into this tube, and pressing every way, according to its altitudes, it endeavours to force its way through the sand to the top of the barrel, from whence, by this mode of filtration, it is drawn off fresh, and fit for use. Any other filter will do as well as flannel, which will stop the sand, and admit the water. The saline particles being heavier, and perhaps differently formed, meet with obstructions from the sand, and are left behind. The experiment is so easy that it promises to be of great utility.

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POETRY.

FOR THE FREEMASONS' MAGAZINE.

ODE TO MASONRY.

The Words by Brother Doctor BROWN—Set to Music by Brother SHIELD;

And performed by Brothers MEREDITH, EVENCE, &c.

AT THE

DEDICATION OF THE PHŒNIX LODGE, SUNDERLAND,

APRIL 5, 1785.

RECITATIVO.

BRING me, ye sacred Choir! the deep-ton'd shell,
To which sublime ISAIAH sung so well:
To MASONRY exalt the strain sublime,
And waft her praises on the wings of Time.
Thy lore to sing shall be the care of Fame—
And, hark! she gives assent, and chaunts each honour'd name,

AIR.

I.

Sound the full harmonious song;
To MASONRY divine the strain prolong—
And first the grateful tribute bring
To the great, the sapient KING;
Who, inspir'd by Power divine,
Made *Wisdom*, *Strength*, and *Beauty*, all combine
To *frame*, *confirm*, and *deck* the vast design!

II.

And now we mourn, alas! too late,
The sad, the melancholy fate
Of him whom Virtue could not save!
Cloth'd in virgin *innocence*,
Attend ye CRAFTSMEN, and dispense
Your choicest flowers around the Tyrian's grave.

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[From prudential motives, which will be apparent to the worthy Correspondent who contributed this article, we here suppress a verse, for which we hope to stand excused.]

RECITATIVO SECUNDO.

Hail, social SCIENCE! eldest-born of Heaven,
To soothe the brow of sad Misfortune given;
To raise the soul and gen'rous warmth impart;
To fix the noblest purpose in the heart;
To thee we owe, in this degen'rate age,
Those *mystic links*, which heart to heart engage.

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AIR.

I.

Band of Friendship! best cement
Of social minds, in Brothers' love!
Far hence be Envy, Discontent,
And every ill which mortals prove.
No dark suspicion harbours here,
But all is open, all sincere:
No curst informer listens to betray;
But all is sunshine, all is day.

CHORUS.

No curst informer listens to betray;
But all is sunshine, all is day.

II.

But now to thee, fair Pity's child,
Sweet Charity, of aspect mild,
The tributary lay is due——
Vain are the joys of hoarded wealth
To thine; thou giv'st the rosy bloom of health
To sad Affliction's pallid hue!
These blessings, MASONRY, are thine;
Hail! *sacred Science—Mystery divine!*

CHORUS.

These blessings, MASONRY, are thine;
Hail! *sacred Science—Mystery divine!*

GRAND CHORUS.

Thou *holy Mystery!* first almighty Cause!
By thee the GREAT CREATOR fram'd his laws,
When Chaos heard th' almighty *fiat* rung,
And sacred Order from Confusion sprung!
The waters now collected flow'd,
And as they murmur'd own'd the GOD.
The mighty planets now he plac'd,
Which, still revolving, speak his praise;
This earth he fram'd, with seasons grac'd,
With heat inform'd, each useful plant to raise.
The Sun he fix'd, the central soul,
To animate the mighty whole.
Harmonious, regular they move,
Just emblem of fraternal love.
The laws of MASONRY are Nature's laws;
Hail, *sacred Mystery—first Almighty Cause!*

ADVICE TO A PAINTER.

WHOE'ER in Painting wishes to excel—
The chaste design of Rome should study well,
His light and shade by those of Venice rule,
His colours take from the Lombardian School,
With Titian's nature and his truth combine
Fam'd Buonarota's grand and awful line;
Raphael's exact proportions keep in view,
Correggio's pure and perfect style pursue;
With learned Primaticio invent,
Adopt Tebaldi's splendid ornament;
Then o'er the whole with nice discernment place
Some chosen traits of Parmagiano's grace.

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THE ENQUIRY.

AMIDST the myrtles as I walk'd,
Love and my sighs thus intertalk'd:
"Tell me," said I, in deep distress,
"Where shall I find my shepherdess?"
"Thou fool," said Love, "know'st thou not this,
In ev'ry thing that's good she is?
In yonder tulip go and seek,
There wilt thou find her lip and cheek:
In the enamel'd pansy by,
There shalt thou see her curious eye;
In bloom of peach, in rose's bud,
Flow the pure rivers of her blood:
In lilies high that farther stands,
The emblems of her whiter hands:
In yonder rising hill, there smell
Such sweets as in her bosom dwell."
"'Tis true," said I; and thereupon,
I went to pluck them one by one:
And of all to make an union,
But on a sudden all was gone;
With that, I said, sure all these be,
Fond man, resemblances of thee;
And like these flow'rs thy joys shall die,
E'en in the twinkling of an eye;
And all thy hopes of her shall wither,
Like these frail sweets, thus knit together. M.

PROCRASTINATION.

VOX ET PRETEREA NIHIL.

"I LOVE you,"—oft the youth did say;
"I love you"—oft the maiden sigh'd;
Thus echoed both from day to day,
Till one wax'd cold, and t'other—DIED!

MONTHLY CHRONICLE.

LEGHORN, *January* 30.

ON the 15th instant a desperate action took place off the height of Porto Vecchio between three Sardinian vessels and two Barbary zebecks. The Sardinians grappled and took one of 18 guns and 100 men, and also grappled and boarded the other of 12 guns and 96 men; but some of the crew, rather than yield, set fire to her, and she blew up, but happily not before the Sardinian vessels had disengaged themselves and picked up the people who had been blown up, amongst whom were some Sardinians. The crews of the Sardinian vessels were so enraged that they dispatched all the Turks and Algerines whom they had taken, consisting of 92. The loss of the Sardinians was 7 men killed, and 75 wounded.

The war of the Creek nations against the United States of America was happily concluded on the 30th of November, by a treaty, of which official information has been received by the Congress.

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PARIS, *February* 5.

Three Deputies from St. Domingo entered the Hall of the National Convention on the 3d instant. Their introduction was signalised by the fraternal kiss. It was afterwards decreed by the Convention, that SLAVERY IS ABOLISHED IN ALL THE FRENCH COLONIES! That all the men of colour are French Citizens, and that they shall enjoy the blessings of the Constitution. Of the three Deputies introduced, one was a negro, one a mulatto, and one a white.

The re-capture of Toulon was celebrated at Perpignan in the following singular manner.—Milhaud, the National Deputy, ordered three hundred women, who had been convicted of correspondence with emigrants, and condemned to die, to be brought from the prison to the square where the instrument of death is erected. The scene was in the highest degree affecting. The women, drowned in tears, advanced to the fatal scaffold, on which the executioners stood prepared to administer the fatal blow. The people in great numbers beheld the terrific scene with awful silence.

Milhaud, mounting the scaffold, addressed the women in a speech, in which he pointed out to them the error of their conduct, and the danger in which their measures tended to involve the Republic. He concluded his address by ordering the executioners to knock off the fetters of the women, all of whom he set at liberty and pardoned.

ST. FIORENZO, IN THE ISLAND OF CORSICA, *February* 22.

The tower and garrison of Mortella surrendered on the 10th of this month; the strong redoubt and batteries of the Convention were taken by storm on the 17th, after a severe cannonading of two days; the same night the enemy abandoned the tower of Fornell, and two considerable sea batteries dependent upon it; on the 19th they retreated from St. Fiorenzo to Bastia; previous to their retreat one of their frigates was sunk, and another burnt in the gulph: and the town, forts, and port, were taken possession of the same day by his Britannic Majesty's land and sea forces.

The loss of the British consists of 13 killed and 39 wounded, besides 6 sailors of the Fortitude killed and 56 wounded, from the fire of the Fort of Mortella.

Thus are the English now masters of the Fortress and Gulph of Fiorenzo, which is the most important station in Corsica; divides the French posts, affords a safe harbour for a numerous fleet, and, from its commanding situation, with respect to the coast of France and Italy, is at this moment of peculiar importance.

COPENHAGEN, *March* 1.

ON Wednesday evening, about five o'clock, a dreadful fire broke out in the Royal Palace of Christiansbourg, which, communicating from the Hereditary Prince's apartments, where it began, to the rest of the building, in the space of seven or eight hours reduced the whole to a heap of ashes. The Royal Family have happily escaped without accident, but the greater part of their valuable effects have been a prey to the flames. It is not yet known what number of lives have been lost, but it is to be hoped, considering the rapidity of the conflagration, which was increased by a very strong wind, that the number is not great. This palace, one of the most commodious and most sumptuously furnished in Europe, was built in the reign of Christian the Sixth, and is said to have cost (in building only) considerably above a million sterling: it seems therefore not an exorbitant calculation to suppose that, with the loss sustained by the hundreds of individuals by whom it was inhabited, the whole damage may amount to two millions sterling. It is some consolation, in so great a disaster, that the Royal library, consisting of between two and three hundred thousand volumes, which stood detached from the principal pile, has been fortunately saved. During the whole of this distressful scene the garrison and the citizens were under arms, and every effort was made, both by the military and the sailors, to prevent disorder and pillage.

His Danish Majesty is lodged for the present in an apartment at Count Bernstorff's, and the rest of the Royal Family are dispersed in different quarters of the town, where they will remain till houses proper for their reception can be got ready.

LONDON, *February* 27.

A Court of Common Council was held at Guildhall; amongst other business the local tax of three shillings per chaldron on coals was brought forward; and on an inti-

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mation to renew the petition to Parliament on that subject, Mr. Alderman Skinner observed, that this was not the time to petition Parliament for any tax to be taken off; he therefore should not move for a petition to the Hon. House of Commons, as was done last year, but content himself with moving, "That the representatives of this "city in Parliament be desired to state in their places, that the corporation do not "intend, during the present session, to renew their petition for the repeal of the local "duty on coals, under a just consideration of the existing circumstances of the "country; but that it is the intention of the corporation to embrace the first favour-"able opportunity of calling the attention of the Hon. House to their reasonable claim "for relief:" which was unanimously agreed to.

This being the 123d day, and in the 7th year of the trial, Mr. Hastings addressed the High Court on the delays of the prosecution against him. He had relied much, he said, on the testimony of Marquis Cornwallis, but as the health of the noble Marquis did not permit his attendance in his place, he had relinquished his intention of calling upon his Lordship; and for this sacrifice he hoped the High Court would in requital suffer no further delay in the trial.

March 1. The Grand Tribunal sat again at Westminster-Hall, when Mr. Hastings again implored the High Court to proceed on his trial without further loss of time; the Managers expressed their readiness to proceed *de die in diem*, but the Lords put off the further proceedings till Monday the 7th day of April.

This day the royal assent was given, by commission, to the Mutiny act, the act to preserve French property, the acts to repeal the Glove-tax act, and the duties on Births, &c. and the act to indemnify such persons as have omitted to qualify for offi-cers and employments.

The drafts from the Guards, intended as a reinforcement to our army in Flanders (consisting of about 800 men), marched in high spirits, for Greenwich, to embark for Ostend.

After the Guards were embarked, a riot broke out, which was occasioned by a party of the 11th regiment of Dragoon guards having enlisted a baker belonging to the Victualling-Office, which being made known to the rest of the bakers, butchers, &c. of the Office, who conceived that he was trepanned, a skirmish ensued to rescue him, in which several men were wounded, when a party of the Horse Guards were sent for, which made all quiet.

2. The Duke of York left town and arrived at Deal at half past eight next morn-ing. His Royal Highness sailed in the Vestal frigate, and arrived at Ostend at half past one o'clock on Wednesday afternoon.

Twenty-six fine chargers were embarked at Deal, on the 3d, for the Duke of York and his Aides du Camp. Some of these were a present from his Majesty.

The following is a copy of the certificate granted on the marriage of Prince Augus-tus Frederick to Lady Augusta Murray, by the curate of St. George's, Hanover-square.

"AUGUSTUS FREDERICK and AUGUSTA MURRAY, both of this parish, were "married in this church, by banns, this 5th day of December, 1793.

"By me, T. DOWNES, Curate."

"This marriage was solemnized between us

"AUGUSTUS FREDERICK,

"AUGUSTA MURRAY."

12th. Soulden Lawrence, Esq. had the honour to kiss his Majesty's hand, being appointed one of the Judges of the Court of Common Pleas, in the room of the late Sir H. Gould, deceased. He at the same time received the honour of knighthood.

Mr. Butler, who has just recovered the title of Earl of Ormond, in Ireland, claimed it upon a principle which has now been clearly ascertained, that an English attainder does not include Irish honours. The Earldom of Ormond is of the date of 1327.

The Princess Royal outward-bound East Indiaman has been captured by three French frigates near the Sunda Islands. A Dutch ship of great value has likewise fallen into the hands of the French in the same quarter. The Princess Royal did not tamely submit, but engaged the French frigates for upwards of an hour; during which time the mate and carpenter were killed, and several seamen wounded.

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In the Irish House of Commons, on the 4th, Mr. Ponsonby introduced his promised Bill on the subject of Parliamentary Reform. It was opposed in a long speech by Sir Hercules Langrish, and supported by Mr. Grattan; several others also spoke, and the debate continued till twelve at night, when the Bill was thrown out, by adopting Sir Hercules Langrish's motion, that it be read a second time on the 1st of August. Ayes 142, Noes 44.

TEMPORARY AUGMENTATION OF THE ARMY,

FOR INTERNAL DEFENCE OF THE COUNTRY.

A plan for the augmentation of the forces for internal defence against any attempts that may be made by the enemy, has been transmitted by Government, to the Lord Lieutenants of the several counties, containing a proposition of the following measures:

1. To augment the Militia by Volunteer Companies, or by the addition of privates to each Company.

2. To form Volunteer Companies in particular towns, especially on or near the sea coast.

3. To raise Volunteer troops of Fencible Cavalry to serve only during the war and within the kingdom; the officers to have temporary rank only, but not half pay; arms and accoutrements to be found by Government, but the levy-money to be furnished by the persons raising such troops, who are also to find horses, but to be paid for at a reasonable price by Government. A person raising two troops to have the rank of Major; four troops, Lieutenant Colonel; and six troops that of Colonel.

4. To form other bodies of cavalry within particular counties, to consist of the Gentlemen and Yeomanry; the Officers to receive temporary commissions from the Lord Lieutenants, and the muster-rolls also to be approved by them; no levy-money to be given, and the horses to be furnished by the gentry or yeomanry who compose the corps; but the arms and accoutrements at the expence of the public; such corps to be exercised only at such times as shall be fixed with the approbation of the Lord Lieutenants, to be liable to be embodied or called out of their counties by special directions from his Majesty, in case of actual appearance of invasion, and to be liable to be called upon by order from his Majesty, or by the Lord Lieutenant, or Sheriff of the county, to act within the county, or in the adjacent counties, for the suppression of riots and tumults. In either case, while actually on service, to receive pay as cavalry, and be liable to the provisions of the Mutiny Bill.

5. To enroll and appoint places of rendezvous for a sufficient number of persons in different parishes and districts, particularly in places near the sea coast, to serve as pioneers, or to assist the regular force in any manner necessary, on the shortest notice, in cases of emergency.

The above plan is now under discussion before most of the Grand Juries of the several assizes throughout the kingdom.

NEW PENNY-POST PLAN.

By this it is intended, that instead of five principal offices, there will be only two; it being found that so many offices, instead of expediting the duty, render it complicated, and occasion delay.

[illegible] to the number of deliveries, and the hours of dispatch, varying in different parts of the town, as at present, there will be six deliveries each day in all parts of the town, from Mary-le-bonne to Limehouse, and the dispatch to all parts will take place at one and the same time.

There will be two sets of letter-carriers, who will go out in turns at regular periods; by which means a person living at Mary-le-bonne may send letters to or receive letters from Limehouse, a distance of seven miles, five times a day.

Beyond the limits of the General Post delivery, the General Post and foreign letters arriving by the mails early in the morning, are, in consequence of the necessary early departure of the letter-carriers, in no instance at present dispatched from the Penny-Post Offices before *the second delivery at two in the afternoon*; and to such parts as have but one delivery *not before the next morning*. But, by the New Penny-Post, they will be

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dispatched to all parts the same morning, and will be delivered between eleven and one o'clock at the most distant places.

At present, the answers to General-Post letters cannot, for the reason above stated, be returned by the mails, even from places bordering on the metropolis, the same day, some very few instances excepted; and from such parts as have but one delivery, they cannot be returned till the *third* day; nor can answers to Penny-Post letters be received in London, in the latter case, till a *fourth* day—instead of which, by the New Penny-Post, there will be from two to six hours, according to the distance and situation of places, for answering all letters sent from town in the morning of the same day, when such answers as are to go by the General-Post will be dispatched by the mails, and such as are for delivery in town will be delivered out by the letter-carrier *the same evening*.

Persons putting in letters by nine in the morning at the distance of ten miles from the chief Penny-Post Office, and later at less distant parts, may receive answers from London *the same afternoon*.

There will be three deliveries of letters in most parts of the country, within the limits of the Penny-Post, and in very few instances less than two; and there will be two Posts daily from all parts within the distance of ten miles from Lombard-street.

Instead of the public being obliged to pay, as at present, one penny at putting in of each letter to pass by the Penny-Post, it will be left to the option of the writer, whether the postage shall be paid at putting in, or on delivery; but for letters put into the Penny-Post, which are afterwards to pass by the General-Post, *one penny must be paid* at putting in, as at present.

The letter-carriers' walks, both in London and the country, will be rendered more equal in point of duty than at present, by reducing the extent of each walk—and, in short, every other regulation will be made in this department, which may be necessary to give the most complete accommodation to this great metropolis and its environs.

It is said that arrangements are made for including the populous and respectable neighbourhoods of Richmond, Petersham, and Ham, in the New Penny-Post; by which regulation, instead of the letters going by the circuitous route of Isleworth, they will be conveyed direct to Richmond; when, besides the convenience of three posts a day, the opportunity of answering General-Post letters by return of the mails from London, and other considerable advantages, the inhabitants will get their letters cheaper, by being relieved from the extra charge they are now subject to for conveying them from the Isleworth Office.

PREFERMENTS.

MR. White, Assistant Solicitor to the Treasury, Solicitor, in the room of William Chamberlayne, Esq. The Rev. Francis Howell, Canon Residentiary of Exeter Cathedral. The Rev. John Rippon, M. A. to the Vicarage of Hitchin, in Herts. The Rev. Mr. Menzies, of Rochester, to the vacant Prebend in that cathedral. The Rev. William Benwell, to the vicarage of Great Hale, Lincolnshire. M. Finucane, Esq. one of his Majesty's Counsellors at Law, in Ireland, a Baron of the Exchequer in that kingdom, in the room of Baron Power deceased. The Rev. John Eyre, Prebendary of Apesthorpe, to the vacant Residentiaryship in York Cathedral. The Earl of Carhampton admitted at the Custom-house, Bristol, to the office of Patent Customer Inwards at that port, in the room of the late William Whitby, Esq. Richard Palmer, Esq. of Hurst, Berks, unanimously elected a Verdurer of Windsor Forest, in the room of Penyston Portlock Powney, Esq. deceased.

MARRIAGES.

John Lee, Esq. of Burley, in Yorkshire, to Miss Maria Mainwaring, second daughter of Lady Kaye, and sister of Charles Mainwaring, Esq. of Goltho, in Lincolnshire. Edmund Howard, Esq. of Henrietta-street, Covent Garden, to Miss Louisa Lemon, of Brighton. Henry Hickens, Esq. of Poltair-house, in Cornwall, to Miss Emma Rebow,

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second daughter of the late Isaac Martin Rebow, Esq. of the Park, near Colchester, and Member for that Borough in five successive Parliaments. At St. Mildred's, Bread-street, John Sheppard Killick, Esq. late of Gould-square, Crutched-Friars, Meal-factor, to Miss Hamerton, daughter of Charles Hamerton, Esq. one of the Sheriffs of London and county of Middlesex. At Weston, the seat of Sir Henry Bridgeman, Bart. Geo. Gunning, Esq. son of Sir R. Gunning, to Miss Bridgeman, daughter of Sir Henry Bridgeman. At Edinburgh, the Hon. Captain Francis Gray, to Miss Mary Anne Johnston, daughter of Major Johnston, late of the 61st regiment. Stephen Thornton, Esq. of Austin Friars, to Miss Mary Littledale, daughter of Tho. Littledale, Esq. of Rotterdam. At Edinburgh, John Connel, Esq. Advocate, to Miss Margaret Campbell, daughter to the Right Hon. the Lord President of the Court of Session. William Troward, Esq. of Sloane-street, Chelsea, to Miss Spurrier, of Curzon-street, May-Fair. H. Gawler, Esq. of Lincoln's Inn, to Miss Lydia Frances Neale, youngest daughter and coheiress of the late Robert Neale, Esq. of Shaw-house, Wilts. John Minet Fector, Esq. of Updown, in Kent, eldest son of Peter Fector, Esq. of Dover, to Miss Laurie, only daughter of Sir Robert Laurie, Bart. of Maxwelton, Member for the county of Dumfries. James H. Blake, Esq. of the Prince of Wales's regiment of Light Dragoons, and brother to Sir Patrick Blake, Bart. to Miss Gage, sister of Lord Viscount Gage. At St. James's church, Mr. Newbold, to Miss Julia Digby, one of the Maids of Honour to the Queen. At Edinburgh, Lewis Mackenzie, Esq. eldest son of Sir Roderick Mackenzie, Bart. to Miss Lockhart, daughter of the late Tho. Lockhart, Esq. Commissioner of Excise. At Clifton, John Bonamy, Captain in the Royal American regiment of Foot, to Miss Helen Edgell, daughter of C. Edgell, Esq. of Clifton-hill. At Gretna-Green, Capt. Stackpole of the Guards (on the recruiting service in Yorkshire), to Miss Wentworth: the lady is daughter to the late Sir Tho. Blackett, Bart. and is possessed of 10,000l. in cash, and an estate of 2000l. per annum. Mr. Boulton, of Charing-cross, coach-master, to Miss Wilson, of Finsbury-square. The Right Hon. Edward Earl of Oxford, to Miss Scott, daughter of the Rev. Mr. Scott, of Richmond, Yorkshire. At Falmouth, Mr. Richard Thorinton, a private in the second West Riding of Yorkshire Militia, to Miss Johanna Beaton, a young lady of 2,000l. fortune. At Bath, the Rev. Mr. Thomas, rector of Street and Walton, in Somerset, to Miss Harington, daughter of Doctor Harington, Mayor of Bath. Captain George Langton, of the Royal North Lincoln Militia, to Miss Mainwaring, third daughter of the late Thomas Mainwaring, Esq. of Goths, Lincolnshire. At Maidstone, Edward Russell, Esq. Banker, to Miss Eleanor Taylor, daughter of C. Taylor, Esq. of Malling. J. G. Lemaistre, Esq. only son of the late Hon. T. G. Lemaistre, one of the Judges of the Supreme Court of Judicature at Bengal, to Miss Vassall, eldest daughter of John Vassall, Esq. of Chatley-Lodge, Wiltshire. R. Brudenall, Esq. Equerry to the Queen, to Miss Cook, of Holles-street. At Whiteparish, Hants, William Wyndham, Esq. of Dinton, to Miss Popham, daughter of Alexander Popham, Esq. Member for Taunton, and a Master in Chancery.

DEATHS.

At Bath, Thomas Tuttridge, Esq. one of the Gentlemen Ushers of his Majesty's Privy Chamber. Thomas Manningham, M. D. At Hull, Mark Darley, a seaman on the impress service: he had, in company with a midshipman and another seaman, made a forcible entry into a house in which one Mark Bolt, a mariner, lodged, whom they endeavoured to impress, when Bolt fired a pistol loaded with slugs at Darley, and killed him; Coroner's verdict—*homicide in self-defence*. At Berwick on Tweed, Capt. Charles Terret, of the Invalids, aged 82 years. He lived to be the eldest officer in his Majesty's service, having borne a commission for 67 years. At Calne, in Wilts, Mr. Samuel Tripp, senior, late an eminent soap-manufacturer in Bristol. The Rev. John Shebbeare, rector of East Hordon, Essex. In Charterhouse-square, William Loveday, Esq. At Rothwell, in Northamptonshire, of a dropsy, Mrs. Cougan, who, in the space of two years and one month, was tapped 14 times, and had eighty-one gallons and three quarts of water taken from her. At Prestonpans, J. Ross, Esq. of Balkeal, late Major of the 31st regiment of Foot. At his house in East Dereham, Norfolk, Sir John Fenn, Knt. M. A. F. A. S. in the Commission of the Peace, and a Deputy Lieutenant in that county, for which he served the office of Sheriff in 1791. At Edin-

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borgh, the Hon. Baron Rutherford, of Fairnington. Mrs. Newton, of Charles-street, Berkley-square, widow of Dr. Newton, late Lord Bishop of Bristol. At his house in Litchfield-street, Soho, Mr. John Gerrard, Auctioneer. Mrs. Lyall, widow of Mr. John Lyall, of Thetford, Banker, whom she survived but a month and three days. At his house in the Exchequer, Westminster, in the 74th year of his age, the Most Noble Henry Fiennes Pelham Clinton, Duke of Newcastle upon Tyne, and Newcastle under Line, Earl of Lincoln, Lord Lieutenant and Custos Rotulorum of the county of Nottingham, Steward, Keeper, and Guardian of the Forest of Sherwood, and Park of Folewood, in Nottinghamshire, High Steward of East Retford, Auditor of his Majesty's Exchequer, Comptroller of the Customs in the port of London, High Steward of Westminster, President of the Westminster Hospital, Knight of the Garter, L. L. D. and F. R. S. His Grace is succeeded in his titles and estates by his only son, the Right Hon. Thomas Pelham Clinton, Earl of Lincoln, now Duke of Newcastle, who is married, and has issue. Sir William Burnaby, Bart. of Broughton, in Oxfordshire, a Captain in his Majesty's navy. At his house in St. James's Place, Sir Francis Drake, Bart. Mr. John Skutt, Attorney, and one of the Clerks to the Commissioners of the Court of Requests for the Tower Hamlets. At Chatham, Lieutenant Bunbury, who was wounded by his antagonist in a duel a few days since at Brompton. Captain Harvey, late of the Wivenhoe cutter. The Rev. W. Hughes, vicar of All Saints, Northampton. At Nassau, New-Providence, Major Sir Henry Marr, Knt. of his Majesty's 47th regiment; this gallant veteran commenced his military career under General Braddock, and was in the action in which that unfortunate officer lost his life. Capt. James Turing, of the Madras Establishment, brother to Sir Rob. Turing, Bart, at the Fort of Panagra, which he commanded. Thomas Brand, Esq. of the Hoo, in Hertfordshire. At Woolwich, in the 96th year of his age, Dr. Irwin, Surgeon General to the Ordnance. Sir John Sebright, of Beachwood, Herts, Bart. a General in the army, and Colonel of the 18th regiment of foot. In the East-Indies, Mr. Caleb Tripass, formerly of the Contractor East-Indiaman. At Dublin, the Rev. Thomas Hastings, L. L. D. Archdeacon of Dublin, Vicar-General of the Dioceses of Dublin and Clogher, Rector of St. Peter's, &c. George Middleton, Esq. comptroller of the customs at Leith. At her house in Lower Brook-street, the Right Hon. the Countess of Digby. At Stamford Baron, aged 84, the Rev. Michael Tyson, Dean of Stamford, Archdeacon of Huntingdon, rector of Gretford in Lincolnshire, and of Wittering in Northamptonshire. The Rev. William Young, A. M. Archdeacon of Norwich, Rector of Threxton, and vicar of Swaffham, both in Norfolk. The Right Honourable Maria, Lady Eardley: her Ladyship was the daughter of Sir Eardley Wilmot, Lord Chief Justice of the Court of Common Pleas, and was married to his Lordship in 1766. At Hanover, Colonel Van Sporck. At his house in Lincoln's-Inn Fields, aged 84, the Hon. Sir Henry Gould, Knt. one of his Majesty's Justices of the Court of Common Pleas, which distinguished office he had held upwards of thirty years. Aged 80, Samuel Chamberlayn, Esq. of Drake-street, Red Lion square. At the Countess of Mornington's, the Right Hon. Lady Mary Wesley, sister to the present Earl of Mornington. At Bath, Samuel Stephens, Esq. of Tregenna Castle, Cornwall. Major Gore, Deputy Lieut. Governor of the Tower. Rev. William Steggall, Rector of Wyverstone and Hawstead, both in Suffolk. At her house in Queen-Ann-street East, Lady Jane Buller, in the 75th year of her age: she was daughter to the late Earl Bathurst, and mother to the Hon. Mr. Justice Buller. In child-bed, the Right Hon. Lady Catherine Rodney, wife of the second son of the late Lord Rodney, and sister of the present Earl of Westmeath, of the kingdom of Ireland. At Newport, Isle of Wight, the Rev. Mr. Dickenson, Mayor of that town. At Stubbings, on Maidenhead Thicket, Charles Amblet, Esq.

BANKRUPTS.

John Warwick, of Friday-street, London, warehouseman. John Anderson, of Holborn, London, bookseller. William Peter Watson, of Selby, Yorkshire, mercer. Richard Boxall, of Duke-street, St. Mary-le-bonne, victualler. William Pennington, late of Hafliwell, Lancashire, manufacturer. Thomas Liddiard, of Great Pulteney-street, Westminster, carpenter. William Williams, of Lambeth Butts, Surrey, broker. William Pearne, of Leicester-square, hardwareman. Thomas Moss, late of

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Charing Cross, taylor. Jonas Freemantle, of Gray's Inn-lane, horse-dealer. Richard Watson, of Upton Magna, Salop, iron-master. Anthony Calvert, of New-street, Covent-Garden, glass-seller. John Humphreys, of Webb-street, in the parish of St. Olave in the Borough of Southwark, victualler. John Lawrence, Thomas Yates, and David Holt, all of Manchester, in the county of Lancaster, cotton-spinners. Peter Morris and Peter Morris the younger, both of the city of Bristol, carpenters. John Haywood, of Birmingham, brass-founder. Daniel Sinclair, of Conduit Vale, Greenwich, Kent, master mariner. John Seller, late of Garlick-Hill, London, glass-seller. Robert Capps, of St. Margaret's Hill, Southwark, vintner. Richard Roche, of Bow-street, Covent Garden, haberdasher. Humphry Clarke, of Ausley, Warwickshire, maltster. Thomas Gray, of Camberwell, Surrey, malt-factor. Joseph Smith, of Stanhope-street, and late of Knightsbridge, money-scrivener. Thomas Woodford, of Bath, linen-draper. William Watts, of Bristol, plumber and shot-maker. John Tull, of Lower Brook-street, Grosvenor-square, dealer. Stephen Moorhouse, of Aberford, Yorkshire, mercer. Charles Gilbert the elder, Charles Gilbert the younger, and William Atkins, of St. George's-Fields, back-makers. John Sanders, of Chipstead in Surrey, coal-dealer. Richard Lloyd, of Lewes, draper. Thomas Shipway, of Hoxton, scavenger. Thomas Raymond, of Southampton, ship-builder. Hammond Nicholls, of Canterbury, watchmaker. John Lynam, High-street, Southwark, hatter. Thomas Weaver, of Oxford-street, carpenter. William Mason, of Leeds, tanner. Thomas Chambre, of Abergavenny, Monmouthshire, money-scrivener. Stephen Carter, of White-Horse-yard, Drury-lane, woollen-draper. James Bell the younger, of Thornton in Craven, Yorkshire, dealer. John Conrad Treiby, of Great Russel-street, Covent-Garden, haberdasher. William Gillett, of Bristol, brewer. James Fletcher, of Manchester, cotton-manufacturer. Richard Bentley, of Manchester, cotton-manufacturer. John Smith, of Birmingham, millwright. Joseph Boardman Orme, of Manchester, hardwareman. William Whittaker, of Manchester, merchant. William Line, of Hayfield, Derbyshire, cotton-spinner. John Carrington of Manchester, maltster. James Hulley, of Hurst-Brook, in Ashton-under-Line, cotton-manufacturer. Thomas James, of Oswestry, in Salop, grocer. Edward Jones, of Bridgend, Glamorganshire, sadler. Edward Harvey and John Dye, of St. Martin's-le-Grand, Newgate-street, warehousemen. Edward Thompson the younger, of Cambridge, cabinet-maker. Thomas Holgate of Rochdale, in the County Palatine of Lancaster, sadler. John Kayley of Grindleton, Yorkshire, maltster. Thomas Lloyd, of Broseley, in Salop, dealer in coals. John Tarrant, of Ramsbury, Wiltshire, inn-holder. William Burge, of Bath, money-scrivener. Charles Johnson and John Lyon Tomlinson, of Oxford-street, linen-drapers. William Page, of Erdington, in Aston, near Birmingham, butcher. Thomas Babbs, of Finchingfield, near Saffron-walden, Essex, tanner. Thomas Jones, of Cateaton-street, London, Manchester-warehouseman. Jacob Hall, of Newcastle upon Tyne, hatter. John Jackson, of Upper Berkley-street, St. Mary-le-bonne, apothecary and man-midwife. Jacob Mendes Da Costa, Richard Matson, and John Bible, of Thames-street, druggists. Dennis Howard, of Peterborough, Northamptonshire, shopkeeper. William Charter, of Bramham, Yorkshire, maltster. Edwin Humphry Sundys, of Kingston, Kent, money-scrivener. Richard Watenhall, late of Pall-mall, wax-chandler. John Linghard, late of Rathbone-place, Middlesex, haberdasher. Thomas Ward and Richard Claxton, of Brook-street, New Road, St. Pancras, carpenters. William Zachary and Samuel Glaister, of Shoreditch, brewers. John Bellingham, of Oxford-street, St. Mary-le-bonne, tin-plate worker. Richard Phillips, of Little St. Martin's-lane, Long Acre, coal-merchant. Jesse Marchant, of Burwash, Sussex, carrier. Moses Taylor, of Walsall, Staffordshire, plater. William Wilcox, of Bath, haberdasher. John Sykes, late of Newport, Essex, maltster. Stephen Young, late of Burford, Oxfordshire, fellmonger. Richard Bounsall, of Long Acre, victualler. John Close, of Paradise-row, Chelsea, cabinet-maker. John Slack, of Manchester, cotton-dealer. Edmund Taylor, of Newton, Lancashire, tanner. William Duncan, of Newcastle-upon-Tyne, cabinet maker. Peter Sefton, and John Sefton, of Blackburn, Lancashire, cotton-manufacturers. Richard Anstee Sheppard, of Bath, money-scrivener. Joshua Broadhead, of Manchester, ironmonger. James Laman, of Leadenhall-street, London, grocer. Charles Le Caan, of Bankside, Southwark, coal-merchant. John Arnaud, of Greek-street, Soho, confectioner. Charles Pitt, of Paradise-street, Mary-le-bonne, mason.

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THE

FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY,

For APRIL 1794.

EMBELLISHED WITH

A BEAUTIFUL PORTRAIT OF MADAME MARA.

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LONDON:

Printed for the PROPRIETOR; and

Sold by SCATCHERD and WHITAKER, Ave-Maria-Lane; and may be had of all the Booksellers and Newscarriers in Town and Country.

[Entered at Stationers-Hall.]

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

In our next we shall continue the very valuable *Remarks on Druidism*, from Mr. Polwhele's History of Devonshire, which came too late for insertion in the present number.

The Song by Brother *J. B.* though possessing a peculiar kind of merit, is too incorrect, and something *too ludicrous* for the Freemasons' Magazine, which depends for support on the purity of its composition.

Our thanks are due to *Amicus* for his packet, and still more for his offer of future assistance; the *legal essay*, he will perceive on reflection, is better adapted to a newspaper than to any other mode of publication. The Impeachment (from its age) one half of our readers would not understand; the other half would not thank us for it. The Lines on the Great Duke of Marlborough's *Departure for Germany*, are not interesting enough for publication at this time. But though *Amicus* has rather misunderstood the nature of our Work in the present instance, we shall be sincerely thankful for his assistance on subjects of science or entertainment.

A Portrait of Thomas Banks, Esq. R. A. from a painting by James Northcote, Esq. R. A.—with Biography; the *Masonic Ode* by Mr. William Walker; and the *Hint*, in our next.

In No. XII. we shall detail our plan for engraving the Portraits in the Grand Hall, under the sanction of the Grand Lodge;—unanimously conferred on the Proprietor at the last Quarterly Communication.

*** We must entreat our Correspondents, who wish an early insertion of their favours, that they will transmit them on or before the 8th day of every month.

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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Madame Mara

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THE

FREEMASONS' MAGAZINE,

OR

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FOR APRIL 1794.

ANECDOTES OF MADAME MARA.

THE design of this work is not merely to notice those who are connected with the admirable Institution to which it owes its title, but to record the merits of all who have deservedly raised themselves into public distinction. No apology is therefore necessary upon the present occasion, at least to the admirer of MUSIC, which, indeed, must be every man of worth and feeling, if the opinion of our great bard is well-founded, that

> "The man that hath not MUSIC in his soul,
> "And is not mov'd with concord of sweet sounds,
> "Is fit for treasons, stratagems, and spoils:
> "The motions of his spirit are dull as night,
> "And his affections dark as EREBUS,"

The present subject of our notice stands so high in the province of vocal excellence that the curiosity of the public must naturally be desirous of discovering something relative to her private history. There has been much dispute about the place where she was born; but this matter was lately determined by herself *upon oath*; for, in a suit that was tried a few months ago at the Court of King's Bench, the officious counsel, in the wanton exuberance, or impertinent flippancy, that distinguishes the eloquence of the bar, desired to know where she was born; though a solution of his enquiry bore as much reference to the cause in litigation as the exact number of hairs that graced the chin of KOULI KHAN.

GERTRUDE ELIZABETH SCHMELING (the maiden-name of our heroine) was then, according to her own testimony on the occasion alluded

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to, born at HESSE-CASSEL, in the circle of the Upper Rhine in Germany; but, as we do not think it necessary to imitate the familiar confidence of the bar, we shall not presume even to conjecture the year that gave her to the world. Her father was a musician of known merit, who, discovering a strong tendency to harmonic pursuits in his daughter at a very early period, determined to bestow all due cultivation upon her promising talents. She visited this country in very early life under parental guidance; and, if report speaks truth, she derived considerable profit from the exercise of her talents even in infancy, by singing, and by her performance on the violin and guitar, on which instruments she exhibited her skill in public. The father returned with her to Germany, and procured the best instructions for her from the most able professors in that country.

In due time Miss SCHMELING was so far improved, and had gained so high a character, that she was engaged for the opera at BERLIN, where she made her first public appearance on the stage of a theatre. Old FREDERICK, the King of PRUSSIA, was often desired to hear her sing, but constantly refused, declaring that it was ridiculous to expect good singing from a German; hearing her, however, by accident, at a private concert, he was so struck by the beauty of her voice and the delicacy of her taste, that he made ample amends for his former scepticism, by taking her under his protection, and settling a pension on her as his principal singer. During her residence at Berlin she was married to Mr. MARA, a German musician, whose personal merits and professional skill very soon captivated her affections.

The KING OF PRUSSIA was so pleased with the performance of Madame Mara that he could not prevail upon himself to give her permission to leave Berlin, though a change of air was recommended as necessary to her health. Many expedients were tried to soften this determination of the king, but without effect; and conceiving that she intended to escape by stratagem, he ordered her husband to be put under arrest, and, according to some reports, he was condemned to a low military station till the angry monarch was assured that his favourite Syren had no intention of leaving Berlin. It is said that a whimsical manœuvre at last furnished the means of escape from this flattering captivity. Madame Mara had a fine harpsichord, of which she was known to be very fond, and the king concluded, that while the harpsichord, which was in effect kept *under a guard*, remained at Berlin, its mistress would not quit the place. The harpsichord, however, upon a trifling pretence, was sent to have some repairs, and when finished was not brought home, but dispatched out of the kingdom. Mara and her husband immediately followed, and though they soon passed the limits of Old Frederick's territories, yet their flight was discovered, and they were pursued with such haste that they narrowly escaped.

Mara, after this perilous departure from Berlin, sung in various places on the continent, and at length made her appearance in this country, where her fame had long preceded her. It was in the year 1784 that she first sung at the Pantheon, then at the Hanover-Square Concert, the Concert of Ancient Music in Tottenham-Street, and yet more happily signalized

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her powers at the Commemoration of Handel in Westminster Abbey. Of her professional skill it is unnecessary to speak, as her talents are now universally known.

It has too often been her fate to be involved in some public dispute, which has occasioned many to think that she is of a proud intractable character; and this opinion, without due examination, has often exposed her to the censure of the public press. They who are thus severe in their judgment do not seem to consider what allowance ought to be made for the consciousness of great genius, for the natural influence of flattery, for the delirium of fame, for constitutional temper, and even for the mere peculiarity of foreign manners.

Her private friends, it is said, speak of her as a woman of sense and feeling; and so far as the latter quality is concerned, there is reason to believe they speak truth, as her name has been often seen in support of charitable purposes, and as she lately exerted her talents without recompense in behalf of that excellent Institution the ROYAL CUMBERLAND FREE MASONS' SCHOOL.

THE PRESENT STATE OF FREE MASONRY.

———Animæ, quales neque candidiores
Terra tulit. HORAT. SATYR. L. I. Sat. V.

INTRODUCTION.

THE establishment of the FREEMASONS' MAGAZINE has given to Masonry all that her most sanguine votaries could have desired. Her internal mysteries and operations have been preserved by time—sanctioned by conviction—and guarded by inviolable secrecy—and, of course, will bear no obvious embellishment or extension. The wise and comprehensive system of COMMUNICATION tending to the GRAND LODGE, as to a centre, and deriving from thence fresh force and diffusive warmth, was fully and adequately suited to the great and essential principles of the institution. Yet, with these advantages, and though many valuable and necessary publications enriched the Masonic library, there still seemed wanting a more ready and local vehicle of miscellaneous intelligence; a Repository sacred to the orders, and a medium for general information and intercourse. This *desideratum* is now happily accomplished by an undertaking SANCTIONED BY THE HIGHEST AUTHORITY, and approved by the Fraternity throughout the kingdom.

To enhance and improve this valuable plan still farther, it is intended to present our Brethren with a succinct and faithful account of the PRESENT STATE OF FREEMASONRY IN ENGLAND. After which we may embrace that of our Sister-kingdoms; and from thence, as our materials accumulate, extend the review over the whole Masonic world.

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We begin with the County of DURHAM. Not from any idea of preference, either in arrangement or importance; but, merely that, in the order of our correspondence, this communication is the first before us.

The succession of Lodges according to seniority might, at first sight, be supposed a proper and methodical arrangement; but a very little consideration will prove that, though it might appear to advantage as a mere list, the Lodges are so irregularly mixed (numerically, at least), not only through different counties, but over the whole globe, that no connected detail could arise from such a method. And, indeed, it must be obvious, that by any attempt at systemising from rank and gradation, we should lose more in time than we could gain by waiting for authorities to settle the order of precedence.

Submitting these preliminary considerations to the Society at large, we hasten to the commencement of our duty; and, towards the completion of this design, the assistance of our intelligent Brethren is warmly solicited. Hoping that, with their aid, ample materials may be supplied to the future Masonic historian or biographer; and that the authentic and impartial view of the PRESENT STATE OF THE CRAFT may inform and animate succeeding generations.

PRESENT STATE OF FREEMASONRY.

COUNTY OF DURHAM.

Of the ancient state of Masonry in this part of the island, as in the rest of the kingdom, we have few documents; but as, in those times, the practice of OPERATIVE Masonry was generally united with that of FREE and ACCEPTED, the venerable fabrics erected by the former, may give us sufficient grounds to suppose, that the Institutions of the latter were well understood in this opulent and religious district.

Since the renovation of our Order, DURHAM has, in a peculiar manner, been favourable to the diffusion of Masonic principles and establishments. A proof of an early communication with the Grand Lodge may be derived from the seniority of some Lodges in this county, one being in the list No. 19, and another 44.

It is honoured with a Provincial Grand Lodge; boasts three splendid Chapters of the Royal Arch; is possessed of the sublime degree of the Harodim; and contains several respectable and well-attended Lodges. Some of the most dignified characters, clergy as well as laity, glory in the honourable distinction of being enrolled on the Masonic list. In this number are the two members for the county, and one of the members for the city, who is also Provincial Grand Master.

As we shall be more minute in our account of the different Lodges, it will not be necessary to be diffuse in this general statement.

CITY OF DURHAM.

In this scientific and liberal spot it cannot be matter of wonder that such an institution as Freemasonry has rooted itself deeply. Local advantages have been improved by the efforts of wisdom, science, and perseverance; and, in this great work, much, very much, is due to the

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knowledge and energy of Alderman GEORGE FINCH. The CRAFT, through all its various gradations, secret as well as obvious, is considerably indebted to his skill and industry.

PROVINCIAL GRAND LODGE.

In consequence of a petition, signed by the Masters and Wardens of the respective Lodges of this Province, to his Royal Highness WILLIAM DUKE OF CUMBERLAND, Grand Master, praying to have a Provincial Grand Lodge, WILLIAM HENRY LAMBTON, Esq. M. P. was, on the 6th of October 1787, by patent under the hand and seal of his Royal Highness, appointed to that office.

May 1, 1788. The P. G. Master appointed Brother Alderman FINCH his Deputy, and Brother ROBERT BONE Secretary.

September 9. Brother LAMBTON was installed Provincial Grand Master in the presence of upwards of 150 Brethren. He then appointed the Grand Officers for the ensuing year; and the day was spent with a splendour and festivity that did honour to those who conducted the arrangement.

October 14. Laws and Regulations for governing the P. G. Lodge were agreed to.

August 15, 1791. The Grand Lodge walked in procession, and laid the foundation-stone of a new theatre in the city of Durham.

September 24, 1793. A Grand Lodge was held in the Phœnix-hall, Sunderland, when a procession* of about 200 Brethren took place. After hearing divine service in the parish church, they proceeded across the river Wear, and assisted Brother ROWLAND BURDON, Esq. M. P. in laying, with the usual forms, the first stone of an intended bridge.

PRESENT GRAND OFFICERS.

W. H. LAMBTON, P. G. M.
GEO. FINCH, Esq. D. P. G. M.
T. BROWN, M. D. S. G. W.—M. SCARTH, Esq. J. G. W.
Rev. W. NESFIELD (Chaplain to the Prince of Wales), G. C.
Mr. LEWIS PENNINGTON, G. T.—Mr. R. BONE, G. S.
Mr. C. EBDON, G. A.—Mr. J. NICHOLSON, G. S. B.

PAST GRAND OFFICERS.

T. EBDON, Esq. S. G. W.—G. WOOD, Esq. S. G. W.
J. R. ROWNTREE, Esq. S. G. W.—J. MOWBRAY, Esq. S. G. W.
J. BULMER, Esq. S. G. W.—Mr. JOHN TAYLOR, J. G. W.

GRAND STEWARDS.

Rev. J. HESKETT.—Mr. J. HORSELEY.—Mr. W. STOTT.
Mr. A. HEDLEY.—Mr. S. NICHOLSON.—Mr. T. WILSON.

* In our next a particular account of this procession and ceremony will be given.

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Royal Arch Chapter of Concord.

Was constituted by the Grand and Royal Arch Chapter of England, August 5, 1787.

Comp. Finch, Z.
Sample, H.—Bright, J.
Bone, E.
Pennington, Castle, Stott, C. Sojourners.
Nicholson, Janitor.

Granby Lodge, No. 166.

Private room in Old Elvet, Durham. Meet on the first Tuesday in every month—Master's Lodge during the winter, on the third Tuesday. In 1791 the Lodge-room was rebuilt by Brother Richardby, and furnished and beautified by a voluntary subscription of the Members.

This Lodge is most respectably attended; many of its members are among the foremost both in rank and science. The business of the Craft is carried on with a laudable industry. In these secret mysteries Brother Finch has been a prime mover. Much has been derived from the knowledge of our deceased and worthy Brother, G. Nicholson, P. Grand Architect; under whose intelligent eye commenced, and from whose plans are proceeding the masterly repairs and improvements of our venerable cathedral: and Brother Wood, the present R. W. M. has, with a becoming zeal, followed the steps of his worthy predecessors, and takes the lead in Masonic Operations, with a skill that does honour to his application and understanding.

Present Officers.

Geo. Wood, Esq. W. M.
Sam. Castle, Esq. S. W.—Captain Siddon, J. W.
Rev. Edward Parker, C.
Mr. L. Pennington, T.—Mr. R. Bone, S.
Mr. Woodifield, Steward—Mr. J. Nicholson, T.

A CURE FOR ENVY.

ALL great and noble men who raise themselves above the common rank of mankind by meritorious actions, are sure to meet with envy and obloquy from their ungrateful countrymen. There is but one thing that can reconcile these snarlers to the object of their hatred. Let the envied man be but unfortunate, and they will pity him.

Pericles, for a great number of years, administered the affairs of Athens with ability and integrity. This alone was sufficient to raise against him a host of foes: he was the constant aim of public hatred, till he lost a beloved son: this accident affected him so much, that he was quite inconsolable. The people, now seeing him upon a level with themselves, afflicted with like passions, and liable to the same misfortunes, turned all their hatred and envy to pity, which, too often, is but a respectful kind of contempt.

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CONFIRMATION OF THE SUFFERINGS OF

JOHN COUSTOS, FOR FREEMASONRY,

IN THE INQUISITION AT LISBON.

(Continued from Page 172.)

DURING my stay in this miserable dungeon I was taken three times before the Inquisitors. The first thing they made me do was, to swear on the Bible that I would not reveal the secrets of the Inquisition, but declare the truth with regard to all such questions as they should put to me: they added, "That it was their firm opinion "that Masonry could not be founded on such good principles as I, in "my former interrogatories, had affirmed; and that, if this Society of "Freemasons were so virtuous as I pretended, there was no occasion "for their concealing, so very industriously, the secrets of it."

I told them, "That as secresy naturally excited curiosity, this in- "duced great numbers of persons to enter into the Society; that all "the money given by members at their admission were reserved for "works of charity; that, by the secrets which the several members "practised, a true Mason instantly knew whether a stranger, who "would introduce himself into a Lodge, was really a Freemason; that, "was it not for such precautions, this Society would form confused "assemblies of all sorts of people, who, as they were not obliged to "pay obedience to the charter of the Lodge, it, consequently, would "be impossible to keep them within the bounds of that decorum and "good-manners which are exactly observed, upon certain penalties, "by all Freemasons.

"That the reason why women were excluded this Society was, to "take away all occasion for calumny and reproach, which would have "been unavoidable had they been admitted into it. Farther, that since "women had, in general, been always considered as not very well "qualified to keep a secret, the founders of the Society of Freema- "sons, by their exclusion of the other sex, thereby gave a signal proof "of their prudence and wisdom." They then insisted upon my re- vealing to them the secrets of this art. "The oath," says I, "taken "by me at my admission, never to divulge them, directly or indi- "rectly, will not permit me to do it; my conscience forbids me, and "I therefore hope your lordships are too equitable to use compul- "sion." They declared—"That my oath was nothing in their pre- "sence, and that they would absolve me from it." "Your lord- "ships," continued I, "are very gracious; but, as I am firmly "persuaded that it is not in the power of any being upon earth to "free me from my oath, I am firmly determined never to violate it." This was more than enough to make them order me back to my dun- geon, where, a few days after, I was seized with a violent sickness. A physician was sent to me, who, finding me exceedingly ill, made a report thereof to the Inquisitors. These, on being informed of it, gave immediate orders for my being removed from this frightful dungeon.

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into another which admitted some glimmering of day-light. They appointed, at the same time, another prisoner to look after me during my sickness, which, very happily, was not of long continuance.

Being recovered I was again brought before the Inquisitors, who asked me several new questions with regard to the secrets of Masonry; "and whether, since my abode in *Lisbon*, I had received any *Portuguese* "into the society?" I replied "that I had not: that it was true, in- "deed, that Don *Emanuel de Sousa*, Lord of *Calliario*, and captain of "the *German* guards, hearing that the person was at *Lisbon* who had "made the *Duke de Villeroy* a Freemason, by order of the *French* King, "*Lewis* the XV. Don *Emanuel* had desired M. *de Chavigny*, at that "time Minister of *France* at the *Portuguese* court, to enquire for me; "but that, upon my being told that the King of *Portugal* would not "permit any of his subjects to be Freemasons, I had desired two of "the brethren to wait on M. *de Calliario* above mentioned, and acquaint "him with my fears; and to assure him, at the same time, that, in "case he could obtain the king's leave, I was ready to receive him "into the Society; I being resolved not to do any thing which might "draw upon me the indignation of his *Portuguese* Majesty; that M. "*de Calliario*, having a very strong desire to enter into our Society, "declared, that there was no foundation for what I had observed in "regard to his Majesty's prohibition, it being unworthy the regal "dignity to concern itself with such trifles. However, being certain "that what I had mentioned proceeded from very good authority, and "knowing that M. *de Calliario* was a nobleman of great economy, I "found no other expedient to disengage myself from him, than by "demanding fifty moidores for his admission; a demand which, I "was persuaded, would soon lessen, if not entirely suppress, the violent "desire he might have to enter into the Society."

To this one of the Inquisitors said, "That it was not only true "that his *Portuguese* Majesty had forbid any of his subjects to be made "Freemasons, but that there had been fixed up, five years before, upon "the doors of all the churches in *Lisbon*, an order from his Holiness "strictly enjoining the *Portuguese* in general not to enter into that So- "ciety; and even excommunicated all such as were then, or should "afterwards, become members of it."—Here I besought them to consider that, "If I had committed any offence in practising Masonry "at *Lisbon*, it was merely through ignorance, I having resided but two "years in Portugal; that, farther, the circumstance just now men- "tioned by them, entirely destroyed the charge brought against me, "viz. of my being the person who had introduced Freemasonry in "*Portugal*." They answered, "That as I was one of the most zealous "partisans of this Society, I could not but have heard, during my "abode in Lisbon, the orders issued by the Holy Father." I silenced them by the comparison I made between myself and a traveller (a foreigner), who, going to their capital city, and spying two roads leading to it, one of which was expressly forbid (upon pain of the severest punishment) to strangers, though without any indication or tokens being set up for this purpose; that this stranger should thereby

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strike accidentally, merely through ignorance, into the forbidden road.

They afterwards charged me with drawing away Roman Catholics of other nations residing in *Lisbon*. I represented to them, "That "Roman Catholics must sooner be informed of the Pope's injunction "than I who was a Protestant; that I was firmly of opinion, that the "severe orders issued by the Roman Pontiff, had not a little induced "many to enter into the Society; that a man who was looked upon "as a heretic was no ways qualified to win over persons who considered "him as such; that a Freemason who professed the *Romish* religion "was, I presumed, the only man fit to seduce and draw away others "of the same persuasion with himself; to get into their confidence and "remove successfully such scruples as might arise in their minds, both "with regard to the injurious reports spread concerning Masonry, and "to the Pope's excommunication; of which a vile heretic entertained "an idea far different from that of the *Romanists*." They then sent me back to my dungeon.—Being again ordered to be brought before the Inquisitors, they insisted upon my letting them into the secrets of Masonry; threatening me in case I did not comply.—I persisted as before, "in refusing to break my oath, and besought them either to "write, or give orders for writing, to his *Portuguese* Majesty's ministers "both at *London* and *Paris*, to know from them whether any thing was "ever done in the assemblies of Freemasons, repugnant to decency "and morality, to the dictates of the *Romish* faith, or to the obedience "which every good Christian owes to the injunctions of the monarch "in whose dominions he lives." I observed farther, "that the King of "*France*, who is the eldest son of the Church, and despotic in his do-"minions, would not have ordered his favourite to enter into a Society "proscribed by Mother Church, had he not been firmly persuaded, "that nothing was transacted in their meetings contrary to the state "or to religion." I then referred them to Mr. *Dogood*, an *Englishman*, who was both a *Roman* Catholic and a Freemason. This gentleman had travelled with, and was greatly beloved by, Don *Pedro Antonio*, the king's favourite, and who (I observed farther), having settled a Lodge in *Lisbon* fifteen years before, could acquaint them, in case he thought proper, with the nature and secrets of Masonry. The Inquisitors commanded me to be taken back to my dismal abode.

Appearing again before them they did not once mention the secrets of Masonry, but took notice that I, in one of my examinations, had said, *that it was a duty incumbent on Freemasons to assist the needy:* upon which they asked, whether I had ever relieved a poor object? I named to them a lying-in woman, a *Romanist*, who, being reduced to extreme misery, and hearing that the Freemasons were very charitable, she addressed herself to me, and I gave her a moidore.—I added, "that the con-"vent of the *Franciscans* having been burnt the fathers made a ga-"thering, and I gave them on the exchange three quarters of a moi-"dore." I declared farther, "That a poor *Roman* Catholic who had "a large family, and could get no work, being in the utmost distress, "had been recommended to me by some Freemasons, with a request

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"that we would make a purse among ourselves in order to set him up "again, and thereby enable him to support his family; that accor- "dingly we raised among seven of us, Freemasons, ten moidores, "which money I myself put into his hands."—They then asked me, "Whether I had given my own money in alms." I replied, "that these "arose from the forfeits of such Freemasons as had not behaved pro- "perly in the meetings of the Society." "What are the faults," said they, "committed by your Brother Masons, which occasion their being "fined?" "Those," said I, "who take the name of God in vain, "pay a quarter of a moidore; such as utter any other oath, or pro- "nounce obscene words, forfeit a new crusade; all who are turbulent, "or refuse to obey the orders of the Master of the Lodge, are likewise "fined." They remanded me back to my dungeon, having first enquired the name and habitation of the several persons hinted at a little higher; on which occasion I assured them, that "the last men- "tioned was not a Freemason; and that the Brethren assisted, indis- "criminately, all sorts of people, provided they were real objects of "charity."—They then employed all the powers of their rhetoric to prove, "That it became me to consider my imprisonment, by order of "the Holy Office, as an effect of the goodness of God; who," they added, "intended to bring me to a serious way of thinking; and, by "this means, lead me into the paths of truth, in order that I might "labour efficaciously for the salvation of my soul. That I ought to "know that Jesus Christ had said to St. *Peter*, 'Thou art Peter, and "upon this rock I will build my church, and the gates of hell shall not "prevail against it:' whence it was my duty to obey the injunctions "of his Holiness, he being St. Peter's successor."—I replied with spirit and resolution, that "I did not acknowledge the *Roman* Pontiff "either as successor to St. *Peter*, or as infallible; that I relied entirely, "with regard to doctrine, on the Holy Scriptures, these being the "sole guide of our faith; I besought them to let me enjoy, undisturbed, "the privileges allowed the *English* in *Portugal*; that I was resolved to "live and die in the communion of the Church of *England*; and, there- "fore, that all the pains they might take to make a convert of me "would be in vain."

(To be continued.)

CHARACTER OF EDWARD STILLINGFLEET,

BISHOP OF WORCESTER,

Who died in the Reign of WILLIAM the THIRD.

HE was tall, graceful, and well proportioned; his countenance comely, fresh, and awful; in his conversation cheerful and discreet, obliging and instructive; he always observed an esteem and respect for all who conversed with him; his apprehension was quick and sagacious; his judgment exact and profound; his memory very tena-

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cious; no man sooner discerning the strength of a cause, or determining more justly the merits of it; nor was his insight into persons less quick and true, he soon perceived their capacities and abilities, as well as their designs and interests. By these singular talents, as he presently made himself master of whatever he applied to, so he shewed it was his constant and indefatigable endeavour to make that vast knowledge and experience he had acquired, the more beneficial to the public interest both of Church and State; in which he was so successful, that it has left him a name highly venerable among all those who regard the welfare of our excellent constitution, and wish the advancement of sound learning and true religion under it. In fine, he was a man of enlarged capacity and great natural abilities, of mighty talents, and constant improvement. Consider him then in all these respects, and it will produce this just reflection, that he knew every thing that was necessary or of use in his profession and station, and what he did know was just and true. He was not contented with a superficial knowledge, for in difficult cases he had too great a love for the truth to be easily satisfied; but the great reach of his understanding soon made him master of every thing he chose.—He was not desirous of heaping up a vast mass of learning, and burying himself as it were in the midst of it;—his desire of knowledge was not so much for his private satisfaction, as for the public good. He made use of no quotations and authorities, but as he well knew what others had said before him, he stated, confirmed, or refuted their opinions, with proper remarks on them, still advancing in the main point, and improving the reader; abounding in such a vast stock and variety of knowlege, never did man possess a greater command than he shewed, on all occasions, of setting forth what was most useful and fit for his purpose. Such was the accuracy of his taste and judgment, the compass of his knowledge and experience, and such his care and industry to employ them to the best advantage, that it made a considerable person, and one of his best friends say, it was a thousand pities so extraordinary a man should ever be taken from the world; thinking, no doubt, he could not wish a greater benefit to the public, than that he should last as long as that did. He was so peculiarly eminent and distinguished by his character, that no one more happily united learning and business together, nor no one better shewed that they were not inconsistent, but improved by each other; scholars of all degrees who conversed with him, or his writings, much admired him on account of his rare talents, and thought that the first science they had dipped into must be his master-piece; till forced to yield their opinion in favour of the next, and so on till they had ran through all the branches of his learning. After all these qualifications it ought not to be forgotten, how agreeable and pleasant he was in conversation, how true a judge and strict observer of decorum; how exact in his behaviour and proper in his address; these may be looked upon as trivial perfections in a man of such a genius, but, in my humble opinion, I think they are the more necessary, for they generally introduce and recommend great talents to the world, and make them more useful and successful. He

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was of a robust and healthy constitution, and in all probability might have much longer enjoyed it, had he not impaired it by constant watchings and hard study, which at length brought the gout upon him, the common disease of a studious sedentary course of life. After twenty years torment, it fixed in his stomach and proved fatal. In his last sickness he endured long and intense pain with great patience and resignation, and some few days before his end desired to receive the Sacrament, which was administered to him by his worthy Chaplain, the Rev. Doctor Goodwin, then Archdeacon of Oxford; he declared, that he died, as he had constantly lived, in communion with the Church of England; that he had sincerely endeavoured to perform his duty, and he thanked God for the satisfaction of it now, so much above what any thing else could administer to him. Thus dying with a quiet and serene mind, he humbly resigned his soul to God who gave it, and which there was just reason to expect was received into a state of most happy and joyful eternity. He left the learned world destitute of one of its greatest ornaments; the Church of a most vigilant and excellent prelate; his friends of a wise and faithful counsellor; his children of a tender and careful father, who, by his prudent advice and excellent example, constantly made it his business to promote their welfare and happiness.

CHARACTER OF CICERO.

[FROM "ROMAN CONVERSATIONS," JUST PUBLISHED.]

IT seems a considerable mark not only of goodness of heart, but also of real strength of understanding, and a very proper method for improving both these qualities, if, in the consideration of any great and exalted character, the student observes indeed its defects, yet dwells not too much on them, nor views them in the most unfavourable light; but candidly considers the whole character together, and then applies his attention more peculiarly to the study of those its parts which are the most noble or beautiful.

The character of Cicero has, for many ages, drawn the attention and, generally speaking, the admiration of mankind.

In discoursing on such a character, let us be as silent as possible in relation to its imperfections; and, according to the generous scope and intention of these our Roman Conversations, endeavour to improve ourselves as much as we can, by diligently studying its real excellencies.

Let us consider, that though Cicero lived in one of the most corrupt ages that ever was known, yet he was totally free from any stain either of avarice or luxurious debauchery.

As to pride, which was the third great vice of those times, Cicero certainly had nothing of that cruel Roman pride which was the occasion of much misery to Rome, and to those nations which had any

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connection with her. Cicero was not proud of any actions which were vicious in themselves, or hurtful to other persons. He was not proud of riches or power. It must be indeed acknowledged, that he was vain, very vain, of the great abilities of mind which he really possessed, and of the great services which he had really performed for his country. This vanity is one of the universally acknowledged weaknesses in Tully's character. If he had been more humble and lowly in his own sight, he certainly would have been not only a much happier, but also a much better man: for humility, as it is in itself a great virtue, so also is it the foundation of many others.

But humility was an excellence little known in the heathen world. Let us then turn our thoughts to those virtues which may, with more probability, be expected in the heathen character.

In private life (permit me on this head to refer you, my dear pupil, to the beginning of the twelfth section in Dr. Middleton's History) Cicero was a kind and generous master; he was an excellent father; he was grateful to his benefactors; and sincerely zealous to his friends, whether they were in prosperity or in adversity. His works are full of these noble sentiments, and his life full of examples of them.

Cicero loved his country, even as Octavius owned; he laboured to support its ancient constitution and liberty. He sometimes shewed great intrepidity in resisting the attempts of its enemies: at other times, it must be acknowledged, he seems to have been silenced and overawed. Perhaps this might be real weakness of mind. On the other hand, perhaps it may be said, that Tully might be of opinion that he was serving his country, by suspending sometimes all useless opposition to the irresistible power of the usurpers of the national authority. He might think, that it was more patriotic, as well as more prudent, to soften them by patience and submission; and by proper management to conduct them into such a train of thoughts and actions, as might produce something considerably beneficial to the public.

But however this may be, certainly the most fair method of passing judgment on the political character of Tully, is to examine how he behaved when he himself was in power.

It is indeed at those times, that the splendor of his character shines forth in its true lustre; at those times his appearance in the history of his country discloses itself with as much dignity as attended the founder of this Roman empire, when (according to the description which you, my dear pupil, have often admired in Virgil) he discovered himself in the fullest majesty before the tribunals and senate of Carthage.

Scindit se nubes & in æthera purgat apertum
Restitit Æneas, claraque in luce refulsit.

Let us consider his conduct while Governor of Cilicia; we shall find in it much patriotism, much philanthropy. He had in his youth behaved very well, while Quæstor at Syracuse; but this Asiatic government produced a very considerable addition of honour to his character.

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Cicero seems to have followed, in great measure, the glorious plan of government which his master, Scævola, had observed in Asia Minor.

Cicero principally gave his attention to relieve the grievances of his province, by lightening that heavy load of debts with which the avarice of his predecessors had incumbered it; and by remedying all the other evil consequences of their bad government. The Asiatics, who had joined with the former governors in oppression and plunder of their country, were by Cicero obliged to refund whatever they had thus extorted. Cicero protected the province also from all Roman oppressors; from some in particular who were of the highest rank in Rome, and otherwise greatly connected with himself. Nor was he less diligent in averting evils rising from other causes; he alleviated the scarcity of provisions, which at that time afflicted Cilicia and Cyprus almost like a famine. He prepared with great spirit to defend the frontiers against the threatened and then most formidable invasion of the Parthians.

He permitted to the natives of his whole province, the use of their own laws. He was kind and affable at all times to all: indeed the spirit of every part of his government was, like that of every other part of his life, most mild and merciful, though at the same time very prudent and very active. Nor was he less remarkable for his noble disinterestedness. For as he supported the dignity of his office of pro-consul liberally, not sumptuously, he had no temptation to fraud or rapine. He was able to refuse the immense perquisites, presents, and contributions, &c. with which his predecessors had disgraced their administration. Cicero accepted only the most just and moderate duties of his office; and even from those his lawful appointments he bestowed several thousand pounds to the relief of distressed particulars or communities in his government. At his departure he declined the acceptance of several then usual public honours: he declined also the great free gift, which was offered to him voluntarily by the province, and which is said on the whole to have amounted to upwards of two hundred and fifty thousand pounds sterling. You seem surprised, dear sir: but the generosity of Cicero in his government of Cilicia was much greater in other articles, according to two extracts which I have made from Dr. Middleton's History: the sum mentioned in the second extract is so excessive, that I should even apprehend there must be some mistake in the calculation.

All the wealthier cities of this province used to pay to all their pro-consuls large contributions for being exempt from furnishing winter quarters to the army (Cyprus alone paid yearly on this single account two hundred talents, or about forty thousand pounds); but Cicero remitted this whole tax to them, which alone made a vast revenue.

In his province of Cilicia he saved to the public a full million sterling, which all other governors had applied to their private use.

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LIFE OF THE RIGHT REVEREND GEORGE HORNE,

LATE BISHOP OF NORWICH.

[By the Rev. Hen. John Todd, Minor Canon of Canterbury Cathedral.]

GEORGE HORNE, the twenty-first Dean of Canterbury, was born in 1730, at Otham, in the county of Kent, of which parish his father, the Rev. Samuel Horne, was rector; under whose care he continued till he was about thirteen years of age. He was then sent to Maidstone school, the master of which was the Rev. Deodatus Bye, who observed, that "he was fitter to go from school than to come to it." He continued, however, under his tuition two years, and increased the approbation which his early abilities had obtained.

In March 1745-6 he was admitted at University College, Oxford, having been previously chosen to a scholarship from Maidstone school. In October 1749 he took the degree of B. A. In the following year he was elected to the Fellowship of Magdalen College, which is appropriated to a native of Kent.

In the university he was a laborious student, and gave many an elegant testimony of the various learning which he acquired. It was more especially his aim to render the attainments of polite literature subservient to the knowledge and illustration of the Scriptures. He considered his time best employed when, with the learned companion of his earliest studies, he "raised his thoughts from the poets and orators of Greece and Rome, to the contemplation of the great Creator's wisdom in his word, and in his works." He became critically acquainted with the Hebrew language, and studied successfully the Fathers of the Church.

Soon after he had attained the Fellowship, he began to attract particular observation, by the warmth with which he espoused the philosophy of Mr. Hutchinson. In 1751 he commenced an attack upon the Newtonian system, and published (but without his name) "The Theology and Philosophy in Cicero's Somnium Scipionis explained; or, A Brief Attempt to demonstrate that the Newtonian System is perfectly agreeable to the Notions of the wisest Ancients; and that Mathematical Principles are the only sure ones." This pamphlet does not consist merely of formal argument; it displays remarkable humour.

In 1752 he took the degree of M. A. In the same year he engaged in a controversy on the subject of the Cherubim, in the Gentleman's Magazine, under the signature of *Ingenuus*, in reply to *Candidus*. His remarks were intended to prove that "the Cherubim was a representation of the Trinity." In the course of the dispute, however, he was treated rather unhandsomely by the editor, who declined publishing his

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last letter on the subject, which was a masterly defence of the Hutchinsonian position.

In 1753 he was so desirous to illustrate the merit of Mr. Hutchinson (whose works, in his opinion, were not only received without encouragement, but even opposed without due examination), that he published "A fair, candid, and impartial State of the Case between Sir Isaac Newton and Mr. Hutchinson. In which is shewn, how far a System of Physics is capable of Mathematical Demonstration; how far Sir Isaac's, as such a system, has that Demonstration; and, consequently, what regard Mr. Hutchinson's claim may deserve to have paid to it."

In the following year he produced an ironical publication, the peculiarity of which soon discovers its nameless author. It was entitled, "Spicilegium Shuckfordianum; or, a Nosegay for the Critics. Being some Choice Flowers of Modern Theology and Criticism gathered out of Dr. Shuckford's supplemental Discourse on the Creation and Fall of Man. Not forgetting Bishop Garnet's Vatikra."

He had now entered into holy orders, and became a frequent and earnest preacher. His labours, however, were depreciated by the invidious application of a *name:* for the Hutchinsonian was said to possess more zeal than knowledge, more presumption than humility. Hence a pamphlet was published in 1756 by a member of the University, entitled "A Word to the Hutchinsonians; or, Remarks on three extraordinary Sermons, lately preached before the University of Oxford, by the Rev. Dr. Patten, the Rev. Mr. Wetherell, and the Rev. Mr. Horne." This did not remain long unanswered. Mr. Horne replied in "An Apology for certain Gentlemen in the University of Oxford, aspersed in a late anonymous Pamphlet, with a Postscript concerning another Pamphlet lately published by the Rev. Mr. Heathcote." The earnestness of this defence, which displayed his own sincerity, did not, however, convince the antagonist; and there appeared soon afterward "True Censure no Aspersion; or, A Vindication of a late seasonable Admonition, called, A Word to the Hutchinsonians. In a Letter to the Rev. Mr. Horne."

From scenes of controversy we return to those of academical employment, when we find Mr. Horne, in 1758, junior Proctor of the University; an office which he adorned by the amiable connexion of mildness with authority.

At the expiration of the Proctorship he took the degree of B. D.

In 1760 he published "A View of Mr. Kennicott's Method of correcting the Hebrew Text, with three Queries formed thereupon, and humbly submitted to the Consideration of the Learned and Christian World;" in which he endeavours to prove that Divine unequal to the business in which he was engaged.

In 1764 he took the Degree of D. D.

As yet we find him advanced to no conspicuous station. He never, indeed, obtained a parochial benefice. But on the death of Dr. Jenner, President of Magdalen College, he was elected by the Society to succeed him in that important station on the 27th of January 1768.

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In the year following he testified his regard towards the younger members of his college, by publishing, with a view to their improvement, "Considerations on the Life and Death of St. John the Baptist." They were the substance of several sermons which he had delivered before the University in Magdalen Chapel on the Baptist's day.

In 1771 he was appointed Chaplain in Ordinary to his Majesty, in which quality he officiated till his appointment to the Deanery of Canterbury.

In 1772 he exerted his abilities in defence of our civil and religious establishment; firmly opposing the designs of those who would have abolished subscriptions, and altered our liturgy. An application was at that time intended to have been made to Parliament, when he published, in a letter to Lord North, "Considerations on the projected Reformation of the Church of England." Very just were his remarks, that "if our governors should be inclined to preserve the peace among the various sects which would be assembled in the church according to the new scheme, and to frame a new liturgy and constitution which might suit them all, the Divinity of our Saviour must be rejected to please the Arians, and his Satisfaction to gratify the Socinians; the Presbyterians would object to Episcopacy, the Independents to Presbytery, and the Quakers to *all three*, together with the Sacraments of Baptism and the Lord's Supper."

In 1776 he published his "Commentary on the Psalms;" a work in which the earnestness of the christian teacher and the modesty of the critic are alike conspicuous. To all his explanations unanimous assent hath not, indeed, been given. But where is the fastidious reader who can peruse this useful Commentary without owning to have derived improvement to his knowledge, and animation to his piety? In the same year he was appointed Vice Chancellor of the University, in which station he continued till October 1780; and, perhaps, none ever presided in that distinguished station with greater attention or greater popularity.

Engaged, as he was in the weighty duties of that office, his vigilance in his professional character was by no means relaxed. Dr. Adam Smith had published an eulogium on the life of Mr. Hume: Dr. Horne conceived a reprehension more necessary. Accordingly he published, in 1777, "A Letter to Dr. Smith on the Life, Death, and Philosophy of his friend David Hume, Esq. by one of the people called Christians;" in which he lashes, with keen and deserved irony, both the philosopher and his panegyrist. To give more abundant proof that he had not forgot "the clergyman in the magistrate," he not only thus repelled the contagion of infidelity, but published, in 1779, "Two Volumes of Sermons." Many of them had been preached before the University, and had been heard with that attention which compositions of ingenious enquiry, and of affecting exhortation, never fail to command.

His preferment, at present, consisted only of his Headship. But, on the promotion of Dr. Cornwallis to the See of Litchfield and Coventry, in 1781, he was advanced to the Deanery of Canterbury, in which he

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was installed September 22. It has been said, that another Deanery, which had been vacant not long before, was intended to have been conferred on him. Lord North, it is certain, was his friend. He could not, indeed, but experience the particular regard of a statesman, who "to his dying day was a most sincere friend and most powerful support of the Church of England, in times when such support was most wanted."

His time was now divided between Oxford and Canterbury; and as at the former place he was beloved as the amiable Governor, at the latter he became no less esteemed as the friendly and hospitable Dean. During his residence at Canterbury, he was always ready (as he had ever been both in the metropolis and in the university) to exert his services from the pulpit on public occasions. The opening of a new organ in the cathedral, the institution of Sunday Schools, the annual meeting of gentlemen educated in the King's School, and the visitation of the archbishop, afforded him opportunities of displaying in that city with what taste and feeling he could describe the power of sacred music, with what zeal he could plead the cause of indigent children, with what justness he could point out the means of obtaining true wisdom, with what boldness he could contend for the "faith delivered unto the saints."

While on these and other occasions he gratified the public as a preacher, his talents were also employed as a writer in exposing the vain pretensions of "Science, falsely so called." In 1784 he published "Letters on Infidelity;" in which, armed with the weapons of sound argument and exquisite humour, he defeats the dark and wretched system of Hume; a system which would subvert every idea of truth and happiness, and teach us

——— "with impious haste
"To pluck from God's right hand his instruments of death."

The theological opinions of another philosopher occasioned in 1787 the publication of "A Letter to the Rev. Dr. Priestley, by an Undergraduate" of Oxford; the author of which (who exposed with so much humour the mutability of the Doctor's creed) was soon known to be the Dean of Canterbury. He respected, indeed, the eminent diligence and the eminent attainments of Dr. Priestley in literary pursuits; but he conceived his abilities, "as touching matters theological," to be misemployed. Dr. Horne was averse from "a religion without a Redeemer, without a Sanctifier, without Grace, without a Sacrifice, without a Priest, without an Intercessor." He believed the Christian Saviour to be the infinite and eternal Jehovah. He affirmed the doctrine of the Trinity to be a matter not of vain or unprofitable speculation. "Our religion," says he, "is founded upon it; for what is Christianity but a manifestation of the three Divine Persons, as engaged in the great work of man's redemption, begun, continued, and to be ended by them, in their several relations of Father, Son, and Holy Ghost, Creator, Redeemer, and Sanctifier, three Persons, one God? If there be no Son of God, where is our redemption? If there be no Holy Spirit, where is our sanctification? Without both, where is our salvation? And if these two persons be any thing less than divine,

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why are we baptized equally in the name of the Father, and of the Son, and of the Holy Ghost? Let no man therefore deceive you. This is the true God, and eternal Life."

The earlier promotion of Dr. Horne to the mitre, would not have been more grateful to the world than it was due to his merit. However, on the translation of Dr. Bagot, Bishop of Norwich, in 1791, to the see of St. Asaph, he was nominated to the former Bishopric, and was consecrated at Lambeth chapel on the 7th of June; his consecration sermon being preached by his old and particular friend Dr. Berkeley, Prebendary of Canterbury. He soon afterward resigned the Headship of Magdalen College, in which he was succeeded by the learned Dr. Routh.

His health, on this advancement, was but in a precarious state; and his friends had the sorrow to perceive it decay rather than improve. He repaired, however, to his palace at Norwich, where his stay was but short, yet sufficient to convince his clergy, and all who had obtained his acquaintance, of how much pleasure and advantage they were deprived in his loss. He was recommended to try the benefit of Bath; whither he went. But a paralytic stroke, some weeks before his death, frustrated all hopes of his recovery. On the 17th of January 1792, death put an end to his severe infirmities, and to his exemplary patience. The faculties of his mind continued to the very last: he was not only composed, but even cheerful. His speech, indeed, was in some degree affected, as he had not been able, for a few days previous to his death, to express himself clearly. Not long before he expired, he received the Sacrament, after which he exclaimed, with all the firmness of a Christian, "Now I am blessed indeed!" In his last moments he seemed to suffer little pain, as he expired without a groan.

Thus ended the life of Bishop Horne; a Prelate whom few have surpassed in learning, none in piety.

From his first labours in the Christian ministry he was a popular preacher. The fervency of his devotion was no less distinguished than the propriety of his elocution: he felt what he spoke. And while he knew how to

——————— "clothe
"His thoughts in beauteous metaphor, he knew
"To discipline his fancy—to command
"The heart; and by familiar accents move
"The Christian soul."

His works display a copiousness of sublime sentiment and animated diction, of happy pleasantry and well-directed satire. His stile is particularly nervous. Where he is argumentative, he convinces with perspicuity; where he is pathetic, he never pleads in vain. To some of his figurative allusions objections have, indeed, been made; objections, however, which weigh but as "the small dust of the balance" against the multiplicity of his attainments. That he was one of the ablest defenders of Christianity, by the efficacy both of his example and of his writings, no one will deny. He had powers equal to the severest contests of controversy; and when those powers were exerted, they were neither dis-

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graced by acrimony, nor weakened by abuse. He practised what he recommended. "Wit," says he, "if it be used at all, should be tempered with good-humour, so as not to exasperate the person who is the object of it; and then we are sure there is no mischief done. The disputant ought to be at once firm and calm; his head cool, and his heart warm." Sullen antagonist! whoever thou art, learn from Bishop Horne to increase the weight of thy arguments by the courteousness of address, and by the sweetness of good-nature.

His conduct through life was marked with that liberality which confers dignity upon every station, and without which the highest cannot command it. The goodness and simplicity of his heart were unaffected: his endeavour was to promote universal benevolence, and to practise universal generosity. To his countenance and kindness the author of this humble memoir hath been repeatedly indebted, even from his childhood; and while his loss hath been by few more sincerely regretted, by none will his favours be more gratefully remembered.

To most of those public charities which immortalize the generosity of this nation, he was an early and liberal subscriber. He was one of the first friends to the excellent institution of Sunday Schools; and warmly promoted by his purse, his interest, and his abilities, their happy establishment. His private charities also were large and extensive; and in the exercise of them he shunned an ostentatious display.

He was the most agreeable as well as the most instructive companion. He abounded with pleasant anecdote, and valuable information. His manner also gave additional dignity to whatever was serious, and additional humour to whatever was facetious. They who knew him best, will often reflect on those happy hours in which they enjoyed his company, and will acknowledge how "very pleasantly they passed, and moved smoothly and swiftly along; for, when thus engaged, they counted no time. They are gone, but have left a relish and a fragrance upon the mind; and the remembrance of them is sweet."

Of sacred music he was a great admirer. In his cathedral at Canterbury, and in his chapel at Magdalen, he appeared to feel all those sublime sensations which are excited by "the pealing organ" and "the full-voiced choir." He did not, indeed, profess to have any knowledge of music; but in those smaller anthems which frequent repetition had rendered familiar to his ear, he was used to join with remarkable fervency.

That he might never forget the solemn precept, "Take heed unto thyself and to thy doctrine," it was his stated custom, from his first admission into the priesthood, to read over the service for the Ordination of Priests on the first day of every month. The imitation of this example may be practised with ease, and will be attended with advantage.

Numerous and important as his writings already appear to have been, he was the author of several other pieces; among which are, "Cautions to the Readers of Mr. Law," which were handed about in manuscript, and were first printed by Mr. Madan (unknown to the author) in some work which he published: the greater part of the "Preface to Dodd's

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Translation of Callimachus, 1755." The "Miscellany, by Nathaniel Freebody," in the St. James's Chronicle, begun January 1, 1767: he communicated, indeed, many essays, at different times, to the newspapers and magazines. Several "Papers signed Z in the Olla Podrida 1787;" of which none are more entertaining than those that so elegantly prescribe the rules of conversation, and so ludicrously expose the frivolousness of modern visits. But the value of this publication he hath more particularly enhanced by his vindication of Dr. Johnson; by his brilliant (perhaps unrivalled) testimony to the excellence of that great man. From such an interesting paper a quotation cannot but be acceptable. "That persons," says he, "of eminent talents and attainments in literature have been often complained of as—dogmatical, boisterous, and inattentive to the rules of good-breeding, is well known. But let us not expect every thing from every man. There was no occasion that Johnson should teach us to dance, to make bows, or turn compliments. He could teach us better things. To reject wisdom because the person of him who communicates it is uncouth, and his manners inelegant—what is it but to throw away a pine-apple, and assign for a reason the roughness of its coat? Who quarrels with a botanist for not being an astronomer; or with a moralist for not being a mathematician? As it is said in concerns of a much higher nature, every man hath his gift, one after this manner, and another after that. It is our business to profit by all, and to learn of each that in which each is best qualified to instruct us."

To these works must be added a small piece "On the Repeal of the Test Act, 1790; and his "Charge to the Clergy of his Diocese, 1791," which his declining health prevented him from delivering personally, but which he published, "that so whenever he should be called hence, he might leave some testimony of his regard for them, and attention to their concerns." This was the good Bishop's farewell to all his labours; and they were closed with undiminished vigour of intellect. Here he maintains, what he had through life so ably maintained, the Doctrine of the Trinity in Unity, and refutes the error of those who, by the abuse of abstract reasoning, would subvert its truth. Here also he pays equal attention to the dearest interests of society, and to man's eternal happiness: for this judicious "Charge" discusses the great doctrines essential to Christianity; "the nature of God; the nature of man; the saving principle of faith; the importance and use of the Church; the obedience due to Civil Government; the necessity of a pure life and holy conversation."

A volume of his "single sermons" has lately been published.

He republished Stanhope's edition of Bishop Andrews's Devotions, and is said to have intended publishing an edition of Isaac Walton's Lives, had he not been prevented by Dr. Johnson's telling him, from mistake, that Lord Hailes had the same intention.

He married, in the year 1768, the daughter of Philip Burton, of Hatton-street, Esq. by whom he hath left three daughters; the eldest of whom is married to the Rev. Mr. Selby Hele, rector of Colmworth,

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Bedfordshire, and Chaplain to his Royal Highness the Prince of Wales.

His person was above the middle size. In his youth he had certainly been handsome. His countenance was remarkably expressive, and bespoke the sweetness of his temper. In the canonical habit, his figure was venerably interesting.

His remains were interred in the family vault of his father-in-law, Phil. Burton, Esq. at Eltham, in Kent; where a monument is erected in the church-yard to his memory, with the following elegant and just inscription; the same inscription (with a slight alteration) being also on a monument lately erected to his memory in the Cathedral of Norwich:

Here lie interred
The earthly Remains of
The Right Reverend GEORGE HORNE, D.D.
Many Years President of Magdalen College in Oxford,
Dean of Canterbury,
And late Bishop of Norwich.
In whose Character
Depth of Learning, Brightness of Imagination, Sanctity of Manners,
and Sweetness of Temper
Were united beyond the usual Lot of Mortality.
With his Discourses from the Pulpit, his Hearers,
Whether of the University, the City, or the Country Parish,
Were edified and delighted.
His Commentary on the Psalms will continue to be
A Companion to the Closet
Till the Devotion of Earth shall end in the Hallelujahs of Heaven.
Having patiently suffered under such Infirmities
As seemed not due to his years,
His Soul took its flight from this Vale of Misery;
To the unspeakable Loss of the Church of England,
And his sorrowing Friends and Admirers,
Jan. 17th, 1792, in the 62d Year of his Age.

MEMOIRS

OF THE LATE

DR. PAUL HIFFERNAN.

THIS Author may well be reckoned amongst the extraordinaries of modern literature—not that he excelled his cotemporaries either in genius or learning—he derives this character from his eccentricities, and to this he was fairly entitled from the peculiarity of his familiar habits, his studies, and his writings.

Dr. Paul Hiffernan was born in the county of Dublin, in the year 1719, and received his early education at a grammar school in that

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county. From this, at a proper age, he was removed to a seminary in Dublin, where the Classics were taught in good repute, and where he was educated for the profession of a Popish Priest, his parents being of the Roman Catholic persuasion.

For the better finishing his education in this line, he was afterwards sent to a College in the South of France, where he became acquainted with several students, some of whom were afterwards much renowned in the Republic of Letters, and particularly the celebrated Rousseau and Marmontel. The first of these, he used to observe, gave at that time no promise of his future greatness, being very modest and simple in his manners, and more fond of retirement and contemplation than either study or conversation.

Of Marmontel he used to speak in great praise. He was studious, inquisitive, and lively, was the very soul of his class for conviviality, good-humour, and wit, and scarce a day passed without his producing a sonnet, an epigram, or a bon mot, which gained him great applause, and prophesied his future reputation.

He remained at this College and at Paris for near seventeen years, which, though it gave him an opportunity of speaking and writing the French language with fluency and purity, accounts in some respect for his having so bad a style as an English writer, he having left his own country at so early an age, that he insensibly imbibed the French idioms in preference to those of his own.

Most of the English and Irish students at this College being educated for the profession of physic, our Author followed the same track, and, though contrary to the design of his parents, who intended him for a Romish Priest, he took out his Bachelor's Degrees of Physic, and soon after returned to Dublin, in order to practise his profession.

Why he did not fulfil his resolution on his arrival in Dublin, can be readily accounted for by any person who knew his natural turn, which was that of an unconquerable love of indolence and dissipation. The regularities of any profession were circles too confined for him, and the day that was passing over him was generally to decide what he should do. With this temper, instead of cultivating his profession, he sought the receptacles and convivialities of his countrymen; and as he was a good scholar, abounded in anecdote, and might, at that time, have imported some of the agreeable manners of the French, he found a ready chair at several respectable tables in Dublin.

About this time a Dr. Lucas, a man who afterwards was much celebrated for his opposition to the Government of Ireland, started up, and by those bold measures that propose quick and sudden reformation of abuses, gained so much of the popular attachment, that the citizens of Dublin returned him as one of their Members in Parliament. Another party opposed these measures, and Hiffernan being considered as a young man of good education and lively parts, he undertook to write against Lucas in a periodical paper which was called "The Tickler."

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It is seldom that the merit of this species of writing outlives its original purpose. We have seen many of those papers, which, however the Doctor (as Hiffernan was usually called) might pride himself on, possessed little else than personal abuse, or contradictions of oppositional statements. Now and then, indeed, some of the Doctor's whim appears, but it was of that kind as must induce his best friends to transfer the laugh more to the man than to his writings. "The Tickler," however, as a party paper made its way for some time, and procured at least this advantage to the Author (which he unfortunately prized too highly through life), of living constantly at private and public tables. An Author by profession at that time of day in Ireland was no common sight, and gained many admirers. Those who had their great opponent in politics periodically abused, felt a gratification in the company of their champion; amongst these he numbered many of the Aldermen of Dublin, and Hiffernan was a man very well qualified to sit at an Alderman's table.

If our Author had the satisfaction of being well known and caressed by his friends, he had at the same time the misfortune of being equally known and hated by his enemies, and, what was worse, his enemies by far out-numbered his friends; in short, he became a marked man, and as he was one that gave an improper licence to his tongue as well as his pen, he met with several insults in coffee-houses and public places. The Doctor parried this for some time, but as Lucas's reputation carried all before it, and as he was universally esteemed a man of good intentions, Hiffernan suffered additionally by comparison; so that being chased out of all public places, and, as he used to tell himself, "in some danger of his life," he, by the advice of his friends, directed his course to London, there to try his fate as an Author "in this general home of the necessitous."

What year he came to London we cannot exactly ascertain, but it must, from some circumstances, be between the years 1753 and 1754. In that and the next year he published five numbers of a pamphlet which he called "The Tuner," in which, with more humour than he ever shewed afterwards, he ridiculed the then new plays of "Philoclea," "Boadicea," "Constantine," "Virginia," &c. His first employment was in translations from the French and Latin Authors; but though a good scholar in both languages, he wanted that familiarity in his own, which rendered his style stiff and pedantic. He was not always punctual too in his engagements, so that after repeated trials he was found not to answer the reputation he brought with him from Ireland, and he was through necessity obliged to strike into a new line of Authorship. Whilst he was pursuing his studies at Paris and Montpellier, as well as whilst he was in Ireland, he amused himself with writing several things on occasional subjects for the entertainment of his friends, and partly, perhaps, with a view to keep up that passport to their tables in which he so much delighted. These, with some others on more general subjects, he resolved to publish, and accordingly, early in the year 1755, he gave them to the world under

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the title of "Miscellanies in Prose and Verse, by Paul Hiffernan, M. D."

These Miscellanies are dedicated to the late Lord Tyrawley, and consist of Essays on Taste, Ethics, Character of Polonius, Theory of Acting, Immoderate Drinking, The Virtues of Cock-fighting, a Short View of the Life and Writings of Confucius, The Last Day, Logico-Mastix, with a number of Poems on occasional Subjects. In this *melange* of odd subjects, there are some foreign anecdotes and remarks, which distinguish the scholar and man of observation. In his "Character of Polonius" he particularly rescues that statesman from the imputation of a fool and a driveller, and supports his claim to wisdom and sagacity, both from his advice to his son and daughter, as well as from the following character which the King gives of him to Laertes:

"The blood is not more native to the heart,
The hand more instrumental to the mouth,
Than to the Throne of Denmark is thy father."

The opposite character of Polonius, however, has been adopted by all the performers we have ever seen play this part, except one; we mean Munden's late performance of it at Covent Garden Theatre, where indeed the whole of the representation of Hamlet is got up very creditably to the taste of the Manager. Munden shews Polonius free from all those blemishes of buffoonery with which our best actors, who have gone before him, have loaded him; he is in his hands, though somewhat of a formalist, and attached to the modes of a Court, a wise, a prudent, and upright statesman; and this the audience felt on the first night to be so much the real draught of the character, that, notwithstanding all their former prejudices, they gave it their universal applause.

His "Theory on the Art of Acting" is only to be remembered for its eccentricity. In describing the mechanical manner of the players generally dying in the last act, he draws a caricature scene of a man being run through the body with a spit by his landlady, on his incapacity of paying his reckoning; and that our readers may have an opinion of the vulgar extravagancy which our Author has run into on this occasion, we shall present them with the concluding lines:

"——Uph!"——

"Here a general contraction of the body, which has nothing violent can last long, is to be succeeded by a gradual evolution of the members, and the two following lines are to be uttered in the farewel, endearing, melancholy tone:

"Farewel, ye cauliflowers on the proud tops
Of brimming tankards, I never more shall see—*(a pause)*
Hard—Hard fate!"

to be spoken in a canine and snappish mode, like "Darkness, Darkness," in Richard the Third.

"——O sure it was not so much
To seem to build a sconce."——

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Mournful reflection!

" ——— But the heavens are just!"

Here he is to look wishfully and repentantly towards heaven, then a stammer,—" I—I—I."

As half of the last I—(O has reigned long enough for the other vowels to take their turn) is pronounced, he is to have the rattles in his throat, which are to be accompanied by the wish abrupt, the half screw, two kicks, and the flop supine, equivalent to the sailors phrase (" Good-night, Nicholas!") when they are going to the bottom.

What profit the publication of these Miscellanies might bring him is uncertain; if he depended entirely on the public sale, we should suppose very little;—but Hiffernan had the art of getting off his books amongst his friends and acquaintances by personal application, and other modes of address not very creditable either to learning or delicacy.

The line of Authorship he took up after the publication of these Miscellanies was, any mode which presented itself to gain a temporary existence; sometimes by writing a pamphlet, and privately subscribing it amongst his friends and acquaintances, and sometimes by becoming the patron or defender of some Novice for the Stage; or some Artist who wanted to make his way into public notice by puffing, or other indirect means. It is said he had several players and painters under contribution for this purpose; and as he was a man of some plausibility, and had a known intimacy with Garrick, Foote, and many of the literati, it is no wonder that he sometimes gained proselytes.

His grand place of rendezvous was the Cyder-Cellar, Maiden-lane; a place he usually resorted to on those evenings, when, to use his own expression, " he was not *housed* for the night." Here it was he played the part of patron or preceptor with some dexterity. If any painter found his favourite work excluded a place in the Exhibition, or wanted his piece puffed through the papers, Hiffernan was " the lord of infamy or praise." If any player took dudgeon at his Manager or rival brother, our Author's pen was ready to defend him; and if any person, as a candidate for the Stage, wanted instruction or recommendation, who so fit as Hiffernan, the grave scholar and travelled man, the writer of plays himself, the intimate friend, and occasional scourge, of both managers and actors, to instruct them in the elements of their intended profession?

His mode of proceeding in this last instance we were informed of by a late eminent performer of Covent Garden Theatre, who partly from curiosity, and, perhaps, partly from being deceived by some friend respecting Hiffernan's abilities and patronage, went through the process himself, and who told it with that whim and humour which he was so much master of, on or off the Stage. From him we are enabled to give somewhat of a general description.

When a candidate for the Stage was first announced by the waiter to Dr. Hiffernan, the Doctor never rose from his seat, but drawing the

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pipe which he smoaked from his mouth, gave a slight inclination of the head, and desired him to sit down. He then listened very attentively to the Novice's account of himself, his studies, and line of pretensions, but *then* gave no opinion; he reserved himself for a private meeting the next night at the Black Lion Russell-street, or some other favourite ale-house; and if the candidate, wishing to do a civil thing by his preceptor, offered to pay the reckoning, the Doctor was not in the least offended, but, on the contrary, considered it as the perquisite of his own superiority.

When they met on the next night, the preliminaries of business were opened, which first began by the Doctor explaining his terms, which were a *guinea entrance*, another guinea for instruction, and two guineas more to be paid on his getting an engagement at either of the London Theatres. All this being settled, and the Doctor having pocketed his first guinea, he began by attentively eyeing the height and figure of the performer: and in order to ascertain this with mathematical precision, he pulled out a six-inch rule, which he carried about him on these occasions, and measured him against the wainscot. If the candidate happened to be very tall, "to be sure that was not so well; but then Barry was as tall, and nobody objected to his theatrical abilities." If he was short, "that was against his being much of a hero; but then, there was Garrick, whom all the world admired." He, therefore, generally consoled his pupil, let him be of what size or figure he might be, with the superiority which *merit* has over all external qualifications; concluding with Churchill upon the same subject,

> "Before such merit all distinctions fly,
> Prichard's genteel, and Garrick's six feet high."

In this wretched manner did our Author while away the greater part of a life which, with becoming industry, and his stores of information, might have been made useful to the world, and respectable to himself. He never, however, wholly gave up the trade of *book-making*, every now and then producing some original matter or translation from the French. In this latter walk we find him employed in the year 1764, and as the circumstances attending this case go in a great degree to develope the eccentric character of the man, we shall detail them at full length.

Political parties, it is well remembered, ran high much about this time, and much ink was shed upon both sides of the question. In this struggle it was suggested by one of the Heads of Opposition, that the translation of a French book called "The Origin of Despotism," would not only sell well, but be of use to the party. A bookseller, since dead, was spoke to for the purpose of procuring a translator, and as Hiffernan's knowledge of French was unquestionable, he was fixed upon to be the man. The book was accordingly put into his hands, and in the usual time was finished and prepared for publication.

And here it may not be improper to remark on the very material difference there appears to be in the flavour and strength of political writing then and at this present time. "The Origin of Despotism"

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was written, as the Author declares in his last section, as a kind of introduction to "Montesquieu's Spirit of Laws," and the design of the book is as follows:

The Author first condemns the different opinions hitherto entertained on the origin of despotism, and thinks he has discovered its true source. "The Origin of Despotism," says he, "appears to me to have established itself upon earth, neither through consent nor by force, but was the dire effect, and almost natural consequence of that kind of Government which men had forged for themselves in very remote ages, when they took for a model the government of the universe, as it is reigned over by the Supreme Being.—Magnificentbut fatal project! which has plunged all the nations into idolatry and thraldom, because a multitude of suppositions that were then expedient to be made, have been since adopted as certain principles, and that mankind then losing sight of what ought to have been the true principles of their conduct here below, went in quest of supernatural ones, which, not being fitted for this earth, not only deceived but rendered them unhappy." He then attempts to shew the progress of these principles from Theocracy to Despotism, and concludes with some general observations on a Monarchical Government.

In short, the whole of this book appears to us to be a mere metaphysical enquiry, too refined to be taken up on any active principle, and too general to calumniate or disturb any particular Government; and yet this book in the year 1764 was, upon a consultation of some avowed eminent politicians of that day, thought too dangerous to publish; and notwithstanding the title-page was cautiously worked off as if it had been printed at Amsterdam, it was agreed that the publication should be laid aside.

Comparing this with many of the political writings of the present day, we shall make no comment. The real friends of the liberty of the press know and feel the difference.

But to return, the delay of publication was for some time unknown to Hiffernan, when accidentally passing the bookseller's shop, he enquired the cause. The bookseller informed him, and in the course of conversation on that subject proposed to sell him the copies at six months credit, at the trade price. Hiffernan at once closed with the proposal, as it offered a cheap and ready manner of laying his friends and acquaintances under fresh contributions. The account was instantly made out, a note of hand drawn, and every thing ready to accomplish the bargain but the Doctor's signature.

It will be here necessary to state, that it was amongst the peculiarities of this very eccentric man, never to acquaint his most intimate friend with the place of his lodging. Whatever could be the motive, whether pride or whim, let him be drunk or sober, the secret, we believe, never once escaped him. In signing his name, therefore, to this note, the bookseller, very naturally, desired him to put down his place of abode. "I am to be heard of at the Bedford Coffee-house," replied the Doctor.—"But, Sir," says the Bookseller, "a coffee-house is too loose a place to make a note trans-

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ferable, and therefore it will be necessary to state where you constantly reside." Hiffernan paused for some time, and again repeated, "the Bedford Coffee-house." Being again told that this would not do, he persisted in giving no other address. The bookseller not approving of this, the bargain fell to the ground, and the Doctor walked away in great dudgeon, reprobating "the inquisitive impertinence of tradesmen."

[*To be concluded in our next.*]

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

ALTHOUGH the following Letter of Voltaire was written above thirty years ago, it may not be amiss to revive it at this time, as a proof that there exists such a thing as National Character, and which will be conspicuous to the minute observer, whether the reins of Government be in the hands of a tyrannical *Lewis* XV. or a *Barrera the First.*

COPY OF A LETTER OF VOLTAIRE TO D'ALEMBERT.

Caſtle de Ferney in Burgundy, June 29, 1762.

MY VERY DEAR AND VERY GREAT PHILOSOPHER,

SO you have finished the reading of that impertinent little libel of that impertinent little rogue of a priest, who has so often been at my country-house, and been there made so much of. The Journal of the Encyclopœdia, the best of his works, is what preserves that crackling, frittering morsel from infamy. Thus you see, my dear friend, that the Presbyterians are not a bit better than the Jesuits; and that these do not deserve to beg their bread more than the Jansenists.

You have done to the little dirty city of Geneva an honour it did not deserve. They performed Cassandra on my stage at Ferney agreeable to your taste. The grave and austere ministers did not dare to appear there, but they sent their daughters. I saw both men and women melt into tears; and indeed never was a piece so well performed; afterwards a supper for 200 spectators, and a grand ball. This is the manner I have my revenge, as often as I can, of these good people.

At Thoulouse they lately hanged one of their preachers: this rendered them a little more gentle. But one of their brethren is just now broke upon the wheel, being falsely accused of having hanged his son out of spite to our holy religion; to which, as supposed, the good father suspected his son had a secret inclination.

Thoulouse, more foolish yet more fanatic than Geneva, deemed the hanged youth a martyr. They never thought of examining if he

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hung himself, according to the pious custom of the sage children of Albion: they buried him however pompously: the parliament was present at the ceremony, barefooted. The new saint was invoked: after which the Court for Criminal Affairs, by a plurality of voices, eight against six, sentenced the father to be broke on the wheel. This judgment was so much the more Catholic, as there was no proof against him. He was a good citizen, and a prolific father, having had five children, including him that was hanged. He bemoaned, in his dying hours, his executed son; and under each stroke on the wheel, protested his own innocence: he cited the parliament to the tribunal of God!

All the heretic Cantons, all tender Christian hearts, cry out aloud against this execution! all pronounce us a nation as barbarous as we are frivolous: that knows how to torture and cut capers—but have forgot how to fight: that can go from a massacre of St. Bartholomew to a comic opera; and are become the horror and contempt of all Europe. What an age do we live in! It is the dregs of all ages. What ministers! what generals! what nobility! what nation! We are immersed in debauchery and in infamy: court and city are all one; citizens, courtiers, priests, women—all are prostitutes. It is a gulph of meanness and prostitution! I am sorry for it; for we were formed to be agreeable stage-dancers, fitted to divert; but we are now become the poltroon prostitutes, the scum of the world.

I promise you, my friend, not to go to Geneva, because only small fools and petty tyrants dwell there;—nor to Thoulouse, because they have none but knaves, fools, and fanatics:—nor to Paris, because, very soon, none but whores, rogues, and beggars, will live there.

For God's sake, and for the sake of that little god Humanity, which still just vegetates, but with little regard, on earth, be pleased to make as execrable as you can that barbarous and shocking fanaticism that has condemned a father for hanging his son, or that has broke on the wheel an innocent father, by eight rascally counsellors and tutors to a king of cards.

If I was a minister of state like Richlieu, I would send these eight assassins of the Fleur de Lis, attended by all the rabble of Thoulouse, with the parliament in their front and rear, to the galleys; and there, bare-footed, with torch in hand, they should annually prostrate themselves before the shrine of this innocently executed father, to ask pardon of God, and solemnly implore him, soon or late, to annihilate this cursed and perverse race of Roman Catholics.

Tell me, prithee, what corps in France you despise the most.—Nota, I just hear from Marseilles, that a criminal, condemned there for murder, with tears in his eyes, repentance in his looks, and contrition at heart, has confessed himself to be the murderer of the son of the Protestant of Thoulouse, whom the parliament sentenced to the wheel for that crime.

A book lately appears here the most singular, and another the most astonishing. The first is an heroic poem, intitled *The Broom, or Broomsticl.* Rabelais, Scarron, or La Fontaine, had not more wit,

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a better stile, or finer imagination. Moreover, it is the work of an apostate Abbé, namely, Laurence; he published, about eighteen months since, a work intitled *The Jesuistical*. He is a poet formed by nature.

The other is called *Oriental Despotism*, by M. Boulanger. It is a book worthy of a Montesquieu: I know you are acquainted with the editor: the Police has let loose all her furies to discover them, but to no purpose, and I am glad of it.

Within a month we have had sixty assassinations, or frightful murthers, considered in their circumstances; war, luxury, and extravagance, destroy this place.

You know the Jesuits have no longer their colleges; that we are at the eve of banishing them out of the kindom. We begin, though tremblingly, to shew our teeth at old Grey Beard of Rome.

Send me, as soon as you can, your fourth Canto of the Dispensary. If my Christina appears to you deserving the notice of your glorious piratical gentry, get it translated as faithfully as possible.

Adieu! bestir yourselves ingrates; praise God for all things; admire nature; it is the only way I know to live sometimes contentedly.

A NARRATIVE

OF THE LOSS OF THE HONOURABLE EAST-INDIA COMPANY'S SHIP, WINTERTON.

August 1, 1793.

HAVING completed our water, and other necessaries in False Bay, we sailed at day-light with a fresh breeze at N. W. with which we shaped our course to the S. E. for two days, when the wind shifted, and became variable, between the South and East, blowing fresh till the 9th, when a S. W. wind succeeded, of short continuance, for it soon returned to the S. E. It was Captain Dundas's intention, on leaving the Cape of Good Hope, to take the outer passage for India, but the winds, as has been stated above, inclining so much from the S. E. obliged him to deviate from his original purpose; and on the 10th he accordingly bore away for the Mosambique channel. Being baffled with light variable winds and calms, for some days our progress was inconsiderable, but on the 19th (Sunday), a S. W. sprung up, which we had reason to believe was the regular monsoons, being then, to the best of my recollection (as no Journals were saved), in 25° S. latitude.

Captain Dundas, before he stood to the Northward, in order that he might avoid the shoal named the Bassas de Indias, so uncertainly laid down in our charts, wished to make the Island of Madagascar somewhere near St. Augustin's Bay; with a view to accomplish this end, we steered East by compass, from noon of the 19th till midnight, when I relieved the second officer; the captain was then on deck, and altered

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the course to E. N. E. It may be proper here to observe, that Captain Dundas had two time-pieces, one of which had served him in his former voyage, and by it he had constantly made the land to the greatest degree of exactness; from these and from several sets of Lunar Observations, taken four days before, the whole of which was in coincidence with the time-pieces, he at midnight concluded with confidence that he was 80 miles from the nearest part of the coast.

From 12 P. M. till 2 A. M. we steered E. N. E. when the captain came again on deck, and observing the lower steering sail to lift, ordered me to keep the ship N. E. by E. the wind at that time was S. S. E. a moderate breeze, the ship going six knots, and a clear star-light night.

Every attention possible was paid to the look-out, Captain Dundas with a night-glass carefully looking in the direction of the land; but so perfectly was he satisfied with the correctness of his time-pieces, that he never mentioned sounding. A little before three o'clock, he pointed out to me the ship's place on a chart, which was then upwards of 60 miles from the land, and when he left the deck at three, directed me to steer N. E. at the same time observing, that on that course we could not make more than six miles of casting before day-light, and that if we were nearer the land than he supposed, it was impossible to avoid seeing it before any accident could happen.

He had not been off the deck more than seven or eight minutes when the ship struck, going between six and seven knots; the shock was scarcely perceptible, except to the man at the helm; the water was perfectly smooth; no breakers or surf were heard; and, notwithstanding the clearness of the horizon, the land was not discernible. Thus circumstanced, it being then new moon, with the concurrence of high water, were events particularly unfortunate. The jolly-boat and yawl were immediately got out, and not 100 yards a-stern found five fathom water; the sails were immediately thrown aback, and every endeavour was, at this momentous period, used to get the ship off, but without success.

The kedge anchor, with a nine-inch hawser, was then carried out into five fathom, by which we strove to heave her off, without effect. The sails were next handed, top-gallant yards and masts struck, the long-boat got out, the booms rafted along side, and the upper deck entirely cleared.

Day light discovered to us our situation; we found the ship was on a reef of rocks, about six miles from the land; within the outer reef, and nearly half-way to the shore, was another, which at high water was covered.

That on which the ship struck extended as far to the Northward as we could see, and to the Southward nearly the length of St. Augustin's Bay. As the water ebbed the ship thumped violently, and began to leak; the recruits were set to the pumps, where they continued as long as they could be of service. By eight o'clock the rudder was beat off, the sheathing came up along side, and there were only eight feet water under the bows; but as she then lay quiet, we entertained

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hopes of being able to get her off with the next high tide. After breakfast I was ordered on the gun-deck, to get the guns overboard, which were taken one at a time by the long-boat, and dropt at some distance from the ship, that she might not strike on them, when she should again be elevated by the tide; at the same time a party was employed upon deck, in heaving up the rudder and securing it along side. I had got about the half of the guns away, when the sea breeze, setting in fresh, occasioned such a surf that the boats could not continue along side: we, however, kept lightening the ship, by heaving overboard such heavy articles as would float; and at three o'clock in the afternoon, when it was high water, made every endeavour to heave the ship off, but they were fruitless; and probably it was fortunate for us that our attempts were frustrated, as by this time the leak had gained so much on the pumps that, had we succeeded, we should have found it impossible to keep the ship afloat, and consequently she must have foundered in deep water.

Finding the ship irrecoverably lost, the next object, of most interesting attention, became the safety of the lives of the crew and passengers; and that an end so important might be as well accomplished as surrounding difficulties would permit, every nerve was strained to keep the ship together as long as possible; the masts were cut away, by which the ship was much eased; what spars remained from the effects of a heavy surf were *inboard*, for the purpose of constructing rafts; a quantity of beef, bread, liquors, with other articles of a similar nature, some barrels of gunpowder, and muskets; in fine, whatever was judged most necessary was put into the long-boat; and that no lives might be lost through the unhappy infatuation of intoxication, to which sailors are prone in such awful scenes as were now before us, every cask of spirits that could be got at was stove. At sun-set the yawl, with the second mate and purser, was sent on shore to seek a convenient place for us to land at; and the other boats, with people to watch them, were moored astern of the ship, at such a distance as was judged sufficiently clear of the surf for the night. Captain Dundas observed the latitude at noon, and found the place where the ship was to be about 63 miles north of St. Augustin's Bay. In the course of the evening he assembled the people together, and addressed them in a short speech, acquainting them of the situation of the ship, the route they were to take after getting on shore, the great probability of meeting a ship at St. Augustin's Bay, but, above all, insisting on the absolute necessity of paying the strictest attention and obedience to the commands of their officers; at the same time assuring them of his assistance and advice; and intimating to them, that it was not less his duty than his determination to abide by the ship, until he was convinced that a possibility existed of every one getting on shore: this manly and exhilarating address failed not in producing an adequate effect in the minds of those to whom it was directed; it was returned with three cheers, and their united affirmations of their desire to acquiesce at all times with his and his officers' commands. About midnight a general alarm was excited by the cries of people in distress;

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and, upon repairing on deck, we had the mortification to see our three boats dashed to pieces by the violence of the surf, the wind having encreased during the night, which occasioned it to break much farther out than was expected; and it was not without anguish and horror that we beheld the poor fellows, who were in the boats, endeavouring to reach the ship, while the violence of the surf seemed to preclude all possibility of it: with the utmost exertions of those on board we could only save three out of ten; many, in the instant of grasping a rope, were drove far out of sight, and met inevitable death. Thus were we deprived of the only probable means of getting on shore, whilst, at the same time, the ship beat so heavy on the rocks, that it was doubtful with many whether she would hold together till morning.

At day-light on the 21st we immediately set about making rafts of what spars and planks we had, and payed the cables overboard, to get at some that were on the orlop deck; we also cut the beams of the poop, shoared the deck up, and got it ready for a raft. About 9, A. M. the yawl with the utmost difficulty rowed off through an immense surf, and soon afterwards came within hail, but was desired to keep at a distance, as she could not safely come along-side; they said the beach was every where alike, a surf covering it as far as they had seen; the boat afterwards went on shore, and we saw no more of her for several days. In the forenoon three or four rafts left the ship with near 80 people, who we saw got safe on shore. The unhappy fate of the boats rendered the situations of those that remained on board extremely precarious; and producing the strong and irresistible feeling of self-preservation in every breast, made Captain Dundas waver from his original declaration to the men; he, therefore, at this critical moment, expressed his wish to accompany the ladies on shore, whose forlorn condition he might have had it in his power in some degree to alleviate; but from this intention he suffered himself to be diverted, and was persuaded to remain on board till it was too late, as will be seen by the sequel of this narrative. The sea-breeze this day was much stronger than before, consequently the surf became much heavier. In the evening it encreased so violently as to part the hawser which held the ship stern-to; about sun-set she drove broadside on, upon the rocks, the sea making a breach entirely over her. At seven she parted at the chistree, when every body crouded off, on the quarter-deck and poop; at this juncture I saw Captain Dundas, for the last time, on the poop with the ladies: Mr. Chambers, though repeatedly urged to attempt to save his life, remained inactive, declaring that he was sensible all his efforts would be in vain, and, with a perfect resignation to his fate, requested every one to watch over his own safety. Amidst a scene, perhaps, as pregnant with misery, with distraction, and with horror, as any that ever occurred in the eventful history of mariners, the ship soon after breaking up, I, accompanied with the fourth and fifth mates, left the wreck on a small raft we had constructed for the purpose, and were rapidly wafted from our ill-fated ship, beyond the reach of the piercing cries of misery, which, issuing from near two hundred people, involved in the most complicated affliction, may be

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imagined, but cannot with any justice be painted by me, whose feelings shrink from the remembrance of such distress, and whose pen is inadequate to such a task. After driving all night in the supposition that we should soon get on shore, we were miserably deceived on the approach of day-light, when we could see no land; however, knowing how it lay, we laboured hard, and about three o'clock on the 22d got on shore.

Proceeding to the Southward, we found the poop had driven on shore with sixty people on it, among whom were five of the ladies, and several gentlemen, who, particularly the former, were, from the variety of distress they had undergone, objects of commiseration and pity; they could not give any account of the captain; but I have since learned from the carpenter, that, after the poop went away, the starboard side of the wreck floated broadside up, and Captain Dundas was washed through the quarter-gallery and seen no more. The rest of the people got on shore, some on small pieces of the wreck, which drifted nearer in shore, others in canoes, with which the natives came off to plander the remains of the ship, but it was not till Sunday, the 26th, that the last of them landed. Many things drove on the beach, but whatever was of any value the natives secured, threatening every one who attempted to oppose them with death, and, whenever they met with an opportunity, they plundered and stripped our people. This disposition of the natives, with the loss of our boats, rendered it utterly impossible to save any part of the treasure or cargo. In a few days the whole of the survivors arrived at Tulliar, the residence of the King of Baba, to whom every praise and credit is due for his kind and humane treatment to us, from our first arrival till the melancholy and reduced number of the Winterton's crew were taken off the island.—Captain Dundas, Mr. Chambers, three young ladies, with seamen and soldiers, to the amount of 48, were drowned. For some days we remained in a state of the most anxious suspence for the fate of the yawl, as it was on her safety alone we could found the most distant hope of relief, as the season was so far advanced as to preclude the probability of any vessel touching at the Bay till the next year. Her arrival at length in the river of Tulliar relieved us from the most painful anxiety. We got her up to the town, and kept a guard over her, to prevent the natives setting fire to her, which they certainly would have done (for the iron work) had it been at any distance from the King's residence. And now, at a consultation of the officers, it was agreed that I should go to Mosambique to procure a vessel, and that every person should exert himself to get the boat in readiness as soon as possible. From want of tools, &c. the carpenters were unable to do any thing more than put a false keel upon her, and with the burthen boards rose her about five inches forward. As to sails we managed tolerably well. Most fortunately a compass had been put in the boat the evening of the 26th of August, and a quadrant had been picked up in the beach; but we could not procure a chart, or a single book of navigation; a small geographical grammar, which I obtained from one of the sol-

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diers, was in the end the saving of our lives. By the 12th of September, having got every thing ready, I sailed from Tulliar Bay, having with me the fourth officer, four seamen, and Mr. De Souza, a passenger, who, from his knowledge of the Portuguese language, offered to accompany me. For two days we made pretty good progress to the Northward, having pleasant westerly winds, but then it shifted to N. N. E. and never returned again fair. What added considerably to our disappointment was, that our small stock of provisions, which consisted of cakes made of Indian corn and beef, proved entirely rotten and maggoty; so that our whole subsistence was some raw sweet potatoes, and sugar cane, with half a pint of water a man per day; for though we had about twenty-five gallons of it when we sailed, yet, owing to a great part of it being kept in calibashes, many of them had broke with the motion of the boat. Thus situated, on the 20th of September we made the coast of Africa, nearly in the latitude of 18° S. the currents having set us considerably farther to the Westward than we imagined. For three days we endeavoured to get to the Northward, but could gain nothing, the wind keeping constantly in the N. E. and, by that time having but a very slender stock of water left, it was judged imprudent to persist any longer in the design of reaching Mosambique in the condition we were; accordingly we bore away for a Portuguese settlement named Sofala, situated in 20½° South latitude, to which our little book directed us.

I cannot help remarking in this place, how unfortunate it was for us all, that the only book of charts saved from the wreck should be deficient in but one chart, and that to be the one most wanted, viz. of the Mosambique channel; as, at the time that we relinquished the intention of getting to Mosambique, we were not more than 20 miles distant from a sea-port named Killeman, where vessels are at all times trading to the capital. Had we known this it would have been the means of procuring immediate relief for our distressed shipmates, and thereby have prevented the loss of so many lives, occasioned by their long stay on the island. Ignorant as we were, I believe nothing but the dread of absolute starving would have induced us to land on any part of the coast, though we afterwards found our fears were imaginary, notwithstanding that barbarous idea, which the Portuguese have endeavoured to instil into the minds of the natives, that all other European nations are cannibals, and do not scruple to eat black people. But, to return, in our run for Sofala we put into two rivers, in both of which we imagined it to lay; in the last, meeting some inhabitants who spoke Portuguese, they advised us to apprize the Governor of our wish to reach the place. On receiving notice of this he instantly dispatched a letter with a most seasonable supply of victuals, and a pilot to conduct us into Sofala, where we arrived the 29th of September. By the means of Mr. de Souza, we made the Governor fully acquainted with the unhappy disaster that had befallen us, and at the same time requested his advice and assistance, in what manner it would be proper for us to act. Our reception was perfectly humane and kind; he de-

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sired us not to think for a few days of any thing but recruiting ourselves, and, at the same time, furnished us with clothes, which, he observed, our situation so much required; though still there was a shyness in his behaviour, which we could not account for. I am inclined to think, and we were all of the same opinion, that he certainly doubted our veracity, and took us for part of the crew of some French ship come to kidnap the natives (a practice, as I have been informed, not uncommon with that nation), though our ragged and squalid appearance by no means justified such an apprehension.

In a little time, however, these suspicions vanished, and then he informed us of the state of the place: That there was annually but one vessel came there, that she had sailed about a month before, and would not arrive again till June; that as the N. E. monsoon was set in, it would be impracticable to reach Mosambique at that time, but that, if we chose, he would give us guides, and what was necessary to undertake a journey to Senna, a settlement of theirs inland, from whence we might have an opportunity of getting to the capital; though, at the same time, he represented the undertaking in so unfavourable a light, together with the length of time likely to intervene before any occasion might present itself for us to proceed farther, that, on mature deliberation, we declined all thoughts of it, and turned our attention to a boat he had, about the size of an Indiaman's long-boat, which we made application for; this he made some scruple of granting, on account of the payment, which was soon set aside by our offering to grant a bill on the Honourable Company for the amount; this he declined, and at length gave us the boat.

It was our intention to proceed to Delegoa Bay, which, with moderate winds, we might have accomplished in a week. At this time of the year we knew there must be some South-Sea ships, as there generally are 30 or 40 sail in a year. Had we been so fortunate as to effect this, it would have been an easy matter to have engaged one, or, if necessary, two of them, to transport our people from Madagascar to the Cape of Good Hope, for which place it was my instructions to procure a vessel, had I reached Mosambique. In case we should not succeed in the first project, we had determined to make for the Cape, and most probably some ship would have picked us up before we reached it.

Many people, I am aware, will condemn this as a mad and rash undertaking, but, when the motive, and also the alternative, is viewed, perhaps we may stand excused.

Having, through the Governor, procured every thing requisite for our voyage, we sailed the 12th of October, but ill luck still hung over us; we had been only three days at sea, in which time we had had constantly foul winds, and not proceeded more than 40 miles, when the boat proved so extremely leaky that, with our utmost exertions, we could scarcely keep her above water. I will not attempt to describe the various and frequent escapes from imminent danger we experienced till we regained Sofala, which was not till the 20th of October, though so little distant from it. Our reception now was widely different to that

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on our first arrival; indeed we were perfectly astonished at it, as no cause appeared for such behaviour; the Governor, scarcely deigning to speak to us, sent for me and Mr. Wilton, the fourth officer, and, without ever enquiring into the reason of our putting back, or with what difficulties we had met, gave us to understand, that he was preparing to dispatch some letters for Killeman, and that we must immediately prepare to accompany the person who carried them. It was in vain that we represented our debilitated and sickly state, from the various and unremitting fatigues we had lately undergone; it was in vain we urged the necessity of rest to repair our broken constitutions; he continued inexorable. We next applied to him for some kind of conveyance; he offered to us two a sort of palanquin, but positively refused any assistance to Mr. De Souza, or the seamen. This was rejected with indignation by us, and having provided ourselves with some cloth to purchase subsistence on our journey, we left Sofala on the 1st of November.

I was totally at a loss to account for a conduct so repugnant to the principles of humanity, and as it is directly opposite to the treatment we experienced at other Portuguese settlements, nothing would have determined me to mention it, but a due regard to truth and impartiality which, I hope, will be found to characterise this narrative. The knowledge I afterwards acquired of his character, removed my surprise excited at his inhospitable behaviour, as it appears that such acts are congenial with nature.

By the 20th November we had travelled upwards of 200 miles, through a miserable tract of country very thinly inhabited (probably the consequence of the Slave-trade at Mosambique), sometimes for 40 miles not a hut or creature to be seen; the precautions we took, of surrounding ourselves with fire at night, prevented any accident from the numerous species of wild beasts with which the country abounds. But now the excessive heat of the climate, added to the fatigue we experienced in being obliged to travel during the heat of the day, wholly overpowered us, and for a fortnight we remained in a most deplorable state, when the Governor of Senna, hearing we were on the way, dispatched palanquins for us, and on the 6th of December we arrived there. Here every care and attention was paid to us, and we received that medical assistance the place afforded; but, notwithstanding, two of the seamen, and Mr. Wilton, fourth mate, a most worthy, active, and able young officer, died during our stay.

On the first notice of a vessel being ready to sail, the remainder of our party left Senna, and in a few days arrived at Killeman, where we embarked on board a sloop, and the 12th of February 1793, M. de Souza, and myself reached Mosambique, five months after leaving Madagascar.

On our arrival there we immediately waited on the Governor, and detailed to him the loss of the Winterton, as well as every circumstance that had occurred since our departure from the island of Madagascar. I informed him, likewise, that I had been deputed by my unfortunate shipmates and friends to solicit the aid of the Mosambique governments

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I requested him therefore, as much in an official as an individual capacity, to send a vessel for the relief of those in whose behalf I intreated his assistance. He answered, that he felt every inclination to believe my companions, but was prevented from acting up to his intentions, as there was no ship belonging to her Majesty (the Queen of Portugal) in the harbour. In this situation of affairs, I judged myself empowered, from the official employment I filled, in the name of the Honourable East-India Company, to freight a private vessel to the island of Madagascar; and the liberal conduct, and active aid of the Governor, enabled me soon to equip the ship for her intended voyage. I may here observe, that as a French ship was about to sail for the Mauritius, on board of which M. de Souza intended to take his passage, I embraced the opportunity of entrusting to his care official letters to your Honourable Court, as well as to the different Presidencies in India, stating the melancholy loss of the Winterton, and the exertions that had hitherto been made to alleviate the sufferings of the survivors, and to lessen the burden of those sorrows in which I had left them involved.

The first of March I sailed from Mosambique, and, after a tedious passage of twenty-three days, anchored in St. Augustin's Bay. I repaired immediately to Tulliar, to apprise my unfortunate companions that a vessel was arrived, and ready for their reception. I must again be permitted to observe, that my abilities are unequal (and perhaps the power of human language is inadequate) to paint the miserable state in which I found them. Oppressed with mental affliction, their calamities were increased by the appearance of a contagious fever; being destitute of medicines to alleviate its effects, and deprived of the necessaries of life, the number of the people, including passengers, was diminished to one hundred and thirty, though near double that number was saved from the wreck; under circumstances so peculiarly severe, it was ten days before their embarkation was completed, although I used all my exertions to expedite so desirable an event. With this unhappy remnant of my friends I sailed from Madagascar the 3d of April, and on the 11th returned to Mosambique, losing seven people by the way. I would be wanting in gratitude, as well as deficient in regard to truth, to which I have hitherto adhered with all possible exactness, did I not take this opportunity of representing to your Honourable Court the flattering reception we met with from the Governor and inhabitants of Mosambique, who surveyed our forlorn condition with sentiments that do honour to his humanity, prepared an hospital for the reception of our sick, and vied with each other in every soothing attention to the ladies; though the sick received every medical assistance possible to be procured, yet the unsalubrious climate of Mosambique retarded the establishment of their health; and, during a stay of two months there, about thirty more of my companions died, whilst I had the mortification to observe, that the sickness of the survivors continued. As no ship belonging to the government of Portugal had arrived in the harbour, the governor was as inadequate to procure us a vessel, as he was when my requisition regarding this interesting subject was formerly made. I therefore, in conjunction with Mr. Dun, purser of the Winterton,

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and Lieutenant Brownrigg, of his Majesty's 75th regiment, was reduced to the alternative of again freighting a private vessel in the name of the Honourable East-India Company, in order to transport us to Madras. On the 10th of June we took our final leave of Mosambique; and on the 13th anchored at Joanna, with an intention of procuring provisions, and furnishing ourselves with other conveniencies; having accomplished our ends, we left the island the 19th, after experiencing from its generous inhabitants every aid in their power, and every attention which humanity could dictate. It was at this period, when we concluded every difficulty surmounted, a fond but delusive hope began to dawn upon our minds, and we anticipated a safe and expeditious passage to Madras, when, on the 7th of July, in the lat. of 5 deg. 40 min. North, and long. 63. East, we were captured by the *le Mutine*, a French privateer from the Isle of France. We were entirely ignorant of the commencement of hostilities between Great Britain and France, by which our vexatious disappointment encreased. Having taken Lieutenant Brownrigg, myself, with twenty-two seamen and soldiers, on board the privateer, they put an officer, with some of their own people, into our vessel, with orders to conduct her to the Mauritius. The privateer afterwards proceeded on her cruise, and on the 15th of July entered the Road of Tutecorin, where she engaged a Dutch Indiaman (the Ceylon, Captain Muntz), and, after an action of about fifteen minutes, was captured. Being thus again at liberty, I repaired to Pallamcotah, whither, in a short time, an order came to prepare a boat for our conveyance to Madras, where I arrived August 20, 1793, twelve months after our unfortunate shipwreck.

(Signed) &c.

ACCOUNT OF A TOUR TO KILLARNEY, &c.

IN A LETTER TO J. AND E. FRY.

BY CAPPER LLOYD, ESQ.

DEAR KINSMAN, *Cork, 16th Sept.*

I Enter upon the task which you have imposed upon me without reluctance, for, besides the pleasure arising from communication, I hope you will receive it as the offering of sincerity at the shrine of friendship.

At Limerick I received your injunctions, and with that place I intend entering upon my description: but great things ought not to be expected from a juvenile traveller, nor is it easy to describe many places where similar beauties arise in succession, without a sameness of description and stile. If I afford amusement to our small circle of

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convivial friends, I shall then have done more than many who visit Killarney; and whilst travellers more learned than myself stand foremost in the ranks of literary fame, I will contentedly mingle with the humble tribe of minor journalists.

Having at Limerick met with three of my intimate friends, ready to depart from thence to Killarney, I made a proposal to join them in the excursion; the acceptance of that proposal I shall always remember with sensations of delight, as it produced more pleasure than I ever experienced in any other journey. No company could study more than we did the art of being agreeable to each other, so that mutual exertions to please, did not fail to produce mutual happiness.

Of Limerick I have not much to inform you, having met few things there to excite curiosity. The city is divided into two parts, that called Newtown Perry is well built with brick, and the houses mostly large. A communication between this and the Old Town, is formed by a handsome bridge of three arches, near to which are several convenient quays, and a new Custom-house fronting the Shannon.

The export of beef, pork, and raw hides, is here very considerable, and to this the fine plentiful country round Limerick must largely contribute.

Pretty early in the morning of the 9th instant we departed from Limerick, and passing through a country finely improved, stopped at the pleasant village of Adare, to breakfast. This is a sweet woody place, and though there are the ruins of several churches and abbeys, our impatience to get forward hurried us away without giving them a visit.

We passed through the small town of Rathkeel without stopping, but at Newcastle staid several hours, where a new church and several pretty buildings gave it an appearance superior to most towns in this country. Lord Courtenay has a considerable estate here, and his agent (an English Gentleman, whose name is Locke) has raised the Lombardy poplar in great numbers; in some inclosures contiguous to his house these plantations have a grateful appearance to the eye of a traveller, where such sights do not abound, but, on the contrary, the country is bleak, and bare of wood.

From Newcastle we rode through a poor lonesome country on the borders of the County of Kerry, which we found joined with that of Limerick by a bridge of twenty-two small arches, over which we passed, and late in the evening reached Castle Island. The country hereabout is both fertile and well improved, but the town is a mean, dirty place; our inn was worse than tolerable, or at least it seemed so after the more decent entertainment we had received at Newcastle: though our table at supper was covered with plenty, there wanted the appearance of order and cleanliness; and this I have observed in many places in Ireland, too much of the profusion of nature, and too little of the elegance of art. We did not leave Castle Island so early in the morning as we intended, for the town had no apparent beauties to entice our stay, yet we met with

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other manner of detention; bad wine, and indifferent lodging, had made the whole company a little indisposed; but, as I was worse than the rest, it was agreed, on my account, to breakfast there:—boiled eggs, which generally form part of an Irish travelling breakfast, were plentifully served up, attended with a large plateful of honey to eat with our bread and butter. I did not yield to the temptation of these rarities, and therefore partook of neither; but a few dishes of fine hyson tea so far recruited me, that by ten o'clock I was able to join my companions in the prosecution of our journey.

After riding a few miles, we had a view of the mountainous part of Kerry, which sometimes exhibited a picture of romantic wildness and sometimes of dreary solitude, and now and then got sight of the Lakes; to see which we had now travelled near fifty Irish miles, which is equal to sixty-three and a half English ones, the proportion being as five one-half to seven.

About noon we arrived at Killarney, which is one of the principal towns in the County of Kerry. There are four streets, in one of which is a new Court-house, of an unfinished appearance, having yet had but little external decoration bestowed upon it.

Near the town is the seat of Lord Kenmare, which is a building, in several respects inferior to what we had expected to see, as a palace to the sovereign of Lough Leane*. Killarney is about an English mile and a half from the Lower Lake, and from which it forms the boundary of a good prospect; it is distant from Dublin 125, Cork 38, Limerick 50, and Tralee 12 miles.

We had scarcely alighted at our inn, before one of those good-natured fellows, who are ever ready to instruct the uninformed stranger, brought us word, that the hounds were then in pursuit of a stag on the borders of the Lake: this information immediately set us in motion, but though we hastened to see the hunt with all the eagerness of impatient curiosity, we arrived at the scene of action a little too late, of which the report of a gun, usually fired at the conclusion of the chace, gave us notice. Unwilling, however, to return to our inn, without seeing some few of the many things which courted our attention, we hired a boat at Ross Castle, and from thence (to use the nautic phrase) took our departure on a voyage to the Lower Lake. The Lower Lake is in some places three, and in others four miles across; a beautiful sheet of water, with so calm a surface as to reflect the contiguous beauties that adorn its islands; but notwithstanding this flattering surface, some fatal accidents have happened to the incautious adventurer. Sail-boats are frequently used here, and several have been overset (by sudden squalls of wind) on a part of the Lake where no assistance could be timely afforded.

Crossing from Ross Castle to the opposite side, we were rowed about four miles along shore, where the mountains are very high, and covered with variety of trees, as ash, oak, beach, and mountain ash, beautifully blended with holly, yew, and arbutus. The arbutus, or

* The Lakes and Land contiguous thereto are part of Lord Kenmare's estate.

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strawberry tree, abounds here; it is generally from eight to twelve feet high, and I apprehend for the most part about one foot in diameter; it generally blossoms the latter end of September, and in December the fruit is ripe, of a bright scarlet colour, rather larger than the common strawberry.

Landing at the foot of Tomish, we visited O'Sullivan's Cascade, in a situation encircled with trees; its hideous roar surprises, where a sylvan gloom would else delight, and impress the mind with an idea of a mixed kind in the contemplation of noisy retirement. Our visit was next directed to the Island of Innisfallen, a delightful place, containing about twenty acres of land, almost covered with ivy, holly, and arbutus trees. Among several other similar curiosities, we were shown a French holly, the stem of which measures near nine feet in circumference, which I think you will allow is an extraordinary size. Encircled with ivy stands an old abbey in ruins, which is now frequently converted into a house of refreshment, it being the usual place of dinner for visitors of the Lower Lake, who begin their excursions in the morning.

Near Innisfallen Island is a large rock, called O'Donnahue's Prison, from a report that O'Donnahue, before the abolition of the Feodal System, being absolute Governor in these parts, banished to this rock such of his vassals as had the misfortune to incur his displeasure. Here, the report adds, they were left to starve, unless they could save their lives by the hard and dangerous alternative of swimming ashore. Several other stories, for the most part ridiculous and improbable, were told us of this man, but with which I do not mean to tire your patience; beside, whilst I am anxious to save my friend from weariness, I am conscious I ought not to forget, that the fabric of that history, whose only basis is oral tradition, may be justly suspected of uncertainty and weakness.

There are about thirty other islands in this Lake, mostly abounding in arbutus trees, and in several other respects very much like those before mentioned; we were satisfied in seeing a few of them, therefore landed at Ross Mines early in the evening. A few years since, a considerable quantity of copper-ore was raised at this place, but the work now remains in a state of total neglect. A poor man who lives near this place informed us, that its discontinuance was owing to the great difficulty of obtaining proper fuel for smelting; but at Killarney we were told, that the ignorance and untractable manners of the workmen had been the greatest impediment; however, we had not much right to be offended with the poor fellow for giving us a wrong account, since he probably thought that misrepresentation might serve our turn, as well as confession of his own inability.

After returning to our inn, and partaking of a comfortable meal, which the landlord had provided against our return, his attendance was requested to our council of procedure, and where he very readily lent his assistance.

Our first business was to write a note to Lord Kenmare, in which we informed him of our arrival at Killarney, and requested he would

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accommodate us the following day with his six-oared barge *. To this note we had soon a satisfactory reply, and we spent the remainder of the evening in providing proper stores for our intended voyage.

11th September.

Were I to give you a pompous account of our embarkation, I could not say less than, that, favoured by a fine morning, we rose early, and having embarked with our provisions, train of artillery, and musical instruments, by seven o'clock we proceeded to Mucrus and the Upper Lake.

From Ross Castle we went to the opposite side, and kept pretty close to the shore, under the great mountain of Glena, which with Tomish exhibited an extensive and at the same time magnificent piece of woodland scenery.

At Glena Bay we went on shore and cut our names on a large birch tree (the record of innumerable visitors), discharged two pieces of cannon, and sounded the French-horn. The echo from the report of the guns was first heard on the adjacent mountains, and twice after on others at a considerable distance, like claps of thunder; the several echos of the music were delightfully harmonious, whilst reverberating round the mountains, and then gradually dying away in strains of softest melody.

Leaving this place, we passed a kind of bay, called O'Sullivan's Bason, and at nine o'clock landed at Old Ware Bridge, where chusing a retired spot amongst the trees, our boatmen kindled a large fire with wood, and we made a very comfortable breakfast.

On the eve of our departure from this place we were suddenly surrounded by a number of women and children, each carrying a bundle of walking-sticks, which they cut in the woods adjacent to the Lake, and coloured in a curious manner. The sticks were offered for sale on reasonable terms, and a brisk trade immediately followed, the ardour of which did not abate until the bottom of our barge was covered with walking-sticks. It often happens, that pleasure is suspended by commerce; but here it proved quite otherwise, for this solitary and unexpected traffic, by opening a new source of entertainment, instead of interrupting, served to enliven the scene.

After leaving Ware Bridge we found the Lake in many places but a few yards wide, and the water so shallow that the barge could not proceed, without our getting out, whilst the men dragged it along into deeper water.

The Eagle's Nest is a very high mountain on the right hand, which rises majestically above the water.

At a short distance from this place we put one of our men on shore, with orders to blow the French-horn in five minutes after our departure, and landing higher up the Lake, we expected at the expiration of the limited time to have heard him; nearly ten minutes having

* Lord Kenmare keeps a register of every visitor of the Lakes, therefore all our names were sent of course.

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elapsed without our hearing any musical sound, we concluded he had been guilty of disobedience; but whilst admiring the romantic beauty of the scenery around us, we were suddenly surprized with music, more dulcet than can be conceived; the report of our artillery was very loud, and afforded several pleasing reverberations. Passing the Islands of the Man of War and Knight of Kerry on the left, and Fisher's Island on our right hand, by eleven o'clock we entered the Upper Lake, at a narrow passage called Coleman's Eye.

Our next stop was opposite the Purple Mountains, which are probably called so from their being covered with a species of heath of a dark purple colour. Here the echoes from the sound of French horns were exquisitely fine, exceeding all we had before heard, either at Glena or the Eagle's Nest. Sometimes the sound died away in one place, and then immediately revived again in another, until traversing the four points of Heaven they encircled us with extatic harmony. The echoes and reverberations which several vollies from our cannon produced were also surprizing, for the East, the West, the North, and the South alternately produced thunder, at once correspondent and awful; but it is impossible for me to describe the different sensations which affected us in this place, because that which produced them exceeded every thing which the liveliest imagination can form, or the most descriptive language express. Pursuing our voyage, we came to *M'Carthy's* Island, where we had also a very musical but distant echo. *Ronayne's* Island was the last we visited; but, situated at the termination of the Upper Lake, we rowed round it, and made a short stay at the extent of a voyage that afforded us abundant pleasure. On our passage we had been entertained with the pleasing appearance of nature in different dresses, and of the variety of sound, it may be truly said,

> Echo is here no solitary maid,
> Who only haunts the close impervious shade,
> But every where the vocal Nymph is nigh,
> To mock the noisy laugh, or softer sigh;
> Sometimes her answer comes by slow degrees,
> Then quickly mounting, wantons in the breeze;
> Now, scarcely heard, it creeps along the ground,
> Then rising, Earth and Air and Heaven resound.

On our return we went on shore both at Eagle and Oak Island; the latter is a good object to view at a distance, rising on a pretty base as if mechanically formed. About two o'clock we arrived a second time at the Eagle's Nest, where the boatmen's imitating the Irish Funeral Cry afforded us considerable entertainment; it was first echoed from the Eagle's majestic cliff above us; and after a short silence, repeated as if upon a mountain at a great distance.

I have now (perhaps) mentioned a matter but little known in England, and therefore I shall briefly inform you, that the Irish Funeral Cry is a loud and deliberate utterance of the word Pullilloo, which I do not find has any precise meaning, but is merely an exclamation of grief, as the interjection O! is used in our language. The whole company attending a funeral join in the acclamation, which by a mix-

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ture of voices is rendered musical: after pronouncing the first syllable they repeat over the second many times, and, when their breath will hold out no longer, pronounce the last. This is the cry whilst passing from the house of the deceased to the place of interment, where, I am informed, a Funeral Oration is sometimes pronounced; such Orations generally consist in an enumeration of their virtues, and a lamentation for their loss, and varies in its length and quality according to what the age and condition in life of the deceased has been.

In the course of my journey, in this kingdom, I once overtook a funeral on the road, and walking my horse slowly with the procession for several miles, observed sundry matters to me entirely new. The pullilloo was sometimes suspended for more than a mile, as we did not in that distance pass by any houses on the road-side; but I took notice, that on the near approach to a village the exclamation was renewed, and the villagers (suddenly alarmed) came running out of their houses, and shut up their front windows whilst the funeral passed by; this done they mixed with the mourners, and walked with them through the town, joining also in the pullilloo and other expressions of grief. At the end of the town, or village, the pullilloo ceased, and those who had thus "mimicked sorrow when the heart's not sad," made several enquiries respecting the deceased; such as, who it was, from whence they came, and whither going; and being satisfied in these important matters returned home.

If this conduct may not be termed a sudden effusion of generous sympathy, it may at least be deemed an instance of politeness, which will be rarely found among the peasants of England.

[*To be continued.*]

PLAN OF EDUCATION.

BY DR. CHAPMAN.

[*Continued from Page* 212.]

Method of teaching the principles of religion and morality.

THE Teacher begins with fixing the idea we have of God, as a Being possessed of all possible perfection; and proceeds to the proofs, or rather the effects, of his existence, as they appear in that part of the creation which falls under our notice. Here he enumerates various instances of power, of wisdom, and of goodness, which may be traced in the works of nature.

These he illustrates in the following manner:—If we cast our eyes around us upon the surface of this earth, we must be filled with wonder and delight, while we consider its powerful energy in the production of vegetables, so necessary to mankind; the beautiful variety which it presents, of hills and vallies, plains, forests, rivers, seas, so useful as well as pleasant; and the various tribes of animals, which

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are furnished by it, and subservient to man, its principal inhabitant. If we look up to the firmament, our admiration increases, while we behold the great luminaries of heaven; by day the sun, that glorious source of light and heat, whose enlivening rays render the globe on which we live so comfortable and so beautiful an habitation; by night, those amazing orbs which appear in the vast canopy over our heads, and give a fainter day. Of these, the planets are a part of this our system, and larger, some of them, than the earth itself; and the fixed stars are immensely distant, and, according to the analogy of nature, supposed to serve as so many suns to their proper planets; which, like our earth, revolve around them, and, like it too, are replenished with their respective inhabitants. From such observations as these, we shall enlarge our notions of the creation, and conceive the highest idea of the infinite wisdom and power of God. If we descend again to the earth, our proper sphere, we cannot resist the strongest impressions of admiration, love, and gratitude, while we consider the curious structure of the human body, composed of various parts and organs of sensation, so well fitted for their several uses, and so necessary to the whole fabric; or the still more curious structure of the human mind, its affections and passions, its powers of thought and sentiment, of reflecting on its own operations, and of fore-seeing the consequences of human actions, its consciousness, its prodigious activity and memory, its natural sense of right and wrong, that foundation of its hopes and fears, and by which, along with the liberty of acting, it is constituted a moral and an accountable agent. This great and fundamental principle, of the existence of God, the teacher endeavours to illustrate by images familiar to the senses, as that of a ship, a house, a watch. For these are evidently destined for certain uses, and have their parts ingeniously fitted to answer their destination; yet we see they are not capable of constructing themselves, but stand indebted to the skill of the artist, who laid the plan, and adjusted their proportions. Now, if a ship or other machine, is a proof of the understanding and ability of the maker, how much more does this vast and beautiful system of the world demonstrate the wisdom and power of its great Creator? And from this survey of the creation, and the instances of intelligence and design which may be discovered in every thing around as well as within us, may we not clearly see, and ought we not humbly to adore, the power, the wisdom, and the goodness of God, so illustriously displayed in his works? Then the teacher mentions the universal consent of mankind, who, in all ages, have been struck with this irresistible, this intuitive truth; and he urges the testimony of sacred writ, so evidently superior to all human compositions in simplicity of style, in sublimity of sentiment, and in the purity, the propriety, and the energy of its precepts.

He proceeds next to consider the attributes of the Deity separately; and first his natural perfections, his self-existence, unity, omnipresence, omniscience, eternity, and almighty power. Then he explains his moral perfections, the subject of our imitation, and the comfort and delight of our souls; his wisdom, veracity, holiness, justice, goodness, and mercy. These are particularly defined, and considered

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as the foundation of the reverence and worship which we owe him. For if we are so constituted, that we cannot help esteeming and admiring any of our fellow-creatures whom we observe to be endued with very great and very good qualities, to how much greater esteem and admiration is that Being entitled, who possesses every perfection in the highest degree? But when we reflect, that it is to that all-perfect Being we owe life itself, and all the blessings which attend it, how high should our love, our gratitude, our veneration rise! It is he who inspires our parents with that strong affection which is so necessary a shield for us during the thoughtless condition of childhood and youth. It is to his bounty we are indebted for the food we eat, and the raiment we wear. It is he whose hand, though unseen, preserves us from those innumerable dangers to which our tender and delicate frame is continually exposed. It is to him we owe the high rank which we hold in the creation, and all the faculties of soul and body which we possess. He has endued us with the power of speech, by which we are rendered more capable of communicating our thoughts, of extending our usefulness, and of improving our happiness. He has distinguished our voices, as well as our countenances, by an infinite variety, and yet an amazing similarity. He has formed us for action as well as contemplation; and to temperance and industry he has graciously annexed health, and the certainty of a comfortable subsistence. He supports the race of mankind, by that nice and wonderful proportion which he keeps up between the two sexes, and by that strong instinct which he has implanted in them for continuing the species. From him all our delights and all our enjoyments flow. Our pains also he has made subservient to our moral improvement and our truest and most lasting felicity. He has lighted up a lamp within us, to direct us in the road to happiness; he has revived and brightened it when faint, and ready to expire, and brought life and immortality clearly to light by the gospel. He has placed happiness within our reach, if we be not wanting to ourselves, and promised his assistance to those who sincerely ask it. He has made our felicity to consist in virtuous actions, and linked our duty and happiness inseparably together. Even in the natural desires and propensities of our souls, he has given us an internal conviction, that they are to exist hereafter, and that this our present state is but the nursery of our being, and, as it were, the school of life. And by the analagy of nature, but still more clearly by the revelation of his will in the gospel, he has assured us that we are to survive our bodies, and to be happy or miserable, according to the use we make of our talents, and of the opportunities we have of improving them. Already do we feel the sanctions of this law taking place within us, in the authority which conscience exercises over us, rewarding us with self-approbation and pleasing hope, when we do a good or generous action, and punishing us with remorse and fear when we neglect our duty, or act a mean and unworthy part. We find also that our constitution is founded on this law, and that the natural and regular exercise of our powers is productive of health and happiness, while the perversion or the debasement of them leads to pain and misery. Is not this a clear intimation of the divine will, and a power-

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ful barrier opposed by the Author of Nature to the ravages of vice? And do we not see, from all this, that the Supreme Being delights in virtue, and takes pleasure in the perfection and happiness of his creatures?

Having defined the perfections of the Deity, and mentioned some instances of his goodness to mankind, the teacher considers the duties we have to perform; and, following the order of the ten commandments, he enquires first into our duty to God. When we reflect that we are creatures of his power, spectators of his wisdom, and objects of his goodness, we must feel a strong conviction on our minds, that we ought to entertain the highest and most honourable sentiments of him; to mention his name, upon all occasions, with the greatest reverence and veneration; to love him above all things; to worship him as a spirit, in spirit and in truth; to consider ourselves as always in his presence; to delight in the thoughts of being under his inspection and government; to be highly sensible of our dependence upon him, and to acknowledge it in public, as well as in private; and on every stated and solemn occasion; to sanctify his Sabbath; to be thankful for his benefits, and, above all, for the light of the gospel, and the redemption of mankind by Jesus Christ; to pray with the greatest contrition of heart, that, for his mercy's sake, so graciously offered to us on the terms of the gospel, he would forgive whatever we have done amiss, and grant us the assistance of his Spirit through the difficult paths of life; to seek, with singleness of heart, to find out his will, and inviolably to obey it; and to submit ourselves to him, under all the accidents to which we are exposed, as considering that he knows better than we what is proper for us, and that he carries on no malevolent design against us, but takes pleasure in virtue, and has promised that all things shall work together for the good of those who sincerely love and serve him.

A VIEW
OF THE
PROGRESS OF NAVIGATION.

IN SEVERAL ESSAYS.

(Continued from Page 215.)

ESSAY VII.—*Portuguese Voyages in the Fifteenth and Beginning of the Sixteenth Century.*

IN 1447, Nuno Tristan advanced sixty leagues beyond Cape Verde, and entered Rio Grande. Alvaro Fernandez, prosecuting the same voyage, went forty leagues beyond Tristan. A variety of voyages were now made to the coast of Africa, to trade for black slaves.

The King of Portugal granted Prince Henry a patent to settle the Azores; and, in 1462, the islands of Cape Verde were discovered by Antonio de Nola, a Genoese, in the service of Portugal.

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In 1471, Juan de Santarem and Pedro de Escobar penetrated as far as La Mina, in the fifth degree of latitude, and afterwards to Cape St. Catharine, in 2½ degrees. Ferdinand Po also discovered the island that goes by his name. About the same time the islands of St. Thomas, Anno Bono, and Principe, were discovered.

Being now fully intent on the profit to be derived from the trade, discoveries were not pursued with any great degree of alacrity. However, in 1480, James Cam ran as far along the coast as to the 22d degree of south latitude.

In 1486, Bartholomew Diaz was sent out with three ships to discover India. He had the good fortune to discover the southern promontory of Africa, which, from the storms he encountered there, he denominated Cape Tormentoso, but which, from the prospect it afforded of opening the way to India, was, by the King of Portugal, called the Cape of Good Hope.

Anno 1497. King Emanuel, who, with the crown of Portugal, had inherited the ambition of enlarging his dominions, and the desire of finding a way by sea to the East Indies, appointed Vasco de Gama, a gentleman of undaunted spirit, admiral of those ships he designed for this expedition, which were only three, and a tender; their names were, the St. Gabriel, the St. Raphael, and Berrio; the captains, Vasco de Gama, admiral; Paul de Gama, his brother; and Nicholas Nunez; and Gonzalo Nunez of the tender, which was laden with provisions. Gama sailed from Lisbon on the 8th of July, and the first land he came to after almost five months sail was the Bay of St. Helena, where he took some blacks. The 20th of November he sailed thence, and doubled the Cape of Good Hope, and on the 25th touched at the Bay of St. Blas, 60 leagues beyond the aforesaid cape, where he exchanged some merchandize with the natives. Here he took all the provisions out of the tender and burnt it. On Christmas-day they saw the land, which, for that reason, they called Terra do Natal, that is, Christmas Land; then the river they named De los Reyes, that is, of the kings, because discovered on the Feast of the Epiphany; and after that Cape Corrientes, passing 50 leagues beyond Zofala without seeing it, where they went up a river in which were boats with sails made of palm-tree leaves: the people were not so black as those they had seen before, and understood the Arabic character, who said that, to the eastward lived people who sailed in vessels like those of the Portuguese. This river Gama called De Bons Sinays, or of Good Tokens, because it put him in hopes of finding what he came in search of. Sailing hence, he again came to an anchor among the islands of St. George, opposite to Mozambique, and, removing thence, anchored again above the town of Mozambique in 14 degrees and a half of south latitude; whence, after a short stay, with the assistance of a Moorish pilot, he touched at Quiloa and Monbaza; and having at Melinda settled a peace with the Moorish king of that place, and taken in a Guzarat pilot, he set sail for India, and crossing that great gulph of 700 leagues in 20 days, anchored two leagues below Calicut on the 20th of May. To this place had Gama discovered 1200 leagues beyond what was

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known before, drawing a straight line from the river Del Infante, discovered by Bartholomew Diaz, to the port of Calicut, for in sailing about by the coast it is much more. Returning home not far from the coast he fell in with the islands of Anchediva, signifying in the Indian language five islands, because they are so many; and having had sight of Goa, at a distance, sailed over again to the coast of Africa, and anchored near the town of Magadoxa. At Melinda he was received friendly by the king, but, being again under sail, the ship St. Raphael struck on the shore and was lost, giving her name to those sands; all the men were saved by the other two ships, which parted in a storm near Cabo Verde. Nicholas Coello arrived first at Lisbon, and soon after him Vasco de Gama, having spent in his voyage two years and almost two months. Of 160 men he carried out, only 55 returned home, who were all well rewarded.

Anno 1500. King Emanuel, encouraged by the success of Vasco de Gama, fitted out a fleet of 13 sail, under the command of Peter Alvarez Cabral, and in it 1200 men, to gain footing in India. He sailed on the 8th of March; and, meeting with violent storms, was blown off from the coast of Africa so far, that on Easter-eve the fleet came into a port, which, for the safety found in it, was called Seguro, and the country at that time Santa Cruz, being the same now known by the name of Brazil, on the south continent of America. Hence the admiral sent back a ship to advertise the king of the accidental new discovery, leaving two Portuguese ashore to enquire into the customs and product of the land. Sailing thence on the 12th of May for the Cape of Good Hope, the fleet was for 20 days in a most dreadful storm, insomuch that the sea swallowed up four ships, and the admiral arrived with only six at Zofala, on the 16th of July, and on the 20th at Mozambique; where having refitted, he prosecuted his voyage to Quiloa, and thence to Melinda, whence the fleet stood over for India, and reached Anchediva on the 24th of August: then coming to Calicut, peace and commerce was there agreed on with Zamorin, or King of Calicut, but was soon broken, and the Portuguese entered into strict amity with the Kings of Cochin and Cananor, where they took in their lading and returned to Portugal.

Anno 1501. John de Nova departed from Lisbon with four ships and 400 men, and in his way discovered the island of Conception, in eight degrees of south latitude, and on the east side of Africa, that which from him was called the island of John de Nova. At Cananor and Cochin he took in all his lading, destroying many vessels of Calicut, and in his return home found the island of St. Helena in 15 degrees of south latitude, distant 1549 leagues from Goa, and 1100 from Lisbon, being then unpeopled, but since of great advantage to all that use the trade of India.

Anno 1502. The king set out a fleet of 20 sail, commanded by the first discoverer of India, Vasco de Gama, whose second voyage this was. No new discoveries were made by him, but only trade secured at Cochin and Cananor, several ships of Calicut taken and destroyed; the King of Quiloa, on the coast of Africa, was brought to submit himself

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to Portugal, and pay tribute; and Vasco de Gama returned home with nine ships richly laden, leaving Vincent Sodre behind with five ships to scour the coasts of India, and secure the factories there.

Anno 1503. Nine ships were sent under three several commanders, Alfonso de Albuquerque, Francis de Albuquerque, and Antony de Saldanha, each of them having three ships. The Albuquerques with permission of the king built a fort at Cochin, burnt some towns, took many ships of Calicut, and then returned richly laden homewards, where Alfonso arrived safe with his ships, but Francis and his were never more heard of. Saldanha, the third of these commanders, gave his name to a bay short of the Cape of Good Hope, where he endeavoured to water; but it cost the blood of some of his men, and therefore the place was called Aguada de Saldanha, or Saldanha's watering-place. Thence proceeding on his voyage, he obliged the king of Monbaza, on the other coast of Africa, to accept of peace; and then went to cruise upon the Moors at the mouth of the Red Sea, which was the post appointed him.

Anno 1504. Finding no good was to be done in India without a considerable force, King Emanuel fitted out 15 ships, the largest that had been yet built in Portugal, and in them 1200 men, all under the command of Lope Soarez, who made no further discoveries, only concluded peace with Zamorin, and returned rich home.

Anno 1505. D. Francisco de Almeyda was sent to India with the title of viceroy, carrying with him 22 ships, and in them 1500 men, with whom he attacked and took the town of Quiloa on the east coast of Africa, and in about 9 degrees of south latitude, where he built a fort; then burnt Monbaza on the same coast in four degrees, and, sailing over to India, erected another fort in the island Anchedina, and a third at Cananor on the Malabar coast.

Anno 1506. James Fernandez Pereyra, commander of one of the ships left to cruise upon the mouth of the Red Sea, returned to Lisbon with the news of his having discovered the island Zocotora, not far distant from the said mouth, and famous for producing the best aloes, from it called Succotrina. In March this year sailed from Lisbon Alfonzo de Albuquerque, and Tristan da Cunha, with 13 ships, and 1300 men, the former to command the trading ships, the latter to cruise on the coast of Arabia: in their passage they had a sight of Cape St. Augustin, in Brazil; and, standing over from thence for the Cape of Good Hope, Tristan da Cunha ran far away to the south, and discovered the islands which still retain his name. Sailing hence, some discovery was made upon the island of Madagascar, that of Zocotora subdued, and the fleet sailed, part for the coast of Arabia and part for India. In the former Albuquerque took and plundered the town of Calayate, the same he did to Mascate, Soar submitted, and Orfuzan they found abandoned by the inhabitants. This done, Albuquerque sailed away to Ormuz, then first seen by Europeans. This city is seated in an island, at the mouth of the Persian gulph, so barren that it produces nothing but salt and sulphur, but it is one of the greatest marts in those countries. Hence Albuquerque sailed to India, where

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he served some time under the command of the Viceroy Almeyda, till he was himself made governor of the Portuguese conquests in those parts, which was in the year 1510, during which time the whole business was to settle trade, build forts, and erect factories along the coasts already known, that is, all the east side of Africa, the shores of Arabia, Persia, Guzarat, Cambaya, Decan, Canara, and Malabar; and, indeed, they had employment enough, if well followed, to have held them many more years. But avarice and ambition know no bounds; the Portuguese had not yet passed Cape Comorin, the utmost extent of the Malabar coast, and, therefore,

Anno 1510, James Lopez de Sequeira was sent from Lisbon with orders to sail as far as Malacca; this is a city seated on that peninsula formerly called Aurea Chersonesus, running out into the Indian sea from the main land, to which it is joined by a narrow neck of land on the north, and on the south separated from the island of Sumatra by a small strait or channel: Malacca was at that time the greatest emporium of all the farther India. Thither Sequeira was sent to settle trade, or rather to discover what advantages might be gained; but the Moors who watched to destroy him, having failed of their design to murder him at an entertainment, contrived to get thirty of his men ashore on pretence of loading spice, and then falling on them and the ships at the same time, killed eight Portuguese, took sixty, and the ships with difficulty got away. However, here we have Malacca discovered, and a way open to all the further parts of India. In his way to Malacca, Sequeira made peace with the kings of Achem, Pedir, and Pacem, all at that time small princes at the north-west end of the island Sumatra. Whilst Sequeira was thus employed, Albuquerque assaults the famous city of Goa, seated in a small island on the coast of Decan, and taking the inhabitants unprovided, made himself master of it, but enjoyed it not long; for Hidalcan, the former owner, returning with 60,000 men, drove him out of it, after a siege of 20 days: yet the next year he again took it by force, and it has ever since continued in the hands of the Portuguese, and been the metropolis of all their dominions in the east, being made an archbishop's see, and the residence of the viceroy who has the government of all the conquests in those parts. Albuquerque, flushed with this success, as soon as he had settled all safe at Goa, sailed for Malacca with 1400 fighting men in 19 ships. By the way he took five ships; and, at his arrival on the coast of Sumatra, was complimented by the kings of Pedir and Pacem. It is not unworthy relating in this place that, in one of the ships taken at this time, was found Nehoada Beeguca, one of the chief contrivers of the treachery against Sequeira; and though he had received several mortal wounds, yet not one drop of blood came from him; but as soon as a bracelet of bone was taken off his arm, the blood gushed out at all parts. The Indians said this was the bone of a beast called Cabis, which some will have to be found in Siam, and others in the island of Java, which has this strange virtue, but none has ever been found since. This being looked upon as a great treasure, was sent by Albuquerque to the king of Portugal, but the ship it went in was cast away, so that we have lost

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the rarity, if it be true there ever was any such. Albuquerque, sailing over to Malacca, had the Portuguese that had been taken from Sequeira delivered; but that not being all he came for, he landed his men, and, at the second assault, made himself master of the city, killing or driving out all the Moors, and peopling it again with strangers and Malays.

THE WONDERFUL CUNNING OF A FOX.

[FROM OLD MSS.]

TO prove that this creature has a kind of reasoning with itself, Sir Henry Wotton told the following story to King James. A fox had killed a young pig, and was to cross a river to his den. By the water side some alder-trees had been newly stubbed, and there lay chips of all sizes. The fox, before he would venture himself and his prey into the stream, weighs the danger, weighs his pig, and divers chips after it. At last he takes up into his mouth one of the heaviest, passeth the river with it, and, arriving safely, comes back to fetch his pig.

A story of the same nature the Earl of Southampton related to the king. In his Brook-hawking at Shellingford, he saw divers fowl on the river, and, a little way up the stream, a fox very busy by the bank-side. The earl delayed his sport on purpose to see what Reynard was about—He saw him very busy fetching of the green sod which had been cut a few yards from the river. He takes two or three, one after another, in his mouth, and lets them drive towards the fowl. After he had well familiarized them to this stratagem, he puts many more in together, and himself after them with one in his mouth, and under this cover, gaining on the thickest part of the fowl, suddenly darts from his ambush and seizes one. This did the earl report as being an eye-witness to the fact.

MEMORABLE SPEECH OF THEOPHRASTUS

TO HIS DISCIPLES ON HIS DEATH-BED.

LIFE is delusive; it promises us great pleasure in the possession of glory; but scarcely have we begun to live when we are called to die. No passion is often more fruitless than a love of fame. Nevertheless, my disciples, be contented: if you set little value on the esteem of men, you will save yourselves much labour; if your courage does not sink under it, glory may happen to be your recompence. Remember only that there are many useless things in life, and few that lead to a sure end.

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PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS, *March* 10.

THE Bishop of *Rochester*, after a short preface, moved, that the hearing of counsel and examining of witnesses on the Slave Trade be referred to a Committee above stairs, and that the Lords who have attended part of this session do form such Committee.

The Duke of *Clarence*, and the Earl of *Mansfield*, Lords *Thurlow* and *Kinnoul*, opposed; Lords *Abingdon*, *Grenville*, and the Bishop of *London*, spoke in favour of the motion. The House then divided. Contents 14, Not Contents 44.

11. A few private bills being read, their Lordships proceeded to the examination of evidence on the Slave Trade. Mr. Dunlop, who had resided many years in the West Indies, being called to the bar, the Duke of Clarence, the Bishop of Rochester, Lords Mansfield, Stanhope, &c. asked the evidence several questions; after which the House adjourned.

13. Resolved into a Committee of the whole House on the African Slave Trade, when Mr. Franklyn was called to the bar, and underwent a long examination; after which the further proceeding on this business was postponed to the 8th of April next.

18. Lord *Guilford* desired, that the heads of those treaties which had been entered into with several Foreign Powers might be read, which being done, his Lordship entered at great length into the subject, and moved, That the treaties made with Foreign Powers had an obvious tendency to make us principals in the war, and adopt and support those views which such powers might have had before we entered into it; motives which had been disavowed repeatedly by his Majesty's ministers.

A debate of some length took place, when the House divided, Contents 9, Not-contents 96.

20. Lord *Auckland* moved, that copies be laid upon the table of the accounts of Slave-conveyance ships, cleared out from the ports of Great Britain, with their tonnage, together with the slaves imported into the British West-India islands, in the years 1789, 1790, 1791, 1792, and in 1793, as far as the accounts are made up. Ordered.

21. The Duke of *Norfolk* presented a petition from the Hon. Mr. Howard, praying the House to dissolve the marriage contracted between him and Lady Elizabeth Howard, on the ground of adultery.

24. Several bills were read a second time, after which the most noble Charles Marquis Cornwallis, being robed, was introduced between the Marquisses of Stafford and Townshend, and, after the patent had been read in the usual form, he took the oaths and his seat, when the Lord Chancellor addressed him in the name of the King and the members of the House of Lords on his bravery as a General, and his ability as a Governor: the Marquis made a short reply of gratitude to his Majesty and the House, for the honour they had conferred on him.

25. Lord *Grenville* presented a message from his Majesty, stating, that his Majesty had given orders for the augmentation of the land forces of this kingdom, to guard the country against the premeditated invasion of France, and would adopt measures to enable him to assemble a large body of troops in a short time, in case the design of our enemies should be put in practice. The message having been read, he moved, That an address be presented to his Majesty for his gracious communication, and that the message be taken into consideration on the morrow. Ordered.

Lord *Stanhope* rose to declare his abhorrence of the proposition of a noble Lord (Mansfield) on a former debate, which was, to promise assistance and support to any body of Frenchmen who would excite a civil war in France by declaring for monarchy. His Lordship said, that this being, in his opinion, contrary to the principles of Christianity

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and morality, he meant to make it the subject of their Lordship's consideration, and therefore moved, That the House be summoned to attend on Friday the 4th of April next. Ordered.

26. Lord *Granville* moved the Order of the Day, "That his Majesty's message should be taken into consideration," and the same being read, his Lordship, without any further preface moved, "That an humble Address should be presented to his Majesty, thanking him for his most gracious communication, and expressing that the House would most heartily support his Majesty in the measures proposed for prosecuting the present just and necessary war."

Lord *Lauderdale* objected to the latter words, as being no part of what he understood to be the purport of the noble Secretary's motion; and though he did not mean to object to an unanimity of Parliament in supporting this country against its enemy, when the Crown had declared the avowed intention of that enemy to invade us, yet he could not let this matter pass without observation.

Lord *Sydney* conceived it rather singular, that when Parliament had voted their support to the present just and necessary war, any noble Lord should stand up in his place and desire the House to undo that which they had so immediately done.

Some other Lords spoke on the question, which being put, was carried *nemine dissentiente*.

28. The Lord Chancellor, the Archbishop of *Canterbury*, and the Marquis of *Stafford*, being seated in their robes, gave the Royal assent by Commission to thirty-five public and private bills.

The Earl of *Lauderdale*, after a speech of some length, made a motion to the following effect: "That it is a dangerous and unconstitutional measure for the Executive Government to raise money for the embodying of forces without the consent of Parliament."

Lord *Hawkesbury*, and several other Peers, spoke against the motion, contending that contributions for the support of the State were not illegal, if such contributions were applied by Government in aid of measures already sanctioned by Parliament. The Earl of Derby supported the motion, which was negatived, 104 against 7.

HOUSE OF COMMONS.

March 3. Mr. *East* brought up a bill to prevent the removal of indigent persons from their places of residence till they became chargeable, which was read a first time, and ordered to be printed.

Mr. *M. A. Taylor* presented a petition from Mr. Christopher Atkinson, praying that the resolution by which he was expelled from the House might be expunged from its Journals. He briefly stated the circumstances which led to the conviction of Mr. Atkinson. He was found guilty of perjury, said to have been committed by him in swearing to the contents of an affidavit which had been made, in order that he might obtain a criminal information against Mr. Bennet, who, in the public prints, had accused him of malpractices as agent to the Victualling Office. Since that time, however, he had received the Royal Pardon, and his accounts had been allowed in the Court of Exchequer.

The petition was received, and ordered to lie on the table.

4. This being the last day for receiving private petitions, the House met early, and a great number were presented, and other private business transacted.

A petition was presented from the proprietors, renters, and creditors of the Royalty Theatre, for a bill to enable his Majesty to grant a licence for the said Theatre, which was read and ordered to lie on the table.

Mr. *Pelham* presented a petition to the House from Mr. Matthew Bailey, and Mr. Edward Home, respecting the purchase of the late Mr. Hunter's Museum; the petition stated, that, under the will of Mr. Hunter, the Museum was devised to them to be disposed of for certain purposes. That it was first to be offered to the Government of this country, at whatever might be thought a fair price between the contracting parties; in case our Government should refuse to purchase it, they were directed by

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the will to offer it for sale to any Foreign Government that should choose to purchase the same. The petition was ordered to lie on the table.

Mr. *Fox* presented a petition for leave to bring in a bill for building new streets, and widening the avenues leading to the New Theatre, which was stated to be necessary for the public convenience and safety. The petition was received, and ordered to lie on the table.

5. On the motion of Mr. Burke, a committee (consisting of the Managers for conducting the trial of Mr. Hastings) was appointed to inspect the Lords' Journals, as far as relates to the trial of Mr. Hastings, and to report their opinion thereon to the House.

The House having gone into a Committee of Ways and Means, Mr. Pitt observed, that the Committee of Supply had voted the sum of 1,500,000l. for the payment of Navy and Victualling Bills that were in circulation prior to the 31st of March 1793. He now proposed to make provision for that sum. He should state the nature of that fund out of which he meant to satisfy those Navy Bills. He proposed to do what was done in the years 1784 and 1785. And after conversing with those who were most deeply interested in this business, with those who were the principal bill-holders, he had every reason to suppose, that the terms he was about to propose would be agreeable to them, to wit, that they should have five per cent. stock at the value of 99l. so, that he gave them 101l. for 100l. the actual price of that stock being at present rather above par. He also stated, that it was proposed that all Navy Bills to be issued in future should bear interest (4 per cent.) from the moment they were issued; and that they should not be current for a longer period than fifteen months.

The Committee voted pursuant to these propositions.

Mr. Pitt said, it had been at first proposed to impose a duty of so much on each hundred of Slates, and on each ton of Stone and Marble; but on further consideration it was found that that mode of taxation would be attended with great inconvenience; and therefore it was now intended to tax those articles according to their value. He said, there was formerly a duty payable on those articles, the production of the Isles of Guernsey, Jersey, Alderney, Sark, and Man, imported into England. It was now proposed to repeal that duty, and to make it the same with that to be paid in future in Great Britain. He therefore moved,

"That the Duties of Customs now chargeable on Slate, Stone, and Marble, of the production of Guernsey, &c. imported in this kingdom, do cease, and be no longer paid or payable." Ordered.

"That the Duty of Customs of 20l. be charged on every 100l. of the true and real value of Slate, Stone, and Marble, the production of those islands, which shall be imported into the kingdom." Ordered.

Also, "That the Duty of 20l. be chargeable on every 100l. of the true and real value of all Slate, Stone, and Marble, carried by sea from any one port of this kingdom to any other port of the kingdom." Ordered.

The Committee further voted, "That the pay and clothing of the Militia for the year 1794 be defrayed out of the produce of the Land-tax."

6. Mr. *Mainwaring* moved for leave to bring in a bill to explain and amend the 29th of Charles II. for the better observance of the Sabbath. He drew a very pathetic picture of the journeymen bakers, who were obliged to sit up every night throughout the week, and to work on a Sunday. Leave was given, and Mr. Mainwaring and Sir James Sanderson were ordered to bring in the same.

Mr. *Pitt* moved for leave to bring in a bill to augment the Militia. After a few words from Mr. M. A. Taylor, Mr. Fox, Mr. Bouverie, &c. leave was given.

Mr. *Whitbread* the younger rose to make his promised motion relative to treaties. The Hon. Member took a view of the war from the moment this country entered into it, the progress of the same, and our allies, in order to shew that their objects were different from ours. After a variety of arguments and observations he moved, That an humble Address be presented to his Majesty, to intreat him to make peace.

Mr. *Jenkinson* spoke against the motion; Mr. Taylor and Mr. Fox in support of it, on which the House divided: for the motion 26, against it 238.

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9. The Chancellor of the Exchequer brought up a bill for augmenting the Militia, which was read a first time, and ordered to be read a second time on Monday next, and to be printed.

Sir *Francis Basset* moved the Order of the Day, for the second reading of the bill for regulating the tolls to be granted to millers for grinding corn.

Mr. *Smith* opposed the principle of the bill, and stated several objections to it.

A short debate arose, in which the *Attorney General*, the *Solicitor General*, the *Master of the Rolls*, and Mr. *Francis*, opposed the bill, on the ground of its being an infringement on the rights of persons to private property.

Mr. *Sheridan*, Sir *Francis Basset*, and Mr. *Hussey*, supported it, on the ground of its being a necessary regulation, and for the relief of the poorer classes of society. The House divided, for the bill 30, against it 59. *Bill lost.*

Mr. *Wilberforce* moved the Order of the Day for the House to resolve itself into a Committee of the whole House, on the bill for preventing the exportation of negroes from the coast of Africa in British ships, or by British subjects, to foreign territories.

Colonel *Tarleton* opposed the motion, upon the ground that it was inimical to the interests of commerce, and a dangerous innovation at this period. The House divided, for the bill 40, against it 28.

The House being in a Committee, went through the bill with several amendments. The report was received immediately, and the bill was ordered to be recommitted on Friday next.

10. It was ordered, on the motion of Mr. Secretary Dundas, that the Bill for the better regulation of the conduct of Aliens, should be renewed.

Mr. *Adam* rose to bring forward his proposition relative to Mess. Muir and Palmer; he prefaced it with a speech of very great length, and moved, "That there be laid before the House a copy of the indictment, warrant of committal, plea, &c. verdict, and sentence, passed the 31st of August 1793, on Thomas Muir the younger, of Huntershill, &c."

The *Lord Advocate of Scotland* contended that the proceedings of the Court were in strict conformity to the known and established Law of Scotland, though perhaps not of this part of Great Britain.

A long debate then took place, which lasted till past three in the morning, when the question being loudly called for, the House divided: for the motion 34, against it 171.

12. The Penny Post Bill was read a third time and passed.

13. The House resolved itself into a Committee on the bill for an increase of the Militia, Mr. Minchin in the chair.

Mr. *Powis* was prepared, as far as he had read the bill, to give his hearty assent to it; he only wished to see a clause introduced to provide for the wives and children of such Militia-men as might be embodied under it, similar to that clause which was adopted in the former bill.

Mr. *Steele* said he approved of the suggestion, and, as it was open to any member to move such a clause in that or any future stage of the bill, he should not fail to give it his support.

Mr. *M. A. Taylor* declared, that he was a friend to the principle of the bill, but he thought it ought to name a description of men to be embodied under it, as by taking married men from their families, the parish would feel it exceedingly inconvenient, especially if their families were large.

The bill was then read clause by clause, the blanks filled up, agreed to, and ordered to be reported on Wednesday next.

14. Mr. *Wilberforce* moved to recommit the Slave Trade Bill; a short conversation ensued, after which the House divided; for the recommitment 74, against it 48.

The bill was then recommitted; several clauses were brought up and received; the Report of the Committee was afterwards brought up, and the bill was ordered to be read a third time on Monday.

Mr. *Grey* made his promised motion relative to the landing Hessian troops in this country. He did not call in question the prudence of the measure, or the conduct of ministers in bringing over these troops, but he wished to preserve the constitution,

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by having the law upon the subject clearly ascertained. He maintained it to be illegal; and, in conclusion, moved for leave to bring in a bill to indemnify his Majesty's ministers for having introduced Foreign troops into the kingdom without the previous consent of Parliament.

Mr. *Francis* seconded the motion. A debate then ensued, in which Mr. *Grenville*, Mr. *Anstruther*, Mr. *Powis*, the *Attorney General*, and Mr. *Pitt*, opposed the motion; and Mr. *Adair*, Mr. *Sheridan*, Mr. *Yorke*, and Mr. *Fox*, supported it.

At two o'clock in the morning the House divided; for the motion 41, against it 170.

17. The Foreign Slave Trade Bill was read a third time, and passed.

General *Fitzpatrick* moved for an Address to his Majesty, stating the opinion of the House, that the detention of Mess. De la Fayette, Lameth, &c. by his Majesty's ally, the King of Prussia, was injurious to the cause of the combined powers, and beseeching his Majesty to take such steps, &c. therein as to his Royal wisdom shall seem most proper.

Colonel *Tarleton* seconded the motion. A debate then ensued, at the conclusion of which the House divided. Ayes 48, Noes 153.

20. A petition from the journeymen bakers against the Sunday Bill was presented, and referred to the Committee on the bill, and to be supported by Counsel.

The House having resolved itself into a Committee on the additional Paper Duty Bill, Mr. *Brandling*, having stated the existing and proposed duty on paper, conceived that the proposed duty should be equalized. The new tax on printing paper was, in his opinion, excessive, whilst that on writing and whited brown bore no proportion to it. He wished the Hon. Gentleman (Mr. Rose) would consent to fill up the blanks in such a manner that the bill might be reported, and recommitted on a future day, that in the interval he might consult his constituents.

Mr. *Rose* said, the paper was arranged under three classes; the first included writing, copper-plate, and drawing paper; the second printing paper, which was divided into eleven classes; and the third comprehended whited brown. It was proposed to lay a tax on the first which would amount to twenty-seven per cent. on the second to forty-five per cent. and on the third 1d. per pound weight. It was not possible to equalize the duty so as to prevent fraud and evasion. This subject had been under consideration for two months, and the proposed mode was the only one that could be adopted.

Sir *M. W. Ridley* went into various calculations, in order to shew that the new duty on printing paper would amount to fifty per cent.

The bill was then read clause by clause, and ordered to be reported.

21. Mr. *Pitt* delivered a message from the King, which stated that his Majesty had appropriated the house lately inhabited by the Duke of Newcastle, for the use of the Speaker of the House of Commons for the time being.

Lord *Frederick Campbell*, after paying a very handsome compliment to the Speaker, moved an Address of Thanks to his Majesty, which was agreed to *nem. con.*

Mr. *Sheridan* asked, whether the copy of the circular letter to the Lord Lieutenants of counties for subscriptions would be laid before the House. Mr. Pitt answered, that every proper communication would in due time be produced.

Fresh opposition was made to the system adopted in the Paper Bill by Mr. Brandling, and other members for northern towns and counties.

Mr. *Sheridan* likewise wished newspapers to be exempted from the additional tax, as they paid a heavy stamp-duty, and ought not to be taxed doubly. Mr. Brandling moved the recommittal of the bill. Mr. Pitt and Mr. Rose opposed it.

Mr. Brandling's motion was negatived; and the Report of the Committee received.

24. The Report of the Committee on the Bill for funding part of the Navy Debt was received, and, with a clause suggested by the Chancellor of the Exchequer, enacting that no Navy Bills should be made payable at a later date than fifteen months after April next, was agreed to by the House.

Mr. *Thompson* moved, "That there be laid before the House a list of all foreigners ordered to quit the country under the powers of the Alien Bill, which, after a short debate, was negatived without a division."

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Mr. *Sheridan* moved, "That an Address be presented to his Majesty, praying that he would order to be laid before the House a copy of a letter written by the Secretary of State, dated Whitehall, March 14, to the Lords Lieutenants of the several counties, with the plans for raising troops, &c. thereto annexed."

Mr. *Martin*, in seconding the motion, expressed his disapprobation of the conduct of ministers during the present war.

Mr. *Western* spoke in support of the motion, and took the opportunity to animadvert, with much severity, on the conduct of ministers in the instance in question.

The *Chancellor of the Exchequer* observed, that when the papers were before the House, it would best know how to decide on the conduct of Ministers in the instances alluded to.

The motion was agreed to.

The Paper Duty Bill was read a third time, and passed.

25. The *Solicitor General* moved for a bill to explain and amend an act passed in the 31st year of the present King, relating to certain restrictions upon Roman Catholics; his principal view in which was, to enable persons of that persuasion to become Attornies at Law. The motion was ordered to be referred to the consideration of the whole House.

Mr. Secretary *Dundas* presented a message from his Majesty, similar to that delivered to the House of Lords by Lord Grenville, which, on the motion of the Chancellor of the Exchequer, was ordered to be taken into consideration on the morrow.

Mr. *Adam* prefaced a motion on the Scotch Law with a speech of very considerable length. His principal object was to assimilate the criminal code of Scotland as nearly as possible to that of this country; and to allow the former the benefits which result to the latter, from its excellent and admirable system of criminal laws. He concluded with moving to the following effect: "That a Select Committee be appointed to take into consideration so much of the criminal law of Scotland as relates to the crimes of leasing-making, or sedition, the right of appeal, of a new trial, the competency of witnesses, law of evidence, power of the Lord Advocate, the proposition of introducing a Grand Jury into that system, &c. and to report the same, with their opinions thereon, to the House."

Mr. Secretary *Dundas* deemed it his duty to oppose the motion, as it tended to introduce a sudden, dangerous, and most extensive innovation into the system of laws by which Scotland had been governed for a very great length of time, and under which the people found themselves perfectly happy. He compared the legal system of both countries, and contended, that the laws of Scotland were better adapted for that country.

Mr. Serjeant *Adair*, at some length, contended for the propriety of instituting the Committee.

The *Master of the Rolls* replied to the principal parts in the learned Serjeant's speech, and seemed in general of the same opinion of his Right Hon. friend (Mr. Secretary Dundas).

Several Gentlemen then delivered their sentiments; when the question being loudly called for, there appeared, Ayes 24, Noes 77.

26. Resolved into a Committee on the Solicitor General's motion of the preceding night, for leave for a bill, the intent of which was, to enable persons of the Roman Catholic persuasion to become Attorneys at Law; which proposition being agreed to by the Committee, the House resumed, received the report, and ordered the bill to be brought in accordingly.

The Alien Bill was read a third time and passed.

Mr. Secretary *Dundas* presented the estimates of the expence attending the newly raised Corps, Regiments of Fencibles, Cavalry, &c. which were ordered to be printed; and also the copy of the letter transmitted by the Secretary of State to the different Lords Lieutenants.

A conversation of some length ensued between the Chancellor of the Exchequer, Mr. Secretary Dundas, Mess. Fox and Sheridan, respecting an obscurity which appeared to the latter gentleman in part of the wording of this letter, the result of which was, an assurance that the letter now before the House was the original communication issued from the Secretary of State's office to the different Lords Lieutenants.

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Mr. Secretary *Dundas* moved the order for taking his Majesty's most gracious message into consideration, which being read, he prefaced a motion for an Address to his Majesty thereon with a short speech, in which he touched slightly on the topics mentioned in the message. He observed, that it was directed neither to alarm the country with groundless apprehensions, nor to lull it into ideas of dangerous security. The preparations on the French coast, whatever might be their object, were extensive, and of such a nature as rendered it necessary for this country to be on its guard, and to be amply prepared to resist any attack that might be made. He then moved an Address to his Majesty to the following effect: "To assure his Majesty that the House would most cheerfully concur in such measures as may be necessary to guard against any attempts of the enemy to attack or invade this country; that it is ready to make provisions for the further augmentation of the land forces; and also for an additional force to act in particular parts of the kingdom as circumstances might require; that the House would support his Majesty in the prosecution of this just and necessary war, in which it would be assisted by the exertions of a brave and loyal people, &c."

On the question being put, Mr. *Honeywood* (Member for Kent) took the opportunity to express his approbation of the present proceeding, which he said would enable him to go to the meeting of his county to-morrow, and contribute his assistance towards the defence of his country, in a legal and constitutional manner.

Mr. *Fox* observed, that with respect to the general tenor of the Address he had no objection to it. It was certainly wise in the present posture of affairs to be prepared against the worst, but he thought the Address promised too much in such unlimited assurance of support; for until the plan and estimates which were now before the House were considered, the House could not pledge itself how far it would go. He moved as an Amendment, that the words "just and necessary" be left out of the Address.

A conversation of some length took place between Mess. Dundas, Sheridan, Grey, and the Chancellor of the Exchequer, of what was implied in the Address; and also respecting the propriety of introducing the words "just and necessary" into it.

Sir *R. Hill* entreated the Right Hon. Gentleman to withdraw his amendment, as no alternative in the present instance was left to the House but to vote, that the war with France was either just or necessary, or that it was not.

Mr. *Taylor* thought that the abolition of sinecure places would be preferable, and he stated his intention, should the war last for any length of time, to bring forward a proposition to that effect.

The question on the amendment was then put, and negatived without a division, on which the Address was put and carried.

It was then ordered, on the motion of the Chancellor of the Exchequer, that a bill should be brought in to encourage and discipline such corps or companies of men as shall voluntarily enroll themselves for the defence of their towns, on the coast of the kingdom, during the war.

27. The Chancellor of the Exchequer presented the bill to encourage and discipline such corps and companies of men as may voluntarily enrol themselves for the defence of their towns, or particular parts of the coasts of the kingdom, during the war. It was read a first time, and ordered to be printed.

Mr. *Long* presented a bill for the better preventing of smuggling, and the regulation of the importation of cambricks, &c. which was read a first time, and ordered to be printed.

Mr. *Hobart* presented the Report of the Committee of Ways and Means, which was agreed to by the House, and the bills ordered in accordingly.

28. The House resolved itself into a Committee of Ways and Means; when it was moved as a resolution, that a sum of 740,000l. be raised by way of Lottery, for the service of the ensuing year.

Mr. *Taylor*, and several other members, reprobated the mode of raising money by Lotteries. The resolution was agreed to.

Mr. *Grey* moved for the papers to be printed, which contained lists of the killed and wounded in the last campaign. Motion withdrawn.

Mr. *Sheridan* made his proposed motion similar to the Earl of Lauderdale's in the House of Lords, concluding by declaring subscriptions to be illegal. The debate lasted until two in the morning, when the House divided; for the motion 264, against it 34.

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POETRY.

FOR THE FREEMASONS' MAGAZINE.

FREEMASON PROLOGUE.

WRITTEN AND SPOKEN BY MR. WOODS,

At the Theatre Royal, EDINBURGH, in January 1783.

PREVIOUS TO THE COMEDY OF "WHICH IS THE MAN?"

By Desire of the Right Honourable and Most Worshipful

DAVID STEWART ERSKINE, EARL OF BUCHAN,

GRAND MASTER,

AND THE WORSHIPFUL FRATERNITY OF FREE AND ACCEPTED MASONS.

IN early times, ere Science, like the sun,
Beam'd forth, and worlds from mental darkness won,
What wretched days mankind for ages knew,
Their cares how selfish, and their joys how few;
How tasteless was the cup on mortals prest,
By social arts untended and unblest.
If Nature now a brighter aspect shews,
Improv'd by graces Science only knows;
In tracing knowledge to its first essays,
How much FREEMASONRY deserves our praise!
Whose early efforts Wit and Genius lov'd—
When HIRAM plann'd, and DAVID'S SON approv'd:
HIRAM! whose name still leads enquiring youth*;
The chosen star that points the way to truth.
Cities, where Commerce keeps her golden store,
Temples, where grateful saints their GOD adore,
Th' abodes rever'd from whence fair Science springs,
And palaces that mark the pow'r of kings;
These stamp the MASON'S fame; yet higher art
He nobly tries—t' amend the human heart.
Hence, 'midst the ruins of three thousand years,
Unhurt, unchang'd, FREEMASONRY appears.
Her tow'rs and monuments may fade away,
Her TRUTH and SOCIAL LOVE shall ne'er decay.
These she with care extends to distant lands,
'Cross frozen seas, o'er wild and barren sands †;
All who can think and feel she makes her friends,
Uniting even foes for moral ends.
The wand'rer's drooping heart she loves to cheer,
The wretch's comfort when no aid seems near;

* Candidates for Freemasonry.
† Alluding to the Lodges established in remote parts of the world.

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Her actions tending all to one great plan—
To teach mankind, WHAT MAN SHOULD BE TO MAN.
Each selfish passion boldly to destroy,
That all the world, like us, may meet in joy.
Do sceptics doubt the Mason's gen'rous aim?
One truth beyond all cavil sets our fame:
Since to THE CRAFT A BUCHAN's care is giv'n,
It must be dear to Virtue and to Heav'n.

MASONIC SONG.

BY BROTHER JOHN RICHARDSON,
OF THE
ROYAL BRUNSWICK LODGE, SHEFFIELD.

I.

ALONE from *Arts* and *Science* flow
Whate'er instructs or charms the eye;
Whate'er can fill the mind with awe;
Beneath yon *arched* azure sky.

II.

With Heav'nly *true Mechanic skill*,
Our great ALMIGHTY MASTER wrought;
And in six days did HE fulfil,
What far surpasses human thought.

III.

Firm in the *Centre* fixed HE
The *Sun* to guide the rolling *Spheres*;
The *Moon* by night a light to be,
And mark us out the *Months* and *Years*.

IV.

What tho' no pow'rful *Lever's* seen,
Nor *Axle*, *Wheel*, or *Pully* there;
Yet *they* have ever constant been,
As *Time* and *Truth* to us declare.

V.

Just so, our true MASONIC fame,
On lofty lasting COLUMNS stands;
Grac'd with a *royal Brunswick's name*,
And rear'd beneath his *ruling hands*.

A LYRIC ODE, BY GRAY.

[Not published in his Works.]

SPRING.

NOW the golden Morn aloft
Waves her dew-bespangled wing,
With vermeil cheek and whisper soft,
She woes the tardy Spring:

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Till April starts, and calls around
The sleeping fragrance from the ground;
And, lightly o'er the living scene,
Scatters his freshest, tenderest, green.

New-born flocks in rustic dance,
Frisking, ply their feeble feet;
Forgetful of their wintry trance
The birds his presence greet:

But chief the sky-lark warbles high
His trembling thrilling extacy;
And, less'ning from the dazzled sight,
Melts into air and liquid light.

Yesterday the sullen year
Saw the snowy whirlwind fly;
Mute was the music of the air,
The herd stood drooping by:

Their raptures now, that wildly flew,
No yesterday nor morrow knew:
'Tis man alone that joy descries
With forward and reverted eyes.

Smiles on past Misfortune's brow,
Soft Reflection's hand can trace;
And o'er the cheek of Sorrow throw
A melancholy grace:

While Hope prolongs our happier hour;
Or deepest shades that dimly lour
And blacken round our weary way,
Gilds with a gleam of distant day.

Still, where rosy Pleasure leads,
See a kindred Grief pursue;
Behind the steps that Misery treads
Approaching Comfort view:

The hues of bliss more brightly glow,
Chastis'd by sabler tints of woe;
And, blended, form, with artful strife,
The strength and harmony of life.

See the wretch that long has tost
On the thorny bed of pain,
At length repair his vigour lost,
And breathe and walk again:

The meanest flow'ret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To *him* are opening paradise!

CONTEST BETWEEN THE LIPS AND EYES.

ADDRESSED TO MISS R.

IN Celia's face a question did arise,
Which were most beautiful, her Lips or Eyes?
We, said the Eyes, send forth those pointed darts
Which pierce the hardest adamantine hearts.
From us, replied the Lips, proceed those blisses,
Which lovers reap by kind words and sweet kisses;

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Then wept the Eyes, and from their springs did pour
Of liquid Oriental Pearls a show'r;
Whereat the Lips, mov'd with delight and pleasure,
Through a sweet smile, unlockt the pearly treasure,
And bade Love judge, whether did add more grace,
Weeping or smiling Pearls in Celia's face?

M.

LINES

TO THE MEMORY OF

A BEAUTIFUL YOUNG LADY,

Who died at NEWPORT, *in the* ISLE *of* WIGHT, *in the Month of* January 1793.
Aged about 16 *Years.*

[BY T. P.]

ALAS, poor Julia! when the tidings came,
That Death's cold hand had seiz'd thy lovely frame;
That thou, whose smile was bliss, who ne'er couldst frown,
Wert thus untimely to the grave gone down!
Spite of the busy tongues which slurr'd thy fame,
My heavy heart drank deep of sorrow's stream;
I fled the face of man to hide my grief,
And wrote these lines to give my soul relief.

O, fair as light! and hapless too as fair!
Sweet as the fragrance balmy zephyrs bear;
And soft as sweet, and blithe as the day-dawn
Bright rising o'er the dewy spangled lawn,
When in close covert of the leafy grove,
Birds sing gay songs, and tune their early love:
And O, so young a flower! and stricken down
Ere half thine opening charms were fully blown!
Sure Death, long sated with more common spoil,
Has cropt the prettiest blossom of the isle;
And hadst thou been as good as thou wert fair,
Though Heav'n be good, thou'dst found no rival there!

If these few lines the public eye should find,
Some Wit shall say (for wit is seldom kind),
'Tis gratitude demands that I should pay,
For favours once receiv'd, the tribute lay.
Julia ne'er heard my voice, she knew me not,
Or, seen one moment, was the next forgot:
To such as these I write not, but to you
(And much I fear your number is but few)
Whose hearts oft steep'd in pity's kindly dew,
Though you must blame, can yet have mercy too.
O, have ye known a tree, the forest's pride,
Grow green, and flourish fair, and young beside!
For beauty lov'd (for after all is said,
'Tis Nature's law, and she will be obey'd),
And seen when least expecting, passing by,
"Lovely in death, the beauteous ruin lie;"
Prone on the earth, where some rude storm had thrown it,
"With all its leafy honours still upon it;"

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And have ye wept? O then, I'm sure ye'll come
Draw Pity's veil o'er hapless Julia's tomb!
O, ye will "wish her gentle spirit rest,
And bid the sod lie lightly on her breast!"

As for the rest, too well, too well I know,
How envy influences all below;
But of all forms the Demons us'd to bear,
To hide her shape, and wage the cruel war,
Unblemish'd Chastity she most affects,
And, dress'd like woman, rails at all the sex:
Malignant smiles to see a sinking maid,
Raises the tempest round her friendless head;
And though o'erwhelm'd beneath her fatal pow'r,
Breaks in upon the grave's most solemn hour;
Consigns to infamy her wretched prey,
Nor then without reluctance dies away.

O how unlike the wond'rous Man, whose heart
In all our sorrows took a brother's part;
Sent down from Heav'n to comfort, not to kill,
His duty seem'd but second to his will;
* Trembling with fear, and waiting his commands,
Her eyes cast down, lo, where the culprit stands—
Fain would she speak, but grief withholds the word,
She rather sobs than answers "No man, Lord:"
"Neither do I condemn thee," said the saint;
Ye then that do, are ye more free from taint?
Search each his heart, when that is fully known,
Then, with what face ye may, cast the first stone.

To the EDITOR *of the* FREEMASONS' MAGAZINE.

SIR,

THE following elegant Stanzas were written by ARTHUR LORD CAPEL, in the Tower, during the usurpation of CROMWELL. A mutilated copy of them having lately appeared in some of the Public Prints, has induced me to send you an exact transcript. At a time like the present, they cannot but afford peculiar pleasure to every friend of humanity, elegance, and loyalty. I am, &c.

W.

BEAT on proud billows, Boreas blow,
Swell curled waves high as Jove's roof;
Your incivility doth show
That innocence is tempest proof.
Though surly Nereus frown, my thoughts are calm;
Then strike Affliction, for thy wounds are balm.

That which the world miscals a gaol,
A private closet is to me:
Whilst a good conscience is my bail,
And innocence my liberty:
Locks, bars, and solitude, together met,
Make me no prisoner, but an anchoret.

---

* John, Chap. viii.

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I, whilst I wish to be retir'd,
Into this private room am turn'd;
As if their wisdom had conspir'd
The Salamander should be burn'd.
Or, like those Sophists that would drown a fish,
I am condemn'd to suffer what I wish.

The Cynic hugs his poverty;
The Pelican her wilderness;
And 'tis the Indian's pride to be
Naked on frozen Caucasus.
Contentment cannot smart, Stoics we see
Make torments easy by their apathy.

These manacles upon mine arm,
I, as my mistress' favours wear;
And for to keep my ancles warm
I have some iron shackles there.
These walls are but my garrison, this cell,
Which men call gaol, doth prove my citadel.

So he that strook at Jason's life,
Thinking he had his purpose sure;
By a malicious, friendly knife,
Did only wound him to his cure.
Malice, I see, wants wit; for what is meant
Mischief, oft times proves favour by th' event.

I'm in this cabinet lock'd up,
Like some high-priz'd margarite;
Or like some great mogul or pope,
I'm cloister'd up from public sight.
Retirement is a piece of majesty,
And thus, proud Sultan, I'm as great as thee.

Here sin, for want of food, must starve,
Where tempting objects are not seen;
And these strong walls do only serve
To keep rogues out, and keep me in.
Malice of late's grown charitable sure,
I'm not committed, but I'm kept secure.

When once my prince affliction hath,
Prosperity doth treason seem;
And to make smooth so rough a path,
I can learn patience from him.
Now not to suffer shews no loyal heart,
When kings want ease, subjects must bear a part.

What though I cannot see my king,
Neither in person, nor in coin;
Yet contemplation is a thing
That renders what I have not, mine.
My king from me what adamant can part,
Whom I do wear engraven on my heart?

Have you not seen the Nightingale
A hermit kept up in a cage?
How doth she chant her wonted tale
In that her narrow hermitage!
Even then her charming melody doth prove,
That all her boughs are trees, her cage a grove.

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My soul is free as is the ambient air,
Although my baser part's immur'd;
Whilst loyal thoughts do still repair,
To company my solitude:
And though immur'd, yet I can chirp and sing,
Disgrace to rebels, glory to my king.

I am that bird, whom they combine
Thus to deprive of liberty;
But though they do my corps confine,
Yet, maugre that, my soul is free.
Although rebellion does my body bind,
My king can only captivate my mind.

CAPEL.

STRICTURES
ON
PUBLIC AMUSEMENTS.

COVENT GARDEN, MARCH 25.

A New Play was produced for the first time at Covent Garden Theatre, under the title of "FONTAINVILLE FOREST;" the characters of which are as follow, and thus represented;

Marquis Montault,	-	Mr. FARREN,
La Motte,	-	Mr. POPE,
Lewis,	-	Mr. MIDDLETON,
Peter,	-	Mr. HULL,
Hortenfia,	-	Mifs MORRIS,
Adeline,	-	Mrs. POPE.

The story of the piece is unusually interesting.

La Motte, a Frenchman of a good family and connections, reduced by a life of extravagance, retires with his wife from the disgrace which attaches to his humble circumstances, to a ruined abbey, in a remote forest, the estate of the Marquis Montault. To this retirement he also takes under his protection a Lady (Adeline) whom he had rescued from the hands of a ruffian—she had been designed for a nun, but her parents were dead. Made desperate by penury—for the temporary support of his family, La Motte rushes from his retreat, and robs the lord of the surrounding territory, while on a hunting party in the neighbourhood—is at length discovered, and purchases the forbearance and secrecy of the Marquis, by promising to forward his suit with Adeline. She has already fixed her affections on young La Motte, who about this point of time had arrived in good circumstances from the army, but last from Paris; her antipathy to the Marquis is moreover rooted at first sight, which the event justifies.

Wandering by midnight through the intricacies of the abbey, she comes to an apartment, the door to which had been concealed behind the hangings of an outer room, that bears suspicious marks of having been the scene of a former murder; this suspicion is confirmed by the discovery of a scroll, which had been hidden by the deceased, unravelling his melancholy case, and lastly, by the appearance of his ghost!

To be brief—at length, it appears, that this unfortunate was the brother of the Marquis, sacrificed by him—and the father of Adeline! The Marquis also receives horror-working conviction of the latter fact, from a picture of Adeline's mother, which he perceives worn by that lady, at the moment when he is about to commit violence upon her person: this discovery sets the wretch upon working up the shame-depressed La Motte, whom he considers as his creature, to murder Adeline, which he pretends to give into, but temporizes, and thus ultimately saves her.

The conclusion is poetically just—Young La Motte having been entrusted with the dreadful secret discovered by Adeline, returns from a journey to Paris, which he made purposely to forward legal vengeance against the execrable Marquis, to see him

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in the agonies of guilty desperation plunge a dagger in his own heart.—The La Mottes are restored to fortune and honour, and the piece concludes with the marriage of the two lovers.

The scenery of this new Drama is very fine, particularly a moon-light, a thunder-storm by night shattering the ruins of the abbey, the apartment where the murder was committed, and the cell in which the ghost appears.

The introduction of the Ghost is by far the boldest attempt of the modern drama. But it has been conducted with such address by the Author, and the whole scene is so well performed, that it forms one of the best instances of terror, excited by mystery, which the stage can boast.

Fontainville Forest is avowedly taken from Mrs. Radcliffe's Novel of the "Romance of the Forest." All the incidents are to be found in that part of the Romance of which the Old Abbey is the scene. The chief deviation from the Novel seems to be the making the son of La Motte the favoured lover of Adeline, by which means the character of Theodore is totally omitted.

The Play was throughout well received, and has been since frequently repeated with applause.

PROLOGUE.

BY MR. JAMES BOADEN,

(Author of the Play.)

THE Prologue once indeed, in days of old,
Some previous facts of the new Drama told;
Pointed your expectation to the scene,
And clear'd obstruction that might intervene;
Possess'd you with those aids the Author thought
Were requisite to judge him as you ought.
The Moderns previous hints like these despise,
Demand intrigue, and banquet on surprise:
The Prologue, notwithstanding, keeps its station,
A trembling Poet's solemn lamentation.
Cloak'd up in metaphor, it tells of shocks
Fatal to ships new launch'd, from hidden rocks;
Of critic batteries, of rival strife,
"The Destinies that slit the thin-spun life."
Our Author chuses to prepare the way
With lines at least suggested by his Play.
Caught from the Gothic treasures of Romance,
He frames his work, and lays the scene in France.
The word, I see, alarms—it vibrates here,
And Feeling marks its impulse with a tear.
It brings to thought a people once refin'd,
Who led supreme the manners of mankind;
Deprav'd by cruelty, by pride inflam'd,
By traitors madden'd, and by sophists sham'd;
Crushing that freedom, which, with gentle sway,
Courted their Revolution's infant day,
Ere giant Vanity, with impious hand,
Assail'd the sacred Temples of the Land.
Fall'n is that land beneath Oppression's flood;
Its purest sun has set, alas, in blood!
The milder planet drew from him her light,
And when HE rose no more, soon sunk in night:
The regal source of order once destroy'd,
Anarchy made the fair creation void.
Britons, to you, by temperate freedom crown'd,
For every manly sentiment renown'd,
The Stage can have no motive to enforce
The principles that guide your glorious course;
Proceed triumphant—'mid the world's applause,
Firm to your King, your Altars, and your Laws.

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EPILOGUE.

BY THE SAME.

SPOKEN BY MRS. POPE.

WELL, heav'n be prais'd, I have escap'd at last,
And all my woman's doubts and fears are past.
Before this awful crisis of our play,
Our vent'rous bard has often heard me say—
Think you, our friends one modern ghost will see,
Unless, indeed, of Hamlet's pedigree:
Knew you not, Shakespeare's petrifying pow'r
Commands alone the horror-giving hour?
" Madam," said he, " with mingled awe and love,
" I think of Him, the brightest spirit above,
" Who triumphs over time and fickle forms,
" The changes of caprice, and passion's storms;
" Whose mighty Muse the subject world must bind,
" While sense and nature charm the willing mind."
But, Sir, I cry'd, your eulogy apart,
Which flows from mine, indeed from every heart;
You mean to sanction then your own pale sprite,
By his " that did usurp this time of night:"
" I do," he answered, " and I beg you'll spare
" My injur'd phantom ev'ry *red-sea* pray'r:
" Why should your terror *lay* my proudest boast?
" Madam, I die, if I give up the ghost."
The jest which bursted from his motly mind,
Anxious as it must be, has made me kind;
Become his advocate, if there be need,
And give him *absolution* for the deed.
You'll not deny my spiritual power,
But let me rule at least one little hour!
Be your's the sceptre every future day,
And mine the transport humbly to obey.

31. At the HAYMARKET THEATRE, a lady of the name of YATES made her debut in *Euphrasia*, in the GRECIAN DAUGHTER. Her figure, though much taller than the common size, is graceful and commanding; her voice seemed attuned to the varying modulations of tragic woe, and her action was in general just. Her acting, on the whole, displayed a superior kind of merit, which was highly applauded by an admiring audience.

April 8. The Haymarket Theatre closed rather unexpectedly; but it seemed necessarily, on account of the Theatre Royal Drury-lane performing every night for the remainder of the season.

10. A new Operatic Farce, called " NETLEY ABBEY," written by Mr. PEARCE, author of " HARTFORD BRIDGE," was performed for the first time at Covent-Garden Theatre: the characters as follow:

Oakland,	Mr. MUNDEN,
Captain Oakland,	Mr. INCLEDON,
Mr Scrape,	Mr. JOHNSTONE,
Gunnel,	Mr. FAWCETT,
Jeffery,	Mr. BLANCHARD,
Sterling,	Mr. POWELL,
Rapine,	Mr. CURTIS,
Charles,	Mr. CLERMONT,
Ellen Woodbine,	Mrs. MOUNTAIN,
Lucy Oakland,	Miss HOPKINS,
Catherine,	Mrs. MARTYR.

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Ellen Woodbine, the heroine of the piece, and her widowed mother, appear to have been dispossessed of their estate, by the fraudulent conduct of Rapine, their steward. The family mansion having been destroyed by fire, and several writings of value supposed to have perished in the conflagration, Rapine releases himself from all the obligations to which he was liable by those writings, and becomes the oppressor of the family he formerly served. Ellen Woodbine, in this reverse of fortune, resorts to Oakland, father of Captain Oakland, an officer in the navy, and acquaints him that the Captain had honoured her with his addresses, and as, from her loss of property, she might not be considered so approveable a match for his son, begs his interposition to terminate the courtship.—This Oakland endeavours to effect, but is foiled in his attempt by his daughter Lucy; and M'Scrape, an Irish fidler, who besides follows the occupation of Village Barber, assists in the plan.

Captain Oakland, thus assisted, prevails on Ellen to give him an interview, near the ruins of Netley Abbey, to which place she is conducted by Catherine, the waiting maid of Miss Lucy Oakland, who assumes on the occasion a jacket and trowsers. Here they are surprised by old Oakland: but his anger does not long continue; as the brother of Catherine, who is just returned from a cruize, relates that he had some time before been in a skiff, which was cast away under the cliffs of the Isle of Wight, and that his two shipmates, seeing certain death at hand, confessed they had been the plunderers of Mrs. Woodbine's dwelling; but that, although the mansion was destroyed by fire to prevent suspicion of the robbery, the property still remained concealed in the recesses of NETLEY ABBEY. In consequence of this discovery, the writings of value and other property are recovered. Miss Ellen being restored to her fortune, no longer feels a scruple to admit the addresses of Captain Oakland; and the consent of his father is in consequence readily granted.

The music and scenery of this piece are good; but it certainly has not, as a whole, equal merit with "Hartford Bridge."

21. The New Drury-Lane Theatre was opened for the first time with Theatrical Performances, to an audience which completely overflowed long before the curtain arose, to the disappointment of a much greater number than were gratified with a view of the superb spectacle which it presented.

A Prologue, spoken by Mr. Kemble, turned chiefly on the fostering shelter which the freedom and tranquillity of this country so happily give to the liberal arts.—The erection of that Theatre was properly represented as a monument to the Genius of Shakespeare. More suitable

"Than the proud Pyramid's unmeaning mass."

It concluded with a panegyric on the Tragic and Comic Muses, and with professions of gratitude on the part of the Managers, for that public Patronage, which enabled them to erect a Theatre, in which their favorite amusements could be exhibited to the best effect.

The Pieces performed were MACBETH, and THE VIRGIN UNMASK'D. The Tragedy was represented with great magnificence of decoration, and with many novelties both in the conduct and machinery of the fable. The scenes were all new; and they are extremely beautiful.—Of the novelties in the management of the play the following are the most striking:—

The Ghost of Banquo does not enter in the scene of the festival; but Macbeth bends his eye on vacancy—an alteration in which every classical mind must agree with Mr. Kemble. The high-crowned hats and lace aprons of the witches were properly discarded. They were represented as preternatural beings, adopting no human garb, and distinguished only by the fellness of their purposes, and the fatality of their delusions. Hecate's companion spirit descends on the cloud, and rises again with him. In the Cauldron Scene, new groups are introduced to personify the black spirits and white, blue spirits and grey; and here one would have imagined that the Muse of Fuseli had been the director of the scene. The evil spirits had serpents writhing round them, which had a striking effect; and they would be more so if they were elastic. On the whole, the play has been prepared with so much care and taste, that it is a magnificent spectacle.

Mr. Charles Kemble, the youngest brother, made his first appearance; he has the family voice and manner; his figure is good but short.

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Miss Farren spoke a neat Epilogue, the argument of which is, that when some opulent Peer, proud of his *vertu*, gives a public day, some stale House-keeper is appointed to explain the beauties of the collection; so on the opening of this new House, she was appointed to shew it.—She then assures the audience that they need be in no fear of fire, for they have water enough to drown them; and the curtain draws, and shews a very fine river on the stage, on which a waterman, in his boat, passes to and fro; in addition to this they have an iron curtain preparing, so that the scenes only and the actors can be burnt. It concludes with a view of Shakespear's Monument, under his Mulberry Tree, surrounded by a groupe of his own Characters, with the Tragic and Comic Muses. The scene concludes with the song of "The Mulberry Tree," and the glee of "Where the Bee sips."

Mr. Kemble, after expressing their thanks to the audience for the indulgence they had shewn to the delays in the shifting of the scenes, from the confusion of a first performance, announced the same entertainments for the following evening.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

THE WINTERTON EAST INDIAMAN.

[See p. 273.]

Fort William (East Indies), Oct. 8, 1793.

ON the receipt of the accounts of the fate of the Winterton at Bombay, the Gloucester was immediately taken up by the Government at that Presidency, and dispatched with the utmost expedition, to afford relief to the survivors. She was supplied with an ample store of provisions, wine, clothes, and all sorts of necessaries that humanity could suggest.

Captain Billamore sailed from Bombay on the 2d of June, and arrived at St. Augustine's Bay, on the Island of Madagascar, on the 17th of July.—The people for whose relief they were destined, had left Madagascar about two months before their arrival. They had embarked in a Portuguese vessel, which had been humanely sent for that purpose by the Governor of Mozambique.

The Gloucester left St. Augustine's Bay on the 5th of August, and arrived a few days thereafter at Johanna, where they found Mr. Jolly, a midshipman, and 10 seamen, formerly belonging to the Winterton, who had embarked with the rest of her people on board the Portuguese vessel, which, on her passage towards India, touched at Johanna for refreshments, where Mr. Jolly and these ten men were left behind sick, and where they were most hospitably treated by the Governor and inhabitants. They were taken on board the Gloucester, and arrived with that ship at Madras, on the 13th ultimo, where they entered on board some of the Indiamen in the roads.

We feel it our duty to declare, that from the information we have been able to collect, from the accounts of the people who were wrecked in the Winterton, and the accounts by Captain Billamore, confirm the information that they experienced from the rude and uncultivated natives of Madagascar, every possible assistance and relief which savage life was capable to afford, and such disinterested attention, as would have done honour to the most civilized Christian. The poor untutored tenant of the shade displayed an anxious solicitude to yield them every succour in his power; evincing, in the strong language of nature, that CHARITY, in its noblest acceptation, needs not the aid of philosophy or civilization, to nurture it into practice.

The Winterton was wrecked some leagues to the northward of Augustine's Bay; but the King of Babau, who is supreme of that principality, insisted that the people saved from the wreck should be brought to the southward, near his own place of residence, where they could be better accommodated, and where he might be able to afford them his immediate protection and assistance, which was soon found to be of the most material service; for he not only made his people assist in building huts for them, but was always particularly careful to see that they were abundantly supplied with all sorts of fruits and provisions that could be procured.

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The greater part of the Winterton's cargo was brought on shore by the islanders; and all the clothes and individual property that were saved, were faithfully restored to their original proprietors; and, from this circumstance, the situation of the ladies, in particular, was rendered much more comfortable than it could otherwise have been.

The treasure of the Winterton also, if not the whole, the greater part was saved. But the treasure was considered, and we believe would be recognised by the laws of civilized nations, as properly belonging to the chief of the coast in which it was stranded. It was, therefore, transferred to the King of Babau, but a principal part of it he gave to those of his subjects who had distinguished themselves in getting on shore the different articles from the wreck; and to the English seamen and soldiers that had belonged to the Winterton, he gave to each on their departure from his Island, one hundred dollars. Such striking examples of humanity, among men whom we are accustomed to consider as savages, will, we hope, have some influence in bespeaking the good-will and regard of those among the civilized world who may have occasion to visit them.

One of the seamen that had belonged to the Winterton, purposely forfeited the opportunity of leaving the island with his companions. When Captain Billamore was there he heard of him, and heard that he was well; but having formed a tender connexion with a young Madagascarian female, he preferred the arms of the jetty nymph to all the pleasure of returning to his former life and society.

The King of Babau, whom we have honourably mentioned above, is a young man of about twenty-four years of age; of engaging manners, and of a form and countenance highly prepossessing.

PARIS, *April* 1.

In the Session of the National Convention of the 24th ult. it was decreed, on the motion of Barrere, that no wife of an emigrant, whether divorced or not, should marry a foreigner, quit France, or dispose of her effects, under pain of being considered as an emigrant. His motive for this was, that many wives of the emigrants married Swiss, Genevese, and others, and, under pretext of going to their new husbands, set off with their property to their old ones.

9. The Conspirators were sent to the scaffold on the 6th inst. whither they were conveyed in three carts. In the first of these were placed Danton, Herault, Lacroix, Fabre, and Chabot; in the second, Camille Desmoulins, Bazire, Philippeaux, &c. In the space of eighteen minutes the execution was over. Lacroix, who at leaving the Conciergerie endeavoured to put on a courageous air, could not conceal his terror when he approached the fatal spot. Danton, who suffered last, displayed to the last moment all the audacity of a hardened conspirator; like Hebert he was distinguished by his red collar, and conversed with Lacroix and Fabre d'Eglantine. Herault was silent, Chabot, smiling, pointed to the sky. Desmoulins continually addressed himself to the people. The courage the latter affected to display was a very painful effort. The head of Danton alone was displayed to the spectators, who, as usual, made the air resound with the cry of *Vive la Republique!*

COUNTRY NEWS.

BURY, *March* 27.

A most extraordinary circumstance happened here in the night between Saturday and Sunday last: a person who was on a visit in Guildhall-street actually walked out of the one pair of stairs window into the street in his sleep, and wandered about the town in his shirt for some hours. He was discovered about four o'clock in the morning in Westgate-street, when he complained of cold, and requested to be conveyed to the Three Goats Heads, as he said he should then know where he was. A surgeon was immediately sent for, who ordered him to be directly put to bed, as he had received some severe bruises in the fall.

BATH, *March* 28.

A colt, the property of Mr. Edw. Lemin, of Truro, in Cornwall, in October last, fell into a shaft four fathom deep, where it remained for one month before it was discovered; it was taken up alive and unhurt, though in a very emaciated state; and

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some proper treatment it is now perfectly recovered, and is able to work in the field. It was impossible that it could have received the least food or water whilst it was in the shaft.

CHESTER, *April* 3.

Justice truly administered.—A poor weaver in the neighbourhood of Manchester, on being enlisted for a soldier, was carried before a Reverend Magistrate to be sworn in; the man, on having the oath tendered him, hesitated, and, bursting into tears, was asked what objection he had to entering into his Majesty's service after having enlisted without being *cajoled?*—The poor fellow in reply said, that he had brought that morning a piece of callico to town, but that, instead of receiving his wages, he was threatened with a warrant for having *spoiled* his work, and turned out of the warehouse *penniless*;—that, knowing the deplorable state of his family (his wife lying in), and thinking there was no prospect of gaining redress from so *respectable a house*, though he knew his *piece* to be well worked, ("for," added he, "these are no times for spoiling one's pieces") he had determined to enlist, and, with the bounty money that he might receive, supply their *present* wants, and leave their *future* support to Providence! His unvarnished tale being ended, had a sudden effect on all present, and bringing to recollection many similar cases, highly to the honour of the Justice, he was determined to enquire into the truth of the story, and, if just, to see the poor man righted: a verbal message was sent to the house, which being disregarded, a *summons* of course followed, and one of the partners of the house attending, the piece was produced, re-examined, and being found well wrought, the wages were immediately paid down, and the weaver suffered to return home (without paying smart) to his expectant wife and *seven helpless children.*

RIOT AT THE EDINBURGH THEATRE.

EDINBURGH, *April* 14.

For some days past the town has been much disturbed, in consequence of the disputes which happened a few nights since in the Theatre, on calling for the tune of "God save the King," during the performance of which some persons refused to pull off their hats.

On Saturday, the parties resumed the contest with redoubled vigour. The Comedy of "Which is the Man" was performed without the smallest interruption. In the course of the day a report had been industriously circulated, that a battle would take place, as the dissenting party on the previous nights had determined to renew their opposition that evening, and to oppose force to force; accordingly at the conclusion of the play, the audience remained for some minutes in silent anxiety. At length a voice called to the band to play "God save the King;" at the same time off hats was called from every corner of the house. This seemed to be the signal for attack. The gentleman who had formerly refused to comply with this demand, again insisted they had a right to keep on their hats, and persisted in this resolution.

Not a moment was lost as soon as this was discovered. It is difficult to say which party made the first attack; it was furious beyond example—each party had prepared for the contest, by arming themselves with bludgeons; and while the affray lasted, the most serious consequences were apprehended, as each party fought with determined resolution. Many dreadful blows were given, which brought several individuals to the ground; and the wounded were in danger of being trampled to death in the general confusion. The party, however, who insisted on keeping on their hats, being at length overcome, left the house, and the wounded were carried out. The pit was the principal scene of action.

While these disturbances were going on within the house, a considerable crowd collected without, and seemed to wait with anxiety the issue of the contest. When the wounded had got their wounds dressed, and were put into carriages to be conveyed to their lodgings, the mob took the horses from one of the coaches, and drew it along the bridge to the south side of the town.

While the confusion in the pit lasted, several military gentlemen stepped in between the combatants, and, at great hazard, contributed by their exertions to prevent more fatal consequences taking place.

Several gentlemen who were engaged in these disturbances have this day been examined before the Magistrates, and the precognition is still going on.

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The Magistrates and Sheriff are determined to use every exertion to suppress such commotions in future, and have issued a proclamation to warn the perpetrators against the practice of such proceedings in future.

Yesterday morning a duel took place at the back of the Meadow, between two Gentlemen, Lieutenant W——— and Mr. M———, both parties fired, and both were wounded; the former gentleman slightly on one hand, the latter had a ball lodged in one of his thighs, which has not yet been extracted.

DOMESTIC INTELLIGENCE.

March 26. About six o'clock, as Mr. Taylor, Manager of the King's Theatre, was passing over Hounslow Heath, he was attacked by two highwaymen, well mounted. One of them, with a silk handkerchief over his face, demanded his money; Mr. Taylor said, that what he had about him was not worth a moment's hesitation; but that as he was armed, he would not submit to personal ill treatment. The fellow instantly advanced close up to the chaise window, and swore he would have his life, upon which Mr. Taylor fired and missed him: one highwayman fired, but the ball went through the two windows, and broke the glass of each; the other at the same time coming up fired into the chaise, and the ball stuck in the back pannel. They demanded of him if he would deliver his money; Mr. Taylor told them that he had never regarded the money, and after separating from his cash some small keys, he threw out thirteen or fourteen guineas. The first man, however, still persisted in the most dreadful menaces, that he would have his life on account of his resistance, and coming up to the chaise, clubbed his pistol and aimed a blow at Mr. Taylor. Mr. T. fired his second pistol, and the ball entered the highwayman's belly. He fell on his horse's neck and gallopped off, followed by his companion. On entering Bedfont, Mr. Taylor overtook a gentleman on horseback, who returned to the place, and found nine of the guineas which had been flung out of the chaise. Some labourers saw the highwayman immediately afterwards going towards Cranford Bridge, seemingly unable to sit his horse much longer, and with great difficulty prevailed upon by his companion to proceed.

The same night, about eleven o'clock, an alarming and most dreadful fire broke out in the house of Mr. Nun, the keeper of the Brown Bear public-house, corner of Brewers Row, Moorfields, which burnt with such rapidity, that in the course of half an hour the house was entirely consumed; and, shocking to relate, Mr. Nun, his wife, their two children, the servant-maid, pot-boy, and a man lodger, fell victims to its rage.

Three men lodgers jumped out of a two pair of stairs window, one of whom had his thigh broken, and his companions were so much bruised, as to leave very little hopes of their recovery.

Mrs. Nun was seven months gone with child, and was observed at the window with one child under her arm; but it was supposed the shrieks of the other, left behind, was the cause of her sudden disappearance, as she was never seen afterwards.

27. Several prisoners in the King's Bench prison had concerted for some time past a plan to effect their escape from thence by means of a ladder of a most ingenious contrivance. This ladder is the invention of a Frenchman, and could be folded up in the compass of a few feet, but when unfolded it was high enough to reach the top of the lofty walls of the prison. It was on this ladder the prisoners had projected to effect their escape, by getting up to the top of the walls, and letting themselves down afterwards on the outside, by a sliding-rope. By the activity of the Marshal, who is answerable by law for the debts of the prisoners in case they should escape his custody, the combination was fortunately discovered last Sunday afternoon, before an attempt had been made to put it in execution. The prisoners concerned were all secured in the strong room.

April 3. A Court of Common Council was held at Guildhall, when, amongst other business, a report from the Committee appointed to enquire into the state of the Quays was received, which set forth, that they had waited on Mr. Pitt, and stated to him the inconvenience which commerce sustains by the great number of holidays

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kept at the Custom-house and Excise, and the limited hours of attendance of the officers; that the Minister had expressed his approbation of the manner in which the Court had taken up the business, and was of opinion that, by the accession of some of the French Islands, a great increase would take place, consequently a further extension of the quays must be made; that several plans had been laid before him, but that no proceedings should be had without a previous communication to the corporation.

A Grand Concert will be performed at St. Margaret's Church, in May next, towards increasing the Fund of the Royal Society of Musicians; and Mr. Glanvill has received orders to fit up the Church for the reception of their Majesties, who again intend honouring the Society with their presence.

5. About two o'clock, the Right Hon. the Lord Mayor, accompanied by a select Committee of the Corporation of London, proceeded from the Mansion House to New Burlington-street, the residence of the Most Noble Marquis Cornwallis, attended by the City Marshals on horseback, music, and colours, to present that Nobleman with the Freedom of the City of London, elegantly embellished with emblematical ornaments, and curiously wrought by Mr. Tomkins, inclosed in a gold box of one hundred guineas value, agreeably to the Order of the Common Council some months back. On their return they were honoured with the company of the Noble Marquis, some of his select friends, the Cabinet Ministers, the Lord Chancellor, the Speaker of the House of Commons, and several of the Nobility, foreign Ministers, &c. to the Mansion-House, where a magnificent entertainment was provided by the Lord-Mayor. In the evening the front of the Mansion-House was elegantly illuminated with a large historical painting of the delivery of the sons of the Sultan as hostages to the Noble Marquis. The populace took the horses from his carriage in Piccadilly, and drew him from thence to the Mansion-house, where he arrived at five o'clock.

14. The trial of Mr. Perry, which has been so long the subject of conversation, came on before the Recorder of Bristol; he had been long in custody, arrived there on Friday last, and was committed to Newgate, under the custody of the Sheriff. Mr. Erskine was down, and appeared as his principal Counsel. After many witnesses were examined on the part of the prosecution, Mrs. Perry was called, which was opposed by Mr. Bond, on the part of the prosecution, because on *that* evidence the whole trial would turn. Mr. Erskine replied, he would sit in Court till the *day of resurrection*, unless they would allow Mrs. Perry's evidence.

This matter of right was at length referred to the Recorder, who in a very sensible speech observed, that under all the circumstances of the case, the parties having lived three years together, a child born, and another in the womb, he recommended that the evidence should be admitted.

Mrs. Perry then declared, it was her own will and act to go off with Mr. Perry; that she contrived it, for she liked his person and address; and that he made her a very affectionate husband.

After this evidence, the Jury brought in a verdict of—*Not Guilty*.

Mr. Perry was then conducted to the Bush Inn, where a very elegant dinner was prepared. The mob chaired him, and drew the coach along.

This day the Roebuck Packet arrived at Falmouth, with dispatches from Martinique, which were dated on the 16th ult. The Roebuck left that island on the 17th.

The whole island was in possession of our forces, with the exception of Fort Royal and Fort Republique (Bourbon). Sir Charles Grey was with his army before the latter place, which he expected to be master of by the 20th of March. The numbers within the fort had been considerably reduced—provisions were very scarce, and the position of the British troops such as rendered an attack upon it certain.

The French had failed in every sortie which they had made; and Belgarde, the Mulatto Chief, with three hundred and twenty men, had been taken prisoners, and sent out of the island. Rochambeau, who commanded in Fort Republique, had manifested a wish to capitulate, but not upon such terms as it was thought advisable to accede to. The advantageous position of the forces under the command of Sir Charles Grey, had put Fort Royal completely in his power, which place he might destroy at any time; but which he had not attempted, nor did he mean to attempt, unless the refusal of Fort Republique to surrender should force him to that measure. The troops were

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in the highest spirits when these accounts came away, notwithstanding the heavy rains which had fallen, and the fatigue they had endured. The number of troops is 7000, besides a great number of sailors from the squadron, from whom the most essential services had been derived. The whole loss of the British had not exceeded seventy men, while the loss of the enemy amounted to several hundreds. The French chief engineer had been killed.

Sir Charles Grey had completed his second parallel against Fort Bourbon or Republique, and some of the batteries had been opened, which completely enfiladed the fort. One shell had burst the aqueduct.

In the harbour of Fort Royal several merchant ships were blocked up, which would of course fall into the hands of the British, upon the surrender of that place.

18. A Court of Common Council was held at Guildhall, present the Lord Mayor, 14 Aldermen, and a very considerable number of Commoners. After some usual business of receiving petitions and sealing leases was done, the Lord Mayor informed the Court in a very animated speech of his motives for calling them together, "To consider if any, and what, steps are necessary for the defence of the City at this present moment, and in case of any emergency." Mr. Deputy Nichols, after a short prefatory speech, moved, "That it is the indispensable duty of this Corporation at all times, and more especially at this important crisis, to manifest in the strongest manner their zeal for the Constitution, by the most vigorous exertions in defence of their King and Country." Mr. Parish seconded the motion, and it was agreed to unanimously. Mr. Deputy Nichols then moved, "That a subscription be immediately opened for the purpose of raising and disciplining one regiment of infantry and another of cavalry (this was altered to troop) for the defence of this city, to act as the necessities of the country may require, and when called upon by the Sovereign to enter into the pay of Government, and be subject to martial law, agreeably to the Act now pending in Parliament for raising Volunteer Corps, &c. and to be called *The Loyal London Volunteers.*" This occasioned very warm debates, it being contended that the City Militia were the proper defence of the City, and that it was capable of being made serviceable. Debates continued for some hours. An amendment was proposed by Mr. Goodbehere, by leaving out all the words of the motion except "That," and substituting, "The Militia of this City being its constitutional defence, this Court do request the Court of Lieutenancy to use their best endeavours to put the same on a plan essential to the safety and security of the metropolis, to be ready in case of any emergency; and that they be further requested to report their determination to this Court." At about six o'clock the question was put, when there appeared for the amendment 4 Aldermen, and 52 Commoners; against it 7 Aldermen, and 54 Commoners; on which it was negatived by a majority of 5 votes. The question, as moved by Mr. Deputy Nichols, was then put, and some objections being started, a motion was made to adjourn it, which was agreed to. A Committee of all the Aldermen, and a Commoner out of each ward, was appointed to take the purport for which the Court was called into consideration, and to report the best plan to answer every purpose.

21. Intelligence was received, and detailed in an Extraordinary Gazette, of the complete conquest of the Island of Martinique by the British forces under Sir Charles Grey and Sir John Jervis.

Tythes.—At Kingston assizes a cause was tried before a special jury, of great importance to farmers in general, wherein Mr. Nash, a farmer of Elsted, Surrey, was plaintiff, and the Rev. Thomas Mantell, proprietor of the tythes of that parish, *(and of two adjoining parishes)* was defendant. This was an action brought for not taking away the tythe of some upland grass, which was clearly proved to have been fairly set out by the plaintiff and his servants for the defendant, but which he obstinately refused to take away, and thereby deprived the farmer of the benefit of depasturing and ploughing his land in a course of husbandry.

Upon the merits of the cause it appeared, that no notice was necessary from the farmer of his intention to set out his tythes, unless the custom of the country was to give notice thereof; therefore, as no such custom could have been proved in this case, it seemed that the plaintiff had done more than was necessary in giving such notice.

After a very able argument by Mr. Garrow on the part of the plaintiff, the Jury, to

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the great satisfaction of a very crowded Court, gave a verdict for the farmer, with ample damages for the injury he had sustained, and which of course entitles him to costs.

The following singular instance of animal adoption occurred a short time since, at the seat of J. Spurling, Esq. at Dyne's Hall, in Essex: a favourite Spanish bitch, remarkable as a hare finder, having her puppies drowned, went out one morning into the plantations, and soon after returned with a young leveret, about a week old, in her mouth, to which she gave suck, and has affectionately continued so to do for more than ten days, to the astonishment of all the sportsmen in the neighbourhood.

The Act of the present Session of Parliament repealing the Stamp Duty on Gloves, does not take place until the 1st of August next; and the Act repealing the duties on the registry of burials, &c. not until the 1st of October following.

A plan is prepared to turn Tower-hill into a grand Crescent, for the dwellings of merchants. There is to be a wide footway, carriage-way, and an elegant promenade planted with trees. The terminations of the crescent are to open to the Thames. The avenues to it are to be extensive, wide, and convenient.

The minister has made his bargain for a Lottery for the ensuing year: Messrs. Roberts and Co. were the purchasers. The terms are 50,000 tickets, at 14l. 16s. 3d.

Beacons, or signal posts, are about to be erected along the coast of Sussex, to give an alarm in case of any attempt of the enemy. The Spitfire sloop of war is to superintend the erection of signal posts from Sussex to the Lizard.

A dreadful instrument of destruction, contrived to throw ten bombs in a minute, has been lately invented by a foreigner; a model of which has been shewn and proved before the Prince of Wales and several other persons of distinction. A public subscription, patronized by his Royal Highness and the Duke of York, is begun, for constructing one upon a scale sufficient to throw bombs of very large dimensions.

It appears that Prussia is no longer to act as a principal in the war; but that her troops are to be engaged and paid for by the other Powers, of which, it is said, this country is to contribute 800,000l. Holland 400,000l. and the Court of Vienna, or the different Circles of Germany, the remainder.

Agreeably to the negociations concluded between Great Britain and Prussia, the latter is to send into the field against France 90,000 men. Of this number 32,000 men will join the army of his Royal Highness the Duke of York in the Netherlands, and 20,000 are to be in the pay of the Emperor, to begin from the 1st day of April. The latter are to act with the rest of the Prussians on the Upper Rhine. These regiments which quit the environs of Mentz will immediately be replaced by others.

Mr. Dunkerley, Provincial Grand Master of Masonry in several Counties of England, has given notice, that in case of an invasion, he shall offer his services to Government, and will require such Masons as are Knights Templars to unite with the officers of the military corps in their respective counties, to take the name of "Prince Edward's Royal Volunteers," and to wear their uniforms, the Order of the Knights Templars, on a black ribband, between two button-holes of their waistcoat.

BANKRUPTS.

WILLIAM Bayliss, of New Brentford, Middlesex, Innholder. Daniel Stephens, of Stratford upon Avon, Warwickshire, and William Parish, of Birmingham, horse-dealers. George Mullins, of Walcot, Somersetshire, mason. Daniel Birkett, late of Liverpool, joiner. James Stephens, of Wood-street, Cheapside, wholesale hosier and factor Bates Bye, of Mile End, Middlesex, salesman. Thomas Mauld, of Surrey-place, Kent road, Southwark, merchant. Richard Woodward, of White-cross-street, Middlesex, victualler. Benjamin Mellows Hadden, of Clifford's Inn, scrivener. Thomas Aspinwall, of Manchester, watchmaker. Thomas Paddison, of Marsh Chapel, jobber. James Somerfield, of Bilston, Staffordshire, victualler. Jonathan White, of the Strand, hatter. John Parker, of Brampton in Cumberland, shopkeeper. James Woollen, of Sheffield in the county of York, ironmonger. John Cockle, late of the city of Lincoln, tanner. Thomas Ormson, of Stockport, in the county of Chester, innkeeper. Thomas Brookholding, of the city of Worcester, scrivener.

[*The remainder of the* LISTS *are unavoidably deferred till our next.*]

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THE

FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY,

For MAY 1794.

EMBELLISHED WITH

A BEAUTIFUL PORTRAIT OF THOMAS BANKS, Esq. R. A.

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LONDON:

Printed for the PROPRIETOR; and

Sold by SCATCHERD and WHITAKER, Ave-Maria-Lane; and may be had of all the Booksellers and Newscarriers in Town and Country.

[Entered at Stationers-Hall.]

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

Brother *Richardson*'s Verses in our next.

The Account from our respected Correspondent at *Sunderland* of the "Ceremony of laying the Foundation-Stone of the Bridge over the *Wear*," is deferred, as attaching properly to the *Present State of Masonry*, which he has had the goodness to promise for our next Number.

Brother *Stanfield*'s "Verses on the late Lord Chancellor's Visit at Scarborough," unfortunately arrived too late for insertion this month; but shall assuredly appear in our next.

The friendship of our Correspondent *C. W.* we are bound to acknowledge with thanks. Twenty-five Setts of the Magazine will be forwarded immediately after Publication, by the Coach, addressed according to his Order.

Captain M.'s Anecdotes are necessarily deferred for want of room:

As are many other valuable Contributions in Poetry and Prose.

As Provincial Grand-Meetings are generally held about this Time, we shall be thankful for Communications of such intended Meetings, as many of our Readers, if apprized in time, would perhaps feel a pleasure in joining with their Brethren on such occasions.

In our next Number will be given an elegant Portrait of His R. H. the PRINCE of WALES, elegantly embellished (as a Frontispiece to the Second Volume), copied by Permission from the Picture in Freemasons' Hall.

*** We must entreat our Correspondents, who wish an early insertion of their favours, that they will transmit them on or before the 8th day of every month.

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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Published by Scatchard and Whitaker, Ave Maria Lane, June 1794.

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THE

FREEMASONS' MAGAZINE,

OR

GENERAL AND COMPLETE LIBRARY.

FOR MAY 1794.

MEMOIRS OF
THOMAS BANKS, ESQ. R. A.

[WITH A PORTRAIT.]

'Led by THE MUSE, my step pervades
'The sacred haunts, the peaceful shades
'Where SCULPTURE holds her reign:
'I see, I see, at her command,
'The living stones in order stand,
'And Marble breathe thro' ev'ry vein!
'TIME breaks his hostile scythe; he sighs
'To find his pow'r malignant fled:
"And what avails my dart," he cries,
"Since these can animate the dead!
"Since wak'd to mimic life again in stone
"The Patriot seems to speak, the Hero frown."

IT is a very common but a very just remark, that the character and conduct of the Author and the Artist must be sought in their works, since it is necessary to the attainment of excellence in literature, and more particularly in those performances which are to reach the mind through the medium of the outward senses, that almost the whole of life should be devoted to the province in which that excellence may exist. This remark is not less applicable to the present subject of our attention than on former occasions, as the person to whom we now draw the notice of our readers has been indebted for the distinguished rank he holds in his profession to a diligent and persevering practice of his art, as well as to nature for the genius with which she has so liberally endowed him.

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THOMAS BANKS, Esq. was born about the year 1738, in the parish of St. Mary, Lambeth. His father, William Banks of Great Badminton in Gloucester, was many years Steward to the late Duke of Beaufort, and also a respectable Architect: under his care his son Thomas was first trained to a knowledge of the liberal arts, a knowledge which his own taste, talents, and industry, have since matured into such an high degree of professional skill.

Mr. Banks, we believe, received the rudiments of his education at Ross in Herefordshire, a place which the genius of POPE has preserved from oblivion, however it may fall into decay, by his exquisite portrait of the man

> "Whom portion'd maids, apprentic'd orphans, blest,
> "The young who labour, and the old who rest."

What progress in literature Mr. Banks made at this place, or where he extended his studies, we cannot pretend to say; but as he is well known to be a man of general information, and has chosen the subjects of his works from classic stores, without falling into the more hackneyed tracks of mythological invention, we may presume that his father took care that he should be in no want of scholastic acquisitions, and that the aspiring mind of the son was emulous to second the diligence of parental zeal.

Mr. Banks senior acted in the capacity of Surveyor as well as Steward to the Duke of Beaufort, and superintended the buildings at his Grace's seat, which were executed according to the designs of the ingenious KENT. Young Banks doubtless assisted in the arrangements of these works, and must have derived much knowledge as well as many useful hints for the direction of his future pursuits.

We do not find that he was ever regularly placed under a Sculptor. At the age of fifteen he was bound apprentice to a wood-carver, an employment so much below his genius that we cannot but wonder how his father could suffer such talents to be lost in the temporary obscurity of such a profession, and not exert himself with the utmost zeal to raise his son into a sphere more adapted to the dawning lustre of his genius. To the credit of Mr. Banks it should be mentioned, that though placed so much beneath what the original powers of his mind so obviously gave him a right to expect, he faithfully served the whole period of his articles, which was the usual term of seven years. This circumstance may shew, that regularity of conduct is consistent with great talents and a forcible imagination, contrary to the general opinion of certain empirical philosophers, who have been too indulgent to the excesses of men of genius.

The first public proof we find of Mr. Banks's skill was a basso relievo of the Death of EPAMINONDAS, for which he obtained a premium from the Society for the Encouragement of Arts. This premium was obtained in the year 1763, after he had entered himself at the Academy in St. Martin's Lane to draw from the life. In the year 1765 he obtained another for a basso relievo in marble, representing the Redemption of the Body of HECTOR. In the year 1769 he gained a third premium, for a model of PROMETHEUS as large as

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life. The GOLD MEDAL of the ROYAL ACADEMY was awarded to him in 1770 for a basso relievo of the RAPE of PROSERPINE.

Soon after these evident proofs of a genius highly promising, he was elected by the Academy to be sent to Rome as a student, at the expence of the institution. This election must have been peculiarly gratifying, as it was an attestation of the respect in which his talents were held at home, while it at the same time afforded him an opportunity of improving himself by a study of the finest remains of ancient Sculpture.

His visit to Rome took place in the year 1772. His principal works during his residence in that venerable Repository of the Arts was a basso relievo in marble of the Death of GERMANICUS, another of CARACTACUS before the Emperor CLAUDIUS, and a Statue of CUPID. The first is in the possession of T. Coke, Esq. at Holkham in Norfolk, the second enriches the memorable Collection of the Marquis of BUCKINGHAM at STOWE, and the Statue of CUPID is in a grotto belonging to the palace of the EMPRESS of RUSSIA at Czarsco-Zelo. Mr. Banks took this Statue himself to Russia in 1781, after it had been a subject of admiration to the connoisseurs of this country. The Empress gave Mr. Banks for this beautiful Statue 4000 roubles, or about 380l. of British coin. At this place Mr. Banks enjoyed the patronage of Lord Malmsbury and Prince Potemkin. For the latter he made a model for a Statue of the Empress, and returned to London after staying a year in Russia.

We cannot state the time when Mr. Banks became a member of the Royal Academy, but may presume it was soon after his return from Rome, as he had shewn such obvious proofs of superior genius as gave him a fair and indisputable claim to be admitted among the respectable Fraternity who belong to that admirable school for the advancement of British genius.

The first work after his return to this country was a monument to the memory of the late BISHOP NEWTON, whose character will always be remembered with regard, on account of his pious labours and great literary talents. It is placed in Bow Church, Cheapside. There is an elegant monument by Mr. Banks in Cripplegate Church, to the memory of Mrs. Hand.

But the first great public work from this Artist is the monument to Sir EYRE COOTE in Westminster Abbey, erected at the expence of the East-India Company, who at the same time raised a shrine expressive of their own taste in selecting Mr. Banks for the office of commemorating the exploits of the gallant veteran whose services so well entitled him to the grateful remembrance of his country. We shall not enter into a description of a work which no man of taste will be content without beholding; but we may just observe, that the figure of the MAHRATTA or HINDOO CAPTIVE is one of the most beautiful exemplifications of national character that we ever saw. The whole is spirited, dignified, and appropriate.

Though we shall not presume to detail the beauties of Mr. Banks's art, because the public are so well acquainted with them, it would

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evince a lamentable want of feeling if we were not to pause a moment on his exquisite SHAKESPEARE GROUP, placed in the front of that fine Repository of British Genius the SHAKESPEARE GALLERY in Pall-Mall. This piece may be considered as an admirable proof of the enthusiasm with which the Artist can enter into the conceptions of our immortal Bard. To the BOYDELLS much credit is due for the judgment they displayed in making choice of Mr. Banks on this occasion, as well as for their liberality in raising such a monument to the honour of the greatest Genius that ever illumed the world of poetry.

There is a charming work of THETIS dipping the infant ACHILLES into the river Styx from Mr. Banks, and a wonderfully fine Colossal Statue of ACHILLES raving on the sea-shore, and invoking the assistance of his mother to avenge the loss of BRISEIS. The latter is modelled in *terra cotta*, and we lament that no man of taste and proportionate affluence commissions the Artist to give this exquisite Statue the durability of marble.

The general characteristics of Mr. Banks's works are grace, dignity, elegance, and expression.

In private life he is said to be distinguished for a composed, steady and thoughtful temper, analogous to the character of the patient ART that attaches him; though in his unbended moments he is represented as by no means insensible of merriment and humour.—The best eulogium, however, we can allot to him, and one that, if we are rightly informed, is what he would prefer even to the highest tribute his professional excellence could receive, is the assurance that his moral character is not only untouched by the calumny of malice and envy, but held in great esteem by his friends and the public.

Mr. Banks, we understand, engaged in the connubial state early in life, and possesses no small portion of domestic felicity. His daughter is a very accomplished young lady, who displays a considerable degree of musical taste, and seems likely to exhibit the force of hereditary genius, as her drawings are already much admired. The Print annexed to this article is taken from a Picture by Mr. NORTHCOTE, distinguished for the fidelity and spirit which characterize the portraits of that Artist.

We cannot close this article better than by subjoining a beautiful tribute of parental tenderness from the pen of Sir BROOK BOOTHBY, in consequence of a monument made by Mr. Banks to the memory of the amiable Baronet's favourite daughter.

SONNET.

Well has thy classic chissel, BANKS, exprest
The graceful lineaments of that fine form,
Which late with conscious, living, beauty warm,
Now here beneath must in dread silence rest.

And, oh! while life shall animate this breast,
Recorded there shall dwell each matchless charm
In vivid colours, safe from change or harm,
Till my last sigh unalter'd love attest.

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Her shape, to BEAUTY's nice proportion true,
The marble, cold, inanimate, retains;
But of that radiant smile which round her threw
Joys that beguil'd my soul of mortal pains,

And each divine expression's varying hue,
A little senseless dust alone remains.

THOUGHTS
ON
MODERN WIT.

"Life is a *jest*, and all things shew it,
"I thought so once, and now I know it."

AND really, Mr. Editor, we are the wittiest people on earth.—Every thing serious and sacred is made a *jest* of.—To come to an untimely end, is only "to go off at the drop"—and to die in one's bed is "to kick the bucket." To be on the verge of bankruptcy, a situation not the most desirable, is only to be *dished*—and there are above fifty pretty, witty, genteel, and soft, expressions, to denote that imitation of brutality, *drunkenness*. A man is affronted if you tell him that he was drunk on such a day; but he takes it as a compliment, if you insinuate that he was "a little groggy"—or "how came you so?" To accuse a gentleman of *adultery* would probably produce a challenge; but to whisper that he has had "an affair of gallantry" with Lady ———, is the most pleasing flattery. Should you be so very dull, and stupid, as to accuse another of murder, it is ten to one but he brings you into a court of King's-Bench; whereas, if you praise him for behaving as a *man of honour* when he *pinked* the fellow whose wife or daughter he had debauched, he will shake hands with you most cordially.

Indeed, sir, this is carrying things too far. It is being witty overmuch, when by such fine and polite expressions we familiarize ourselves to crimes, which never ought to be mentioned without abhorrence. The proper subjects for the exercise of wit seem to be exhausted, and proper *places* are changed for others not quite so proper. Hence we hear of *a roar of laughter* in the *Senate*—a *general smile* on the face of the whole congregation in a *church*; and a *good joke*, which makes even the judges laugh, in a *Court of Justice!*—While our playhouses are as dull as conventicles, and our plays contain every thing except that which provokes mirth. To modern tragedies, indeed, I allow a certain portion of the *vis comica*: but no thanks to the author, for it is the audience who make their own entertainment here.

Your's, PROPRIETY.

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MARY QUEEN OF SCOTS TO QUEEN ELIZABETH.

DATED ST. JOHNSTOWN, THE 14th JUNE, 1565.

RICHT excellent, richt heich, and michtie Princesse, oure derest suster and cousign, recommend us unto zow. For certaine maters of emportance tending to the mantenance and conservation of the guud intelligance and amytie standing betwixt us, we have presantlie direct towards zow the berair heirof, oure trusty and weill belovit counsalour Maister John Hay, Commendatore of Balmerynoch, oure principal Maister of Requestes; praing zow therefore, guud suster, to grant him audience, and in sic things as he sall declair unto zow on oure behalfe, to gif hym firme crydet as unto oure self. And sa richt heich, richt excellent, and michtie Princesse, oure derest suster and cousign, we comit zow to the tuytion of Almichtie God. Given under oure Signet at oure town of St. Johnestown, the xiiij day of Juny, and of oure Regne the xxiij zeir. Youre suster and cousign,

MARIE *R.*

QUEEN ELIZABETH TO SIR NICHOLAS THROGMORTON,

HER AMBASSADOR IN SCOTLAND.

TRUSTY and well beloved we greete you well. Though we thinke, that the causes will often change upon varietie of accidents, yet this we thinke for sundry respects not amisse.—That as you shall deale with the Lordes having charge of the yong Prince*, for the committing of him unto our Realme, so shall you also do well in treaty with the Queen to offre her that, where her Realme appearith to be subject to sundry troobles from tyme to tyme, and thereby (as it is manifast) her sone cannot be free from perill, yf she shall be contented, her sone may enjoy surty and quietness within this owre Realme, being so neare as she knaweth it is, we shall not faile, but yeld to her as good savety therein, for her sone, as can be devised for any that might be owre childe, born of owre own body, and shall be glad to shew to her therin the trew effect of natural friendshippe.—And hierin she may be by yow remembrid, how muche good may ensew to her sone to be noorished and acquainted with our Realme,—and therfor, all things considered, this occasion for her sone were rather to be sought by her and the freends of hym, then offrid by us. And to this ende we meane, that you shall so deale with her, both to stay her in act from inclyning to the Frenche practise (which is to us well known to conveye the Prince into France) and also to avoide any just offence that she might hereafter conceive if she should heer that we should deale with the Lordes for the Prince.

14 *July*, 1567. (Signed) ELIZABETH *R.*

* Afterwards King James the First of England.

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A SPEECH

DELIVERED TO THE WORSHIPFUL AND ANCIENT SOCIETY OF FREE AND ACCEPTED MASONS,

At a GRAND LODGE, held at Merchant's Hall, in the City of York, on St. John's Day, December 27, 1726.

THE RIGHT WORSHIPFUL CHARLES BATHURST, ESQ. GRAND-MASTER.

BY THE JUNIOR GRAND WARDEN.

Olim meminisse juvabit.

TO DANIEL DRAPER, ESQ.

DEAR BROTHER,

THAT this discourse sees the light, is chiefly owing to your candid reception of it at the rehearsal. I can no where, therefore, pitch upon a patron more interested (I may say) in its protection. A superior command has since wrung it from me; and, as I hope you will bear me witness, with reluctancy enough. I am sorry to say, that I am afraid the Lodge has trusted too much to your judgment, though that exceeds mine as far as an extempore harangue can a studied speech.

Since I mean it entirely for the good of my brethren, I am no ways in pain what the rest of the world shall think of it; because we all know none but a Mason can thoroughly understand it. It is hard we have but a negative to all the invectives daily bestowed upon us; and yet, as *mens sibi conscia recti*, silence is the best way of answering those angry sophisters, who because they cannot unloose the knot, would gladly cut it asunder.

And now I, as the Lodge's proper officer, am ordered in this public manner to return you their unfeigned thanks for the great honour you have twice done them; and I should very much wrong their trust to neglect it. I should now also go on, according to the constant practice of epistles dedicatory, to say some very fine things without sense or meaning: but as flattery is no ways inherent to Masonry, as a Brother, pardon me if I only say this, that we know a genius, which, were it placed in a proper station for its exertion deservedly its due, might not only be a credit to the Fraternity in particular, but an honour to our whole country,

"And stand the foremost in the rank of fame."

I am, Sir, ever cordially yours,

RIGHT WORSHIPFUL GRAND-MASTER, AND BRETHREN,

YOU, Sir, and all of you, know, that I have had the honour to bear the office of one of the Grand-Wardens to this Society for this last year; and by that office I am not only particularly obliged to take care that, during my administration, neither the revenues nor the *arcana* of the Lodge be either embezzled or exposed to vulgar eyes; but I do think it also my duty, before I resign my place, at least, Sir, since I have your commands for it, to remind you of some things relating to human society in general, as well as to this our most antient Lodge in particular.

How unequal a task I have taken upon myself, will, I am afraid, but too evidently appear by the sequel. A young brother pretending to dictate on two such sublime subjects to older and wiser heads than his own, can admit of no excuse but that I have just now mentioned. I would not in this be thought to derogate from the dignity of my office, which, as the learned Verstegan observes, is a title of trust and power, *Warden* and *Guardian* being synonymous terms; yet, as you are no strangers to public assemblies, and cannot but observe the awe they

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often strike on such as are obliged to exert any talent before them, this first essay, however wrote or delivered, I hope will neither discredit my person nor my office. It has been said, by one that knew it well, that one would think there was some kind of fascination in the eyes of a large circle of people, darting all together on one person, which has made many a brave fellow, who has put his enemy to flight in the field, tremble in the delivering of a speech before a body of his friends at home. Whatever will be the event of this, I hope the good design I do it with, shall, by the candour of my brethren, be admitted for an excuse, and in some measure compensate for the loss of time, which, I doubt not, might be much better employed on this important occasion.

Human society, gentlemen, taken in general terms, is one of the greatest blessings of life. For this end speech or language was given us, which does so sublimely distinguish us above the rest of the works of the creation; the different empires, kingdoms, and commonwealths, in the universe, are only so many greater or lesser communities or societies of mankind collected together; and, for the most part, have invented the laws and language they now speak and are governed by. Society has harmony in the very sound of the word; but much more in the application of it: for it is to it we owe all arts and sciences whatever. To this end, all schools, seminaries, and colleges, were erected by our wise progenitors; not to mention those numberless noble edifices set apart for congregated societies in divine worship. How useful this of our own has been in these remarkable particulars, I shall have sufficient reason to speak of in the sequel.

Et adde tot egregias Urbes, operumque laborem,
Tot congesta manu præruptis oppida Saxis. VIR G.

But when we come to view society and its usefulness in a nearer perspective, we shall find it magnify upon us prodigiously, and require a pencil more delicate than mine to draw it in perfection; I shall confine myself, therefore, to a few slight touches, which, even from my hand, may perhaps give some idea of the beauty of the whole.

It is a maxim indisputably true, that we ought to read men as well as books. What an unsociable animal is a learned pedant, who has shut himself up all his life with Plato and Aristotle? For, till the dust and cobwebs of his study are brushed off of him by conversation, he is utterly unfit for human society.

A good genius can only be cultivated this way; it lies like a rich diamond whose beauty is indiscernable till polished.

Good manners, the chief characteristic of a fine gentleman, is only attainable this way: for we learn, by seeing how odious a brute is, to shun brutality.

Good sense, which indeed is a genius, yet can no way be so readily improved as by frequent observing in good company nonsense and ribaldry exploded.

In fine, neither our health nor wealth would suffer by it, but be both of them increased and amended, did not the pernicious custom of drinking too deep, which we of our nation too much indulge, invert the order and œconomy of all society. There is no conversation to be kept up in the world without good nature, or something

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which must bear its appearance, and supply its place: for this reason mankind have been forced to invent an artificial kind of humanity, which, as a great author has defin'd, is called *Good Breeding*. But when both these have their foundations sapped by an inundation of liquor, ruin and desolation will undermine and lay waste that glorious seat of *Reason*, which the Divine Architect has, above all others, honoured the human constitution with.

The most ingenious author that ever lived has made a pretty observation on the different humours that drink produces in an English society. He says they proceed from the different mixtures of foreign blood that circulates in us. "We sit down, indeed," says he, "all "friends, acquaintance, and neighbours; but after two bottles, you "see a Dane start up, and swears the kingdom is his own; a Saxon "drinks up the whole quart, and swears he will dispute that with "him; a Norman tells them both he will assert his liberty; and a "Welshman cries, they are all foreigners and intruders of yesterday, "and beats them all out of the room. Such accidents," adds our author, "frequently happen amongst neighbours, children, and "cousin-germans." I wish I could not say that I have sometimes observed it in our own most amicable Brotherhood of Freemasons.

But so many better heads and pens have been employed on this subject, that it would be too presuming in me to take up more of your time about it. I shall proceed, therefore, as I proposed, to speak of this OUR MOST ANCIENT AND MOST HONOURABLE SOCIETY in particular.

And here, my Brethren, so vast and spacious a foundation is marked out for one of the noblest superstructures that wit can invent and rhetoric adorn, that, were the design drawn and executed by a masterly genius, with all the necessary oratorical decorations proper for so sublime a subject, we might safely say with the poet,

——Quod nec Jovis ira, non ignis,
Nec poterit ferrum, nec edax abolere vetustas.

But as I am verily persuaded that you neither expect to hear a Cicero, a Demosthenes, or even—a Henly, in me; so I may hope your candour and humanity will pardon my temerity, where the loftiness of the text must inevitably shew the insufficiency of the preacher.

[*To be concluded in our next.*]

CONTINUATION OF THE SUFFERINGS OF

JOHN COUSTOS, FOR FREEMASONRY,

IN THE INQUISITION AT LISBON.

(*Continued from Page 252.*)

NOTWITHSTANDING the repeated declarations made by me, that I would never change my religion, the Inquisitors were as urgent as ever. Encouraged by the apostacy of one of my brother Masons, they flattered themselves with the hopes of prevailing upon me to imitate him; and for this purpose offered to send some English

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friars to me, who (they said) would instruct me, and so fully open my eyes, that I should have a distinct view of my wretched condition, which (they declared) was the more deplorable, as I was wholly insensible of the danger.

Finding me still immoveable, and that there was no possibility of their making the least impression on me, the indulgence which they seemed to shew at the beginning of my examination was suddenly changed to fury; venting the most injurious expressions, calling me heretic, and saying that I was damned. Here I could not forbear replying, that "I was no heretic, but could prove, on the contrary, that they themselves were in an error." And now, raising their voice, "Take care (cried they with a tone of authority) what you say." "I advance nothing (replied I) but what I am able to prove. Do you believe (continued I) that the words of our Lord Jesus Christ, as found in the New Testament, are true?" They answered in the affirmative. But what inference (said they) do you draw from thence? "Be so good (added I) as to let me have a Bible, and I will inform you concerning this." I then laid before them the passage where our Saviour says thus: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Likewise the following: "We also have a more sure word of prophecy; whereunto ye do well that you take heed." And yet (says I) both the Pope and your Lordships forbid the perusal of them; and thereby act in direct opposition to the express command of the Saviour of the world. To this the Inquisitors replied, that I ought to call to mind that our Saviour says to St. Peter (and in his name to all the Popes his successors), "I will give unto thee the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven *." That none but a heretic, like myself, would dare to dispute the authority and infallibility of the Pope, who is Christ's vicar here below: that the reason of not allowing the perusal of this book was, to prevent the common people from explaining the obscure passages contained therein contrary to their true sense, as was daily the practice of schismatics and heretics like myself. I shall omit the other controversial points that afterwards occurred, all which I answered to the best of my slender abilities.

One thing I can assure my readers, that the Inquisitors were not able to alter, in any manner, the firm resolution I had taken to live and die a Protestant; on the contrary, I can affirm, that their remonstrances, and even menaces, served only to strengthen my resistance, and furnish me abundant proofs to refute, with vigour, all the arguments offered by them. I acknowledge that I owe this wholly to the divine Goodness, which graciously condescended to support me under these violent trials, and enabled me to persevere to the end: for this I return unfeigned thanks to the Almighty, and hope to give, during the remainder of my life, convincing testimonies of the strong impression which those trials made on my mind, by devoting myself sincerely to the duties of religion.

* Matthew, xvi. 19.

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I was ordered back by the Inquisitors to my dismal abode, after they had declared to me, that if I turned Roman Catholic it would be of great advantage to my cause, otherways that I perhaps might repent of my obstinacy when it was too late. I replied, in a respectful manner, that I could not accept of their offers. A few days after, I was again brought before the president of the Holy Office, who said, that the Proctor would read, in presence of the Court, the heads of the charge brought against me. The Inquisitors now offered me a counsellor, in case I desired one, to plead my cause.

Being sensible that the person they would send me for this purpose was himself an Inquisitor, I chose rather to make my own defence in the best manner I could. I therefore desired that leave might be granted me to deliver my defence in writing; but this they refused, saying, that the Holy Office did not allow prisoners the use of pen, ink, and paper. I then begged they would permit me to dictate my justification, in their presence, to any person they should appoint; which favour was granted me. The heads of the indictment brought against me were: That I had infringed the Pope's orders, by associating in the sect of the Freemasons, they being a horrid compound of sacrilege, sodomy, and many other abominable crimes; of which the inviolable secrecy observed therein, and the exclusion of women, were but too manifest indications; a circumstance that gave the highest offence to the whole kingdom: and the said Coustos, having refused to discover to the Inquisitors the true tendency and design of their meetings, and persisting, on the contrary, in asserting, that Freemasonry was good in itself; wherefore the Proctor of the Inquisition requires, that the said prisoner may be prosecuted with the utmost rigour, and for this purpose desires the Court would exert its whole authority, and even proceed to tortures, to extort from him a confession, viz. that the several articles of which he stands accused are true.

The Inquisitors then gave me the above heads, ordering me to sign them, which I absolutely refused. They then commanded me to be taken back to my dungeon, without permitting me a single word in my justification. I had now but too much leisure to reflect on their menaces, and to cast about for answers to the several articles concerning Masonry, whereof I stood accused; all of which articles I remembered but too well. Six weeks after I appeared in presence of two Inquisitors, and the person whom they had appointed to take down my defence; which was little more than a recapitulation of what I before had asserted with regard to Masonry.

"Your prisoner," said I to them, "is deeply afflicted and touched "to the soul, to find himself accused (by the ignorance or malice of "his enemies) in an infernal charge, before the Lords of the Holy "Office, for having practised the art of Freemasonry, which has been, "and is still, rever'd, not only by a considerable number of persons "of the highest quality in Christendom, but likewise by several sovereign "Princes and crowned heads, who, so far from disdaining to become "members of this Society, submitted, engaged, and obliged themselves, at their admission, to observe religiously the constitutions

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" of this noble art; noble, not only on account of the almost infinite " number of illustrious personages who profess it, but still more so " from the sentiments of humanity with which it equally inspires the " rich and poor, the nobleman and artificer, the prince and subject: " for these, when met together, are upon a level as to rank, are all " Brethren, and remarkable only for their superiority in virtue: in " short, this art is noble from the charity which the Society of Free- " masons professedly exercise, and from the fraternal love with which " it strongly binds and cements together the several individuals who " compose it, without any distinction as to religion or birth. Your " prisoner thinks it very hard to find himself thus become the victim " of this tribunal, merely because he belongs to so venerable a so- " ciety. The rank and exalted dignity of many who have been, and " still are, members thereof, should be considered as faithful and " speaking witnesses, now pleading in his defence, as well as in that " of the brotherhood, so unjustly accused.

" Farther: Could any one suppose, without shewing the greatest " rashness, or being guilty of the highest injustice, that Christian " princes, who are God's vicegerents upon earth, would not only to- " lerate in their dominions a sect that should favour the abominable " crimes of which this tribunal accuses it, but even be accomplices " therein by their entering into the Society in question?

" What I have said above should be more than sufficient to con- " vince your Lordships that you are quite misinformed as to Ma- " sonry, and oblige you to stop all prosecution against me.. How- " ever, I will here add some remarks, in order to corroborate my " former assertions; and destroy the bad impressions that may have " been made on your Lordships minds concerning Freemasonry.

" The very strict enquiry made into the past life and conduct of " all persons that desire to be received among the Brotherhood, and " who are never admitted except the strongest and most indisputable " testimonies are given of their having lived irreproachably, are " farther indications that this society is no ways guilty of the crimes " with which it is charged by your tribunal; the utmost precautions " being taken to expel from this Society not only wicked wretches, " but also disorderly persons.

" The works of charity which the Brotherhood think it incumbent " on themselves to exercise towards such as are real objects of com- " passion, and whereof I have given your Lordships some few in- " stances, shew likewise that it is morally impossible for a Society so " execrable, as you have described that of the Freemasons to be, to " practise a virtue so generally neglected, and so opposite to the " love of riches, at this time the predominant vice, the root of all evil.

" Besides, wicked wretches set all laws at defiance, despise kings, " and the magistrates established by them for the due administration " of justice.—Abandoned men, such as those hinted at here, foment " insurrections and rebellions; whereas Freemasons pay an awful re- " gard to the Prince in whose dominions they live, yield implicit " obedience to his laws, and revere in the magistrates the sacred per- " son of the king by whom they were nominated; rooting up, to the

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"utmost of their power, every seed of sedition and rebellion, and "being ready at all times to venture their lives for the security both "of the Prince and of his government.—Wicked wretches, when "got together, not only perpetually take the name of God in vain, "but blaspheme and deny him: whereas the Freemasons punish very "severely, not only swearers, but also such as make use of obscene "words; and expel from their Society all persons hardened in their "vices.—Wicked wretches contemn religion of every kind, turn "them into ridicule, and speak in terms unworthy of the Deity wor-"shipped in them. But the Freemasons, on the contrary, observing "a respectful silence on this occasion, never quarrel with the religi-"ous principles of any person; but live together in fraternal love, "which a difference in opinion can never lessen." I closed my de-fence with the four following lines, composed by a Freemason:

Thro' trackless paths each Brother strays,
And nought sinister can entice:
Now Temples we to Virtue raise;
Now dungeons sink, fit place for Vice.

To which I added, in my own mind:

But here the contrary is found;
Injustice reigns, and killing Dread:
In rankling chains bright Virtue's bound,
And Vice with triumph lifts its head.

"Such, my Lords," continued I, "are our true and genuine se-"crets. I now wait with all possible resignation whatever you shall "think proper to decree; but shall hope, from your equity and jus-"tice, that you will not pass sentence upon me as though I was "guilty of the crimes mentioned in the indictment, upon the vain "pretence that inviolable secrecy can be observed in such things "only as are of a criminal nature."

[*To be concluded in our next.*]

EXTRACT OF A CIRCULAR LETTER FROM THE GRAND MASTER OF THE RELIGIOUS AND MILITARY ORDER OF KNIGHTS TEMPLARS IN ENGLAND, TO THE CHAPTERS OF THAT CONFRATERNITY.

DEAR BROTHER AND KNIGHT COMPANION,

AS the nation is preparing to guard against an invasion from our enemies, if they should have the temerity to make an attempt, it is become my duty, at this important crisis, to request and *require* that such of you as can, without prejudice to your families, do hold yourselves in readiness (as Knights Templars) to unite with and be under the command of the officers of the military corps stationed in

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your respective counties, as may be most convenient, taking the name of "Prince Edward's Royal Volunteers." When the important moment arrives, I shall offer my service in the navy or army; and whenever I have the honour to be received, shall inform you of my address; and although we are prevented, by adverse circumstances, from assembling together where I might have had the honour and happiness of commanding in person, yet our hearts will be united in the glorious cause, in conformity to the sacred obligations we are under. Let our prayers be addressed to the Throne of Grace; that as Christ's faithful soldiers and servants we may be enabled to defend the Christian religion, our gracious Sovereign, our laws, liberties, and properties, against a rapacious enemy. Let the word of the day be *The Will of God:* and let us remember, that a day, an hour of virtuous liberty, is worth a whole eternity of bondage.

The Knights Companions are required to wear the uniform of the corps in which they serve as volunteers, with the *Croſs* of the Order of the Knights Templars on a black riband between two button-holes on the breast of the waistcoat.

Your faithful Brother and Knight Companion,
THOMAS DUNCKERLEY, (G. M.)

Southampton, April 11th,
A.D. 1794, *A.O.* 676.

The following is the COPY *of a* LETTER *from* REDRUTH *in* CORNWALL, *in answer to the preceding.*

MOST EMINENT AND SUPREME GRAND MASTER,

AGREEABLE to your desire, signified to me by your esteemed favour of the 11th ultimo, I held a conclave of the Order of Knights Templars in our field of encampment at this place, on Monday the 28th ultimo; where I laid your letter before the Knights Companions.——I have the happiness to inform you that I found them stedfast in their religious principles, and unanimous in their loyalty and patriotism to their King and Country. Two of the Knights Companions are officers in the Penryn Volunteers corps, and will follow your directions in wearing the *Croſs* of the Order, &c.—The rest of the Companions residing at a distance from any established corps, will be ready on any emergent occasion to unite with them; and they have entered into a subscription (as Knights Templars), to be applied towards the defence of the country; and as there is a general subscription at Bodmin, for the county, and several volunteer corps on the coast for local defence, we beg your opinion and advice how to apply the money we have subscribed. I am (M. E. & S. G. M.),

Your faithful and affect. Brother and Knight Companion,
J—— K——.

Redruth, 3d May, 1794.

"THOS. DUNCKERLEY, Esq. Hampton-Court Palace."

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ACCOUNT OF A TOUR TO KILLARNEY, &c.

IN A LETTER TO J. AND E. FRY.

BY CAPPER LLOYD, ESQ.

[*Continued from Page* 288.]

WE landed at Derisk Island, and in a short time walked round it, when resuming our voyage we passed Brickun-bridge, built for the purpose of making a communication between the lands of Mucrus and the northern shore of the lake; it is a new building with one arch in the Gothic stile.

About three o'clock we dined in our barge, nearly opposite to a rock situated in the lake called the Horse, from having the appearance of that animal in a drinking attitude, when viewed at a distance. Our men made a kind of table, by laying some boards across from seat to seat, which answered our purpose very well; in short, our dinner was attended with all the elegance which circumstances rendered possible, and had it been much less so, would not have been otherwise than pleasing. Dining *al fresco* on the Lake of Killarney was a new thing, and novelty and variety have yet their charms for the human mind.

After dinner we landed at Mucrus, the seat and gardens of Edward Herbert, Esq. son-in-law to the late Lord George Germaine.

We had not long arrived on the grounds of Mucrus before a person who is appointed to conduct strangers over that charming spot offered his assistance. The house is a good modern structure, and situated so as to command several pleasing and picturesque views. On the lawn I saw a telescope inscribed "Dollond, London," and could not help contemplating the vast difference between its present and former station: between the gloom of solitude and St. Paul's Church-yard there is surely a striking contrast. Our guide informed us that the gardens and shrubbery contained 48 acres, and that in a part of the latter (covered with thick brush-wood) shelter is given to the hare, the fox, the martin, and the badger.

We were next shewn thirty-one different kinds of trees and shrubs growing out of the crevices of a broken rock, among which we noticed Lauristinus, Pyrecanthus, and Scorpion Senna, and although both this and the former relation may seem to require the aid of credulity to pass current, yet, according to my opinion, both may be literally true. The animals here mentioned are not similar in their choice of residence, yet, when brought together, may remain, and even be attached to a spot where their wants are easily supplied, and of which they have always experienced an undisturbed possession.

As to the vegetable curiosities, it can hardly be supposed that their growing so contiguous to each other is entirely the production of chance; for though some of them may, perhaps, have been indigenous, yet, it must be allowed, that where the wonderful of nature is found, art

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often becomes an officious handmaid, until the first objects of admiration, being blended with the many succeeding ones, form but a small part of the collection.

After viewing every thing curious in the gardens and shrubbery, we walked to an abbey founded in 1440, and dedicated to Saint Finian; it is still in pretty good repair, the steeple excepted. A large stone window, considerably embellished with Gothic art, exhibits a curious piece of antient architecture.

There are twenty-two cells round a cloyster of thirty feet square, in the middle of which stands a very large and lofty yew-tree, whose wide-spreading branches nearly cover the whole of this venerable pile; this we found to be a place of common sepulture, for both within the walls as well as in the ground adjoining, the dead are now promiscuously mingled, without the least attention to rank or precedence. Amongst several other monumental inscriptions, some of which have only "their names and year, spelt by th' unletter'd muse," we noticed one to the memory of Daniel Kerry, whom we understood had been a famous free-booter, the Robin Hood of these parts. Ascending about twenty stone steps, we were shewn a place called Captain Drake's Hermitage, where a person of that name a few years since took up his abode. He taught the children of credulity to believe that he was brought here by a vow of eternal seclusion from the world; a declaration that readily claimed (what it was intended to claim) admiration at his fortitude, and pity for his fate.

To the astonished crowds whom curiosity brought to the abbey, this voluntary exile from the haunts of men was generally seen at the window of his hermitage, but the farce did not last long, for an inquisitive wight, at once faithless and meddling, put an end to the imposition by a report founded on positive proof. After watching him narrowly for some time, he found that instead of Drake's being a nocturnal inhabitant of the abbey of St. Finian, he stole privately every evening to the town of Killarney, and from thence returned to his cell, much more under the influence of jolly Bacchus, than even that of his own tutelary Fabula *.

From a terrace which forms a shore for the lake, we had a fine prospect of the mountains of Glena, Tomish, and the Turk, appearing in majestic grandeur, and the lower lake as a beautiful sheet of water. But I regret my want of ability to be more minute in the description of this place, as it claims the admiration of some visitors, more than any other part of this surprising mass of natural beauty. After viewing both the upper and lower lakes it was the sight of Mucrus which drew from the celebrated Berkely, Bishop of Cloyne, this far-famed exclamation: "Another Lewis Quatorze may indeed make another Versailles, but nothing short of Omnipotence can ever make another Killarney." The upper lake is about six miles long, and in most places narrow; it discharges itself into the lower lake, which has a communication with a small winding river called the Lane, that empties itself into the ocean.

* The Goddess of Lies.

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September 12.

This morning (as a disciple of Ossian would say) the sun rose in unclouded beauty, and a fine morning encouraged our departure on a journey of seven miles, to the top of the noted mountain Mangerton.

About nine o'clock we left Killarney on horseback, and rode up the side as far as the ascent rendered riding easy, which I think was about three miles, then, consigning the horses to the care of our attendants, we pursued the journey on foot at a pace sufficiently slow and wearisome. When about half way up we halted for the double purpose of rest and pleasure, and one of the finest views that can be conceived afforded us the latter. The two lakes, containing thirty-eight islands, the grounds of Mucrus, and the town of Killarney, were under us, whilst a fine country, abounding in meadows of beautiful verdure, formed the boundary of a diversified and extensive landscape.

Near the top we came to a round hole, or lake of water, called the Devil's Punch Bowl, which is about a quarter of a mile in circumference; from this place a deep channel of two miles in length has been lately cut down the mountain, and which in rainy seasons, being filled with the overflow of the Punch Bowl, forms a pleasing and distant waterfall. Our guide told us a foolish story about a drummer who was some time ago drowned here, having been often heard in the night beating his drum on the top of Mangerton; but, observing that we did not give credit to his account, he added that the common people insisted they had often heard him. Apparitions and witches, I believe, are full as common in Ireland as in England, and are the same kind of shy and diffident gentry, visiting none but the very poor or the very ignorant. After spending near three hours in the ascent, we at last experienced the benefit of our perseverance by arriving at the top, where we found the surface exceedingly swampy, and in most places covered with a kind of red moss.

The objects which before courted our notice were now lost to the view, but they were succeeded by others in which the contemplation of marine and rural beauty was enjoyed alternately. We had a very extensive view into the counties of Kerry, Cork, and Limerick, and could likewise clearly discern the great Atlantic Ocean, the mouth of the river Kenmare, and the Skelig Isles, the largest of which seemed about eight miles from the shore.

A gentleman with whose company we had been favoured in this excursion, informed us that a bird called the Ganet was very common to the coast of Kerry, and about which a very singular dispute happened a few years ago, between the poor Roman Catholics and their clerical governors.——The flesh of the ganet, from its living entirely on fish, has a very fishy taste, on which account the poor people insisted that they ought not to be restricted from eating them in Lent, for that things of similar taste would to the mind be of similar consequence. This doctrine, however, though very feasible, their pastors would not allow to be orthodox, but threatened to punish with all the severity of ecclesiastical rigour every future instance of delinquency.

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On our descent we were shown a lake of an oval form, called the Blue Lake from the water being of that colour, but from what cause I am unable to say. Several other matters of inferior note claimed our observation, but which I either thought unworthy of record, or omitted through inattention; indeed that writer will find but little inclination for detail, who, previous to entering on the subject, performs so laborious a task as that of climbing the steepy sides of Mangerton.

At three o'clock we sat down to dinner at our inn, after which we went a few miles on our way towards Cork that evening; but, as this seems the proper place for such a digression, I shall postpone my narrative to give an account of the usual expences incurred by a visit to this place:

	English Money. l.	s.	d.
Lord Kenmare's boatswain, who attends with the six-oared barge for the company	0	10	6
Band of music for two days	1	1	0
Six men at oars, each per day	0	1	6
8lb. of powder produces 32 charges, cost	0	16	0
Gardener or guide at Mucrus	0	5	0
Guide to describe the Lakes, Mangerton, &c. &c. per day	0	1	6

A company of six persons (with the attendants) may be plentifully supplied with wine, cold beef, fowls and ham, with other articles of provision, for about one guinea per day, when they chuse to take their stores with them.

In fine weather the whole may be easily seen in three days, divided as under:

1st day, Killarney town, its environs, and the Lower Lake.
2d,—Upper Lake.
3d,—Mucrus and Mangerton.

The accommodation which the M'Carthy's arms afforded us, was in general very good; and I did not observe, in one single instance, that extortion and rapacity of which a former tour-writer has so loudly complained. It is a pity that this gentleman did not adhere to that candour and impartiality which at the beginning of his book he professes to esteem, instead of erecting the fortress of satire upon the ruins of philanthropy. Invidious comparison, and ill-natured remarks, on a people who are really polite and hospitable to an extreme, whilst it yields a momentary gratification to malignancy, is sure to give offence where, instead of censure, the tribute of gratitude is due. I have heard in several places complaints of his illiberality, and in this city have seen it revenged in a manner both singular and humorous. A dealer in earthen-ware made a large importation from Liverpool of certain chamber furniture, with the head of the tour-writer painted at the bottom; under the head is a poetical invitation which (though delicacy forbids me to quote) I may inform you, is readily accepted; for nymphs and swains, and, in short, every description of resentful Hibernians, pour the willing yet indignant offering on the effigy of Tw-ss.

[*To be continued.*]

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THE LIFE OF

MRS. ANNE AYSCOUGH, OR ASKEW.

THE man who shall endeavour to depreciate the female character by representing it as inferior to the other, either in fortitude, discernment, or in the extensiveness of mental power, will incur my pity for his ignorance, or contempt for his prejudice. The pen of faithful history has registered so many brilliant examples of female integrity, strength of mind, and acuteness of intellect, as for ever to shame the attempt of those who shall strive to lessen the general merit of the sex. The field of science has not received all its cultivation and improvement from the labours and vigorous understanding of the masculine part of the human kind alone; nor has the history of human nature recorded instances of unshaken firmness of soul, in the midst of the most perilous scenes, and the most terrible tortures, on the side of man only. With all his mighty consequence and fancied superiority as the head of the creation, she who was formed *flesh of his flesh, and bone of his bone*, to be his solace and his joy, has borne her part also of suffering and honour. In the various degradations and exaltations of human nature, which, ever since the fall, have been perpetually taking place, *woman* has shared her equal portion with man.

If many of the daughters of Eve have been eminent in turpitude, still more have shone conspicuous by the splendor of their virtues and their talents. But I am not here going to adduce a catalogue of female worthies; such a work would be ample in its magnitude, and illustrious in its contents.

I shall here bring forward a female with whom the history of this country is honoured. One whose magnanimity was only equalled by her piety, and whose talents were proportioned to her virtues. Let my fair readers contemplate her character with an emulous desire, and her conduct with a virtuous pride.

Anne Ayscough, or, as it has been corruptly written, from a base pronunciation, Askew, was the daughter of Sir William Ayscough, of Kelsay in the county of Lincoln, knight, and, probably, born there about the year 1520. Her descent was noble, and her education liberal. Bishop Burnet, however, was strangely mistaken when he asserted that she was "educated beyond what was ordinary in that age to those of her sex:" a liberal education, on the contrary, was not only common to the ladies of quality at that time, but the turn of their studies was generally to the higher branches of learning. The daughters of Sir Thomas More may be produced as an evidence of this. They were well acquainted with the Greek, and wrote Latin epistles. In the latter accomplishment they were equalled by Catharine of Arragon, the first wife of Henry VIII. by Queen Catherine Parr, and Queen Mary. The literary acquisitions, particularly in Greek, of the amiable and unfortunate Jane Grey have been celebrated by the accurate and erudite Ascham. Queen Elizabeth not only understood Latin, but con-

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versed in it fluently and elegantly. It should seem that a learned education was peculiarly fashionable for females of rank in the reign of Henry.

He was himself a learned prince, which, with the great care he took of the education of his children, renders it by no means surprizing that his court should abound in men of letters, or that there should be so many ladies in England at that period versed in the learned tongues.

The lady who is the subject of the present memoir, had for her tutor a gentleman of the royal household, one Mr. John Lascelles, a secret favourer of the reformation. From him it is probable she received those principles of religion which occasioned her future troubles, and procured her at last the crown of martyrdom and of fame. It is remarkable that both he and his amiable pupil suffered in the same fire.

The injustice and avarice of her father plunged her into the misery of an unhappy marriage. Hard necessity, the effect of paternal tyranny, rivetted those iron bonds which pressed heavy upon her soul. Love lighted not the fire upon the altar, and it is therefore not to be wondered at that such an union should end in a divorce. That zealous and faithful compiler Bishop Bale, who was her cotemporary, and, it should seem, her acquaintance, thus relates this affair: "A match was "made, by the power of their parents, between Mr. Kyme his son in "Lincolnshire, and Sir William Ashcough his eldest daughter, who "chanced to die before the completing thereof. Sir William loath to "lose so rich an heir, and having paid part of her portion, compelled this "Anne, his second daughter, to supply her sister's place, and to marry "him against her own will and consent; notwithstanding, the marriage "once past, she demeaned herself like a Christian wife, and bare him "two children. In process of time, by oft reading of the sacred Bible, "she clearly fell from all papistry to a perfect belief in Jesus Christ. "Whereupon her husband was so offended, that (by the suggestion of "the priests) he violently drove her out of his house; and she, on "this occasion, sought from the law a divorce; and, because of his "cruel usage, would not return unto him again; thinking herself "free from that uncomely kind of coacted marriage, by the doctrine "of St. Paul: *But if the unbelieving depart, let him depart. A brother "or sister is not under bond in such cases: but God hath called us to peace.*"

Such is Bale's account of her marriage and separation, as given us by Fuller in his Church History, by way of refuting the slander of that virulent and lying writer Robert Parsons, who had "condemned her "for leaving her husband at home, and gadding to gospel and gossip "it at court." One would suppose that the Jesuit's malignancy had run away with his understanding, as a court at any time is not a very likely place for a religious person to *gospel in*. That of Henry was far from being a desirable or safe situation for an enlightened Christian. Prudence would have rather repelled such from a spot that was stained deep with the blood both of papists and protestants; the latter for their religion, and the former for their politics. The truth is she visited the court for the purpose of obtaining a divorce from her brutal and

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bigotted husband, and, as Dr. Fuller shrewdly observes, "perchance "she would only answer to the king for her behaviour towards her "husband, as hoping for some tenderness from his Highness, because "of some general conformity in the first part of her case with the "king's; as who, for by-respects, was first married, and then divorced "from his brother's wife."

Her many accomplishments, and especially her wit and beauty, recommended her to the notice of the queen, and the acquaintance of the principal ladies of the court. That queen was Catherine Parr, a favourer of the reformation, and possessed of a mind enriched with learning and piety.

While she was soliciting her cause at court, her husband, or his bloody counsellors the priests, followed her with the dreadful accusation of *heresy*. The famous six sanguinary articles were then flaming in all their terror against the protestants. Nothing could be more dangerous than a charge of disbelieving the dogma of transubstantiation, unless it was the denying of the king's supremacy.

At this very time Gardiner bishop of Winchester, and several of the lay lords, were devising every measure to procure the destruction of the queen and Cranmer.

Observing, therefore, the attention that was paid to Mrs. Ayscough, the frequency of her attendance upon the court, and her familiarity with the Duchess of Suffolk and other ladies of rank, those murderous harpies immediately determined to lay their talons upon this unfortunate victim, to draw from her such information as might serve to accomplish their purpose.

She was accordingly apprehended, and underwent several examinations, in which neither threats nor allurements could draw from her any thing to prejudice her noble friends.

She was examined first in March 1545, by Christopher Dare, inquisitor; and afterwards by different ecclesiastical officers, chiefly upon the article of the real presence. Her first place of confinement was the Compter, where she was severely kept eleven days. At last, after considerable pains and difficulty, her friends obtained permission to bail her, Mr. Britayne her cousin, and Mr. Spelman of Gray's Inn, being her sureties.

Before this favour was granted the weakness of human nature had sunk under the terrors that surrounded her, and she was prevailed upon to sign a recantation before that bloodhound Bonner, then Bishop of London. In this instrument she acknowledged, "That the natural "body of Christ was present in the sacrament after the consecration, "whether the priest were a good or an ill man; and that, whether it "was presently consumed or reserved in the *Pix* it was the true body "of Christ." Yet, as bishop Burnet observes, notwithstanding this apparent defection, she guarded her subscription by the addition, "that she believed all things according to the Catholic Faith, and not "otherwise." Bonner was dissatisfied with this, and could hardly be prevailed upon by close and powerful application to permit her to be bailed at all.

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But her liberty was of short duration; for she was again apprehended by order of council, and examined at the board then sitting at Greenwich. Here she was closely and severely interrogated by the Chancellor Wriothesly, the bishop of Winchester, Dr. Cox, and Dr. Robinson; but neither their menaces nor reasonings could draw from her a recantation of her religious sentiments, nor any confession prejudicial to the queen or the ladies of the court. She replied very smartly and pertinently to the arguments of her examiners, and was particularly witty upon Gardiner. Some were pleased with the wit and freedom of her discourse, but others thought she was too forward. The council ordered her to be committed to Newgate, though at the same time her health was in a very declining state.

In this dismal situation, and with nothing but the flames in view, this extraordinary woman employed her time in writing devotional pieces and letters, the perusal of which cannot but excite in the reader the most lively surprize and admiration.

The first of these that strikes our attention is her confession of faith, than which few divines of that period could have framed a better. It runs in the following terms: "Concerning my belief, I find in the "Scriptures that Christ took the bread, and gave it to his disciples, "saying: "*Take, eat, this is my body which shall be broken for you*, "meaning, in substance, his own very body, the bread being thereof "an only sign or sacrament. For after like manner of speaking, he "said he would break down the temple, and in three days build it up "again, signifying his own body by the temple, as St. John declareth "it, John ii. and not the stony temple itself. So that the bread is but "a remembrance of his death, or a sacrament of thanksgiving for it, "whereby we are knit unto him by a communion of Christian love. "Although there may be many that cannot perceive the true meaning "thereof; for the veil that Moses put over his face before the children "of Israel, that they could not see the clearness thereof, Exod. xxiv. "and 2 Cor. iii. I perceive the same veil remaineth to this day. But "when God shall take it away then shall these blind men see. For it "is plainly expressed in the history of Bell in the Bible, that God "dwelleth in no thing material. *O king* (saith Daniel) *be not deceived, for God will be in nothing that is made with the hands of men.* Dan. xiv. "Oh what stiff-necked people are these, that will always resist the "Holy Ghost? But as their fathers have done so do they, because they "have stony hearts. Written by me Anne Askew, that neither wish-"eth death nor yet feareth his might, and as merry as one that is "bound towards heaven."

I am struck with awful respect at the dignity of soul expressed in the concluding sentence of this confession. Persisting thus zealously in the profession of what she esteemed the truth of Christianity, her persecutors, for the benefit of her soul, passed sentence of death upon her as a contumacious heretic.

Of this condemnation she herself has left an account, which it would be unjust not to give exactly in her own words:

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" The sum of the condemnation of me Anne Askew, at the Guild-" hall. They said to me there that I was an heretick, and condem-" ned by the law, if I would stand in my own opinion. I answered, " that I was no heretick, neither yet deserved I any death by the law of " God. But as concerning the faith which I uttered and wrote to " the Council; I would not (I said) deny it, because I knew it true. " Then would they needs know if I would deny the sacrament to " be Christ's Body and Blood. I said, yea. For the same Son of " God that was born of the Virgin Mary is now glorious in Hea-" ven, and will come again from thence at the latter day like as " he went up, *Acts* i. And as for that ye call your God, it is a piece " of bread; for a more proof thereof (mark it when you list) let it lie " in the box but three months, and it will be mouldy, and so turn to " nothing that is good, wherefore I am persuaded it cannot be God. " After that they willed me to have a Priest, and then I smiled. " Then they asked me if it were not good? I said I would confess my " faults unto God; for I was sure he would hear me with favour; " and so we were condemned with a quest."

The confession which she sent to the Council, and which is alluded to in the above, was in brief, upon the article of the eucharist, " That " the sacramental bread was left us to be received with thanksgiving, " in remembrance of Christ's death, the only remedy of our soul's " recovery: and thereby we also receive the whole benefits and fruits " of his most glorious passion."

From the Guildhall she was remanded to Newgate as a destined victim for the stake. But the malice of her persecutors was not to be satisfied with the horrors of this fiery trial without preparatory tortures. Our young heroine was therefore doomed to endure the agonizing pains of the rack, and that too heightened by peculiar circumstances of cruelty. W.

[*To be concluded in our next.*]

AN

ACCOUNT OF DRUIDISM.

BY MR. POLWHELE.

(*Continued from Page* 182.)

THE Druid rites come next to be considered. The principal times of devotion among the Druids were either mid-day or midnight. The officiating Druid was cloathed in a white garment that swept the ground; on his head he wore the tiara; he had the anguinum or serpent's egg, as the ensign of his order; his temples were encircled with a wreath of oak-leaves, and he waved in his hand the magic rod. As to the Druid sacrifice, we have various and

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contradictory representations. It is certain, however, that the Druids offered human victims to their gods. And there was an awful mysteriousness in the original Druid sacrifice. Having descanted on the human sacrifices of various countries, Mr. Bryant informs us, that among the nations of Canaan *the victims were chosen in a peculiar manner*: their own children, and whatsoever was nearest and dearest to them, were thought the most worthy offerings to their gods! The Carthaginians, who were a colony from Tyre, carried with them the religion of their mother country, and instituted the same worship in the parts where they settled. It consisted in the adoration of several deities, but particularly of *Kronus*, to whom they offered human sacrifices, the most beautiful victims they could select. Parents offered up their own children as dearest to themselves, and therefore the more acceptable to the deity: they sacrificed "the fruit of their body for the sin of "their soul." *Kronus* was an oriental divinity—the *god of light and fire*; and, therefore, always worshipped with some reference to that element. He was the *Moloch* of the Tyrians and Canaanites, and the *Melech* of the East. *Philo-Biblius* tells us, that in some of these sacrifices there was *a particular mystery*, in consequence of an example which had been set these people by the god Κρονος, who, in a time of distress, *offered up his only son to his father* Ουρανος. When a person of distinction brought an only son to the altar, and slaughtered him by way of atonement, to avert any evil from the people—his was properly the *mystical sacrifice*, imitated from Κρονος, or from Abraham offering up his only son Isaac. Mr. Bryant is of opinon, that this mystical sacrifice was a typical representation of the great vicarial sacrifice that was to come. At first, there is no doubt but the Druids offered up their human victims with the same sublime views. The Druids maintained, *quod pro vita hominis nisi vita hominis reddatur, non posse aliter deorum immortalium numen placarie* *. This mysterious doctrine is not of men, but of God! It evidently points out THE ONE GREAT SACRIFICE FOR THE SINS OF THE WHOLE WORLD! But after the Phenician colonies had mixed with the primeval Britons, this degenerated priesthood seem to have delighted in human blood: and their victims, though sometimes beasts, were oftener men: and not only criminals and captives, but their very disciples were inhumanly sacrificed on their altars; whilst some transfixed by arrows, others crucified in their temples, some instantly stabbed to the heart, and others impaled in honour of the gods, bespoke, amidst variety of death, the most horrid proficiency in the science of murder. But the Druid holo-caust, that monstrous image of straw, connected and shaped by wicker-work, and promiscuously crouded with wild beasts and human victims, was, doubtless, the most infernal sacrifice that was ever invented by the human imagination. These cruelties were certainly not attached to primitive Druidism; they are to be ascribed to the Phenician colonists of a subsequent period. Among the Druid ceremonies, may be reckoned also the *turnings* of the body during the

* Cæsar, p. 124.

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times of worship. The numerous *round monuments* in Danmonium were formed for the purpose of this mysterious rite. In several of the Scottish Isles, at this day, the vulgar never approach the fire hallowing kirne, without walking three times round it from east to west, according to the course of the sun. The Druids probably turned sunways, in order to bless and worship their gods; and the contrary way, when they intended to curse and destroy their enemies. The first kind of turning has been called the *deisul*; the second the *tuappol*. Tacitus alludes to the latter in a very remarkable passage: *Druidæque circum procul diras, sublatis ad cælum manibus, fundentes, novitate aspectus perculere milites.* The Roman soldiers, we see, were terrified by the novelty of this rite—a plain proof that it was unknown in those countries which had been subjected to the Roman yoke. The holy fires of the Druids may also deserve our notice; we have, at this day, traces of the fire-worship of the Druids in several customs, both of the Devonians and the Cornish: but, in Ireland, we may still see the holy fires in all their solemnity. The Irish call the month of May, *bel-tine*, or fire of Belus; and the first of May, *la-bel-tine*, or the day of Belus's fire. In an old Irish Glossary, it is mentioned, that the Druids of Ireland used to light two solemn fires every year; through which all four-footed beasts were driven, as a preservative against contagious distempers. The Irish have this custom at the present moment; they kindle the fire in the milking-yards—men, women and children pass through or leap over it; and their cattle are driven through the flames of the burning straw, on *the first of May:* and, in the month of November, they have also their fire feasts; when, according to the custom of the Danmonian as well as the Irish Druids, the hills were enveloped in flame. Previously to this solemnity (on the eve of November) the fire in every private house was extinguished; hither, then, the people were obliged to resort, in order to rekindle it. The ancient Persians named the month of *November*, *Adur*, or *fire*. *Adur*, according to Richardson, was the angel presiding over that element; in consequence of which, on the ninth, his name-day, the country blazed all round with flaming piles, whilst the magi, by the injunction of Zoroaster, visited, with great solemnity, all the temples of fire throughout the empire; which, on this occasion, were adorned and illuminated in a most splendid manner. Hence our British illuminations in November had probably their origin. It was at this season that *Baal Samhain* called the souls to judgment, which, according to their deserts, were assigned to re-enter the bodies of men or brutes, and to be happy or miserable during their next abode on the earth. But the punishment of the wicked, the Druids taught, might be obliterated by sacrifices to Baal. The sacrifices of the black sheep, therefore, was offered up for the souls of the departed, and various species of charms*

* The primitive Christians, attached to their pagan ceremonies, placed the feast of All Souls on the La Samon, or the second day of November. Even now the peasants in Ireland assemble on the vigil of La Samon with sticks and clubs, going from house to house collecting money, bread-cake, butter, cheese, eggs, &c. for the feast; repeating verses in honour of the solemnity, and calling for the *black sheep*. Candles are

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exhibited. *Baal-Samhain*, a Phenician appellation of the God of Baal, in Irish signifies the *planet of the sun*. *Mani* is an appellation of

sent from house to house and lighted up on the Samon (the next day). Every house abounds in the best viands the master can afford; apples and nuts are eaten in great plenty, the nutshells are burnt, and from the ashes many strange things are foretold. Hemp-seed is sown by the maidens, who believe that, if they look back, they shall see the apparition of their intended husbands. The girls make various efforts to read their destiny; they hang a smock before the fire at the close of the feast, and sit up all night concealed in a corner of the room, expecting the apparition of the lover to come down the chimney and turn the smock: they throw a ball of yarn out of the window and wind it on the reel within, convinced that if they repeat the paternoster backwards, and look at the ball of yarn without, they shall then also see his apparition. Those who celebrate this feast have numerous other rites derived from the Pagans. They dip for apples in a tub of water, and endeavour to bring one up in their mouths; they catch at an apple when stuck on at one end of a kind of hanging beam, at the other extremity of which is fixed a lighted candle, and that with their mouths only, whilst it is in a circular motion, having their hands tied behind their backs. A learned correspondent thus writes from Ireland: "There is no sort of doubt but that Baal and fire was a principal object of the ceremonies and adoration of the Druids. The principal seasons of these, and of their feasts in honour of Baal, were New-Year's day, when the sun began visibly to return towards us; this custom is not yet at an end, the country people still burning out the old year and welcoming the new by fires lighted on the tops of hills, and other high places. The next season was the month of May, when the fruits of the earth begun, in the Eastern countries, to be gathered, and the first fruits of them consecrated to Baal, or to the *sun*, whose benign influence had ripened them; and I am almost persuaded that the dance round the may-pole in that month is a faint image of the rites observed on such occasions. The next great festival was on the twenty-first of June, when the sun, being in Cancer, first appears to go backwards and leave us. On this occasion the Baalim used to call the people together, and to light fires on high places, and to cause their sons, and their daughters, and their cattle, to pass through the fire, calling upon Baal to bless them, and not to forsake them. This is still the general practice in Ireland; nor, indeed, in any country, are there more Cromlechs, or proofs of the worship of Baal or the sun, than in that kingdom; concerning which I can give you a tolerable account, having been myself an eye-witness to this great festival in June. But I must first bring to your recollection the various places in Ireland which still derive their names from Baal, such as Baly-shannon, Bal-ting-las, Balcarras, Belfast, and many more. Next I must premise that there are in Ireland a great number of towers, which are called *fire-towers*, of the most remote antiquity, concerning which there is no certain history, their construction being of a date prior to any account of the country. Being at a gentleman's house about thirty miles west of Dublin, to pass a day or two, he told us, on the 21st of June we should see an odd sight at midnight; accordingly at that hour he conducted us out upon the top of his house, where, in a few minutes, to our great astonishment, we saw fires lighted on all the high places round, some nearer and some more distant. We had a pretty extensive view, and, I should suppose, might see near fifteen miles each way. There were many heights in this extent, and on every height was a fire; I counted not less than forty. We amused ourselves with watching them, and with betting which hill would be lighted first. Not long after, on a more attentive view, I discovered shadows of people near the fire, and round it, and every now and then they quite darkened it. I enquired the reason of this, and what they were about, and was immediately told they were not only *dancing round*, but *passing through the fire*; for that it was the custom of the country, on that day, to make their families, their sons and their daughters, and their cattle, *pass through the fire*, without which they could expect no success in their dairies, nor in the crops that year. I bowed, and recognised the god *Baal*. This custom is chiefly preserved among the Roman Catholics, whose bigotry, credulity, and ignorance, have made them adopt it from the ancient Irish, as a tenet of the Christian religion. The Protestants do not observe it, but it was the universal custom in Ireland before Christianity."

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the same deity. "Ye are they that forget my holy mountain (says Isaiah), that prepare a table for Gad, and furnish the drink-offering unto Meni." According to Jerom and several others, Gad signifies *fortune*, or good fortune, and in this sense is used in the 11th verse of the 30th chapter of Genesis. Those passages in Jeremiah, where the prophet marks the superstition of the Jews, in *making cakes for the queen of heaven*, are very similar to this of Isaiah. At this very day we discover vestiges of the festival of the sun on the *eve of All-Souls*. As, at this festival, the Pagans "ate the sacrifices of the dead"—so our villages, on the eve of All-Souls, burn nuts and shells to *fortune*, and pour out libations of ale to *Meni*. The Druids, who were the Magi of the Britons, had an infinite number of rites in common with the Persians. One of the chief functions of the Eastern Magi, was divination; and Pomponius Mela tells us, that our Druids possessed the same art. There was a solemn rite of divination among the Druids from the fall of the victim and convulsion of his limbs, or the nature and position of his entrails. But the British priests had various kinds of divination. By the number of criminal causes, and by the increase or diminution of their own order, they predicted fertility or scarceness. From the neighing or prancing of white horses, harnessed to a consecrated chariot—from the turnings or windings of a hare let loose from the bosom of the diviner (with a variety of other ominous appearances or exhibitions), they pretended to determine the events of futurity *. Of all creatures, however, the serpent exercised in the most curious manner the invention of the Druids. To the famous *Anguinum* they attributed high virtues. The *Anguinum*, or serpent's egg, was a congeries of small snakes rolled together, and incrusted with a shell, formed by the saliva or viscous gum or froth of the mother serpent. This egg, it seems, was tossed into the air by the hissings of its dam, and before it fell again to the earth (where it would be defiled) it was to be received in the sagus, or sacred vestment. The person who caught the egg was to make his escape on horseback, since the serpent pursues the ravisher of its young, even to the brink of the next river. Pliny †, from whom this account is taken, proceeds with an enumeration of other absurdities relating to the Anguinum. This *Anguinum* is in British called *Glain-neider*, or the serpent of glass; and the same superstitious reverence which the Danmonii universally paid to the Anguinum, is still discoverable in some parts of Cornwall. Mr. Llhuyd ‡ informs us, that "the Cornish retain variety of charms, and have still, towards the Land's-end, the amulets of *Maen-Magal* and *Glain-neider*, which latter they call a *Melprev*, and have a charm for the snake to make it, when they have found one asleep, and stuck a hazel wand in the centre of her spiræ." Camden tells us, that "in most parts of Wales, and throughout all Scotland and Cornwall, it is an opinion of the vulgar, that about Midsummer-eve

* Mr. Polwhele might also have told us, that it is even now considered as ominous in Devonshire and Cornwall, if a *hare* crosses a person on the road. W.

† Lib. 29. c. 3.

‡ In his letter to Rowland, 1701.

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(though in the time they do not all agree), the snakes meet in companies, and that by joining heads together and hissing, a kind of bubble is formed, which the rest, by continual hissing, blow on till it passes quite through the body, when it immediately hardens, and resembles a glass ring, which whoever finds shall prosper in all his undertakings. The rings thus generated are called *Gleinn-nadroeth*, or snake-stones. They are small glass amulets, commonly about half as wide as our finger-rings, but much thicker, of a green colour usually, though sometimes blue, and waved with red and white." Carew says, that "the country people in Cornwall have a persuasion that the snakes breathing upon a hazel wand produce a stone ring of blue colour, in which there appears the yellow figure of a snake, and that beasts bit and enveuomed, being given some water to drink wherein this stone has been infused, will perfectly recover of the poison *."

From the animal the Druids passed to the vegetable world; and there also displayed their powers, whilst by the charms of the misletoe, the selago, and the samolus, they prevented or repelled disease, and every species of misfortune. They made all nature, indeed, subservient to their magical art, and rendered even the rivers and the rocks prophetic. From the undulation or bubbling of water stirred by an oak branch, or magic wand, they foretold events that were to come. This superstition of the Druids is even now retained in the western counties. To this day the Cornish have been accustomed to consult their famous well at *Madern*, or rather the *spirit* of the well, respecting their future destiny. "Hither," says Borlase, "come the uneasy, impatient, and superstitious, and by dropping pins † or pebbles into the water, and by shaking the ground round the spring, so as to raise bubbles from the bottom, at a certain time of the year, moon, and day, endeavour to remove their uneasiness: yet the supposed responses serve equally to encrease the gloom of the melancholy, the suspicions of the jealous, and the passion of the enamoured. The Castalian fountain, and many others among the Grecians, were supposed to be of a prophetic nature. By dipping a fair mirror into a well, the Patræans of Greece received, as they supposed, some notice of ensuing sickness or health from the various figures pourtrayed upon the surface. The people of Laconia cast into a pool sacred to Juno cakes of bread-corn: if the cakes sunk, good was portended; if they swam something dreadful was to ensue. Sometimes the superstitious threw three stones into the water, and formed their conclusions from the several turns they made in sinking." The Druids were likewise able to communicate, by consecration, the most portentous virtues to rocks and stones, which could determine the succession of princes or the fate of empires. To the Rocking, or Logan Stone ‡, in particular, they had recourse to confirm

* See Carew's Survey of Cornwall, p. 22. Mr. Carew had a stone ring of this kind in his possession, and the person who gave it him avowed, that he himself saw a part of the stick sticking in it,—but "*penes authorem sit fides*," says Mr. Carew.

† The same superstition prevails still in various parts of Devonshire. W.

‡ Of these Logan-stones we have several yet remaining in Devonshire.

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their authority, either as prophets or judges, pretending that its motion was miraculous.

In what consecrated places or temples these religious rites were celebrated, seems to be the next enquiry; and it appears that they were, for the most part, celebrated in the midst of groves. The mysterious silence of an ancient wood diffuses even a shade of horror over minds that are yet superior to superstitious credulity. The majestic gloom, therefore, of their consecrated oaks, must have impressed the less informed multitude with every sensation of awe that might be necessary to the support of their religion and the dignity of the priesthood. The religious wood was generally situated on the top of a hill or a mountain, where the Druids erected their fanes and their altars. The temple was seldom any other than a rude circle of rock perpendicularly raised. An artificial pile of large flat stone in general composed the altar; and the whole religious mountain was usually enclosed by a low mound, to prevent the intrusion of the profane. Among the primæval people of the east, altars were inclosed by groves of trees, and these groves consisted of plantations of *oak*. Abram passed through the land unto the place of Sichem—unto the *oak* of Moreh: and the Lord appeared unto Abram; and there he builded an altar unto the Lord, who appeared unto him beside the oak of Moreh *. That particular places and temples in Danmonium were appropriated to particular deities is an unquestionable fact. Borlase tells us, that the old British appellation of the Cassiterides, or Scilly Islands, was *Sulleh* or *Sylleh*, which signifies *rocks consecrated to the sun* †. This answers to the temples of Iran, which were dedicated to the sun and the planets: and the sacred ceremonies of Iran are represented by sculptures in the ruined city of Jemschid ‡; and a number of places in Danmonium still preserve, in their names, the lasting memorials of the British deities. In *Tresadarn* we have the *town* or *house of Saturn*, in *Nausadarn*, the *valley of Saturn*; and many of the enormous rocks which rise with peculiar grandeur in those wild places, were undoubtedly appropriated to the fire-worship of the

* In Babylon the oak was sacred to Baal.

† Of these islands the British name was Sulleh, signifying *flat rocks dedicated to the sun*. Thus *St. Michael's Mount* was originally called *Dinsul*, or *the hill dedicated to the sun*; and the vast flat rocks common in the Scilly Isles, particularly at *Peninis*, *Karnleh*, *Benleh*, *Karn-wawel*, but, above all, the enormous rock on *Salakee Downs*, formerly the floor of a great temple, are no improbable arguments that they might have had the same dedication, and so have given name to these islands. Nor is it an unprecedented thing to find an island in this climate dedicated to the sun. Diodorus Siculus, b. 3. speaking of a northern island over against the Celtæ, says, "It was dedicated to Apollo, who frequently conversed with the inhabitants; and they had a large grove and temple of a round form, to which the priests resorted to sing the praises of Apollo." And there can be no doubt but this was one of the British islands, and the priests Druids. See Borlase's Ancient and Present State of the Isles of Scilly, p. 59, 60. See also his Antiquities of Cornwall, b. 2. c. 17.

‡ Cooke, in his Enquiry into the Patriarchal and Druidical Religion, says, "Not to lay any greater stress than needs upon the evidence of the affinity of words with the Hebrew and Phenician, the multitude of *altars* and *pillars*, or *temples*, throughout England, Ireland, Scotland, and the Islands, form a conclusive argument that an oriental colony must have been very early introduced."

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god. We have also places in Danmonium which retain the names of Mars and of Mercury, as *Tremer*, the *town of Mars*, and *Gun Mar'r* and *Kalli Mar'r*, the *Downs* and the *Grove of Mercury*. It was in the Phœnician age, the corrupted age of Druidism, that temples were erected to *Belisama*, or *the queen of heaven*, both in the metropolis of the island *, and in the chief city of Danmonium †; that a temple was consecrated to *Onca* at Bath ‡, and that sacred buildings were probably frequented at the *Start-point* by the votaries of *Astarte*, and at the promontory of *Hertland*, by the worshippers of Hercules.

[*To be concluded in our next.*]

A VIEW

OF THE

PROGRESS OF NAVIGATION.

IN SEVERAL ESSAYS.

Continued from Page 296.

Essay VIII.

TO avoid breaking the thread of our narrative, we have followed the Portuguese navigators in their extensive navigations beyond the Cape of Good Hope, and shall now turn back to the voyages of the Spaniards, whose bold expeditions to the westward have discovered to us a new world.

Christopher Columbus, a Genoese, well skilled in navigation and other parts of the mathematics, convinced that so great a part of the world as was yet unknown could not all be sea, and firmly persuaded that, as the earth was round, a shorter way might be discovered to India than that which the Portuguese were in pursuit of, round the coast of Africa; he resolved to apply himself wholly to the discovery of those rich countries, which he positively concluded must extend from what was known of the East-Indies still to the eastward one way, and to be the easier met with by sailing round to the westward. Having been long fully possessed with this notion, and provided to answer all objections that might be started against it, he thought the undertaking too great for any less than a sovereign prince or state, and, therefore, not to be unjust to his country, he first proposed it to the state of Genoa, where it was rather ridiculed than any way encouraged,

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* The temple of Diana, where St. Paul's now stands.

† At Exeter was found a few years since a lamp, which evidently belonged to a temple of Diana.

‡ *Bath-onca, Badonica.*

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This repulse made him have recourse to King John the Second, of Portugal, who having caused the matter to be examined by those that had the direction of the discoveries along the coast of Africa, by their advice he held him in suspense till he had sent out a caravel with private orders to attempt this discovery. This caravel having wandered long in the wide ocean, and suffered much by storms, returned without finding any thing. Columbus, understanding what had been done, resented it so highly that, in hatred to Portugal, he resolved to go over to Castile, and offer his service there; but, for fear of any disappointment, at the same time he sent his brother, Bartholomew Columbus, into England, to make the same overture to King Henry the Seventh. His brother had the ill fortune to be taken at sea by pirates, which much retarded his coming to the court of England, where, when he at last came, being poor and destitute of friends, it was long before he could be heard, or at least be looked upon; so that, in fine, Columbus was sailed before he returned to Spain with his answer. Columbus, in the mean while, stole away out of Portugal, and coming to the court of Ferdinand and Isabel, king and queen of Castile and Arragon, he there spent eight years soliciting with little hopes, and many difficulties; till at last, when he had utterly despaired of success, he met with it, through the assistance of some few friends he had gained at court. At his earnest suit he had all the conditions he required granted, which were, that he should be admiral of all those seas he discovered, and viceroy and governor-general of all the lands; that he should have the tenth of all things whatsoever brought from those parts; and that he might at all times be an eighth part in all fleets sent thither, and to receive the eighth of all the returns. And this to him and his heirs for ever.

With these titles, and sufficient power from the queen, who espoused the undertaking, he repaired to the port of Palos de Moguer, on the coast of Andaluzia, where there was furnished for him a ship called the St. Mary, and two caravels, the one called La Pinta, commanded by Martin Alonzo Pinzon, and the other La Nina, by Vincent Yanez Pinzon. In these vessels he had ninety men, and provisions for a year; and thus equipped he sailed from Palos de Moguer.

Anno 1492. On the 23d of August, directing his course to the Canary Islands, where he made a new rudder to the caravel Pinta, which had hers broke off at sea, he took in fresh provisions, wood, and water, with all possible expedition; and on the 6th of September put to sea again, steering due west, and on the 7th lost sight of land. The 11th, at 150 leagues distance from the island of Ferro, they saw a great piece of a mast drove by the current, which set strong towards the north; and the 14th the admiral observed the variation of the needle to the westward about two points. On Sunday the 16th, the men were surprised to see green and yellow weeds scattered about in small parcels on the superficies of the water, as if it had been newly torn off from some island or rock; and the next day they saw much more, which made them conclude they were near land, and others supposing it to be only rocks or shoals, began to murmur. Every day they saw some birds flying near the ships, and abundance of weeds in the water,

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which still made them conceive hopes of land; but when these failed then they began again to murmur, so that the admiral was forced to use all his art to keep them quiet, sometimes with fair words, and sometimes with threats and severity; they imagining that since for the most part they sailed before the wind, it would be impossible for them ever to return. Thus their mutinous temper daily increased, and began to appear more openly, some being so bold as to advise throwing the admiral overboard. The first of October the pilot told the admiral, he found by his account they were 588 leagues west of the island of Ferro, which is the westernmost of the Canaries, who answered, his reckoning was 584, whereas in reality his computation was 707; and on the 3d, the pilot of the caravel Nina reckoned 650, he of the caravel Pinta, 634; but they were out, and Columbus made it less for fear of discouraging the men, who, nevertheless, continued very mutinous, but were somewhat appeased on the 4th, seeing above forty sparrows fly about the ships, besides other birds. The 11th of October there appeared manifest tokens of their being near land, for, from the admiral's ship they saw a green rush in the water, from the Pinta they saw a cane and a stick, and took up another that was artificially wrought, and a little board, besides abundance of weeds fresh pulled up; from the Pinta they beheld such like tokens, and a branch of a thorn-tree with the berries on it; besides, on sounding, they found bottom, and the wind grew variable. For these reasons the admiral ordered they should make but little sail at night, for fear of being aground in the dark; and about ten o'clock that night the admiral himself saw a light, and shewed it to others. About two in the morning the caravel Pinta, which was furthest ahead, gave the signal of land; and when day appeared they perceived it was an island, about 15 leagues in length, plain, well wooded and watered, and very populous; the natives standing on the shore, admiring what the ships were. The admiral and captains went ashore in their boats, and called that island St. Salvador, the natives calling it Guanahani, and is one of the Lucayos, in about 26 degrees of north latitude, 950 leagues west of the Canaries, and discovered the 33d day after they sailed from them. Columbus took possession for the king and queen of Spain, and all the Spaniards joyfully took an oath to him as their admiral and viceroy. He gave the Indians, who stood in admiration to see him and his men, some red caps, glass beads, and other trifles, which they valued at a high rate. The admiral returning aboard the natives followed, some swimming, others in their canoes, carrying with them bottoms of spun cotton, parrots, and javelins pointed with fish-bones, to exchange for glass baubles and horse-bells. Both men and women were all naked, their hair short and tied with a cotton string, but well enough featured, of a middle stature, well shaped, and of an olive colour; some painted white, some black, and some red. They knew nothing of iron, and did all their work with sharp stones. No beasts or fowl were seen here, but only parrots. Being asked by signs whence they had the gold, whereof they wore little plates hanging at their noses, they pointed to the south. The admiral understanding there were other countries not far off, resolved

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to seek them out, and taking seven Indians, that they might learn Spanish, sailed on the 15th to another island, which he called the Conception, seven leagues from the other. The 16th he proceeded to another island, and called it Fernandina, and so to a fourth, to which he gave the name of Isabella; but finding nothing more in these than in the first, he proceeded on to the island of Cuba, which he called Juana, and entered the port on the east end, called Baracoa; whence, after sending two men to discover without finding what he sought for, he went on to Hispaniola, and anchored on the north side of it. Here the admiral finding there were gold mines, and plenty of cotton, the people simple, and one of their caciques, or princes, shewing all tokens of love and affection, and having lost his own ship, which through carelessness of the sailors in the night run upon a sand, he resolved to build a fort, which, with the assistance of the Indians, was performed in ten days, and called the Nativity. Here he left thirty-nine men, with provisions for a year, seeds to sow, baubles to trade with the natives, all the cannon and arms belonging to his own ship and the boat. This done he departed the port of the Nativity on the 4th of January 1493, steering eastward, and the 6th discovered the caravel Pinta, which had left him some days before, the Captain hoping to get much gold to himself. Columbus having sailed some days along the coast of the island, discovering more of it, and trafficking with the natives, and seeing some other islands at a distance, at length launched out to sea to return for Spain. In the way they struggled with the dreadfullest storms any of them had ever seen, which separated the admiral from the caravel Pinta, so that he saw her no more; but at last it pleased God to bring his shattered caravel into the river of Lisbon, where the people flocked with admiration to see him, and some advised the king of Portugal to murder him; but he, having entertained him, generously dismissed him; and Columbus putting to sea again, arrived safe at Palos, from whence he set out on the 15th of March, having been out six months and a half upon his discovery. The court was then at Barcelona, whither the admiral repaired, carrying with him the Indians he brought, some gold, and other samples of what the discovery afforded. The king and queen received him with all possible demonstrations of honour, making him sit down in their presence, and ordering all the privileges and titles before granted him to be confirmed. After some time spent in these entertainments, the admiral desired to be fitted out as became his dignity, to conquer and plant those new countries, which was granted, and he departed for Seville to set out on his second voyage, which we are to speak of next; we have been very particular in this, because, being the first, it required a more exact account to be given of it, and shall therefore be more succinct in those that follow.

Anno 1493. A fleet of seventeen sail of all sorts was fitted out at Seville, well furnished with provisions, ammunition, cannon, corn, seeds, mares, and horses; tools to work in the gold mines, and abundance of commodities to barter with the natives. There were aboard 1500 men, many of them labouring people and artificers, several gen-

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tlemen, and twenty horse. With this fleet Columbus set sail from Seville on the 15th of September, the year aforesaid, and on the 5th of October came to the Gomeru, one of the Canary islands, where he took in wood and water, as also cattle, calves, sheep, goats, and swine, to stock the Indies, besides hens and garden-seeds. Sailing hence more to the southward than the first voyage, on the 3d of November in the morning all the fleet spied an island, which Columbus called Dominica, because discovered on a Sunday, and soon after many others, the first of which he called Marigalante, the name of the ship he was in, the next Guadalupe, then Monseratte, Santa Maria Redonda, Santa Maria el Antigua, St. Martin, Santa Cruz; these are the Caribbee islands. Next he came to the large island, which he called St. John Baptist, but the Indians Borriquen, and it is now known by the name of Puerto Rico. November the 22d, the fleet arrived on the coast of Hispaniola, where they found the fort burnt down, and none of the Spaniards, they being all destroyed either by discord among themselves, or by the Indians. Not liking the place he had chosen the first voyage to plant his colony, he turned back to the eastward, and finding a spot to his mind, landed and built a little town, which he called Isabella, in honour of Isabella then queen of Castile. Then keeping five ships of the fleet with him for his use there, he sent back twelve to Spain, under the command of Antony de Torres, with some quantity of gold, and a full account of what had been done. Thus ended this year 1493: and here it must be observed, that all the actions done ashore must be omitted, as too extensive for this discourse, and, in reality, no way belonging to it, the design of it being only to shew what advantages have been made by sea since the discovery of the magnetical needle.

Anno 1494. Columbus sailed from his new colony of Isabella with one great ship and two caravels on the 24th of April, directing his course westward, and came upon the point of Cuba on the 18th of May, where sailing along the coast he saw an infinite number of small islands; so that it being impossible to give them all names, he in general called them the Queen's Garden. Thus he proceeded as far as the island de Pinos, near the westernmost end of Cuba, having discovered 333 leagues to the westward from his colony of Isabella. He suffered very much in this voyage by the continual storms of rain, wind, thunder, and lightning, and therefore resolved to return, taking his way more to the southward, and on the 22d of July found the island of Jamaica; whence he directed his course to Hispaniola, and coasting about it, arrived at the town of Isabella on the 29th of September, where he found his brother Bartholomew Columbus, who was come with four ships from Spain. The admiral built many forts in the island, and being much offended at the ill behaviour of many of the Spaniards, who began to use him disrepectfully, and sent complaints against him to court, returned into Spain to justify his proceedings, and secure his authority.

[*To be continued.*]

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ACCOUNT OF JOHN O'GROAT'S HOUSE.

[From Sir JOHN SINCLAIR's Statistical Account of the Parish of Canisbay.]

THIS is the most memorable place in the parish, which has often been visited by travellers from very distant countries, who, it is believed, have rarely been made acquainted with the peculiar circumstance which first gave rise to its celebrity; its fame having been in general erroneously attributed to its mere local situation, at the northern extremity of the island; whereas it originated in an event not unpleasing to relate, and which furnishes a useful lesson of morality.

In the reign of JAMES IV. of Scotland, MALCOLM, GAVIN, and JOHN DE GROAT (supposed to have been brothers, and originally from Holland) arrived at Caithness, from the South of Scotland, bringing with them a letter written in Latin by that Prince, recommending them to the countenance and protection of his loving subjects in the county of Caithness. They purchased, or got possession of, the lands of Warse and Dungisbay, lying in the parish of Canisbay, on the side of the Pentland Firth; and each of them obtained an equal share of the property they acquired. In process of time their families increased, and there came to be eight different proprietors of the name of GROAT, who possessed these lands among them; but whether the three original settlers split their property among their children, or whether they purchased for them small possessions from one another, does not appear.

These eight families, having lived peaceably and comfortably in their small possessions for a number of years, established an annual meeting to celebrate the anniversary of the arrival of their ancestors on that coast. In the course of their festivity, on one of these occasions, a question arose respecting the right of taking the door, and sitting at the head of the table, and such like points of precedency (each contending for the seniority and chieftainship of the clan), which increased to such a height as would probably have proved fatal in its consequences to some, if not all of them, had not JOHN DE GROAT, who was proprietor of the ferry, interposed. He, having acquired more knowledge of mankind, by his constant intercourse with strangers passing the Pentland Firth, saw the danger of such disputes; and having had address enough to procure silence, he began with expatiating on the comfort and happiness they had hitherto enjoyed since their arrival in that remote corner, owing to the harmony which had subsisted among them. He assured them, that so soon as they appeared to split and quarrel among themselves, their neighbours, who till then had treated them with respect, would fall upon them, and expel them from the country. He therefore conjured them by the ties of blood

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and their mutual safety, to return quietly that night to their several homes; and he pledged himself that he would satisfy them all with respect to precedency, and prevent the possibility of such disputes among them at their future anniversary meetings.

They all acquiesced, and departed in peace.—In the mean time JOHN DE GROAT, to fulfil his engagement, built a room distinct by itself, of an octagon shape, with eight doors and windows in it; and having placed in the middle a table of oak of the same shape, when the anniversary meeting took place, he desired each of them to enter at his own door, and to sit at the head of the table, he taking himself the seat that was left unoccupied. By this ingenious contrivance any dispute in regard to rank was prevented, as they all found themselves on a footing of equality, and their former harmony and good humour was restored. This building was then named *John O'Groat's House*, and though the house is totally gone, the place where it stood still retains the name, and deserves to be remembered as long as good intentions and good sense are estimable in the country *.

MEMOIRS

OF THE LATE

DR. PAUL HIFFERNAN.

(*Continued from Page 271.*)

WHEN Hiffernan refused accepting credit for six months for a number of books, which he could very well dispose of amongst his friends, we can very well see the price he set on *keeping his lodging a secret*. The sale of the books would be a ready-money traffic to him during the time; the translation would likewise gain him some reputation; and as to the payment of his note, that could be settled in his *usual way*, viz. for some time by *promises*, and at length by a frank acknowledgement of *total incapacity*: yet all these *advantages* were foregone sooner than "divulge the secrets of his prison-house"—there he was alike impenetrable to friend and foe.

The next thing of any consequence that engaged our Author's attention, was a work called "Dramatic Genius"—which he dedicated to Garrick, his friend and patron through life. This work is divided into five books. The first delineates a plan of a permanent temple to be erected to the memory of Shakespeare, with suitable decorations and inscriptions. The second investigates the progress of the human

* The particulars above mentioned were communicated to JOHN SUTHERLAND, Esq. of Wester, above fifty years ago, by his father, who was then advanced in life, and who had seen the letter written by JAMES IV. in the possession of GEORGE GROAT of Warse. The remains of the Oak Table have been seen by many now living, who have inscribed their names on it.

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mind in inventing the drama, and conducting it to perfection; with a candid disquisition of the rules laid down by critics. The third exhibits a philosophical analysis of the pre-requisites of the art of acting. The fourth displays the criteria of Dramatic Genius in composition, and the beautiful and sublime of acting; and the fifth treats of architecture, painting and other arts, so far as they are necessary to Theatrical representation.

There is in this, as in most of Hiffernan's writings, a mixture of science and absurdity. He had not taste sufficient to set off his learning, and his familiar life was such as to shut out all improvement. The characters of the several plays of Shakespeare given in this work are in Latin as well as in English; and as the Doctor piqued himself on his *Latinity*, the reader will judge for himself what excellence he possessed in that language from the following specimen of the character of Richard the Third.

Ricardus Tertius.

Imperium obtinuit primorum strage virorum,
  Justitiam, Leges, naturæ et jura perosus;
Reges *Henricum*, fratremque, et pignora amoris
  Sustulit è medio truculentâ mente, *Ricardus*
Astutusque, toro, et morti promoverat *Annam*.
Cognitas umbras menti fera somnia pingunt,
Sin excussa quies—vanæ excutiuntur et umbræ.
Religione tegit facinus, quia sanguinis ultro
Prodigus humani effuderat—omnis
Ordo gemit populi; juga solvere barbara jurat.
Richmondus petitur; Gallorum elapsus ab oris
Advolat in patriam—cecinerunt horrida bellum
Classica—*Bosworthi* in campo pugnatur:—acerba
Funera densantur—mediis in millibus ardet
Regia servitus—et quo privatur—ab omni
Milite clamat Equum, regni pretio: furibunda,
Impatiens, volat huc; illuc sua prælia jactans:
"Sex Richmondi hodiè dextrâ hac cecidere, morantem
"Richmondum quoties," ranco vox increpat ore!
  Convenere!—enses rapido mucrone corruscant.
Vulnera vulneribus geminantur, et ictibus ictus——
Rex fato opprimitur—Victori cedere regnum
Cogitur; infrendit moriens, "Æterna repente
"Nox ruat in terras, perituro prologus orbi."

The subscriptions he gained by this work were very considerable, as Garrick exerted himself among his friends for the author—and who could refuse Garrick on the subject of the stage? And yet, though these exertions might have done credit to the friendship of our English Roscius, they did not serve his delicacy very much, as the praises so lavishly bestowed on him should have in some respect withheld his personal interference; besides, they were too fulsome in themselves to add any degree of credit to such established abilities.

The amount of these subscriptions we do not exactly know, but should suppose to be from one hundred and twenty to one hundred and fifty pounds; a temporary mine to such a man as Hiffernan, who lived so much with the public, and who, in his interior life, there is every

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reason to suppose, practised a rigid œconomy. With this money he emerged a little more into life, quitted the old English dress (as he used to call his seedy clothes) for a new suit of black, and knocked at the doors of his friends, with all the confidence of a successful author.

In this progress our author sometimes felt *l'embarras du richesse*, in a manner that was laughable enough. Dining one day at a friend's house, and feeling the consequence and novelty of a full pocket, he wanted the change of a twenty-pound bank note; the gentleman said he had not quite so much money in the house, but as his servant was going on a message to Fleet-street after dinner, he should take it to Mr. Hoare, his banker, and bring him the change. This did very well, and soon after Hiffernan gave the note to the man for the above purpose.

So far the object of self-consequence and vanity were sufficiently displayed, and our Author joined in pushing about the bottle with great spirit and conviviality. After an hour or two spent in this manner, Hiffernan enquired after the man; the bell was rung, but no man was as yet returned: he dropped his jaw a little upon this, but said nothing. In about an hour afterwards he enquired again—but no man. Here our Author began to lose a little patience, and turning round to the gentleman of the house, very gravely exclaimed, "By the living G—, I'm afraid your man has run off with the money." "Upon my word, Doctor," says the other, (smoking him), "I must confess it has an odd appearance; but if the fellow should have gone off, it is with *your money*, not mine." "My money!" exclaimed Hiffernan, starting from his chair, and raising his voice, "Sir, I would have you to know that I know law as well as you in this particular, and I know that if I gave my money to your servant by your direction, the act of the servant is the act of the master." Here an altercation on the point of law, for some time took place, when the Doctor was most happily extricated out of all his fears by the arrival of the servant with the money, and who was only prevented from returning in time, by a number of other messages which he had to deliver from his mistress.

The next production of the Doctor's was a thing which he called "The Philosophic Whim," and which he ironically dedicated to the Universities of Oxford and Cambridge.

This is such a jumble of nonsense that there is no reading or defining it; if it aims at any thing, it appears to be a laugh against some branches of modern philosophy, but so miserably executed as to warrant a supposition that the man must be mad or drunk who wrote it. The publication, however, answered his purpose, for, as he was very heedless of his literary reputation, or, perhaps, did not always know when he was degrading it, he as usual subscribed it among his friends, and generally, wherever he went to dine, taxed his host from half-a-crown to a guinea (just as he could get it) for this pamphlet. Hugh Kelly, who had previously seen it at a friend's house, generously sent him a guinea for a copy—but consoled himself at the same time, that he was under no obligation to read it.

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Talking of this strange publication at that time gave rise to one of the last flashes of poor Goldsmith. "How does this poor devil of an author," says a friend, "contrive to get credit even with his bookseller for paper, print, and advertising?" "Oh! my dear sir," says Goldsmith, "very easily—*he steals the brooms ready made.*"

The next year, 1775, Doctor Hiffernan appeared as a Dramatic author, by the introduction of a tragedy at Drury-Lane Theatre, under the title of "The Heroine of the Cave." The history of this piece is as follows: After the death of Henry Jones, the author of the tragedy of the Earl of Essex (a man superior to Hiffernan in point of genius, but very like him in his want of prudence and discretion), this piece was found amongst his loose papers by the late Mr. Reddish, of Drury-Lane Theatre, who soon after brought it out for his benefit. Hiffernan and Reddish living in close habits of intimacy, the latter, after his benefit, gave it to the Doctor, and suggested to him that he might make something of it by extending the plot, and adding some new characters.

Hiffernan undertook it, and brought it out the next year for the benefit of Miss Younge (now Mrs. Pope), with a new prologue, epilogue, &c. &c. and by the very excellent and impassioned performance of that capital actress, who played the Heroine, it went off with considerable applause. The title Jones gave to this piece was, "The Cave of Idra." The plot is taken from a narrative in the Annual Register, and had the original author had time and coolness to finish it, it is probable he would have succeeded in making it a respectable tragedy. Even in Hiffernan's hands the plot and incidents buoyed him up above his ordinary thinking, and, if he gave no graces, he avoided any great blemishes.

The Doctor lived upon the profits of this tragedy for some time, but, as usual, never made a calculation what he *was to do next*, till poverty pressed him *to do something*. After casting about for some time (and occasionally damning the booksellers for their want of taste in not encouraging learning, and the performers of both Theatres for a dearth of abilities that discouraged any author of eminence from writing for them) he undertook to give a course of lectures on the anatomy of the human body.

He instantly published Proposals, which was a guinea for the course, to consist of three lectures, and the subscribers not to exceed twenty, in order to be the better accommodated in a private room. The subscription (which was evidently given under the impression of charity) was soon filled by the exertions of his friends, and the first day was announced by the Doctor's going round to the subscribers himself to inform them of it. "This method," said he, "I look upon the best, as it prevents any imputation of *quacking*, by a public advertisement."

The room fixed on for this exhibition was at the Percy coffee-house, the hour one o'clock in the forenoon. At this hour the following gentlemen assembled; Dr. Kennedy, physician to the Prince of Wales, and the present Inspector-General to the hospitals under the Duke of York, Mr. George Garrick, Mr. Becket of Pall-mall, and another

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gentleman. They waited till two for more company, but no more coming, the Doctor made his appearance from an inside closet, dressed out in a full suit of black, and, placing himself before a little round table, made a very formal obeisance to his small auditory.

The company could not but smile at this mode of beginning—but the Doctor proceeding with great gravity, pulled out of his pocket a small print of a human skeleton, evidently cut out of some anatomical magazine, and laying it on the table thus proceeded:

"I am now, gentlemen, about to open a subject to you of the greatest importance in life—which is the *knowledge of ourselves*—which Plato recommends in that short but forcible maxim of "*Nosce teipsum*"—Pope by saying, "The proper study of mankind is man"—and our divine Shakespeare by exclaiming, "What a piece of work is man! how noble in reason! how infinite in faculties; in form and moving how express and admirable! In action how like an angel! in apprehension how like a god!—the beauty of the world—the paragon of animals!"

"Having thus given the general opinion of three great men on this subject, I shall commence with describing the *head* of this paragon of animals." Here the Doctor entered into a common-place description of the skull, the brains, &c. which lasted about half an hour, when taking up the print, and restoring the head of the skeleton (which he had previously doubled down) to its former position, he next undertook a description of the breast.

"Here, gentlemen," says he, "is the next part of this very extraordinary animal, which may be very properly called from its very curious bend and texture—*the bread-basketry* of the human frame." At this the audience could hold out no longer, but unanimously burst out into a horse-laugh, which made the Doctor pause for some minutes, and produced in the company likewise an awkward and embarrassed silence. At last one of the gentlemen broke ground by saying, "Why, Doctor, as we are all friends, and as the subscription has been paid in, what signifies giving yourself any further trouble? We are satisfied of your capacity, and we can dispense with any further lectures." "Aye, aye," joined the rest of the company. "Why then," continued the first speaker, suppose you all come and take a bit of dinner with me to-day, when we shall see what we are able to do in anatomising the bottle."

The sound of a gratuitous good dinner always fell very *musically* on Hiffernan's ear, and in the present instance peculiarly so, as it not only plentifully provided for the wants of *one* day, but released him from the trouble of *two days* more attendance, without losing any part of his subscription-money. Hence the brow of the grave and philosophic lecturer instantly relaxed into that of the convivial familiar acquaintance. He stept from behind the corner of his little table with the utmost cheerfulness, paid his congees separately to his friends, ordered up some coffee (which he left them to pay for), and soon after met them at the dinner rendezvous in all the hilarity of an eleemosynary guest.

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This transient exhibition, we believe, was the last public effort of his either as a physician or an author: not but he sometimes used to *advertise* works, perhaps without any design of publishing them, but for the purposes of *giving pain*, or *extorting money*. In this list we find many pamphlets, some, perhaps, written, others intended to be written—but all calculated to form his miserable Ways and Means for raising the Supplies.

In this shifting manner our Author went on, living as he most conveniently could make it out, without feeling much of the disgrace or embarrassment of his situation, till the spring of 1777, when he contracted the jaundice, which very soon made an evident impression on his frame and spirits. His friends, knowing his pecuniary situation, saw it was necessary for him to confine himself to his apartments, and liberally assisted him for this purpose. Amongst these were Mr. Garrick, Mr. Murphy, Dr. Kennedy, Mrs. Abington, and others. The Doctor, however, used to creep out during the morning sun for an hour or two, which he trusted would do him more good than either physic or confinement.

In one of these morning excursions he gave a singular proof of the ruling passion sticking to us even in the hour of death. Calling at a friend's house so faint and spiritless that he was unable to walk up to the drawing-room, he was told in as delicate a manner as possible, "that as sickness always brought on additional expences, if he would give his friend his address, he would very readily *lend* him a guinea per week until he recovered."

The Doctor received the promise of the loan with becoming gratitude, but referred him for his *address* to the usual place, "The Bedford coffee-house." "My dear Doctor, says the other, this is no time to trifle: I assure you in the most solemn manner, I do not make this enquiry from any impertinent curiosity, or idle wish to extort a secret from you under your present circumstances; my only reason is, for the quicker dispatch of sending you any thing that may be needful." The Doctor still expressed his gratitude with a sigh and ardent gripe of the hand, but left the house by referring his friend to the Bedford coffee-house.

It was in vain to expostulate further—the gentleman sent on the two following Saturdays a guinea each day, sealed up in a letter, which on enquiry he found the Doctor received; but on the third Saturday no messenger arriving, upon enquiry it was found that the Doctor was *no more*, having died the preceding night at his lodgings in one of the little courts of St. Martin's-lane, about the beginning of June 1777.

Hiffernan was in his person a short, thick-set man, of a ruddy complexion; black observing eyes, with a nose somewhat inclined to the aquiline, and upon the whole, though not formed with much symmetry, might be called an intelligent and well-looking man: but as he has humourously described both his person and mind in a poem called "The Author on Himself," we shall use his own pencil:

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"Perhaps some curious would my person know;
I humbly answer, 'Tis but so and so:
Not over tall—nor despicably low.
Black frowning brows my deep-sunk eyes o'ershade,
They were, I fear, for a physician made;
Foreseeing Nature gave this anti-grace,
And mark'd me with a medical grimace;
In limbs proportioned—body somewhat gross,
In humour various—affable—morose;
The ladies servitor—in health a king:
Good-natur'd, peevish, gay, fantastic thing;
That, like friend Horace, grey before his time,
Seek fame in loose-pac'd prose and fetter'd rhyme;
Whose highest wish 's a mere absurdity,
Nothing to do—and learnedly idle be;
Like to myself to have a muse-bit friend,
My vain chimeras to review and mend;
The day to write—by night in fancy stray,
So, like true poets, dream my life away."

As a writer, Hiffernan, as we before observed, had the materials of scholarship, but from not always cultivating good company, and sacrificing occasionally too much to Bacchus, he did not properly avail himself of his stock of learning; he was far from being, however, a *mere scholar*; he could deport himself in good company with very becoming decorum, and enliven the conversation with anecdote and observation, which rendered him at times an agreeable companion. At other times, and particularly when he was nearly intoxicated, he could be very coarse and vulgar, sparing no epithets of abuse, and indulging himself in all the extravagancies of passion. Had he attended at an earlier age to take the proper advantages of his education and talents, there were many situations, probably, he might have been fit for; for instance, a schoolmaster, a physician, or a translator. In saying this, however, we must presuppose industry, sobriety, &c.; but his conduct was such that he let all his powers run to seed, and only roused them like the beasts of the forest, to hunt for *daily prey*, which, like them, sometimes, we are afraid, he obtained either by stratagem or by fraud.

He had many *peculiarities*, which to those who knew him intimately formed the pleasantest part of his character. One was, and which we before remarked, the inviolable secrecy he observed about the place of his lodging. Many schemes used to be devised among his friends to find this out; but his vigilance, whether drunk or sober, always prevented the discovery. How far he carried this whimsical idea may be seen from the following anecdote:

Being one night in a mixed company at Old Slaughter's coffee-house, among the rest was a Mr. Dossie, secretary to the late Duke of Northumberland, a man of a literary turn, but who loved late hours at night and late rising in the morning to an excess. He had another habit more peculiar than the former, which was, that whoever he sat last with, he made it a point of seeing him home. Such a coincidence of characters as Hiffernan and he formed, could scarcely fail of pro-

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ducing some whimsical event. On their leaving the coffee-house about one o'clock in the morning, Mr. D. asked the Doctor permission to see him home. This was a question of all others the Doctor was least willing to answer; however, after pausing for some time, "he thanked him for his civility; but, as he lived in the city, he could not think of giving him that trouble." "None in the world, sir," said the other; "on the contrary it affords me the highest satisfaction." To this the Doctor was obliged to subscribe, and they walked on arm in arm till they came to St. Paul's Church-yard: "Pray, Doctor (arriving at this point)," says Mr. D. "do you live much farther?" "Oh, yes, sir," says the Doctor, "and on this account I told you it would be giving you a great deal of trouble." This revived the other's civility, and on they marched till they reached the Royal Exchange. Here the question was asked again, when the Doctor, who found him lagging, and thought he could venture to name some place, replied, "he lived at Bow." This answer decided the contest, Mr. D. confessed he was not able to walk so far, particularly as he had business in the morning which required his attendance at two o'clock, wished the Doctor a good night, and walked back to his lodgings near Charing-cross with great composure.

The Doctor lived upon some terms of intimacy with most of the literati of his time, viz. Foote, Garrick, Murphy, Goldsmith, Kelly, Bickerstaffe, &c. and occasionally felt their patronage and beneficence. He had other *houses of call* as he used to express himself, where he was entertained, and where he found a ready subscription for his publications; his real expence of living, therefore, must have been very trifling, if we deduct from it the high price he paid for his time and independence, but in these he himself was the lowest valuator.

Garrick often relieved him, and Hiffernan was vain enough to think he repaid him by an occasional epigram or paragraph in praise of his talents, both of which he was very far from excelling in. Foote had him upon easier terms, he entertained him upon no other principle than that of amusement, and relieved him from the impulse of humanity, of which the following is a peculiar instance, and which the Doctor used to relate as a proof, amongst many others, of his friend's generosity.

Foote meeting Hiffernan one morning rather early in the Hay-market, asked him how he was? "Why, faith, but so, so," replied the Doctor. "What, the old disorder—*impecuniosity*—I suppose (here the Doctor shook his head): Well, my little Bayes, let me prescribe for you; I have been lucky last night at play, and I'll give you as many guineas as you have shillings in your pocket; come, make the experiment." Hiffernan most readily assenting, pulled out *seven shillings*, and Foote, with as much readiness, gave him *seven guineas*, adding with a laugh, "You see, Paul, Fortune is not such a b—ch as you imagine, for she has been favourable to me last night, and equally so to you this morning."

Where the Doctor generally lodged, he had the dexterity (for purposes only known to himself) to conceal to the last hour of his life,

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The supposition lay, from the circumstances of his being often found coming out with clean shoes, &c. in that quarter, to be in one of the courts of Fleet-street, where lodgings are not only cheap, but where there are a number of eating-houses, which afford an easy accommodation.

His familiar day was spent as follows: He never turned out till about twelve o'clock at noon; he then called at some friend's house to enquire their health, &c. tell them the news of the morning, and put himself in a way of being asked to dinner. If he failed in one he tried it in another, and so to a third and fourth; if all failed he dined at an eating-house, and in the evening went to the Theatre, where he generally slept out the whole of the entertainment in the numberer's box, and then finished his evening at the cyder-cellar, Maiden-lane, or some of the porter houses round Covent-Garden: at these last places he generally quartered upon some friend, who treated him, and where he could be for a time very entertaining. Towards the close of the night he got drunk, *if he could*, and then broke out the violence of his temper, abusing every body who differed with him in politics, religion, literature, &c. in the coarsest strains of Billingsgate. He did all this, however, with impunity, every body knew him, and every body laughed at him, and sometimes worked him up to this pitch of frenzy to exhibit him to strangers.

When he spent the day at a friend's he generally put on a different kind of behaviour, mixing in the conversation with temper and observation, and sometimes enlivening it with anecdotes and remarks, either whimsical or judicious. His only want of respect here was his being subject to nod a little after dinner, which sometimes proceeded to a sound nap, and was often the cause of some ridiculous embarrassment, of which the following is an instance:

Previous to the exhibition of the comedy of "'Tis Well Its no Worse" (since cut down to the farce of "The Pannel"), Bickerstaffe invited a few friends, of whom Hiffernan was one, to dine with him, and hear him read his play. After dinner the glass went cheerfully round for about half an hour, when the author began, and read to the end of the first act, the company making such observations on it as it suggested to their judgments. Hiffernan's only remark all this while was, "Very well, by G—d! very well," till about the middle of the second act, when he began to nod, and in a little time afterwards to snore so loud that the author could scarcely be heard. Bickerstaffe felt a little embarrassed, but, raising his voice, went on. Hiffernan's tones, however, increased, till at last Goldsmith could hold no longer, but cried out, "Never mind the brute, Bick, go on; so he would have served Homer if he was here, and reading his own works."

Hiffernan, however, made his best excuse the next day, and which Goldsmith was ready enough to admit as such; for when the latter asked him how he could behave in that manner, the other coolly replied, "Its my usual way, I never can resist sleeping at a *pantomime*."

Thus ends the little history of a man who had learning sufficient to fill many situations in life, and talents and observation, if joined but

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to a common share of prudence and industry, to make himself respectable and independent. All his bad qualities seemed to grow out of his *indolence*, and he adds another name to the long list of martyrs who have sacrificed to this destructive and degrading vice. Men of this stamp act as if they consider themselves as a "kind of rent-charge upon Providence," who is obliged to invert the order of nature in their favour, and provide for them at the public expence. Repeated disappointments, nor the severe bites of poverty, will not set them right, and, as life must be supported (and sometimes according to their extravagant ideas of support), the means, of course, must be unjustifiable.

The following, as far as we have been able to collect, is a chronological list of Dr. Hiffernan's works:

The Ticklers; a Set of Periodical Papers published in Dublin about 1750.
The Tuner; a Set of Periodical Papers, published in 1753.
Miscellanies in Prose and Verse, Lond. 1754.
The Ladies Choice, a Dramatic Petit Piece, 1759.
The Wishes of a Free People, Dramatic Poem, 1761.
The New Hypocrates, a Farce, n. p. 1761.
The Earl of Warwick, a Tragedy, 1764.
Dramatic Genius, in Five Books, 1770.
Philosophic Whim, 1774.
Heroine of the Cave, taken from Jones's "Cave of Idra," a Tragedy, 1775.

SKETCH OF THE

LIFE OF M. BRISSOT.

[Written by himself.]

Patricius, Socrates non fuit! Cleanthes Aquam Traxit! Plato—rem, non accepit, Nobilem, Philosophia, sed fecit. Seneca.

Socrates was not a man of Fashion! Cleanthes, actually, by Gad, a Water-Drawer! and Plato, poor fellow, had some Philosophy, to be sure, but positively no pedigree at all!

MS. Translation presented to Lord Leicester from the Library at Mount-Edgecumbe.

A Moral and political writer is the compatriot, the friend, the brother, the counsellor of those who read him. There is formed between them a pleasing society, a communion of ideas. Now, we love thoroughly to know those whom we frequent; we take a delight in seeing them without a blemish. The reader judges the moral writer with the severity of Cæsar in the case of his wife. It is, therefore, on this occasion, that I particularly address myself to the readers of my

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different works: it is for them that I print this memorial, as the result, or, rather, as the practical versification of the doctrine which I have published. They have read my writings; they are on the point of knowing their author; they are about to hear his confession. I call Heaven to witness that I make it here with the same sincerity as if I had one foot in the grave.

I was born in 1754. The despicable journalist, who, during the course of five years, has disgusted his readers by absurdly ringing the changes upon the stoves of my father, would, doubtless, have sported also with the anvil of Demosthenes, the stirrup of Amyot, and of the poet Rousseau, the tan-pits of Massillon, and the cutlery of Diderot. He little imagined that, in 1789, an article of the declaration of rights would cover with shame the partizans of the prejudice of birth, by declaring (what philosophy never ceased to pronounce) that men were born equal; and that there was no birth either illustrious or obscure.

One has not the choice of a father. If my birth had been at my own option, could I have fixed upon the station of the author of my being, I should not have placed it in a palace, but under the simple and rustic roof of an American husbandman. That is the occupation which would have made me proud: it would have enabled my father to have unfolded his character, and all those qualities which rendered him esteemed by his fellow-citizens, but which were buried under his business, as a *Traiteur*. Being the parent of a numerous family, he employed all the means resulting from his easy circumstances to give them a good education. I then pursued my studies, the success attending the public course of which seemed to invite me, at an early period, to the bar, the only career in France at that time apparently open to talents and to liberty. Previously to my being called to it, a progress through that disgusting noviciate, which is the forerunner of the initiation of candidates into the order of orators, became necessary. The office of an attorney was my gymnasium; I laboured in it for the space of five years, as well in the country as in Paris. As I advanced in the study of chicane my disgust against the profession increased; and this aversion was accompanied by that indignation which the feeling and unpractised minds of young persons naturally experience at the discovery of unprincipled impostures. To relieve my weariness and disgust I applied myself to literature and to the sciences. The study of the languages was, above all others, my favourite pursuit. Chance threw in my way two Englishmen, on a visit to my own country; I learned their language; and this circumstance decided my fate.

The knowledge of the English tongue and of some others, together with the perusal of well-written foreign books, gave the finishing stroke to my disgust against the bar. I quitted it to resign myself entirely up to the bent of my own taste. This step offended my parents, who designed me for the bar of Chatres. My resolution, did not, however, give way. I had before my eyes the example of a multitude of men of letters who experienced the same fate. I put my dependence upon some friends, upon my humble talents, and upon the exceedingly narrow circle to which my wants were limited; for, I always conceived that to

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draw these personal wants into a small compass was the true mode of attaining independence. To have attached myself to the study of philosophy, I would have sacrificed all considerations whatsoever; I would have become a school-master like Winkelmann, or a tutor like Rousseau. Fortunately, I was not constrained to sacrifice my liberty. Friendship came to my assistance, and the death of my respectable father empowered me to discharge the obligations which I had contracted towards my friends. Buried in my solitude, although an inhabitant of Paris, I was enabled to gratify, during two years, my passion for the sciences, and to prepare that immense mass of materials, out of which I was to reap advantages, whensoever the time should come to employ them."

This is given with double pleasure, not only as gratifying to curiosity, but as subservient to use. Too prone to be over-tempted by politics, the splendour sometimes seen upon corruption, and the easy perquisites which now and then attend upon lucky vice, it must be salutary for men to take to opposite objects of arduous virtue and of patient study!—the struggles of toil, and the surprises of wit!—To think of Bayle, Milton, and Samuel Johnson, living by a little school! Steele and Goldsmith, with daily labours in Journals, earning magnificently their daily dinner! Diderot, to keep himself at college, gave lessons to a lower class—and Winkelmann, that he might indulge each honourable wish towards study and travel, lived upon bread and water, and travelled over Europe on foot!

FOR THE FREEMASONS' MAGAZINE.

ON THE STUDY OF NATURAL PHILOSOPHY.

MR. Locke has very judiciously distinguished, and concisely disposed, the various pursuits of human knowledge, in his general division of the sciences: every object which can fall within the compass of the understanding, being, as he justly observes, comprehended either in the nature of things, the duties of moral action, or the use of the signs, by which our knowledge of either is acquired and communicated.

Physics, or natural philosophy, instructs us in the investigation of the first; its object being the constitution of things, their properties and respective operations. These present the most extensive field for speculation and enquiry; the inquisitive mind finding inexhaustible fountains at which to quench its thirst of knowledge, flowing from every corner of the universe.

Ethics, or moral philosophy, comprehends the second, and is a part of science less calculated for speculation, but more practical and confined; limited, however, as it is, and important as its cultivation is to society, the prejudices and passions of mankind are such insurmountable obstacles to its perfection, that though virtue and happiness, its two great objects, have been matters of debate almost from

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the beginning of the world to this day, mere philosophers are still nearly as much in the dark about them as ever.

With respect to the third distinction, it may rather be called the art of philosophising in general, than ranked under a distinct species, or mode of philosophy. The right use of those signs whereby we express our ideas is indeed so essentially necessary both to the pursuit and communication of every branch of knowledge, that it is impossible to make any considerable advances in other parts of science, without making, at the same time, some proficiency in that of logic. It is not, however, an application to the quibbling jargon of the schools that I would recommend to my readers. The Greeks, to whom the world is indebted for the first refinements in the art of reasoning, were a nation fond of extempore declamations, and piqued themselves much on their being able to take, alternately, either side of the question in a debate: for this reason they invented a form of words, adapted rather to the purposes of cavil and contention, than the improvement of knowledge, and the discovery of truth. Logic, however, stripped of that scholastic farrago of unmeaning terms which hath deservedly brought it into disrepute, is nothing more than the art of applying common sense to science, or the art of thinking and reasoning justly; to which end, the clear and precise definition of things, a right method of arranging the right parts of an argument, or disposing the subjects of investigation, are indispensably necessary.

There are no persons who entertain a more sovereign contempt for what is commonly called logic, than geometricians; who, nevertheless, have made a greater progress in the explication of natural phænomena within two centuries past, than all the masters of the dialectic art were able to effect for some thousand years before. But they should not be vain of their good fortune, or take upon them, as is too frequently the case, to despise the moralists and physiologists, for having met with less success in their researches. The cause of their own advances is, indeed, less to be attributed to superior talents, than to the adventitious helps the nature of their studies afforded them. If the meaning of words were as determinate, perceptible objects as accurately to be defined, and our ideas in general as clearly and precisely to be expressed, as lines and figures, how many thousand polemical tomes would never have seen the light, that have been written on scientific subjects, without advancing one step toward their improvement! But men must be wrongheads, indeed, who can draw false conclusions from premises so definite and obvious as those of arithmetic and geometry. Obliged, also, as natural philosophy has been to the mathematics, for its late improvements, it appears now at a stand, and unable to make any farther progress, for want of different means of advancement. The spirit of calculation seems to have almost finished the work cut out for it, among the greater phænomena of nature, by the establishment of the universal principle of gravity: a principle, however, not discovered, but confirmed, by geometrical induction.

The advantages which the Newtonian theory, founded on just observation and mathematical reasoning, had over the imaginary one

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of Des Cartes, have possessed their successors, particularly in this country, with the mistaken notion, that the means whereby the immortal author of the former was enabled to demonstrate the fallacy of the Cartesian system, and establish his own, are those only on which the farther advancement of natural knowledge is to be prosecuted. More solid, however, than ingenious, more secure from being misled themselves, than capable of leading others, our present race of mathematicians appear to have reached their *ne plus ultra* in such pursuits, till some happier genius, of a different and more adventurous turn, strike out some new path, and throw open another field of science, to cultivate which he may need their labour and assistance.

I will not deny, that it is equally to be regretted logicians should stand as much in need of the elements of geometry, as the professors of the latter science generally do of the advantages attending the knowledge of the dialectic art. A proper acquaintance with both is undoubtedly necessary, for such as would make any new or considerable improvements in philosophy. Logic, however, is less easily to be dispensed with in philosophers, than geometry. Indeed, the latter may not be improperly ranked as an inferior species of the former; the superior kinds of which are liable to the more uncertainty, as their objects are more refined and important.

Sir Isaac Newton himself admits, that a very moderate share of mathematical knowledge is sufficient to enable any one perfectly to comprehend and judge of his philosophy. It is to be wished, for the honour of that superlative genius, that we could say the same with respect to a superficial acquaintance with the art of reasoning; or that he had paid as great a regard to, or possessed as much skill in, logic as geometry.

My readers, many of them at least, will doubtless be surprised at an intimation of Sir Isaac Newton's being inattentive to, or defective in, this particular. A true philosopher, however, should never be afraid to think for himself, and speak his own sentiments, on what he conceives erroneous, whatever sanction may be given to such error, by being sheltered under the most respectable names. *Nullius addictus iurare in verba magistri*, is the motto of the present writer, who, though not fond of innovations, as well knowing their dangerous consequence to science, is yet too impatient of restraint, and tenacious of liberty, to plod on in the common road, merely because it is already beaten, or to be supported even by *scientific* leading-strings. Philosophical preceptors I will readily admit of, but no philosophical nurses, however boasted their age, sagacity, or experience. That I may not be thought, however, to advance only vague assertion, or seem to expect implicit belief in my readers, I shall bring an instance, wherein I conceive that great genius stumbled at the threshold, and, as he entered on his philosophy, gave a convincing proof how little he had attended to the art of philosophising.

In the last and most important of his *Regulæ Philosophandi* he lays down the following rule, as the *foundation of all natural philosophy*.

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'Those qualities of bodies which are not capable of being heightened and remitted, and which are found in all bodies where experiments can be made, must be looked on as universal qualities of all bodies. Thus the extension of body is only perceived by our senses, nor is perceived in all bodies: but, since it is found in all that we have perception of, it may be affirmed of all. So we find that several bodies are hard; and argue, that the hardness of the whole only arises from the hardness of the parts: whence we infer that the particles, not only of those bodies which are sensible, but of all others, are likewise hard. Lastly, if all the bodies about the earth gravitate towards the earth, and this according to the quantity of matter in each; and the moon gravitates towards the earth also, according to its quantity of matter; and the sea again gravitates towards the moon; and all the planets and comets gravitate towards each other; it may be affirmed universally, that all bodies gravitate towards each other in the creation.'

By the application of this rule it is, that the Newtonians maintain extension, impenetrability, and gravity, to be the essential qualities of all bodies, perceptible and imperceptible. There is certainly, however, a paralogism, a fallacious method of reasoning, made use of in the above rule: for to say those qualities which are to be found in all bodies subject to experiment, are to be admitted as the universal qualities of all bodies whatever; or to argue that the property of the whole only arises from what is separately the property of each of its parts; is certainly very arbitrary and inconclusive. We see, daily, in bodies compounded by art, qualities that are not inherent in their component parts; qualities that are evidently the effect of the combination of those parts, or the modification of the whole. How is it possible for us, therefore, to tell, with any degree of certainty, that the extension, hardness, or gravity, of perceptible bodies, are owing to the same qualities in those imperceptible ones of which they are composed?

I know of but one way to make out, with any kind of plausibility, the justice of such reasoning; which is to play the sophist, and admit nothing to be body which hath not the foresaid properties. This expedient would, indeed, remove all objections to such being the essential and characteristical properties of bodies: but then it would not prevent the doubt arising, of the absolute existence of any such bodies in nature: because, by a solution of perceptible bodies into impalpable parts, or imperceptible ones, no such properties would remain.

It is admitted, that qualities of bodies are only to be discovered by our senses, assisted by the various means of physical experiment; but let us consider what, in reality, is to be deduced from this method of investigation. In the case of simple perception, an idea is excited by means of the action of some external object on the organ of sense: but, whether this idea be the representation of such an object as it exists in the nature of things, or whether it be not a representation of the mode of action of such object on such organ, or rather of the result of their reciprocal action and influence on each other; I say,

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whether the one or the other be the case, no experiment we can make can possibly determine. Reason, however, operates in favour of the latter; and, though it might be expedient for Sir Isaac Newton to ground his geometrical system on the basis of the corpuscularian plan, and, perhaps, it is happy for science that he did so, yet his arguments for resting philosophical enquiry on the apparent properties of perceptible bodies, as the essential qualities of the elements of which such bodies are composed, are certainly weak and inconclusive. This will appear further, in considering his conclusion respecting the hardness of the parts of bodies drawn from that of the bodies themselves. Some have said, indeed, that he does not mean, by hardness, absolute impenetrability, or perfect solidity: certainly he does not, in speaking of the whole, or perceptible, body, because we confessedly know of no such perfectly solid body in the universe: but what could he mean else, in speaking of the particles of which such bodies are composed? Certain it is, he meant impenetrability, or solidity, here; at least his followers have reasoned accordingly; and it is not to be conceived but that he meant some absolute and positive quality, essential to body. Hardness, considered in this light, can be understood as nothing less than perfect solidity.

Now it is extremely obvious, that we have no way to determine whether any body be hard or soft, but by striking or pressing it against, or, as it is in fact, comparing it with, some harder or softer body; and though we should, by these means, discover the hardest and most impenetrable of perceptible bodies, we should be still divested of all experimental means of discovering whether such body were, in itself, perfectly solid or not: so that hardness is still evidently a relative and comparative quality, even in perceptible bodies. To decide hence, therefore, of the absolute hardness or impenetrability of the particles, or impalpable elements, of which they are composed, is surely a very fallacious method of conclusion.

I might proceed still further, and shew that the same bodies may appear to possess different degrees of hardness, from different modes of making experiments on them, in comparing them with each other: but I have, at present, nothing more in view, than to give an instance of this eminent philosopher's inattention to a logical method of argumentation. Indeed, in other parts of his writings, he himself admits that, with respect to the gravity of bodies, it may possibly be the mechanical effect of an impulsive force, or of the pulses of an elastic medium; by which concession he does, in effect, admit also the fallacy of the above reasoning, as to this particular quality: and, if it be inconclusive respecting one property of bodies, it must necessarily be so regarding the rest.

From this example, I doubt not my readers are convinced of the necessity which those who are desirous to become acquainted with, and be enabled to judge of, philosophical systems, lie under of paying a due attention to the use of those signs whereby our ideas are expressed; or, in other words, to the art of philosophising.

I would not advise those, however, who have not already made some progress in logic, to rush precipitately into the labyrinth of so

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perplexed a study, as it is recommended in the professed treatises on that subject. Logic may undoubtedly be called, with propriety, the syntax of philosophy; but no man ever made himself master of a language, merely by acquiring the completest knowledge of the rules of grammar: and, indeed, the study of these rules is extremely barren and disgusting, unattended with the opportunities of applying them.

A general knowledge of logical rules, and a particular attention to them when their application is necessary, will be sufficient for the philosophical student; and, though he may make many blunders in his way, for want of being an adept in the art of ratiocination, he will find science so great an improver of sense, that if he pays the same regard to the manner in which he acquires and expresses his ideas, as he does to those ideas when acquired, he will, at the same time, become both a logician and philosopher. W. T.

CHARACTER OF REGULUS.

[*From* "ROMAN CONVERSATIONS."]

REGULUS lived at a time when the power of Rome was risen to a great height, when she was sovereign of Italy, and successfully struggling with Carthage for the dominion of all the neighbouring islands and seas. As consul, he, in conjunction with Manlius, commanded that vast Roman fleet, which had on board near five times the number of soldiers and mariners which filled the famous Spanish armada. With this fleet he attacked the Carthaginians, who were superior both in number and skill: he defeated them by mere force of valour, and then disembarking on the coasts of Afric, he defeated their land forces also; he made himself master of two hundred of their towns, and of two hundred thousand captives; he advanced even to the city of Tunis, which is but fifteen miles distant from the gates of Carthage itself.

In the midst of this success and power, he shewed himself (in some particulars at least) superior to all this flow of fortune. For, in the midst of this high exaltation, he petitioned the Roman senate for leave to return home, giving this humble and most amiable reason for that his request; viz. Because, during his long absence, his private estate, which was no more than fourteen acres of land (so small was the property with which so great and powerful a commander was contented), lay neglected and uncultivated, and his wife and children, who had no other support, were thus reduced to great distress. The Roman senate answered this petition, according to the same spirit of those times; not bestowing on him the spoil of any of the conquered cities, nor even any part of the contributions raised on the fertile provinces of that opulent region; but only assuring him (as a sufficient encouragement for one who laboured only for the service and defence of his country) that if he would continue his labours for the public, his family should be supported, and his little field cultivated at the public charge.

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Happy would it have been for himself, and for several hundred thousands of his fellow-creatures, if he had observed in the cause of Rome the same moderation as in his own private concerns; but with sorrow must we own, that when Carthage lay at his feet, supplicating for peace, Regulus refused to grant it, except on the most oppressive terms. Shocking and inhuman was this action, but it is not certain to what cause we are to attribute it: whether to orders which Regulus received on this head from the government at Rome, or to the erroneous principles of patriotism, by which he himself probably was misled.

Permit me, my dear fellow-students, on this occasion to express my wishes, that none of you may ever forget, that patriotism is a virtue far inferior to philanthropy. In your private concerns, may you continue to abhor all sentiments of avarice and ambition; nor think yourselves at liberty to encourage the far more hurtful ambition and avarice of the public, if any of you should ever be called to preside at the helm of the British state.

Permit me also to breathe a wish, that the present British government may be influenced by a Christian, not a Roman spirit, in putting a speedy end to all the miseries of this present war; a war which has stained with blood the seas and shores of the four quarters of the globe. May this dismal havoc be soon changed into a just and moderate, and therefore most wise and most honourable peace!

I cannot forbear communicating to you some lines of a copy of verses, which my dear pupil composed some weeks ago on the evening of the first day of May.

O gentle breeze, which from th' Egerian grot
Mildly exhal'st, sweet as the censer's fume;
Extend thy gracious influence! breathe forth
O'er Germany's waste plains, the blood-stain'd banks
Of Oder and sad Albis! O breathe forth!
More welcome thou to that afflicted land,
More fragrant thou than vernal Zephyrus,
Tho' scatt'ring dews benign, and flow'rs of thousand hues.
Come, gentle breeze! calm all this storm of war;
Breathe forth thy balm, to heal fall'n Gallia's wounds,
And smooth in Albion's seas each swelling wave.

But let me spare the blushes of my dear pupil (I had almost called him my dear son), and return to our Roman studies.

In the hand of Providence any instrument is sufficient for any work. The arrival of one man at Carthage (nor was he of any considerable rank, figure, or name) changed the whole scene. The Roman pride and power were laid level with the dust by one Spartan, and this at a time when Sparta itself was in a very low state.

O my dear sir, (in saying this Crito addressed himself to the eldest of the young gentlemen), how very similar is this catastrophe of Regulus to that of Nicias; the account of which I remember your reading at Cambridge with much pleasure, in the favourite part of your favourite author Thucydides? One single Spartan was then able to overthrow all the Athenian, as now all the Roman power.

If you should extend your travels to Syracuse, with what pleasing melancholy will you there survey the scenes of the misfortunes of

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Nicias, and visit those vast caverns and quarries which were the prisons of the captive Athenians? Regulus, like Nicias, fell into the hands of his enemies, (I am sure you remember Polybius's fine reflections on the mutability of fortune, while speaking on this subject), and, notwithstanding his high rank, suffered much ill treatment during a captivity of several years.

There is not indeed any part of history (answered the eldest of the young gentlemen) which more strongly attracts my attention than the unexpected falls of great men, whether civil or military: their violent deaths, or long imprisonments.—But pray proceed in your paper.

Fortune again changed (said Crito), and the Carthaginians, also suffered an heavy punishment for their pride and cruelty. In one battle near Panormus they lost no less than one hundred and twenty elephants, the chief strength of their land-forces. Humbled by this stroke of adversity, they had recourse even to their prisoner Regulus, and sent him to Rome to negotiate their interest.

But let me not trouble you (continued Crito, laying down on the sail-cloth his paper of notes) with my tedious repetition of so noted a story, as that of the behaviour of this great man when arrived at Rome. Let us rather employ ourselves in duly reflecting on his example. He supported, though to his utmost personal danger, the interest of his country; and he obeyed, even to death, the strictest laws of honour and justice. How voluntarily indeed did he resign himself again into his enemies hands! With what resolution did he take leave of his friends and country for ever! With what composure of mind did he sail along this very coast for Afric, to meet the tortures and death which that cruel nation was preparing for him!

Sciebat, quæ sibi barbarus
Tortor pararet.

Most cruel indeed and inhuman is generally said to have been that scene; but yet it may, like all other scenes of that nature, be very instructive and useful to us. *Vix ulla contra dolorem ac mortem fortior disciplina.*

Let not your youthful minds be disheartened or dismayed at the severe trials which sometimes (though seldom) happen to virtue. Most willingly could I, on this occasion, recommend to your use the impenetrable and invincible armour, the celestial and golden panoply of religion: but even an heathen moralist can in some degree comfort and encourage you, by observing, that there seems to be no degree of pain, whether of body or of mind, but what may be supported or overcome by resolution, when assisted by habit and example.

Happy, happy are those young men, who, in preparing themselves for the labours of this short life, have even such an *æs triplex* as this round their breasts; who direct this intrepidity to the most noble purposes, particularly, like Regulus, to the service of their country, and the cause of justice; who, like the contemporary of Regulus (the youthful Spartan Agis), temper their fortitude continually with the mildest humanity, and with the sweetest benevolence even to the last breath.

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PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS.

IN the Upper House of Parliament no material business occurred from the date of our last report till

April 4. When Lord *Grenville* brought up a message from his Majesty, recommending it to the House to take into consideration the state of the Land Revenues belonging to the Crown. His Lordship moved, that the thanks of the House be returned to his Majesty for his gracious communication, which was agreed to.

The order of the day for the Lords to be summoned being read, Earl Stanhope made his promised motion, which in effect was, "That the House disclaimed having any thing to do with the internal government of France." His Lordship in his speech reprobated the language of Earl Mansfield, who, he asserted, had said in a former debate, "That were it possible for this country to restore monarchy to France, by paying a body of men in that country, *no sum* could be too great to be expended." After a debate of some length, the motion was not only negatived, but, at the instance of Lord Grenville, expunged from the Journals.

7. The Earl of *Lauderdale* stated, that he had been informed, that on Friday last the motion which had been made by a noble Earl (Stanhope) had been altered when put by the Lord Chancellor. This he considered so unparliamentary, that he would withdraw his motion, which stood for the morrow, on purpose to have it brought into discussion.

The Bishop of *Rochester* defended the Lord Chancellor's mode of putting the question, and insisted that it had met the concurrence of the House.

This drew on a conversation, in which the Earl of Caernarvon, Lord Lauderdale, and Lord Stanhope took part. The latter expressing himself with some warmth, the Lord Chancellor proposed having his words taken down, on which all strangers were ordered to withdraw. It is understood, however, that on explanations being made the matter was dropped.

8. The Marquis of *Lansdowne*, after a short preface, moved for the production of the circular Letter addressed to the Lords Lieutenants of the Counties, &c. in 1782, suggesting the mode of putting the country into a posture of defence against an invasion. The motion being negatived without a division, the noble Marquis next moved for all the answers to that circular letter, on which the House divided, Contents 8, Not Contents 56.

The Earl of *Lauderdale* entered into the proceedings of the House on Friday last on the motion of Lord Stanhope; he stated the case to be, that between the time of the motion being made by his noble friend, and the time of its being put by the Chancellor, a part of that motion was dropped, so as to be read to the House in a mutilated and garbled state. He therefore moved, that no motion or amendment could be determined on by the House but by collecting their votes as Contents or Not Contents.

Lord *Thurlow* moved the previous question, which was carried without a division.

10. Lord *Moira* wished to know if the learned Judges had as yet returned an answer to their Lordships' resolution of last session, respecting the regulation of the Laws between Debtor and Creditor; or whether it was likely that answer would soon be given to the House.

Lord *Kenyon* replied, that the Judges had not neglected the subject; and believed he might take upon himself to assure the noble Lord, that they would very shortly present their answer to the House; and he would also assure the noble Lord, that, should his military duty occasion his absence at the discussion, nothing should be wanting in him to endeavour the attainment of that desirable measure, which the noble Lord had so warmly and laudably undertaken.

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14. The bill for the encouragement and disciplining of such corps or companies of men as shall voluntarily enrol themselves for the defence of their towns or coasts, or for the general defence of the kingdom during the present war, was passed, with several amendments.

15. The Earl of *Lauderdale* moved for the production of the minutes of the proceedings in the trial of Messrs. Muir and Palmer. This, his Lordship declared he intended, if granted, to follow up with an address to his Majesty, upon the situation of these unfortunate gentlemen. It was negatived without a division.

The *Lord Chancellor* then moved, "That it is the opinion of this House, that there are no grounds for any interference with regard to the sentences past on Messrs. Muir and Palmer."

Earl *Stanhope* moved as an amendment, "That the several papers and documents, by which the merits of the question could be decided, have been refused," which was negatived, and the Lord Chancellor's motion immediately carried without a division.

17. The *Lord Chancellor*, after some introductory observations, presented a bill for the relief of insolvent debtors, which was read a first time, and his Lordship moved, "That it be printed during the holidays."

This bill is the same as that of 1781, except its extending the benefit to all persons confined for debts under 100*l*. The former bill went only to 50*l*. The benefit to extend only to such as were in prison before the 1st of January last.

Adjourned for the holidays.

30. The order of the day being read for taking into consideration his Majesty's message, Lord Grenville, in a long speech, recapitulated the principal articles of the Prussian Treaty. He insisted that the bargain for the subsidizing of the troops was made at as cheap a rate as could possibly be. His Lordship stated several precedents of this country having subsidized the principal Powers of Europe. The Prussian troops subsidized are to be employed in making conquests for the maritime powers. He concluded by moving an address to the King, assuring his Majesty of the readiness of this House to enable him to make good his engagements.

The Marquis of *Lansdowne* and Lord *Lauderdale* opposed the motion. Lord *Mansfield* and *Hawkesbury* supported it.

On the question being called for, the House divided, Contents 90, Non Contents 6.

HOUSE OF COMMONS.

April 1. Upon the motion for the Order of the Day for the House to resolve itself into a Committee upon the bill for regulating the Volunteer Associations for the defence of this country, Mr. *Francis* wished to know, whether this bill was to operate as a preclusion of the abstract question, which has been so much agitated of late respecting benevolences?

Mr. *Pitt* said, there was nothing contained in the bill which applied to the subject in any manner whatever. At the same time he had no hesitation to repeat his former assertion on the legality of such subscriptions, as applicable to the establishment of forces to be approved of by Parliament.

Mr. Serjeant *Adair* declared he would propose a clause in the bill to legalize such subscriptions.

Mr. *Pitt*, considering such a clause as superfluous, expressed his determination to oppose it.

The House resolved itself into a Committee upon the Volunteer Bill, in which Mr. Pitt submitted several clauses, which were discussed at considerable length. The report was received and ordered to be taken into consideration on Friday, and the bill to be printed in the interim.

3. Major *Maitland* moved, that an humble address be presented to his Majesty, that he would be graciously pleased to give directions, that there be laid before that House copies or extracts of the return of guns and military stores left by the British troops on their retreat from Dunkirk, and on the evacuation of Toulon.

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Mr. *Pitt* conceived the motion unnecessary, and combated it on that ground.

Sir *James Murray* said, as to the account of the number of guns which the British troops had left behind them on their retreat from Dunkirk, which he had sent home, he had taken it from the commanding officer; the number which he had so stated he believed was thirty-two; it might be a few more or a few less; but the difference, if any, in his opinion, was not very material.

Mr. *Fox*, in a short speech, supported the motion, as did Mr. *Grey*; after which the question was put, and negatived without a division.

4. Mr. *Pitt* delivered a message from the King, relative to the Land Revenues of the Crown, similar to that made by Lord Grenville in the House of Lords.

After much of the ordinary business had been gone through, Mr. Dundas opened the India Budget, or rather explained the accounts that had been previously laid on the table from the India House. He stated the affairs of the Company to be prosperous, but that it would be necessary to borrow 500,000l. In conclusion he moved several resolutions, which were agreed to, and the report ordered to be received on Monday.

7. Mr. *Bensley* presented the report of the Committee on the state of Finances in India, which was read. The resolutions of the Committee were agreed to by the House, and the bill was accordingly presented by the Chancellor of the Exchequer.

Mr. *Rose* presented the Lottery Bill, which was read a first time.

Mr. *Pitt* rose to move for a bill to enable Frenchmen to enlist as soldiers in certain regiments on the Continent, and to enable his Majesty to grant commissions to French officers, to be paid by this country. These troops are never to be landed in England but for the sake of rendezvousing; and then to be confined to a certain specified district. Those who were to be enlisted in this country were not to be formed into corps here, but immediately sent to the continent.

After some very short observations from two or three members, the motion was put and carried, and the bill ordered to be brought in.

The Volunteer Corps Bill was read a third time. Mr. Serjeant *Adair* moved a clause to legalise the subscriptions through the country; which, after a debate of some length, was negatived without a division, and the bill was passed.

8. The *Chancellor of the Exchequer* presented a bill to enable the subjects of France to enlist as soldiers in regiments to serve on the Continent of Europe, and certain other places, and to enable his Majesty to grant commissions, as officers, to subjects of that country in the said corps, to be paid, &c.

The Bill was read a first time.

It was ordered, on the motion of Sir Charles Bunbury, that a bill should be brought in to amend an Act passed in the thirteenth year of the present King, for the better preservation of the public highways, as far as the same relates to the labour of poor persons thereon. The object of the Hon. Baronet's bill is to exempt the poor in future from being obliged to labour gratuitously in the repairs of the public roads.

The House resolved into a Committee on his Majesty's message, recommending the consideration of a plan for the better regulation of the landed Revenues of the Crown; and Mr. Hobart having taken the chair, the Chancellor of the Exchequer stated to the committee, that what was intended in the present instance to be submitted to the consideration of the legislature was, that part of the Crown Lands which did not go under the general denomination of Woods and Forests. He moved for leave to bring in a bill for the better management of the landed Revenues of the Crown, which was granted.

Mr. *Harrison* rose to make a motion on the subject of sinecure places, &c. He prefaced it by observing, that in the present critical situation of the country, and the great calls which were made on its financial resources, it was necessary that every nerve should be strained on the occasion; and as much as possible in a manner that would not increase the too great burthens of the poor. With this view he was induced to bring forward his present proposition, and to call on those who enjoyed considerable emoluments furnished by the public, to contribute their share towards alleviating the burthens of that very public to which they were so much indebted. After several other observations, he moved for leave to bring in a bill to appropriate certain pro-

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portions of the emoluments on income and efficient places and pensions to a certain amount, to the public service during the war, at the disposal of Parliament.

A debate took place upon this question, which lasted till near one in the morning, when the House divided, Ayes 50, Noes 119.

9. The House having resolved itself into a Committee of Ways and Means, and the accounts of the surplus of the consolidated fund for the last quarter up to April 5, 1794, being referred to, Mr. Pitt said, it was with the highest satisfaction that he informed the Committee, that the surplus submitted to their consideration amounted to something above 231,000l. the whole quarter yielded 278,000l. more than the last quarter of the preceding year, ending the 5th of April 1793. The produce of all the permanent taxes for the last year, ending the 5th of April 1794, he said, was only about 100,000l. less than the income of 1792, the most productive year the finances of the country ever experienced. This he represented as a very flourishing account, when it is considered that the first year of a war is always most deficient, and that commercial failures, arising from accidental causes distinct from the war, had rendered this year particularly distressing. He then moved, "That the surplus of the consolidated fund, amounting to 231,000l. and ending on the 5th of April 1794, be applied to the services of the current year," which was agreed to, and the resolution ordered to be reported on Friday.

10. Major *Maitland*, after enumerating all the disasters and calamities that took place in the course of the last campaign, which, without any qualification, he imputed to the misconduct of administration, concluded by moving, that the House should appoint a Committee to enquire into the cause of the failure of the army before Dunkirk, under the command of his Royal Highness the Duke of York; and also into the cause of the evacuation of Toulon, by the forces under the command of General Dundas and Admiral Lord Hood. This produced a debate of considerable length, which terminated in a division; for the motion 35, against it 168.

11. On the Order of the Day for the second reading of the bill authorising French subjects to enlist in the British service, as before noticed,

Mr. *Baker* opposed it, and a debate ensued; but on the motion being put, there appeared for the motion 105, against it 20.

14. Mr. *Mainwaring*, after a few preliminary observations, moved for leave to bring in a bill to enable his Majesty to grant a licence for the performance of dramatic representations at the Royalty Theatre, Wellclose-square, during the summer, which was almost unanimously rejected.

The bill to empower the East-India Company to continue their Bond debts, &c. was read a third time, passed, and ordered to the Lords.

The *Chancellor of the Exchequer* moved the Order of the Day for the committal of the bill to enable subjects of France to enlist as soldiers in his Majesty's service, on the Continent of Europe and other places, &c. Colonel Tarleton opposed the bill on the general principle of it, and on its provisions. A debate then took place, wherein several Members delivered their sentiments, at the conclusion of which the House divided, Ayes 130, Noes 28. The bill then went into a Committee, in which various amendments were proposed, some of which were adopted; and being gone through was ordered to be reported, and the House adiourned.

15. The Lottery Bill was read a third time and passed.

A bill for further preventing delays in elections of members was committed, agreed to, and the report ordered.

16. On the report of the bill to prevent unnecessary delays, &c. in the election of members to serve in Parliament, Mr. Fox, for the purpose of striking out the oath, moved that the bill be recommitted, which was agreed to.

The Volunteer Corps Bill being returned from the Lords with an amendment which allowed pay to the troops when embodied in their own counties, it was deemed a Money Clause, on which Mr. Pitt moved, that it be taken into consideration that day two months, which was agreed to. He then brought in a new bill, containing the necessary provisions, which was read a first time,

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The report of the French Corps Bill having been brought up, Mr. Sheridan and Mr. Fox objected to an amendment of the Attorney-General, which left the oaths under which this force was to be attested, at the discretion of his Majesty. This produced a very long conversation, at the conclusion of which the House went through the different clauses with their several amendments. To that clause which provides, that the establishment of these corps shall be during the war, Mr. Sheridan objected, as inconsistent with the provision of the Mutiny Bill, and not at all necessary to the purposes in view. He proposed as an amendment, that the establishment should be annual. This produced a conversation of some length, after which the House divided; for the amendment 29, against it 118. The bill was then ordered to be read a third time on the morrow.

27. The Volunteer Corps Bill was brought in, and went through its several stages, and was sent up to the Lords for their concurrence.

On the motion for the third reading of the Bill for taking French troops into British pay, a very long debate ensued, in which Mr. Fox and others opposed, and Mr. Dundas and his friends supported the bill, which passed without a division.

Mr. *Burke* brought up his report of the conduct of the Managers in the Impeachment, which was ordered to be printed.

Adjourned to Monday se'nnight.

28. Mr. Secretary *Dundas* presented a message from his Majesty to the following effect: "That he had ordered to be laid before the House copies of the Treaty of Convention entered into at the Hague in the course of the present month between the Minister Plenipotentiary of his Majesty, and those of the States-General, and the King of Prussia. That his Majesty relied on their assistance to enable him to fulfil the stipulations of the Treaty, and to make provision for defraying the expences to be incurred in consequence.

Mr. *Dundas* moved, that the message should be taken into consideration in a Committee of the whole House on Wednesday.

This motion, after some objections by Mess. Fox and Sheridan to so early a day, and an amendment moved by the former for Monday, which was negatived, was agreed to by the House.

[In the course of the above conversation, ministry being called on to state some outlines of the treaty, the Chancellor of the Exchequer stated, that by the treaty in question his Prussian Majesty was bound to furnish, over and above his contingent troops, thirty thousand men, to be employed for the defence of Holland, and the active operations of the war. For these, in the first instance, was to be paid a sum of fifty thousand pounds per month; and also the sum of one hundred thousand pounds per month for bread and forage for the troops. The sum of three hundred thousand pounds was to be paid in order to put the forces into motion; and the sum of one hundred thousand on their return. These two latter will be paid by the Dutch. Should the war last to the end of the present year, the proportion of expence to be incurred by this country under the treaty, would be one million three hundred and fifty thousand pounds.]

The bill for the further prevention of delays in election was recommitted, and, on the motion of Mr. Fox, the oath, commonly called the Long Oath, was expunged by the Committee; after which the report was ordered to be received on Monday.

29. Mr. *Burke* moved to discharge the order for printing the Report of the delays in Hastings's trial, as he had some alterations to offer. The House divided; for the motion 52, against it 20.

Mr. *Curwen* moved, that the House be called over this day fortnight. In the course of the debate Mr. Whitbread jun. was called to order, and explained, for asserting, "that it was impossible for those on his side to resist the torrent from the other side of the House, which was at the command of the Right Hon. Gentleman (Mr. Pitt)." Motion negatived, 98 against 19. Adjourned.

30. Resolved into a Committee, Mr. Hobart in the chair, on the Prussian subsidy.

The *Chancellor of the Exchequer* rose, and observed that his Majesty's message referred to two very important points; the first to the Treaty lately concluded with Prussia; and the second recommended to the House the consideration of the means for enabling

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his Majesty to fulfil the stipulations thereof, which he had entered into for the more vigorous prosecution of the present just and necessary war.

With respect to the first he observed, that whatever might be the interests of his Prussian Majesty in the issue of the present contest; and whatever might be his zeal for the cause in which he had engaged, yet his situation and circumstances were such as to render it utterly impossible for him to afford that assistance on such an extensive scale as was necessary for the effectual prosecution of the war. To obviate this circumstance, and to enable that Prince to employ an adequate number of his excellent troops, was the object of the Treaty then before the Committee, which he thought was, in every point of view, wisely entered into by his Majesty.

He then proceeded to take a comprehensive view of the stipulations of the Treaty, namely, that his Prussian Majesty was to furnish 30,000 troops in addition to his contingent, and to the number stipulated for by a former Treaty; the additional expence to Great Britain on this account would be 1,350,000l.

Taking another general view of the subject, Mr. Pitt observed, that out of the 1,400,000l. which this country would incur by the new Treaty, the sum of 900,000l. only would form the additional subsidy.

Mr. Pitt then proceeded to shew that the terms by which the assistance of this great body of forces was obtained, were sufficiently advantageous in point of expence when compared with the usual and necessary charges of raising British or Foreign troops. He concluded with moving to the following effect: "That the sum of two millions and a half be granted to his Majesty, to enable him to fulfil the stipulations of the Treaty lately concluded with Prussia, entered into for the more vigorous prosecution of the war, and also to provide for such exigencies as might arise in the service of the year 1794, &c."

On the question being put, Mr. Fox, in a speech of considerable length, opposed the resolution. He could by no means agree that the stipulations were formed on principles of œconomy: but the pecuniary part of the question was, in his mind, the least important part of it. He objected principally to the very dangerous example set in the present instance, as every one of our allies might, on account of pretended or real inability, apply to this country for pecuniary assistance. He considered the court of Prussia, after the repeated proofs of duplicity it had offered, as an improper ally, and not to be depended on in any point of view. He concluded with moving as an amendment, "That the sum of 1,150,000l. only should be granted."

Mr. *Wyndham* supported the arguments offered by the Chancellor of the Exchequer, and contended that the treaty, either in a political or pecuniary point of view, was of signal advantage to the interests of this country.

The question being called for, the House divided; for Mr. Fox's amendment 33, against it 134.

STRICTURES
ON
PUBLIC AMUSEMENTS.

THE OCCASIONAL PROLOGUE,

WRITTEN BY THE RIGHT HON. MAJOR-GENERAL FITZPATRICK,

AND SPOKEN BY MR. KEMBLE,

ON OPENING THE THEATRE ROYAL, DRURY-LANE.

As tender plants which dread the boist'rous gale,
Bloom in the shelter of a tranquil vale,
Beneath fair Freedom's all-protecting wing,
The Liberal Arts, secure from danger, spring;
Through ravag'd Europe how, while discord reigns,
And War's dire conflict desolate her plains,

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O, lest they perish in this tainted age,
Once more the victims of barbarian rage,
Her shield to guard them let Britannia rear,
And fix in safety their asylum here!
Here, where mild Reason holds her temp'rate sway,
Where willing subjects equal laws obey,
Firm to that well-poiz'd system, which unites
With Order's blessings, Freedom's sacred rights.
'Mid wrecks of empires, England, be it thine,
A bright example to the world to shine,
Where Law, on Liberty's just basis rear'd,
Of all the safeguard, is by all rever'd,
And stems alike, when clouds of discord lowr,
The storms of faction, and the strides of pow'r.
Hence have the Muses on the lists of Fame
With pride recorded many a British name;
And on their vot'ries, in this lov'd abode,
Bright wreaths of never-fading bays bestow'd;
True to the cause of ev'ry English bard,
'Tis yours the just inheritance to guard.
What though his vaulting Pegasus disdain
The servile check of too severe a rein,
Like untaught coursers of the Arab race,
He moves with freedom, energy, and grace;
With caution, then, the gen'rous ardour tame,
Lest, while you chasten, you repress the flame;
Some licence temper'd judgment will permit
To Congreve's, Wycherly's, or Vanburgh's wit;
Nor, for an ill-tim'd ribald jest, refuse
A tear to Otway's, or to Southern's Muse;
But chief with reverence watch his hallow'd bays,
To whom this night a monument we raise;
Beyond what sculptur'd marble can bestow—
The silent tribute of surviving woe—
Beyond the pow'rs of undecaying brass,
Or the proud pyramid's unmeaning mass;
A shrine more worthy of his fame we give,
Where, unimpair'd, his genius still may live;
Where, though his fire the critic's rule transgress,
The glowing bosom shall his cause confess;
Where Britain's sons, through each succeeding age,
Shall hail the founder of OUR ENGLISH STAGE,
And from the cavils of pedantic spleen,
Defend the glories of their SHAKESPEARE'S scene.

EPILOGUE.

WRITTEN BY GEORGE COLMAN, JUN. ESQ.

AND SPOKEN BY MISS FARREN.

WHAT part can speak—O, tell me, while I greet you—
What character express my joy to meet you!
But Feeling says, no character assume;
Let impulse dictate, and the soul have room.
Tame glides the smoothest poem ever sung,
To the Heart's language, gushing o'er the tongue;
Cold the address the ablest scholar drew,
To the warm glow of crying—Welcome, you!

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Welcome! thrice welcome! to our new-rear'd stage?
To this new æra of our Drama's age!
Genius of Shakespeare, as in air you roam,
Spread your broad wings exulting o'er our dome!
Shade of our Roscius, view us with delight,
And hover smiling round your fav'rite site!
But to my purpose here—for I am sent,
On deeds of import, and of deep intent;
Passion has had its scope, the burst is past;
And I may sink to *Character* at last.
When some rich noble, vain of his wirsh,
Permits the curious crowd his house to view,
When, pictures; busts, and bronzes to display,
He treats the public with a public day,
That all the world may in their minds retain them,
He bids his dawdling Housekeeper explain them:
Herself, when each original's inspected,
The greatest that his lordship has collected.
A house now opens, which we trust insures
The approbation of the *Amateurs*.
Each part, each quality—'tis fit you know it—
And I'm the housekeeper employ'd to shew it.
Our pile is rock, more durable than brass;
Our decorations, gossamer and gas.
Weighty, yet airy in effect, our plan,
Solid tho' light, like a thin alderman.
"Blow wind, come wreck," in ages yet unborn,
"Our castle's strength shall laugh a siege to scorn."
The very ravages of fire we scout,
For we have wherewithal to put it out.
In ample reservoirs our firm reliance,
Whose streams set conflagration at defiance.
Panic alone avoid, let none begin it;
Should the flame spread, sit still, there's nothing in it;
We'll undertake to drown you all in half a minute.
Behold, obedient to the prompter's bell,
Our tide shall flow, and real waters swell.
No river of mean'ring pasteboard made,
No gentle tinkling of a tin cascade;
No brook of broad-cloth shall be set in motion,
No ships be wreck'd upon a wooden ocean;
But the pure element its course shall hold,
Rush on the scene, and o'er our stage be roll'd *,
How like you our aquatics?—Need we fear
Some critic with a hydrophobia here,
Whose timid caution Caution's self might tire,
And doubts, if water can extinguish fire;
If such there be, still let him rest secure,
For we have made "Assurance double sure."
Consume the *Scenes*, your safety yet is certain;
Presto! for proof, let down the *Iron Curtain* †.
Ah ye, who live in this our brazen age,
Think on the comforts of an iron stage;—
Fenc'd by that mass, no perils do environ
The man who calmly sits before cold iron;
For those who in the green-room sit, behind it,
They e'en must quench the danger as they find it.

* Here the scene rises, and discovers the water, &c. &c.
† Here the Iron Curtain is let down.

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A *little* fire would do no harm, we know it,
To modern actors, nor to modern poet.
[But, beaux, and ye plum'd belles, all perch'd in front,
You're safe at all events, depend upon't;
So never rise like flutter'd birds together,
The hottest fire shan't singe a single feather;
No, I assure our generous benefactors,
'Twould *only* burn the *scen'ry* and the *actors* *.]
Here ends, as housekeeper, my explanation;
And may the house receive your approbation!
For you in air, the vaulted roof we raise;
Tho' firm its base, its best support your praise.
Stamp then your mighty seal upon our cause!
Give us, ye gods, a thunder of applause!
The high decree is past—may future age,
When pond'ring o'er the annals of our stage,
Rest on this time, when Labour rear'd the pile,
In tribute to the Genius of our Isle;
This school of art, with British sanction grac'd,
And worthy of a manly nation's taste!
And now the image of our Shakespeare view,
And give the Drama's God the honour due †.

April 29. "BRITISH FORTITUDE, and HIBERNIAN FRIENDSHIP," a Musical Drama, was produced for the benefit of Mr. Johnstone, at Covent-Garden Theatre, and met with applause.

May 2. "NAPLES BAY; or, THE BRITISH SAILORS AT ANCHOR, a Musical Interlude, was acted for the first time at the same Theatre, for Mr. Incledon's benefit, and also received approbation.

8. A new Play, called "THE JEW," was produced at Drury-Lane Theatre; the principal characters of which are as follow:

Sheba,	Mr. BANNISTER, Jun.
Sir Stephen Bertram,	Mr. AICKIN.
Mr. Bertram,	Mr. PALMER.
Mr. Ratcliff,	Mr. WROUGHTON.
Jabel,	Mr. SUETT.
Eliza,	Miss FARREN.
Mrs. Ratcliff,	Mrs. HOPKINS.
Mrs. Goodison,	Mrs. BOOTH.
Dorcas,	Miss TIDSWELL.

Sheba, the Jew, has the character of being a usurer and a miser, while, in fact, his heart is feelingly alive to every noble ebullition of philanthropy. He is even seeking occasions of performing charitable actions by stealth. He is the broker of Sir Stephen, a rich merchant, who wishes to marry his only son to a lady with a fortune of 10,000l. Mr. Ratcliff is the heir of an ancient family, whose father was a merchant in Spain; but, reduced in circumstances, and having a mother and sister to provide for, he is obliged to engage himself as Sir Stephen's clerk. Frederick and he become warm friends; and the former, admitted on terms of familiarity into his family, becomes enamoured of Eliza, who privately marries him. Frederick applies to the Jew for money upon any terms, to relieve the distress of Mrs. Ratcliff and her family. Sheba not only lends him money in the most liberal manner, but, understanding that his father had turned him out of his house on account of his marrying a beggar, generously resolves to make up Eliza's fortune to the sum which Sir Stephen expected with his

* The six lines in crotchets were given by a friend.

† Here the Iron Curtain is taken up, and discovers the statue of Shakespeare, under a mulberry tree, &c. &c.

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son's wife. This is made known to the old gentleman by Sheba himself, in the most natural and interesting manner. Sir Stephen goes to the lodgings of his son, whom he finds absent in consequence of a quarrel with Mr. Radcliff, whose pride was injured at his clandestine marriage with his sister. Frederick and Ratcliff fight at a tavern, whither they are followed by the benevolent Jew, who has intimation of their misunderstanding, and Ratcliff is wounded in the hand. While Sir Stephen and Mrs. Bertram are expressing their apprehensions, in consequence of a letter written by Frederick to his father, upon the supposition of a fatal issue to his quarrel, they enter; and after mutual explanations and congratulations, Sheba is brought in, who discovers in Mrs. Ratcliff the widow of the man who had once saved him from the Inquisition, as Ratcliff had recently done from the brutality of a London mob. The piece ends happily with a reconciliation of all parties, and the determination of the Jew to leave Ratcliff his heir.

This comedy abounds with the most refined sentiments; the language flows with ease, and is elegant; the situations are interesting, and the whole is worked up with great judgment and proportionable effect.

Report has *fathered* the Jew upon Mr. Cumberland; it is an offspring that will add to the well-established fame of that gentleman, whose dramatic productions have so often pleased before.

The play was given out for the following night, with general applause.

The following are the Prologue and Epilogue.

PROLOGUE.

SPOKEN BY MR. PALMER.

OUR Comic Bard, before whose roving eye
Kingdoms and states in magic vision lie,
Sweeps o'er the map, and, with a partial smile,
Fixes at length on his beloved isle;
He views her deck'd in all her nat'ral charms,
And wrapt in peace amidst the din of arms.
"Here, here, he cries, on Albion's fost'ring breast
"The Arts are shelter'd, and the Muses rest;
"Here will I build my stage, by moral rule
"And scenic measure, here erect my school,
"A school for prejudice. Oh! that my stroke
"Could strip that creeper from the British oak!
"Twin'd round her gen'rous shaft, the 'tangled weed
"Sheds on the undergrowth its baneful seed."
This said, he bids us strike the daring blow,
That lays his fame and this defiler low.

And now our Prologue speaks—In former days
Prologues were abstracts of their sev'ral plays;
But now, like guilty men who dread their doom,
We talk of ev'ry thing but what's to come.
As for our fable, little I'll unfold,
For out of little, much cannot be told;
'Tis but one species in the wide extent
Of Prejudice at which our shaft is sent;
'Tis but this simple lesson of the heart——
Judge not the man by his exterior part;
Virtue's strong root in ev'ry soil will grow,
Rich ores lie buried under piles of snow.

If to your candour we appeal this night
For a poor client, for a luckless wight,
Whom bard ne'er favour'd, whose sad fate has been
Never to share in one applauding scene,
In souls like yours there should be found a place
For ev'ry victim of unjust disgrace.

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EPILOGUE.

SPOKEN BY MISS FARREN.

TRUTH has declar'd, and question it none can,
Woman was once a rib of lordly man;
And some, perhaps, wou'd risque a little pain
To hitch that rib into its place again;
For let the heart ache, or what aught betide,
They're sure to place it to the peccant side,
Till, fixt at length, they centre all the blame
In that one rib from whence the woman came.
Now this is downright prejudice and spleen,
A plea for thrusting us behind the scene;
And there we stood for many a longing age,
Not let to steal one foot upon the stage,
Till now, when all their tyrant acts are past,
Curtsying we come, like Epilogue, at last;
And you so little are inclin'd to rout us,
You wonder how your fathers did without us;
Sure we can lightlier touch those feeling parts
That twine about the region of your hearts;
Passion, that from the lips of woman flows,
Warm o'er man's soul with magic swiftness goes;
And though the sphere be small in which we move,
Great is the recompence when you approve.
Whilst Nature and your candour hold their course,
So long our charter will remain in force,
Nor will you grudge the privilege you gave,
Till we forget to smile upon the brave.
Still in the slipp'ry path that brings us near
Forbidden precincts we must tread with fear,
Never forgetting Nature has decreed
A certain limit we must not exceed.
Does my weak cast in tragic pathos lie?
Why then so dismal, gentle poet, why?
In mirth oft times the nuptial knot I've ty'd,
But never was till now a Mourning Bride.
If to my share some moving speeches fall,
Look in my face, and they'll not move at all.
Yet not to drop at once Eliza's stile,
One word in earnest, and without a smile—
Thro' all the characters of varied life,
All the fond casts of parent, child, or wife,
What part so e'er our Author has assign'd,
To that we must conform with patient mind,
So at the Drama's close when we appear,
We may obtain a parting plaudit here.

9. A new operatic piece in one act, called "LOVE AND HONOUR," was performed at Covent-Garden Theatre, as one of the entertainments for Mrs. Martyr's benefit.

DRAMATIS PERSONÆ.

William,	Mr. INCLEDON.
Lieutenant Capstern,	Mr. JOHNSTONE.
Dick,	Mr. BLANCHARD.
Grapple,	Mr. TOWNSHEND.
Farmer Ploughfield,	Mr. THOMPSON.
Clodpole,	Mr. REES.
Hobnail,	Mr. ABBOT.
Mary,	Mrs. MARTYR.

The subject of this little piece may be given in a few words. Mary understanding that her sweetheart William (a sailor) was stationed in India, resolves, instead of

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staying at home, moping and lamenting his absence, to enter on shipboard (under disguise of a sailor), in pursuit of him. For this purpose she sets off for Portsmouth, accompanied by her brother Dick, who endeavours to persuade her to drop the enterprise, and return back—striving, at the same time, to alarm her fears of being taken and carried to France, or of what she may suffer on shipboard for her idle pranks. In the mean time William appears to have landed, having just escaped from shipwreck, but saved his property; and on his return to see his father, and sweetheart Mary, is taken by a press-gang, a division of which having also fallen in with Mary, is the means of an interview being effected between the lovers, at the critical moment when they might have been separated for ever. The Lieutenant of the press-gang, who appears also to have felt the shafts of love, dismisses William on Mary's discovering herself, and permits the lovers to return home happy.

This piece was very favourably received.

13. A new after-piece, called "THE PACKET BOAT," was produced at Covent-Garden Theatre, for the benefit of Mr. Munden; the characters and plot of which are as follows:

DRAMATIS PERSONÆ.

Woodford,	Mr. INCLEDON,
Supple,	Mr. QUICK.
Scamper,	Mr. MUNDEN.
Captain O'Phœnix,	Mr. JOHNSTONE.
Vintage,	Mr. POWELL.
Midship,	Mr. CROSS.
Isidora,	Miss POOLE.
Jaquelina,	Mrs. MARTYR,
Commode,	Mrs. WATTS.

Passengers, Officers, Sailors.

The fable of "THE PACKET BOAT" is this:—Jaquelina disguises herself in man's attire, to accompany her female friend Isidora, a young nun, to England, on the abolition of convents in France, for the double purpose of protecting Isidora, and meeting her lover, O'Phœnix, whom she appoints to meet on her landing in England.

Woodford, the lover of Isidora, with Scamper his servant, on his return from the Grand Tour, takes his passage in the same packet-boat by which Isidora and Jaquelina arrive, and landing in the night, the ladies are accommodated at Supple's, a smuggler on the coast, and Woodford at the hotel, where he meets with O'Phœnix. The circumstance of a sailor's finding his miniature picture, makes him believe that Isidora having been in the vessel must be in the hotel, which occasions some confusion among the parties; but on the arrival of Jaquelina to rectify the error, the whole is cleared up, and the piece concludes.

This story is worked up with good effect, and some humour; it comes we understand, from the pen of Mr. Birch, jun. of Cornhill. The Music, which is very pretty, is by Mr. Atwood, and the whole went off with considerable applause.

19. "THE SIEGE OF MEAUX," a Tragedy of three acts, was presented for the first time at Covent-Garden, and received with unanimous applause. The author is Mr. Pye, the Poet-Laureat.

PERSONS OF THE DRAMA.

Duke of Orleans,	Mr. FARREN.
St. Pol,	Mr. POPE.
Douglas,	Mr. HOLMAN.
Clermont,	Mr. MACREADY.
Dubois,	Mr. HARLEY.
Captel de Bouche,	Mr. MIDDLETON.
Duchess of Orleans,	Miss MORRIS.
Matilda,	Mrs. POPE.

The fortress of Meaux being besieged by the English, a body of insurgents within the town, under the command of Dubois, shew a disposition to avail themselves of the first occasion for rapine and carnage. The Duke of Orleans is governor of the town; his principal officers are St. Pol and Douglas, both of whom are suitors to his daughter

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Matilda. St. Pol, being rejected, determines, in the first moment of resentment, to join the faction under Dubois; and by the aid of his forces the governor is defeated, driven into the citadel, and Douglas and Matilda made prisoners. St. Pol finds himself slighted and disgraced by the faction he has aided; and his penitence being strengthened by the advice of his friend Clermont, he determines to retrieve his fallen honour.

Dubois claims the hand of Matilda, and, to influence her determination, shews her lover Douglas on the eve of execution. At this interesting moment the din of arms is again heard; the lovers are freed, and the ferocity of Dubois punished with death. The atchievers of this rescue are the repentant St. Pol, and Captel de Bouche, an English officer, who, disdaining to owe the capture of the place to treachery, joins his arms to punish the mutineers. St. Pol, however, receives a mortal wound in the engagement, and thus retrieves the sacrifice of his honour, by that of his life.

The piece, which is highly creditable to the writer, was admirably supported in the performance, and was given out with loud applause for a future representation.

POETRY.

FOR THE FREEMASONS' MAGAZINE.

INVOCATION TO MASONRY.

[BY MR. THOMAS DERMODY.]

THOU fairest type of Excellence divine,
Whose social links the race of man combine,
Whose awful mandates coward Vice controul,
And breathe through Nature one enlighten'd soul;
From thy mild sway benignant virtues rise,
Pour on the heart, and emulate the skies;
From thy sage voice sublime *Instruction* springs,
While *Knowledge* waves her many-colour'd wings,
And star-ey'd *Truth*, and *Conscience*, holy rest,
Enthrone TRUE FEELING in the glowing breast.
Then deign the labour of thy Sons to guide,
O'er each full line in nervous sense preside,
Adorn each verse, each manly thought inflame,
And what we gain from GENIUS give to FAME!

MASONIC ODE.

[BY MR. WILLIAM WALKER.]

STRIKE to melodious notes the golden lyre!
Spread wide to all around the ardent flame,
Till each rapt bosom catch the sacred fire,
And join the glorious theme!
'Tis Masonry,
The Art sublimely free,
Where Majesty has bow'd, and own'd, a Brother's name!
Thro' ample domes wide let the chorus roll,
Responsive to the ardour of the soul.
Hail! inspiring Masonry!
To thy shrine do myriads bend;
Yet more glorious shalt thou be,
Till o'er the world thy pow'r extend.
Still to the Sons of Earth thy light dispense,
And all shall own thy sacred influence.

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II.

Tho' Genius fires, yet faint his rays appear,
Till thy mysterious lore the soul refine;
'Tis thou to noblest heights his thoughts must rear,
And make them doubly shine.
O Masonry!
Thou Art sublimely free!
'Tis thou exalt'st the man, and mak'st him half divine.
Ye Masons, favour'd men, your voices raise!
You speak your glory while you sing its praise.
Hail! inspiring Masonry, &c.

III.

Blest be the man, and blest he is, who bears
With virtuous pride a Mason's sacred name;
And may each Brother, who the blessing shares,
Enrich the list of Fame,
Bleft Masonry!
Thou Art sublimely free!
Heav'n bids thy happy sons, and they thy worth proclaim.
With loud assent! their cheerful voices raise,
Their great, immortal Masonry to praise.
Hail! inspiring Masonry, &c.

IV.

The tow'r sky-pointing, and the dome sublime,
Rais'd by the mystic rules and forming power,
Shall long withstand the iron tooth of time,
Yet still their fall is sure;
But Masonry,
The Art sublimely free,
Founded by God himself, thro' time shall firm endure.
Still shall it's sons their grateful voices raise,
And joyful sound their Great Grand Master's praise.
At thy shrine, O! Masonry!
Shall admiring nations bend;
In future times thy sons shall see
Thy fame from pole to pole extend.
To worlds unknown thy heav'n-born light dispense,
And Systems own thy sacred influence.

EPITAPH ON THE LATE VENERABLE JUDGE SIR HENRY GOULD, KNT.

HIC dormit, cursu longo illustrique peracto,
Gouldeius, judex integer atque sagax:
Quem, licet extremâ carpsit Mors tarda senectâ
(Rusticus ut ramo mitia poma legit*),
Ploramus, veluti immaturo funere raptum;
Flentur et ut juvenis debita fata senis.
Viderat ille pares quanquam ter cedere letho,
Ante suam visus deperiisse diem.
Lumina, quæ sontem terrebant, nocte premuntur
Lethali, et pollens doctaque lingua silet.
Flent leges, plenumque forum, procerumque senatus,
Nec parcit lacrymis Anglia tota suis.
Heu pietas, heu prisca fides,' dignissima cœlo!
Longiùs at voluit terra tenere virum.

NICOLAUS BACON HARRISON,
Medii Templi Alumnus.

May 9, 1794.

* He came to the grave like a shock of corn fully ripe in his season.

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TO MISS *****.

[BY T. P.]

LOVELY Maid, whose azure eyes
More than heaps of gold I prize;
Whose sprightly graceful modest air
Has power to chase away Despair;
Whose charming features bear the sign
Of inward worth, of worth divine!
O! tell me! may I hope to gain
Thy soft affections, and to reign
The Monarch of thy yielding heart,
Untainted with coquettish art;
And wilt thou be content to shine
The Queen of one so poor as mine?
I'd leave the brightest earthly throne
To proud ambitious mortals known,
Thine to possess, and scorn the fame
Attendant on a Monarch's name.
O come, then, let us leave this scene
That stands ourselves and peace between;
And seek the sweet domestic shades,
Where shepherd swains and country maids
In peaceful quiet Health enjoy,
And taste the sweets that never cloy;
The sweets of innocence and love,
Which make the bliss of saints above.
O come, and when the op'ning morn
Shall gild our windows through the thorn;
I'll lead thee forth 'mongst fairest flowers,
To woodbine shades and jasmine bowers,
And cull the sweetest to array
Thy lovely form, and bless the day
When, from the din of bus'ness free,
I sought a rural life with thee.
O come, I'll lead thee where the rocks
Have borne the hardest wintry shocks
Of stubborn Ocean, whence secure
We'll hear the boist'rous billows roar;
And when by trembling fear opprest,
I'll gently hold thee to my breast,
And turning seek the grassy steep,
Where graze the tender bleating sheep;
And when the sun's at high'st, we'll rove
By the lone stream in yonder grove;
The mellow blackbird, lark, and thrush,
Shall carol sweetly from the bush,
The air with peals of love shall ring,
And every animated thing
Partake the universal joy,
And pleasure taste without alloy.
All that or hill or dale can yield,
The lofty mountain, flow'ry field;
The grove, the garden's crystal stream,
The varied tint of Titan's beam;
The sea in all its beauties drest,
Rous'd into ire, or sunk to rest,
Can Vectis boast, then Nancy haste,
And these collected pleasure taste;
For you and I there yet is room,
Then come my charming Nancy, come.

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THE FIELD OF BATTLE.

FAINTLY bray'd the Battle's roar,
Distant, down the hollow wind;
Panting Terror fled before,
Wounds and death were left behind.

The War-fiend curs'd the sunken day
That check'd his fierce pursuit too soon;
While, scarcely lighting to the prey,
Low hung, and lour'd the bloody Moon;

The field, so late the Hero's pride,
Was now with various carnage spread;
And floated with a crimson tide,
That drench'd the dying and the dead!

O'er the sad scene of dreareſt view,
Abandon'd all to horrors wild,
With frantic ſtep, Maria flew,
Maria! Sorrow's early child!

By Duty led, for every vein
Was warm'd by Hymen's purest flame;
With Edgar o'er the wintry main
She, lovely, faithful Wanderer, came.

For well she thought a Friend so dear
In darkest hours might joy impart;
Her Warrior, faint with toil, might chear,
Or soothe her bleeding Warrior's smart.

Tho' look'd for long—in chill affright,
(The torrent bursting from her eye)
She heard the signal for the fight—
While her soul trembled in a sigh—

She heard, and clasp'd him to her breaſt,
Yet scarce could urge th' inglorious stay;
His manly heart the charm confest—
Then broke the charm,—and ruſh'd away—

Too soon, in few—but deadly words,
Some flying Stragglers breath'd to tell,
That, in the foremost strife of swords,
The young, the gallant Edgar fell!

She prest to hear—she caught the tale—
At ev'ry sound her blood congeal'd!—
With terror bold—with terror pale,
She sprung to search the fatal field:

O'er the sad scene, in dire amaze,
She went with courage not her own—
On many a corpse she cast her gaze—
And turn'd her ear to many a groan!

Drear Anguiſh urged her to press
Full many a hand, as wild she mourn'd:
Of comfort glad, the drear caress
The damp, chill, dying hand return'd!

Her ghaſtly Hope was well nigh fled—
When, late, pale Edgar's form she found,
Half-bury'd with the hoſtile dead,
And bor'd with many a grisly wound:

She knew—she sunk—the night-bird scream'd,
The Moon withdrew her troubled light,
And left the Fair, tho' fall'n ſhe seem'd,
To worse than death—and deepest night!

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MASONIC INTELLIGENCE.

OFFICIAL COMMUNICATION.

AT the Grand Feast of the Most Ancient and Honourable Society of Free and Accepted Masons, under the Constitution of England, held at Freemasons' Hall, London, on Wednesday, May 7, 1794. His Royal Highness George Augustus Frederick Prince of Wales, &c. &c. &c. Grand Master. Present, *John Dent*, Esq. S. G. W. as G. M.—*Edmund Armstrong*, Esq. J. G. W. as D. G. M.—*George Shum*, Esq. P. S. G. W. as S. G. W.—*John Allen*, Esq. P. J. G. W. as J. G. W.—*James Heseltine*, Esq. G. T. *Thomas Dunckerley*, Esq. P. S. G. W.—*William Atkinson*, Esq. *Lionel Darell*, Esq. *Nath. Newnham*, Esq. P. J. G. W.—Mr. *William White*, G. S.—Rev. *A. H. Eccles*, G. C.—Chev. *Bartholomew Ruspini*, G. S. B.—The Master, Wardens, and Assistants, of the Stewards' Lodge, the Masters and Wardens of sundry Lodges, and a great Number of other Brethren.

In consequence of the re-election of his Royal Highness the Prince of Wales to be Grand Master, the Grand Master in the chair, as the representative of his Royal Highness, was installed in ample form, and re-invested with the ensigns of that high office: He then, by authority of his Royal Highness, declared the Right Hon. the Earl of Moira to be Acting Grand Master, and Sir Peter Parker, Bart. to be Deputy Grand Master; after which the following officers were appointed and invested, viz. *John Dawes*, Esq. Senior Grand Warden.—*Arthur Tegart*, Esq. Junior Grand Warden.—Mr. *William White*, Grand Secretary.—Rev. *A. H. Eccles*, Grand Chaplain.—Chev. *Bartholomew Ruspini*, Grand Sword-Bearer.

James Heseltine, Esq. P. S. G. W. was unanimously elected Grand Treasurer at the Quarterly Communication held the 27th of November last,

The Grand Stewards, having received the thanks of the Grand Lodge for their elegant entertainment, presented to the Grand Master, for his approbation, the following Brethren as their Successors for the next Grand Feast, who were approved of: Hon. *T. J. Twisleton*, President, presented *Arthur Gower*, Esq.—*Nathaniel Gosling*, Esq. Treasurer, presented *Stafford Squire Baxter*, Esq.—*Richard Woodward*, Esq. Secretary, presented *George Bolton*, Esq.—The Earl of *Pomfret* presented The Hon. *Alexander Hope*.—Sir *W. J. James*, Bart. presented *W. J. Speed*, Esq.—*Thomas Fellows*, Esq. presented *Thomas Hill*, Esq.—*Richard Griffiths*, Esq. presented *John Curtis*, Esq.—*John Rush*, Esq. presented The Hon. *Thomas William Fermor*.—*Charles Carpenter*, Esq. presented *John Godwin*, Esq.—*John Johnstone*, Esq. presented *William Newton*, Esq.—*Joseph Knowles*, Esq. presented *William Ayres*, Esq.—*Robert Randoll*, Esq. presented *John Stewart*, Esq.

The following account of the entertainment, though not official, will probably be pleasing to many of our readers.

GRAND FEAST.

JOHN DENT, Esq. M. P. for Lancashire, in the Chair.

After dinner, "Non Nobis," by Mess. *Johnstone*, *Incledon*, *Dignum*, *Fawcett*, *Davies*, &c. &c.—Toast, King and Craft—Music, God save the King—Toast, His Royal Highness the Prince of Wales, G. M.—Music, "Apprentices Song"—Song, *Dignum*, "The joys of an humble state."—Toast, Lord Moira.—Music, Britons strike home. Song, *Incledon*, "This day a stag must die."—Toast, Duke of York and the army.—Music, See the conquering hero comes.—Glee, "When Arthur first at court began."—Toast, Duke of Clarence and the navy of Great Britain.—Music, Rule Britannia.—Song, *Johnstone*, "Land of potatoes"—Toast, John Dent, Esq. (the Chair)—Song, *Fawcett*, "Father and Mother and Suke."—Toast, Grand Wardens.—Duet, "Wine cannot cure."—Toast, Sir P. Parker, D. G. M.—Music, Hearts of oak.—Song, *Angelo*, "With a double voice."—The Grand Officers were announced from the Chair.—Toast, Peace, harmony, and unanimity, to Masons in general.—Song, *Williams*, "What folly boys to be downhearted."—Toast, Board of Stewards.—Toast, Prince Edward.

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The Lodge being closed, Earl Pomfret took the chair, and many of the Brethren prolonged the pleasures of the evening by several excellent songs and constitutional toasts. The King and Constitution, with the utmost enthusiasm, three times three.

The dinner consisted of a profusion of every delicacy that could be procured; the desert was of the most elegant kind, cherries, strawberries, &c.—Ices and confectionary in an abundant variety.

It is to be observed, however, that although the liberality of the stewards demands this justice for their elegant entertainment, we are decidedly of opinion, that if the usual price of the tickets (10s. 6d.) had been continued, there would have been a much more numerous company; and the majority of the Brethren would certainly have been well satisfied with an entertainment proportioned to such a charge.

The Annual Provincial Grand Meeting of the Free and Accepted Masons of Kent, was held at the White Bear in West Malling, on the 19th of May, where a brilliant and numerous party of the Fraternity * attended. On report being made by Brother Mathews, S. P. G. W. of the indisposition of Brother Sawbridge, P. G. M. Dr. William Perfect was invested *pro tempore* with that office; and the election of a P. G. M. for the county for the ensuing year, was deferred till the second week in July. Between eleven and twelve the Brethren proceeded in due order to church, where they heard a most excellent sermon on the occasion, preached by the Rev. JETHRO INWOOD, RECTOR of DEPTFORD in that county, on the following words, part of the 17th verse of the 2d chapter of the first epistle of St. Peter.—"Love the Brotherhood, fear God, honour the King." [This sermon, at the very pressing request of the Brethren present, we understand, Mr. Inwood has consented to print.] The company then repaired to the Assembly Rooms, where an elegant dinner was provided, and the afternoon was spent with the utmost conviviality and harmony, and in the genuine style of brotherly love so honourably distinguishing the fraternity.

The next Provincial Grand Meeting for the county will be held at Feversham on the third Monday in May 1795.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

ON the 7th of March a complete revolution took place at Warsaw, when the Poles drove General Inglestrom, the Russian Ambassador, and all the military of his country out of that city. Inglestrom had required nothing less than that the arsenal of Warsaw should be delivered up to him, and all the Polish military disarmed. This produced the revolution.

Sweden and Denmark have entered into a treaty to maintain a perfect neutrality with respect to the belligerent powers, each having agreed to fit out a fleet of eight ships of the line, with frigates, &c. in order to give effect to their purpose.

A conspiracy has been discovered at Naples, the purpose of which was nothing short of the destruction of the whole royal family of Sicily, who were to be blown up in their palace by gunpowder.

The Emperor went to Brussels on the 21st of April, and the inauguration of his Imperial Majesty took place on the 23d, when his Majesty in person took the oaths as Duke of Brabant.

DOMESTIC INTELLIGENCE.

April 28. A loan for two millions and a half sterling was negociated in the city for the Emperor, at about seven and a half per cent interest.

His Majesty has granted a pension of 300l. to Mr. Cowper, author of The Task, &c.

A Gazette Extraordinary announced the capture of the French frigates La Pomone, La Babet, and L'Engageante, with a very slight loss on the part of the English ships who took them, viz. the Flora, Arethusa, Melampus, and Concorde.

* We are assured that 300 were present.

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The army under the command of the Earl of Moira are to be encamped with all convenient speed, on a commodious spot on the common between Itchen and Bursledon Ferries, in the neighbourhood of Southampton. It is expected that this encampment will consist of from 14,000 to 16,000 men, including the French Emigrants who enlist in England, all of whom are to be under the command of his Lordship.

30. Two Extraordinary Gazettes were published with accounts from the Duke of York of very great advantages having been gained over the enemy near Cateau, with the loss to the French of above 1200 men, and 57 pieces of cannon. Loss of the British in both actions comparatively inconsiderable.

May 3. Intelligence was received by Government of the surrender of Landrecies to the Allies.

4. A Council was held at the Secretary of State's Office for the Foreign Department, in Downing-street, which was attended by all the cabinet ministers in town. The principal business before them was the examination of Mr. William Stone, coal-merchant, of Rutland Place, Thames Street, and of Old Ford, near Bow, who was accused of sedition against the King and Constitution, and of high treason.

8. An unfortunate accident happened to Admiral Macbride at Plymouth, who was mounting his horse to go to his country residence at Leigham; the animal being restive plunged several times, and the admiral's foot slipped into the stirrup and he fell, and would inevitably have been trampled to death, had not Captain Clements, of the Spitfire sloop of war, luckily caught him up. The horse still continued plunging, whereby the admiral's thigh was unfortunately broke four inches above the knee. He was taken immediately to a neighbouring house, and the most eminent of the faculty were instantly called in; but the bone could not then be set owing to the swelling. It has, however, since been set, and the admiral is in a fair way of doing well, having escaped every symptom of a fever, so much apprehended by the faculty when the accident took place.

An almost unparalleled murder has been committed in Gloucestershire. William Reed, Esq. of Swanley in that county, having made his will in favour of his wife, she, with her brother James Watkins, formed the design of murdering him, which they effected: she first by administering poison, and he afterwards by striking him several blows on the head with a broomstick. The coroner's inquest returned a verdict of wilful murder against Watkins. The wife, upon what grounds we know not, was in the first instance admitted to bail. Since which, however, a young man of the name of Edgar, a soldier in the Dorset Militia, has come forward at the Public-Office, Bow-street, and disclosed certain circumstances tending to shew that Mrs. Reed and Watkins had, in his company some time before, at Pool, expressed their design to murder the deceased. The officers of justice were, in consequence, dispatched to Gloucestershire, where they apprehended Mrs. Reed. Watkins has since shot himself. Edgar, the soldier, is a *favourite* of Mrs. Reed, and which led to his knowledge of the murderous intention of the parties.

10. Mr. William Stone was committed to Newgate on a charge of high treason. The charge against Mr. Stone is understood to be, hazarding certain opinions in letters to his brother in Paris, and remitting sums of money to him for his subsistence.

It is rather remarkable that Mr. Stone's brother has lately been taken up at Paris, and is at this moment confined in one of the prisons of that city.

Archibald Hamilton Rowan, Esq. who was committed to Dublin gaol for two years for a libel, and who has lately been charged with high treason, made his escape from prison on the night of the 1st instant. The Lord Lieutenant of Ireland has, by proclamation, offered a reward of 1000l. the Corporation of Dublin 500l. and the keeper of the jail 200l. for his apprehension.

It had been the custom of the jailer of Newgate to permit Mr. Rowan to hand his lady to her carriage at the door of the prison in an evening when she left him. Taking advantage of this indulgence, on the night above mentioned, he slipped away, and has since arrived at Dunkirk.

The Rev. Mr. Jackson, formerly the editor of a newspaper in London, and well remembered as the advocate of the Duchess of Kingston, in her famous dispute with Mr. Foote, is in custody in Dublin, under a charge of high treason.

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10. One Turnbull, an attorney, for not answering charges exhibited against him; and another of the same profession, for forging an allowance of a writ of error, were struck off the roll.

12. One Lloyd, an attorney, stood in the pillory at Charing-Cross, and the top of Holborn-hill, for perjury.

A Council was held at the Council Office, Whitehall, which was attended by the Lord High Chancellor, Mr. Pitt, and the rest of the cabinet ministers, when Mr. Hardy, secretary to the London Corresponding Society, and Mr. Adams, secretary to the Society for Constitutional Information, were interrogated on a charge of high treason. The Council sat six hours, after which they were ordered into custody of two messengers.

13. Mr. Thelwall, who gave political lectures at his house in Beaufort Buildings, was taken into custody.

The French Convention in some late decrees for decadatory festivals, acknowledge one Supreme Being, and the immortality of the soul.

Accounts from Paris of the 9th instant, announce the condemnation and execution of twenty-eight Farmers-General on the 8th for mal-practices. A number of ci-devant nobles were guillotined on the same day.

Madame Elizabeth, sister to the late King of France, was executed on the 10th instant. This cruel event was rather sudden and unexpected, She was fetched from the Temple on the 9th at night, and carried to the Conciergerie on the 10th. She was examined before the Revolutionary Tribunal; her examination, however, was very summary. The only questions put to her were her name and quality: to the first she answered that her name was Philippina Maria Elizabeth Helena of France, and her quality she said was *Aunt to the King*. This assertion was sufficient: she was immediately declared guilty of conspiring against the Republic, and soon after executed.

Amongst those lately imprisoned is Pache, the mayor of Paris, who succeeded Petion. His wife and mother have also been taken up.

A Court of Lieutenancy for the City of London was held at Guildhall; which Court agreed to the report of their committee appointed on the 17th of April, to consider of the mode of an application to Parliament, for granting further powers to the Commissioners of Lieutenancy, in order to put the Militia of this city on a better footing, and the Court appointed five of their members to be a deputation, to confer with his Majesty's ministers on the subject of the plan recommended by the committee, and approved by the Court. The five members so appointed are, Sir Watkin Lewes, Sir James Sanderson, Alderman Combe, Randle Jackson, Esq. and John Ewer, Esq. The plan proposed is, instead of six regiments of trained bands as at present, to have two regiments or more of regular militia, each to consist of 600 rank and file, from which there shall be in time of peace two thirds every year trained and exercised, and in case of actual invasion or insurrection his Majesty to have the power of ordering one of the said regiments on any service within a limited distance from the city.

14. Mr. Ross, jun. one of his Majesty's messengers in ordinary, with proper assistance, went to the house of Earl Stanhope, in Mansfield-street, Cavendish-square, and took into custody, in virtue of a warrant granted to him by the two Secretaries of State, the person and papers of the Rev. Jeremiah Joyce (private secretary to Earl Stanhope, and tutor to the present Lord Mahon), charged with treasonable and seditious practices against his Majesty's government. Mr. Joyce afterwards underwent a long examination before the Privy Council.

Mr. Hardy underwent another examination, and was again ordered into custody.

Same night some of the Bow-street officers took Mr. Martin, an attorney, into custody, under the authority of a warrant from the Secretaries of State. He was a prisoner in the King's Bench for debt. The officers seized the papers which they found in his apartment in that prison.

The same afternoon Master Eaton, son of Mr. Eaton, the bookseller in Newgate-street, who officiated as door-keeper to Mr. Thelwall when reading his lectures, was taken into custody. He was the same evening examined before the Privy Council for two hours, and then told he might go home if he pleased.

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15. The Council met again, when Mr. Joyce, Mr. Adams, Mr. Hardy, and Mr. Thelwall, were under examination for six hours. After the Council closed they were remanded back to the care of the messengers.

Same day Mr. Isaac Saint, keeper of the Pelican public-house, Norwich, was brought to town by two King's messengers in a post-coach and four—he was examined on Friday.

16. John Horne Tooke, Esq. was taken into custody at Wimbledon by a special warrant from the Secretary of State; he was carried before Mr. Dundas, who ordered him to be kept in custody till seven o'clock in the evening, when he went under an examination on a charge of conspiring against the state.

Same day Mr. Lovett, chairman of the London Corresponding Society when lately convened at Chalk Farm; Mr. Richter, lately clerk in Sir Robert Herries's banking-house; and Mr. Bonney, an attorney, were arrested for supposed treason against the state.

Many other warrants have been issued; and a number of seditious persons are expected to be immediately apprehended, both in town and country.

Mr. Adams was formerly a clerk in the Auditor's office; and Mr. Hardy is a shoemaker, and lets lodgings in Piccadilly. Their characters (apart from politics) have always been considered as unimpeachable.

A Gazette Extraordinary announced the capture of St. Lucia, by Sir C. Grey and Sir J. Jervis, without the loss of a man on the part of the British.

17. At ten o'clock their Majesties, the six Princesses, and soon after their Royal Highnesses the Prince of Wales, Dukes of Clarence and Gloucester, and Princess Sophia, came to St. James's Palace, where they viewed the French colours that are lately come home from Martinico, Valenciennes, Landrecies, and St. Lucia (in all 29 flags), after which they adjourned to Lady Finch's apartments, from whence they saw the ceremony of receiving the colours by a party of the Guards under command of General Stevens; and which, after coming out of the court-yard, being joined by two parties of Life-Guards in the van and rear, they carried them to St. Paul's Cathedral, where they were hung up as trophies of victory, with the usual ceremonies; the musical band, at their removal from the palace, and also at their depositing, playing Te Deum and God save the King. The order of the procession was as follows: 1. One captain, two subalterns, one quartermaster, one trumpeter, forty rank and file of the Life-Guards. 2. One serjeant, twelve grenadier Foot-Guards, music, 1st foot of ditto, two serjeants carrying the large flag from Fort Bourbon. 3. Twenty-eight serjeants of Foot-Guards, each carrying a colour. 4. Four companies of grenadiers of Foot-Guards, commanded by a field officer. 5. One field-officer, two captains, four subalterns, two quarter-masters, two trumpeters, one hundred rank and file of the Life-Guards to close the march.

19. Mr. Secretary Dundas, in the House of Commons, presented the following message from his Majesty:

GEORGE R.

"His Majesty having received information that the seditious practices which have "been for some time carried on by certain societies in London, in correspondence "with societies in different parts of the country, have lately been pursued with in- "creased activity and boldness, and have been avowedly directed to the object of "assembling a pretended General Convention of the people, in contempt and defiance "of the authority of Parliament, and on principles subversive of the existing laws and "constitution, directly tending to the introduction of that system of anarchy and con- "fusion which has fatally prevailed in France, has given directions for seizing the "books and papers of the said Societies in London, which have been seized accor- "dingly: and these books and papers appearing to contain matter of the greatest im- "portance to the public interest, his Majesty has given orders for laying them before "the House of Commons; and his Majesty recommends it to the House to consider "the same, and to take such measures thereupon as may appear to be necessary for "effectually guarding against the further prosecution of these dangerous designs, and "for preserving to his Majesty's subjects the enjoyment of the blessings derived to "them by the constitution happily established in these kingdoms. G. R."

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The following is a list of the prisoners at present in custody, on charges of high treason, and of being guilty of seditious practices.—In Newgate. Mr. William Stone, coal-merchant.—In the Tower. Mr. John Horne Tooke, Rev. Mr. Joyce, Mr. Bonney, solicitor, Mr. Thelwall, Mr. Richter.—In custody of the King's messengers. Mess. Hardy, secretary to the London Corresponding Society—D. Adams, secretary to the Society for Constitutional Information.—Sharp, engraver.—Hayward, oil-man, Long-acre.—Pearson, student, Lincoln's Inn.—S. Williams, apprentice to an engraver.—Franklyne, taylor, Lambeth.—Mulcaster, St. Martin's-le-Grand.—Spence, bookseller, Holborn.—Edward, jun. Jewin-street.—Hilliard—Roussel, an emigrant.—Mr. Martin, brought from the King's Bench prison.

[Edward, Hilliard, and Roussel, are mentioned to have had pikes in their possession.]

Some persons in Edinburgh have been apprehended for making or having pikes in their possession. These pikes or halberts are remarkably sharp, and the tops made to screw off at pleasure.

A Dr. Drennan, of Dublin, is committed to the Newgate prison of that city, on a charge of sedition.

20. A Gazette Extraordinary was published, containing an account of the capture of Guadaloupe, and its dependencies.

23. An Extraordinary Gazette detailed particulars of an action between the British and French armies near Tournay, on the 18th inst. in which the former suffered very considerable loss,

25. Accounts were recived by Government, and published in an Extraordinary Gazette, of a very successful action on the part of the Allies against the French army *en masse*; in which the loss of the French is estimated at 12,000 men; that of the British about 120.

In the affair of the 18th in Flanders the Duke of York narrowly escaped being taken prisoner. Finding, after the rout of his column, that his safety depended on immediate flight, his Royal Highness, accompanied by an Austrian General and two other officers, made for a village which he had taken on the 17th, but which, when they had entered it, they found in the hands of the enemy, who on seeing the Duke and his companions, supposed he was at the head of his column, and retreated after firing one round, which killed the Austrian General, who was on the side of the Duke. The enemy, however, on seeing no troops follow the Duke, recovered from their error, and pursued him. His Royal Highness and his companions made directly for a river, which they swam over, one of the gentlemen with his horse, the Duke and the other without. The French, during the time they were crossing the river, kept up a fire upon them from a six-pounder; they all three, however, happily escaped unhurt, and got safe to Tournay.

26. Of the death of the unfortunate Lady Brown, of Brompton, the following particulars have occurred.—Her son, who was a cadet in the Artillery, had for some time laboured under a mental derangement, and her affection had induced her to become his almost constant attendant. On Wednesday last, when the melancholy matricide took place, the youth was entrusted to the care of a female servant, his keeper being ill, when, by some accident, having disengaged himself from his confinement, he rushed into the apartment of his mother, and seizing a poker, gave her a violent stroke on the head, which fractured it in a shocking manner; and, by repeated blows, broke both her arms. On her falling to the floor he leaped on her body, and shortened the agonies of death. He escaped into some adjoining grounds called the Queen's Gardens (and not those belonging to Buckingham-house), where he was followed and secured.

The Lord Mayor has nominated the following gentlemen to be put up for Sheriffs on Midsummer day, viz. Thomas Griffith, Esq. clothworker; William Masters, Esq. broderer; William Rawlins, Esq. upholder; John Suter, Esq. carpenter; Edward Brown, Esq. ironmonger; Francis Ruddle, Esq. clothworker; William Power, Esq. merchant-taylor; Samuel Flower Freeman, Esq. broderer; and Robert Burnett, Esq. brewer.

Accounts are received of the loss of the Ardent man of war in the Mediterranean. She ran upon some rocks on the coast of Corsica, and the greater part of the crew perished.

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Mr. Jefferson is expected in England, charged with an important mission to this country from the American States.

Lord Macartney, we learn by letters from the Cape, had, in part, accomplished the object of his mission, though not to the extent that was expected.

New Drury.—The pit holds 800 persons; the boxes 1828. The receipt of the whole house, when filled, is calculated at 82l.

DEATHS.

AT Futtiger, in the East Indies, Peter Cullen, son of the late Dr. William Cullen, first Physician to his Majesty in Scotland. At Edinburgh, Lieutenat-Colonel Dalrymple, of Fordel: this was the gentleman who stormed and took Fort Omon. Benjamin White, Esq. late an eminent bookseller in Fleet-street. Charles Ellys, Esq. a captain in his Majesty's navy. Mr. Kennedy of the Ordnance-Office: he was found drowned in a pond at Winchelsea. At Port Royal, Jamaica, Capt. Storey, of his Majesty's 20th regiment of foot. The Right Hon. Lady Charlotte Madan, wife of the Lord Bishop of Peterborough, and sister of Marquis Cornwallis. William Brummell, Esq. private Secretary to the late Earl of Guildford, during the whole of his administration. John Browning, Esq. late partner with Mr. William Nottidge, woolstapler, in Five-Foot-lane, Surrey. Charles Browne, of Storrington, in the county of Sussex, Esq. Edward Thorley, Esq. captain and adjutant in the Eastern regiment of Essex militia. The Rev. Nathaniel D'Eye, vicar of Oulton, Norfolk. Lieutenant Godfrey, of the navy, brother to the Marchioness of Donegal. Lieutenant-General James Murray, colonel of the 72d, or Highland regiment of foot, and uncle to the Duke of Athol. James Davison, Esq. one of the Vice-Presidents of the Society for the Encouragement of Arts, Manufactures, and Commerce. Robert Cooper Lee, Esq. Robert Gunnel, Esq. 50 years one of the clerks of the House of Commons, and many years one of the Committee Clerks. Mr. Broughton Masey, for many years principal clerk in the brewhouse of Mr. Whitbread. Suddenly, in a bookseller's shop in Birmingham, A. G. Sinclair, M. D. author of the Medical Grammar, Blind Philosopher, &c. Sir William Johnston, Bart. of Caskieb. Lewis Miol, Esq. late of Austin Friars, merchant. Charles Scot, M. D. son of the late Dr. John Scot. Mr. John Jackson, wine-merchant, of Clements-lane, Lombard-street. Of an apoplectic stroke, the Marquis de Blano, ambassador from his Catholick Majesty, at Vienna. Mobaruck ul Dowla, Nabob of Bengal: his son succeeds to the throne. At Roxburgh Newton, Andrew Gammels, aged 105: he was a dragoon in Queen Anne's wars, and travelled Scotland 49 years as a beggar. Mr. Francis Hall, one of the Yeomen of the Guard to the King. At Constance, where he has been ever since the French invaded best part of his States, the Prince Bishop of Basle. At Dublin, the Right Hon. Hercules Langford Rowley, knight of the shire for the county of Meath. In the 76th year of his age, the Rev. James Brooke, M. A. Rector of Pirton, Croome D'Abitot, and Hill Croome, in the county of Worcester, and one of his Majesty's Justices of the Peace for that county. General Lambton. The Rev. Geo. Lillington, L. L. B. At Kettingham-Hall, Norfolk, Edward Atkyns, Esq. At Highbury-place, Islington, Thomas Wilson, Esq. At Peckham, in Surrey, Jeremiah Hale, Esq. aged 64. At Rothley, in Northumberland, Mr. Matthew Spearman, aged 91; when he commenced the farming business, the same land was let to him for 120l. which is now let for 900l. per annum. At Richmond, Miss Hobart, niece to the present Earl of Buckinghamshire: she had been from her childhood in a lingering state of health, owing to her having swallowed several needles and pins, which she had got a habit of putting into her mouth. The Rev. Mr. Kinder, vicar of Mottram. The Rev. Thorogood Upwood, vicar of Stradset, Wiggenhall St. Peter, and Wiggenhall St. German, in Norfolk. Miss Marshall, of Brabourn-Court, in Kent; her death was occasioned by a fall from a horse, in which she broke her leg in a most shocking manner. The Rev. Mr. Gill, of Felsted, Essex. At Devizes, Thomas Needham Rees, M. D. eldest son of the late Rev. Thomas Rees, of Winchester. Mr. Simon Last, an eminent farmer, of Southwell Park, near Chevington, Suffolk: his death was occasioned by his horse rearing up with him when under a tree, whereby he received so violent a blow on the

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back of his neck as to unhorse him, of which he lingered in great pain for two days. At Ipswich, in the 72d year of his age, the Rev. Samuel Darby, A. M. rector of Whatfield and Bredfield, in Suffolk, and formerly tutor of Jesus College, Cambridge. At his house at Stepney-Causeway, Captain Thomas Courtin Chivers. At Woodford, Essex, Edward Hasell, Esq. of Dalemain, Cumberland. At her house, in the 70th year of her age, Mrs. Elizabeth Metcalfe, of Lincoln's-Inn Fields. At Denchworth, Berks, Mr. William Brunsdon, one of the first graziers in the Vale of Whitehorse. Mrs. Jones, wife of Mr. Griffith Jones, of Devonshire-street, Portland-place. The Right Hon. Charles Pratt, Earl Camden, Viscount Bayham, and Lord Camden, Lord President of his Majesty's most Honourable Privy Council, a Governor of the Charter-house, Recorder of Bath, and F. R. S. His Lordship is succeeded by his son, Lord Viscount Bayham, one of the Representatives in Parliament for the city of Bath, a Lord of the Treasury, and of the Tellers of the Exchequer. At his house in Bedford-square, in the 85th year of his age, John Stephenson, Esq. M. P. for the borough of Tregony. At Lisbon, the Hon. Henry Fitzroy.

BANKRUPTS.

Cordall Smith, of Crowle, in the county of Lincoln, shopkeeper. Arthur Waller, of Sandwich, Kent, seedsman. Thomas Done, of Manchester, dealer. Thomas Cam, of Rodborough, Gloucestershire, clothier. James Mills and Henry Mills, of Manchester, muslin and check manufacturers. Ralph Done, of Manchester, dealer. George Ashton, of Liverpool, livery-stable man. Joseph Yates, late of Warnford-court, Throgmorton-street, merchant. John Rice, of Hampstead, Middlesex, victualler. Catherine Thorley, of Manchester, dealer in china and earthen ware. John Panton, of Ludgate-street, London, woollen-draper. John Richardson, of Kidderminster, in Worcestershire, linen-draper. John Benson, of Kingswear, in Devonshire, merchant. Joseph Howell, of Fetter-lane, Holborn, London, carpenter and builder. Samuel Booth, late of Adam-street, Marybone, Middlesex, painter and glazier. William Henry Parker, of Hereford, bookseller. Joshua Janson Waddington, of Ratcliffe Highway, Middlesex, hatter and hosier. Andrew Webb, of Tower-street, London, ship-broker. John Harding, of Berkhampstead, Hertfordshire, shopkeeper. Henry Andrews, of Elstead, Surry, mealman. Thomas Roberts and John Roberts, of Herefordshire, shopkeepers. Robert Gayson, of Derby, mercer and draper. James Lawson and Andrew Tomlin, of Manchester, merchants. Benjamin Haselwood, of Wolverhampton, Staffordshire, steel manufacturer. John Lawton Salmon, of Nantwich, Cheshire, cheese-factor. Richard Springford, of Hart-street, Grosvenor-square, coachmaker. Thomas Searle, of Bridge-street, Lambeth, Surry, victualler. Thomas Roberts, late of Ross, Herefordshire, staymaker. Benjamin Cotton, of Weybread, Suffolk, brickmaker. Jacob Stanton, of Weybread, Suffolk, miller. Lewis Richards, of Dover-street, Hanover-square, perfumer. William Cunnington, of Sloane-street, Chelsea, builder. Thomas Croome, of Lamb's Conduit-street, Holborn, haberdasher. John Freeman Jones, of Swinbrook, Oxfordshire, dealer. William Trossell the elder, of March, within the Isle of Ely, Cambridgeshire, carpenter. Robert Betson, of Birmingham, factor. James Betts the younger, late of Ipswich, Suffolk, shipbuilder. John Howard, of Little Hayfield, Glossop, Derbyshire, whitesmith. Charles Hayward, of Lincolnshire, haberdasher. James Atkinson of Theddlethorpe, in Lincolnshire, jobber. John Hanson, of Somptin, in Sussex, corn chandler. John Robinson, of Liverpool, sailmaker. John Heald and Richard Turner, of Manchester, staymaker. Robert Allen, of Weedon Beck, Northamptonshire, salesman. Thomas Shave, of Ipswich, Suffolk, sacking manufacturer. Humphrey Humphreys, of Liverpool, flax-dresser. Thomas Gibbs, of Worcester, butcher. James Giffard, of Devizes, Wilts, apothecary. John Thomas, of Pall-mall, apothecary. John Butler Hall, of Beaufort-buildings, Strand, violet-soap manufacturer. George Spurgin, late of Romford, Essex, innholder. William Kendall, of Manchester-street, Manchester-square, builder. James Lewin, of Islington, wheelwright. John Carter, late of Stockport, Cheshire, timber-merchant. Parrenelle De la Mayne, of Edward-street, St. Mary-le-Bonne, dealer. John Newcomb, of St. Philip and Jacob, Gloucestershire, cornfactor. William Gibson the younger, of Tideswell, Derbyshire, cotton-manufacturer. John Mills, and Edward Mills, of Manchester, cotton-manufacturers. William Buck, of White-street, Southwark, victualler.

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

Our Poetical Correspondent at *Malling* must excuse our not inserting his Poems on "*Candour*" and "*Benevolence*;" they are both too personal.

The *History of the Knights Templars*; and,

Memoirs of the late *Andrew Brice* of *Exeter*, are intended for our next Number, with which the Third Volume of this Work will commence.

We are extremely sorry that, from the circumstance of our having gotten much into arrear with our Poetical Correspondents, we have been again obliged to postpone the contributions of our worthy friend, *Captain M.* They will, however, certainly have place in our next.

*** We must entreat our Correspondents, who wish an early insertion of their favours, that they will transmit them on or before the 8th day of every month.

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FOR JUNE 1794.

HIS ROYAL HIGHNESS
GEORGE PRINCE OF WALES.

[WITH AN ELEGANT PORTRAIT.]

GEORGE AUGUSTUS FREDERICK, PRINCE of WALES, Electoral Prince of Brunswick Lunenburgh, Duke of Cornwall and Rothsay, Earl of Chester, Knight Companion of the Most Noble Order of the Garter, Captain General of the Artillery Company, Steward of Plymouth, and Most Worshipful Grand Master of the Ancient and Honourable Society of Free and Accepted Masons of England, was born at St. James's Palace, August 12, 1762.

Of a Personage so high in rank, and whose sphere is so far removed from general notice, few circumstances can be, with certainty, recorded by us; and to speak on such a subject, upon doubtful ground, were indecorous in the extreme. His Royal Highness's character and talents, however, we may be allowed to say, are such as do honour to the situation of life in which Providence has placed him.

Arrived at an age when it became necessary that the establishment of a Court and Household suitable to his rank and dignity should be assigned to him, the nation saw him assume the *toga virilis*, mix with the people he was by nature destined at some future period to govern, and, newly emerged from the regularity of a domestic court and preceptorial restraint, enter on the important stage of public life; with a disposition gay, liberal, and ingenuous, he pursued pleasure as her votary, but not as her slave; skimming the surface of dissipation, he tasted of the stream, but sunk not in its vortex, as the eagle sometimes wings the valley, but again soars aloft, and resumes its native element.

In his person the Prince is tall, well formed, and remarkably graceful; his address and manners are such as, independent of his birth, would rank him among the most accomplished gentlemen of his time.

An exterior so captivating is well accompanied with a genius and taste for polite literature in every walk. His classical knowledge is remarkable, and he is said to have acquired the several languages, ancient and modern, with wonderful facility. He reads Virgil and Horace (his favourite authors) with uncommon propriety, and his grace and elegance in the most difficult passages of declamation are peculiarly fine.

The disposition of his Royal Highness to patronize, is only equalled by his taste in judging of the liberal arts; good music claims and receives his

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warmest approbation; and his skill in architecture is conspicuous in the stile of decoration displayed in Carlton House (one of the first and most elegant town residences in Europe), which we have good authority for believing was in great part designed by himself.

The wisdom and moderation which marked the conduct of his Royal Highness in the year 1789, when the calamitous situation of his Royal Father had made a sort of temporary inter-regnum, was justly admired, and will by the wise and good of all parties and opinions be eternally memorialized. Connected, as he was known to be at that time, with the leaders of a party who thirsted for power under his auspices, he never for a moment lost sight of his duty or allegiance to his afflicted parent: though solicited to come forward and seize the reins that had fallen from the debilitated hands of his father, he modestly waited the ultimate event, though urged by the opposition in England, and by the Lords and Commons of Ireland. His only interference on that melancholy occasion, was to order from his own purse that the poor of Westminster should be paid the annual donation at Christmas of 1000l. which those who took upon them to manage the King's affairs at that time, it is said, peremptorily refused.

On Thursday, the 6th of February 1787, his Royal Highness was initiated a Member of our Antient and Honourable Fraternity, at an occasional Lodge convened for the purpose, at the Star and Garter, Pall Mall, at which the Duke of Cumberland presided in person; and on the decease of his royal uncle, he was elected Grand Master, November 24, 1790, the duties of which office he has ever since fulfilled, to the honour and advantage of the craft, with the grace, dignity, and suavity of manner, that so eminently distinguishes him on every occasion.

*** It was the intention of the PROPRIETOR of the FREEMASONS' MAGAZINE, to have engraved all the PORTRAITS in the Hall of the Society on an enlarged scale, adapted for Furniture Prints; but finding the Expence of such an Undertaking likely to exceed Two Hundred Pounds, he consulted many of his Friends and Patrons on the propriety of reimbursing himself a part of that Expence, by an extra charge to his customers of Two Shillings on such Numbers of the Magazine as should contain the large Engravings (only four in all). The result, however, of their consideration was at that time unpromising to the scheme, and it has been for the present suspended. But should he yet be favoured with the communication of a number of Names as Subscribers to the plan, which may reasonably justify him in so doing, he shall still embark in it with pleasure and with zeal, and use every exertion to make the execution worthy of the subject.

PRESENT STATE OF FREE MASONRY.

No. II.

SUNDERLAND.

TO any one who has given the subject the least attention it will readily occur, that, in our principal sea-ports, the science of Freemasonry has been, in general, received with ardour, and cultivated with diligence.

The sublime nature of the objects by which sea-faring men are continually surrounded, may dispose them to scenes of congenial solemnity and grandeur: the magnificence and splendour of the Lodges on the

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continent may give a sentiment of exultation: or, their experience of the general benevolence which this institution has disseminated among the sons of all nations—often softening the horrors of war, and bringing comfort and fraternal assistance into the gloom of dungeons and the recesses of misery, may, perhaps, lead them to a higher state of admiration and attachment.—To whatever circumstance the effect may be ascribed, those who are conversant with Masonic Seamen, or who have visited the Lodges at HULL, LIVERPOOL, BRISTOL, PLYMOUTH, YARMOUTH, &c. will, at any rate, pronounce the fact to be obvious.

SUNDERLAND, with some few remissions incident to every human process, may very fairly be added to the list. The first Constitution was granted by the Marquis of CARNARVON. The date is October 7, 1755. It is directed to James Smithson, Provincial, who constituted the Lodge, then No. 207, though now, through different intermediate erasements, 121. The first Officers we find upon record are JOHN THORNHILL, Esq. (now one of his Majesty's justices of peace) Master; JACOB TROTTER, S. W.; JOHN ROW, J. W.—And the first D. M. who carried on the business of the Craft for many years, was GEORGE OGILVIE; a man, from every account, profoundly skilled in all the secrets and mysteries of our internal operations. The Lodge was held at the house of Adam Turner, Church-lane, and was soon composed of the most respectable characters of the town and neighbourhood. The Masters who succeeded were, Dr. ISAAC BROWN (father to the present W. M.); WILL. GOOCH, Esq. comptroller of the customs; ROBERT INMAN, Esq.; and many others of equal consequence.

After many fluctuations, and some changes of place, the Lodge fell under the guidance of Captain GEORGE THOMPSON, who held the chair above seven years, and under whose auspices the number of members was sensibly and respectably augmented. He built an elegant hall for them; the first stone of which he laid with the accustomed ceremonies and honours, the Brethren having accompanied him to the scite of the building in solemn procession: and, it being the anniversary of his Majesty's accession, the loyal Brethren, in honour of the day, gave to their Lodge, for the first time,

A local habitation and a NAME—

calling it from hence the KING GEORGE'S LODGE. The building being finished in due time was solemnly dedicated on the 16th of July 1778. On this occasion the Grand Lodge of England favoured the Brethren with the music, &c. performed at the dedication of FREEMASONS' HALL, which was admirably supported on the present occasion by the principal vocal and instrumental performers round the country. From the Hall the Brethren proceeded to the Assembly-room, where the presence of above a hundred and twenty ladies added elegance and interest to the scene. An animated oration was delivered by our learned Brother WILLIAM HUTCHINSON, Esq. of Barnard Castle, author of the *Spirit of Masonry*, *History of Durham*, *New History of Cumberland*, &c. &c. A hundred and forty Masons dined together, and all was carried on and concluded with festivity tempered with moderation.

At the close of the year 1781 Mr. THOMPSON resigned the chair, and received an unanimous and affectionate vote of thanks for the important services he had rendered the Lodge; and TIPPING BROWN, M.D.

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was chosen Master in his stead. Dr. BROWN held the chair three years, and under his direction the Lodge flourished with increasing splendour and advantages. On the 19th of November 1783, after having held a Master's Lodge, the Hall by some accident took fire; some of the furniture, papers, &c. were saved, but much was lost and injured, especially some valuable paintings; and the Hall was entirely destroyed.

The meetings were then held at Brother JOWSEY's, where a subscription was entered into, ground was purchased, and, on the 5th of April 1784, Dr. Brown laid the first stone of the PHŒNIX HALL, attended by a numerous and splendid appearance of Brethren, who, clothed in the different regalia of their offices and orders, had accompanied him in procession for that purpose. The architect was Brother JOHN BONNER, who, in a twelvemonth's time, completed one of the most beautiful edifices in England for Masonic purposes. On Tuesday the 5th of April 1785, the ceremony of the dedication took place, and was one of the most brilliant meetings Freemasonry had ever witnessed in this part of the kingdom. An ode, written by the R. W. M. Doctor BROWN (*see page 231 of the present Volume*), was performed with the whole musical strength of Durham cathedral and the surrounding neighbourhood. An oratorio was given in the church; a masterly and suitable oration was delivered by the Rev. THOMAS HALL, Chaplain to the Lodge; a sumptuous dinner provided for 176 Brethren who attended; and the day was finished with a conviviality and temperance worthy the occasion that brought such animating satisfaction to the society.

From that time down to the present day the Lodge has continued to meet in this elegant Hall. During this space Brother FERGUSON for three years held the chair with credit to himself and the society; and the rest of the time the Lodge has been beholden to the judgment and superintendance of our present worthy Master Doctor BROWN.

PHŒNIX LODGE meets every first and third Wednesday.—PRESENT OFFICERS.—T. BROWN, M. D. W. M.—J. F. STANFIELD, S. W.—T. WILSON, J. W.—Rev. J. HESKITT, C.—W. FERGUSON, P. M.—R. WRIGHT, D. M.—R. MARKHAM, T.—W. ROBINSON, S.—T. WAKE and C. VAUX, Deacons.

[*To be continued.*]

CEREMONY

Of laying the Foundation of that Stupendous ARCH, which is to unite the opposite Banks of the RIVER WEAR, at SUNDERLAND.

—— ERIT *sublimibus alta columnis.* OVID. METAM.

ON Tuesday, the 24th of Sept. 1793, WILLIAM HENRY LAMBTON, M. P. Provincial Grand Master of the County of Durham, opened a Grand Lodge in ample form, in that elegant edifice, the Phœnix Hall, Sunderland; being assisted by his Grand Officers, the Masters, Wardens, and Brethren of many Lodges, amounting to about two hundred,

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all clothed in the badges, jewels, and other insignia of the different orders of MASONRY.

After the necessary and solemn business of the Lodge was gone through, the Procession went forth in the following order——being joined at the gates of the Lodge by the Magistrates, Commissioners, &c. who were not Masons, conducted by one of the Stewards of the day.

Constables with staves;
Two tylers with swords drawn;
A steward;
Banners of the Sea-captain's lodge, born by two sea-captains;
Brethren two & two—junior lodges first;
The banners of the Phœnix lodge;
A steward;
Deacons;
Secretaries;
Treasurers;
Past masters.
Provincial Grand Lodge:
Four tylers with swords;
Banners of the St. Hild's, St. George's, and Sion lodges;
Military band of music;
A steward;
Junior wardens two and two;
Senior wardens;
Masters of lodges;
Past grand stewards,
Brs. Siddal—Charlton;
Hills—Stout—Horsley;
Past grand wardens,
Brs. Bulmer—Wood—Ebdon;
Grand architect, Br. Wilson, with the plate on a cushion;
Br. Bone, grand secretary, with his bag;
Br. Pennington, grand treas: with his staff;
Bible carried by Br. Wright, P. M. supported by two grand stewards;
Brs. Wilson and Nicholson;
Rev. Br. Hesket, chaplain of the Phœnix;
Rev. Br. Nesfield, grand chaplain;
Rev. Br. Brewster (master of the senior lodge), carrying the book of constitutions, and supported by two grand stewards,
Brs. Hedley and Stott;
Br. Scarth, junior grand warden;
Br. Dr. Brown, senior grand warden;
Br. Finch, deputy grand master;
Br. Nicholson, grand sword bearer;
Br. Rowland Burdon, M. P. and
Br. Lambton, M. P. grand master;
A steward.
Magistrates two and two;
Commissioners;
Clergymen in their gowns;
Officers of the West York militia;
Constables to close.
Marshal of the ceremony, Br. Stanfield;
and stewards of the day,
Brs. Martin, Rivington, Smith, and Hutchinson.

In this order they proceeded through an immense crowd of spectators to the parish church; where, the brethren forming into two lines, the procession was inversed, and the magistrates entered first, and took appropriate seats in the body of the church; while the grand officers and brethren occupied the gallery, according to their several ranks and degrees in Masonry.

Here a most excellent sermon was given, with powerful effect, by the Rev. Mr. HESKET; and an occasional paraphrase on the 122d Psalm, written by Br. STANFIELD, was sung by the choir.

From the church the procession moved through the town in the preceding order, to the crowded banks of the river WEAR, over which they passed on a platform and bridge of keels admirably disposed and constructed for that purpose.

At the North-west part of the intended bridge was formed a large area, where the first stone was to be laid, and round which the brethren were arranged: and on the cliff above was railed in a conspicuous station for the grand honours, the oration, and other purposes.—Here Mr. BURDON addressed the surrounding multitude in an able and interesting speech, expressive of the nature, the difficulties, and the progress of the present undertaking. On these topics he expatiated

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with spirit and sensibility—and concluded with an animated apostrophe to that great Power which had inspired him with confidence to attempt this vast work; and to whose protection he submitted its future progression and accomplishment.

The Inscription was then read by the senior grand warden in Latin, and the translation by the grand secretary. They are, as follows :—

Quo Tempore	At that time,
Civium Gallicorum ardor vesanus	When the mad fury of French Citizens,
Prava jubentium	Dictating acts of extreme depravity,
Gentes turbavit Europeas	Disturbed the peace of Europe
Ferreo bello,	With iron war;
ROLANDUS BURDON ARMIGER,	ROWLAND BURDON, Esq. M. P.
Meliora colens	Aiming at worthier purposes,
Vedræ	Hath resolved to join the steep and
Ripas, scopulis præruptas,	craggy shores
Ponte conjungere ferreo	Of the River WEAR,
Statuit.	With an iron Bridge.
Feliciter fundamina posuit	He happily laid the foundation
Octavo calendas Octobris,	On the 24th day of September,
Anno salutis humanæ	In the year of human salvation 1793,
M,DCC,XCIII.	And the 33d of the reign
GEORGII Tertii XXXIII.	Of GEORGE the Third,
Probante	In the presence of
GULIELMO HENRICO LAMBTON ARMIGERO,	W. HENRY LAMBTON, Esq. M. P. P. G. M.
Summo provinciali magistro	With a respectable circle of the Brethren,
Adstante	Of the Society
Fratrum Societatis Architectonicæ,	Of Free and Accepted Masons,
Et procerum comitatus Dunelmensis	And of the Magistrates and principal gentlemen of the county of Durham;
Spectabili corona,	Attended by an immense concourse of people.
Populi quoque plurima comitante caterva.	Long may the vestiges endure
Maneant vestigia diu	Of a hope not form'd in vain.
Non irritæ spei.	

The plate was then deposited, and the stone laid by Mr. BURDON, assisted by Mr. LAMBTON and the other grand officers according to ancient usages. The grand honours were given—and at this moment, perhaps, a more interesting spectacle was never presented at one view. The interesting nature of the occasion—the splendour and solemnity of the ceremony—the steep and awful banks of this great river, covered with many thousands of spectators—the surrounding ships manned from the mast heads to the water's edge—the discharge of cannon, sounds of instruments, and shouts of the applauding spectators, impressed a sensation so sublime and affecting, as will not be easily forgotten by any who had the happiness to share in the awful grandeur of this day.

The Rev. Mr. NESFIELD then delivered a most animated oration; which for matter, energy, and elegant delivery, would have honoured the best days of antient Rome or Athens.

The procession returned to the Sea Captains' Lodge, where the Grand Lodge was closed. A sumptuous dinner was provided in the Phœnix Hall, to which sat down above two hundred persons; and the evening was spent with conviviality and harmony worthy the occasion.

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A SPEECH

DELIVERED TO THE WORSHIPFUL AND ANCIENT SOCIETY OF FREE AND ACCEPTED MASONS,

At a GRAND LODGE, held at Merchant's Hall, in the City of York, on St. John's Day, December 27, 1726.

THE RIGHT WORSHIPFUL CHARLES BATHURST, ESQ. GRAND-MASTER.

BY THE JUNIOR GRAND WARDEN.

(*Continued from Page* 331.)

THE learned author of the *Antiquity of Masonry*, annexed to which are our constitutions, has taken so much true pains to draw it out from the rubbish which the ignorant ages of the world had buried it in, as justly merits the highest gratitude from his Brethren.

That diligent antiquary has traced out to us those many stupendous works of the antients, which were, certainly, and without doubt, infinitely superior to the moderns: I shall not, therefore, follow his steps; but since there ought to be something said of antient architecture, to illustrate the real antiquity of Masonry in general, I shall beg leave to subjoin what an elegant modern author, the ever-celebrated Mr. Addison, has wrote on this subject.

"We find, says he, in architecture, the antients much superior to "the moderns; for not to mention the Tower of Babel, of which an old "author says, there were the foundations to be seen in his time, which "looked like a spacious mountain, what could be more noble than the "walls of Babylon, its hanging gardens, and its temple to Jupiter "Belus, that rose a mile high by eight several stories, each story a "furlong in height, and on the top of which was the Babylonian "observatory? I might here, likewise, take notice of the huge rock "that was cut into the figure of Semiramis, with the smaller rocks "that lay by it in the shape of tributary kings; the prodigious bason "which took in the whole Euphrates, until such time as a new canal was "formed for its reception, with the several trenches through which "that river was conveyed. I know," adds our author, "there are "persons, who look upon some of these wonders of art to be fabulous; "but I cannot find any grounds for such a suspicion, unless it be that "we have no such works amongst us at present. There were, indeed, "many greater advantages for building in those times, and in that "part of the world, than have been met with ever since. The earth "was extremely fruitful, men lived generally on pasturage which re-"quires a much smaller number of hands than agriculture. There "were few trades to employ the busy part of mankind, and fewer arts "and sciences to give work to men of speculative tempers, and, what "is more than all the rest, the prince was absolute; so that when he "went to war he put himself at the head of a whole people; as we "find Semiramis leading her three millions to the field, and yet over-"powered by the number of her enemies. It is no wonder then,

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" when she was at peace, and turned her thoughts on building, that " she could accomplish so great works with such a prodigious mul- " titude of labourers. Besides that, in her climate, there was small " interruption of frost and winters, which make the northern workmen " lie half the year idle. I might mention, amongst the benefits of the " climate, what historians say of the earth, that it sweated out a bi- " tumen or natural kind of mortar, which is doubtless the same with " that mentioned in Holy Writ, as contributing to the structure of " Babel. *Slime they used instead of mortar.*

" In Ægypt we still see their pyramids, which answer to the de- " scription that have been made of them; and, I question not, but " a stranger might find out some remains of the labyrinth that covered " a whole province, and had an hundred temples disposed among its " several quarters and divisions.

" The wall of China is one of these eastern pieces of magnificence " which makes a figure even in the map of the world; although an " account of it would have been thought fabulous, were not the wall " itself extant.

" We are obliged to devotion for the noblest buildings that have " adorned the several countries of the world. It is this which has " set men at work on temples, and public places of worship, not only " that they might by the magnificence of the building invite the deity " to reside there, but that such stupendous works might at the same " time open the mind to vast conceptions, and fit it to converse with " the divinity of the place."

Thus far our author: and I am persuaded you have not thought me tedious in giving you so much of the works of that great man instead of my own. From what he has said, the great antiquity of the art of building or masonry may be easily deduced; for, without running up to Seth's pillars or the Tower of Babel for proofs, the temple of Belus alone, or the walls of Babylon, of both which the learned Dr. *Prideaux* has given ample accounts, which were built four thousand years ago, and above one thousand before the building of Solomon's temple, are sufficient testimonies, or at least give great reason to conjecture, that three parts in four of the whole earth might then be divided into 𝔈-𝔓-𝔉-𝔄 and 𝔄𝔐-𝔄𝔐.

Now, it is morally impossible but Geometry, that noble and useful science, must have begun and gone hand-in-hand with Masonry; for, without it those stupendous and enormous structures could never have been erected. And though we have not the names of any great proficients so early as Babylon, yet we have a Pythagoras, an Euclid, an Archimedes, flourishing in very remote ages, whose works have ever since been, and are at present, the basis on which the learned have built, at different times, so many noble superstructures.

But I must not trespass too much on your patience, and shall, therefore, though unwillingly, pass over the building of Solomon's Temple, a building where God himself was the architect, and which to all Masons is so very particular, that it is almost unpardonable to neglect it.

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But that, with the repairs of it by *Josiah*, rebuilding by *Zerubbabel* and *Herod*, to the final destruction by *Titus Vespasian*; together with the history of the Grecian and Roman orders and architects, the Gothic intrusion over all, and its late resurrection and present growing greatness, may be subjects sufficient for several discourses; which, since I have ventured to break the ice, I hope some abler hand will carry on.

I shall now, by way of conclusion, beg leave to subjoin some observations, and apply them more particularly to our ancient Lodge, and to our present meeting at this solemnity. And here, I know, you'll excuse me from unveiling our mysteries, though I am speaking to my brethren, when you see the reason I dare not plain in my hand.

Since, as has been said, human society has always been so useful, it cannot be wondered at that this of ours should have so very ancient an original. I have already shewn you that Masonry is the oldest science the world has produced; the first the earliest ages employed their whole study and industry upon; and for this reason the fundamental rules of this art have been handed down from age to age, and very justly thought fit to be made a mystery of. A mystery, however, that has something in it apparent to the whole world, and which alone is sufficient to answer all the objections that malice or ignorance can throw, or has urged against us; of which, to mention no more, our three Grand Principles of Brotherly Love, Relief, and Truth, to one another, are very shining instances. A foundation laid in virtue by the strictest geometrical rules is a point of such moment, that each line describes its strength and stability, and a Mason must have a very superficial, and far from a solid judgment, that can doubt of its duration to the end of all things.

The pen, the pencil, and the trowel, have always been thought, by the greatest monarchs the world has produced, the properest instruments to convey their names and actions to the latest posterity. The two former are certainly capable of flattering either their vices or their persons; but the honest *Trowel*, as the best and most durable register, must be allowed to bid the fairest for eternizing of them, and has in their erecting cities, castles, palaces, amphitheatres, &c. brought down for many ages, and does not only convince us at present of their distinct genius, riches, religion, politics, and power, but their very names have been stampt, and are still current among us; for instance, *Constantinople*, *Cesarea*, and *Alexandria*.

What wonder, after this, that so many kings, princes, and noblemen, have at all times honoured this Society with their peculiar patronage and protection, have taken it as an honour to have been initiated into the mysterious part of it, and thought it no degradation for a Mason to say he was brother and fellow to a king?

Europe came much later to the knowledge of this art, than the Eastern parts of the world; and this island, as far as I can find, the latest of all: for, though by our records we learn it was brought into France and Germany by one * who was actually at the building of

* Ninus.

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Solomon's Temple, yet it was long after that when St. *Alban* *, the proto-martyr of England, along with Christianity introduced Masonry. To the Romans, indeed, our ancestors owe the origin of useful learning amongst them, which made a very good exchange for the loss of their freedom; for *Cæsar* in his Commentary tells us, that the Britons had no walled towns nor houses, but only fortified their dwellings with woods and marshes: but when after that our first Saxon kings, having thrown off the barbarous ignorance of Paganism, were, by the light of the Gospel, more civilized, and shewn the usefulness of arts and sciences, this of ours answering the necessary end of self-preservation, as well as grandeur and devotion, must be allowed to be first sought after; and though Old Verulam †, since called St. Alban's, may justly claim precedency as the first-built town in Britain, yet you know we can boast that the first Grand Lodge ever held in England was held in this city; where *Edwin* ‡, the first Christian king of the *Northumbers*, about the six hundredth year after *Christ*, and who laid the foundation of our cathedral §, sat as Grand Master. This is sufficient to make us dispute the superiority with the Lodges at London: but as nought of that kind ought to be amongst so amicable a Fraternity, we are content that they enjoy the title of Grand Master of England; but the *Totius Angliæ* we claim as our undoubted right.

And here I have a fair opportunity to enlarge upon those encomiums due to our present GRAND MASTER, whose regard for his office, proficiency in the science, and his great munificence shewn to the Society, can never be forgotten; *Manat alta mente repostum:* we must all acknowledge him to be the foundation-stone of its present and growing grandeur.

But his command prevents me from proceeding in this.

Mr. DEPUTY MASTER has likewise executed his office throughout the whole year with great pains and industry; and every particular member of the Lodge owes him all imaginable gratitude for it.

For my *Brother Warden* and myself, I leave our conduct to your own judgment: our accounts have been examined; and we hope we have not any ways wronged the great trust you reposed in us.

A word of advice, or two, and I have done. To you, my brethren, the Working Masons, I recommend carefully to peruse our constitutions: there are in them excellent rules laid down for your conduct, and I need not insist upon them here.

To you that are of other trades and occupations, and have the honour to be admitted into this society, I speak thus: first, mind the business of your calling: let not Masonry so far get the ascendant as to make you neglect the support of yourselves and families. You cannot be so absurd as to think that a taylor, when admitted a Freemason, is able

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* This from an old record preserved in our Lodge.

† Cambden.

‡ *Edwin*'s chief seat of residence was at *Derventio*, now called *Auldby*, six miles from *York*. Rapin, p. 162.

§ A church of wood was hastily run up at *York* for the new converts, which were very numerous. Shortly after *Edwin* laid the foundation of a church of free-stone, but finished by *Oswald*, his successor. Rapin, p. 246. Bede, L. 2. c. 13.

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to build a church; and for that reason your own vocation ought to be your most important study. False brethren, it is true, may build castles in the air, but a good Mason works upon no such fickle foundation: so square your actions as to live within compass: be obedient to the officers chosen to govern the Lodge; consider they are of your own appointing, and are trusted with an unlimited power by you. As well henceforwards as this solemn day, let each salute his brother with a cheerful countenance; that as long as our feet shall stand upon this earthly foundation, we may join heart and hand, and, as it were, with one voice issuing from the same throat, declare our principles of brotherly love, relief, and truth, to one another; after which, and a strict observance of our obligations, we can be in no danger from the malice of our enemies without the Lodge, nor *in perils among false brethren* within.

And now, gentlemen, I have reserved my last admonitions for you: my office, as I said before, must excuse my boldness, and your candour forgive my impertinence. But I cannot help telling you, that a gentleman without some knowledge of arts and sciences, is like a fine shell of a house, without suitable finishing or furniture: the education of most of you has been noble, if an academical one may be called so; and I doubt not but your improvements in literature are equal to it: but if the study of geometry and architecture might likewise be admitted, how pleasant and beneficial they would be, I do not presume to inform you.

——Ingenuas didicisse fideliter artes,
Emollit mores, nec *sinit* esse feros;

says *Ovid*. And it is likewise said, that a man who has a taste for music, painting, or architecture, is like one that has another sense, when compared with such as have no relish for those arts. It is true, by signs, words, and tokens, you are put upon a level with the meanest Brother; but then you are at liberty to exceed them, as far as a superior genius and education will conduct you. I am credibly informed, that in most Lodges in London, and several other parts of this kingdom, a lecture on some point of Geometry or Architecture is given at every meeting: and why the *Mother Lodge* of them all should so far forget her own institutions, cannot be accounted for but from her extreme old age. However, being now sufficiently awakened and revived by the comfortable appearance of so many worthy sons, I must tell you, that she expects that every gentleman who is called a Freemason, should not be startled at a problem in geometry, a proposition in *Euclid*, or, at least, be wanting in the history and just distinctions of the five orders of architecture.

To sum all: since we are so happily met to celebrate this annual solemnity, let neither *Dane* nor *Norman*, *Goth* nor *Vandal*, start up to disturb the harmony of it; that the world may hear and admire that, even at this critical time, all parties are buried in Masonry; but let us so behave ourselves here and elsewhere, that the distinguishing characteristics of the whole Brotherhood may be to be called good Christians, loyal subjects, true Britons, as well as Freemasons.

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LITERATURE.

THE poetical beauties of the Greek writers have often afforded scope for critical dissertation, and many ingenious commentaries on these points enrich the literary world; but it was reserved for the industrious, learned, and enlightened mind of Mr. TASKER to illustrate the anatomical knowledge of those writers. This gentleman, whose poetical talents and whose literary attainments are well known, was originally intended for chirurgical and medical pursuits, and though drawn aside from these studies by the more attractive charms of the Muses, he has not forgotten his original designation, but has lately employed himself in an investigation into the anatomical knowledge of Homer, Virgil, and Lucan, and the medical knowledge of the Greek physicians and philosophers. We shall occasionally present to our readers the observations of this gentleman on the curious subjects alluded to, and doubt not that they will be deemed interesting as well as intelligent and novel.

LETTER THE FIRST.

IT has been often asserted, that Homer understood anatomy.—Having lately attended anatomical lectures, as delivered by the clearest demonstrator in the known world, I am now reading the Iliad with this particular view.

You may perhaps be a little surprised at first, to find the words used by Homer, expressive of the different parts of the human body, to be nearly the same as Dr. William Hunter uses in his anatomical demonstrations; but this phænomena is easily resolved, when we consider, that the common language of antient Greece is now adopted as the scientific in our medical schools. Homer, however, could not have precisely the same learned ideas annexed to the same words; since he could not possibly understand the minutiæ of anatomy; the science itself not then existing. And indeed Hippocrates, at a much later period, had little knowledge of the component parts of the human body under dissection, further than the bare skeleton; but the divine poet, in this matter, as in every thing else, copied from nature; and has in a wonderful manner diversified the wounds and deaths of his heroes; describing them in such a manner, that he renders his readers almost spectators. And every wound, that in its own nature is mortal, is generally described as such; and no chief ever makes a speech, when expiring, unless his wounds admit of that privilege: there is scarcely a single instance to the contrary in the whole Iliad; as you will find, if you read the original Greek; though I am sorry to observe, that there are many very glaring ones in Pope's (otherwise most beautiful) translation; or as it may with more propriety be

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termed " modernization" of one of the most antient poems now in being. Pope somewhere observes, that Homer is rather too critically nice in these respects: as his translator, however, he has sufficiently obviated this objection by his own practice; though, in his Essay on Homer's Battles, he very ingeniously remarks, " that Homer has varied these deaths by the several postures in which his heroes are represented, either fighting or falling; some of which he says (as every other person must say) are so exceedingly exact, that one may guess, from the very position of the combatants, whereabout the wound will light; others, he says, are so peculiar and uncommon, that they could only be the effect of an imagination, which has searched through all the ideas of nature; and such is the posture of Medon, in the 5th book, whose arm being numbed by a blow on the elbow, drops the reins that trail on the ground; and then being suddenly struck on the temples, falls headlong from the chariot, in a soft and deep place, where he sinks up to the shoulders in the sands, and is a while fixed by the weight of his armour, with his legs quivering in the air, till he is trampled down by his horses."

So much for sensible, elegant, and judicious Pope! But respecting my humble self, the blaze of poetry, that every where shines and burns throughout the best poem in any language, like the ἀκάμαντον πῦρ, or the unwearied fire on the helmet of Diomed, as described in the beginning of the 5th book, dazzles my eyes in the prosaic research that I am now making: however, I can clearly see the beautiful propriety of circumstances and consequences attending every wounded soldier. It may not likewise be improper to consider a little the very imperfect state of medicine at the time of the Trojan war; no medical distinctions were then established; the same men were both surgeons and physicians; as we find exemplified in Podalirius and Machaon, (the two sons of Æsculapius) who acted as surgeons general to the Grecian army. Their simple practice consisted chiefly in extracting darts or arrows, in staunching the blood by some infusion of bitter herbs, and sometimes they added charms or incantations; which seemed to be a poetical way of hinting, that frequently wounds or diseases were cured in a manner unaccountable by any known properties they could discover either in the effects of their rude remedies, or in the then known powers of the human body to relieve itself. On perusing the Odyssey (which, though it does not contain the terrible graces, sublime images, and animation of the Iliad, is perhaps equally or more entertaining, by the calmer, but not less beautiful, pictures of the simplicity of the heroic age, and the pleasant scenes of rural and domestic life, which it copiously exhibits) I perceive in Homer's description of the wound which Ulysses, when young, received in his thigh from the tusk of an enraged wild boar, that the effusion of blood was stopped by incantations or divine songs, and some sort of bandage which must have acted by pressure. If any verse could have acted as a charm, the very verse that describes the wound might have as good a right to such a claim as any other; but, in what manner the surgeons of antient Greece, before the discovery of the cir-

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culation of the blood, might apply bandages for the purpose here mentioned, is not easily to be explained; though doubtless these bandages must have acted like a tourniquet, which is now the most effectual remedy for compressing a wounded artery, and thereby stopping an hæmorrage.

I cannot conclude this letter without observing, that the phrase of "biting the dust," so often applied to the dying warriors; and what Shakespear's Falstaff humorously calls "grinning honour," is a just, but horrible, picture of nature in her last agonies. Virgil has diversified this phrase in a variety of expressions; but by the addition of "*moriensq; suo se in vulnere versat*," which is so happily expressive of the contorsions and writhings of the body from the extreme anguish of a painful wound; he has in this, as in some other few instances, evidently improved on his great master.

Yours, &c. &c.

N. B. This letter was written before the death of the late Dr. William Hunter, with whose friendship the author was honoured, and to whose memory he wishes to pay every tribute of respect.

ANECDOTES OF THE LAST CENTURY.

[Taken from MSS.]

TWO bishoprics were at one time vacant, Bath and Wells; King James being desirous of promoting a Scotchman to one of them, asked him which he would have, Bath or Wells? "Bath, bath, an please your Majesty," replied he; which in his country dialect meant both, both.

A certain malefactor was condemned to be branded in the hand, but ere he quitted the bar the judge ordered search to be made whether he had not been marked before; "No, my lord," said the fellow, "I was never branded *before*:" they searched and found the mark. "You are an audacious lying varlet," said the judge, "what have you to say for yourself now?" "I cry your honour mercy," said the fellow, "I always thought my shoulders stood *behind*."

A baker in Norwich, while his wife lay sick and past recovery, was providing himself with another whose name was *Grace*. His wife, after a tedious illness, died. When his neighbours came to comfort him, and to put him in mind of the loss he had sustained, "It is very true, my good friends," says he, "a very heavy loss, indeed; God grant me patience, and give me *Grace* into the bargain."

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ACCOUNT OF A TOUR TO KILLARNEY, &c.

IN A LETTER TO J. AND E. FRY.

BY CAPPER LLOYD, ESQ.

[*Concluded from Page* 340.]

ALTHOUGH we did not leave Killarney without feeling the regret natural on quitting scenes of pleasure, yet our anxiety was not such as to repress that hilarity which, during our whole journey, had been promoted amongst us with great earnestness. We lodged that night in Mill-street, which, though an inconsiderable place, afforded us good accommodation. We had a plentiful supper, accompanied with rural elegance, and some excellent claret at two shillings a bottle. Next morning we pursued our journey through a country more lonesome and dreary than I had ever seen before, as we sometimes travelled for several miles successively without seeing a single hut to convince us that we had not wandered into regions uninhabited by the children of men. But, perhaps, I speak too lightly of a country that was once the seat of the muses: our great Spenser wrote several books of his Fairy Queen during his residence in this lonesome part of the county of Cork. The person who gave us this literary anecdote humorously observed, that it was a very suitable situation for a poet, as the appearance of the country would continually remind him of Parnassus, which many a modern bard has found unfertile. The latter part of his observation I believe to be true enough; but I differ with him in respect to the former; for though loneliness may be favourable to study, yet such a country as this could furnish but few images for Spencer's pastoral muse; it must, however, be granted that, in such a verbose work as the Fairy Queen, even this situation might have been of service; it was necessary to draw a picture of dreariness in order to introduce several of his characters—his hermit, for instance, must surely have resided here; I mean the old reverend father of whom he thus says,

> "At length they chaunct to meet upon the way
> "An aged sire in long blacke weedes yclad;
> "His feete all bare, his beard all hoarie gray,
> "And by his belt his booke he hanging had."

I quote from memory and probably not with correctness.

Not far from Blarney we overtook a funeral procession, and learned that the person about to be interred had died the day before.—To see a fellow-creature thus hastened to the grave a few hours after his decease shocked me much, and I could not help expressing my abhorrence of a practice both indecent and dangerous. This led to a conversation on the subject of premature interment, and I found my companions in possession of several anecdotes of persons being consigned to their last habitation before they had (in earnest) paid the great debt of nature.

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As one of these stories struck me with considerable force, I made particular enquiry respecting its authenticity after my arrival at Cork; and, having received a confirmation of its being true, I hope to stand excused from the charge of credulity for giving it a place in this letter. The story, as near as I can recollect, is as follows:

Dr. Dobbs (who was a physician of eminence at Youghall, a seaport town in the county of Cork) used frequently to take a walk on the strand by the sea-side to collect shells, coral, &c. He happened one morning, on passing by the door of a hut, to observe a large concourse of people assembled for the purpose of attending to the grave the remains of a poor woman, who had (apparently) died the day before. The doctor pursuing his walk, soon got at a considerable distance from the house, but was suddenly stopped by a great uneasiness of mind, attended with a strong conviction that the person about to be interred was not dead. For a while he resisted the impulse as a matter of caprice, vague supposition, or whim, but his increasing uneasiness at last determined him to try if his feelings were right or not, and for that purpose he hastened back to the cottage. The coffin was nailed down and placed under a large table, around which several of the relations and friends of the deceased were seated, circulating the parting glass amidst noise and uproar. The Doctor having begged their attention to what he had to say, informed them of the extraordinary uneasiness with which he had been affected, as also of the consequent opinion that the person, to attend whose funeral they had assembled, was not dead, and therefore desired that he might see the body. At this unexpected address some laughed heartily, whilst others were displeased, and insisted that as the time fixed for moving the corpse was arrived, it should be immediately taken out; upon which the Doctor finding but little was to be done by gentle means, had immediate recourse to another expedient. He told them that several there knew him to be a medical man, that men of his profession had an undoubted right to see for themselves in such cases, and, in short, that if they moved the corpse he would call them to a severe account at some future time. This remonstrance having had the proper effect, the coffin was opened, and the Doctor, putting his hand under the small of her back, declared that the woman was not dead; he then ordered her to be taken out of the coffin and put into a warm bed, which was immediately done, and in a short time appeared evident signs of returning life.

The Doctor attended her closely for several hours, and had the pleasure, before he left the house, to see his patient in a fair way of recovery. In a few days she was able to wait upon the Doctor at his own house in Youghall, and, after the first effusions of gratitude were over, made him the tender of a fee; but he told her that as what he had done was from a sudden impression and sense of duty, he was not easy to take it. The poor woman was quite distressed by his refusal, and signified she could not be happy without he permitted her to make some return for the trouble he had experienced on her account; upon which the Doctor consented that (as he knew she was a good knitter) she should every year bring him a pair of knit woollen gloves on the

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anniversary of her deliverance. To this proposal the poor woman gladly acceded, and (I have the pleasure to add) made the annual offering of gratitude many times.

We arrived at Cork pretty early in the afternoon, and remarked (what is common to many large towns in Ireland) the entrance disgraced by a long street of wretched hovels called cabins. An Irish cabin has been so often described that almost every one knows it to be a low mud fabrick, without window or chimney, in which human creatures are contented to live; and when it is considered that many of them are built for about forty shillings each, it will be easily guessed that the conveniences of such an habitation are not abundant.

Cork, from its being the second largest city, is termed the Bristol of Ireland; and in several respects I think they are not dissimilar. Commerce pours forth her train of bustlers alike in both places, and the country about each is beautified with the villas of those who retire from dirt and noise to the enjoyment of quietude and cleanliness.—There are several streets with houses built in the modern taste, but also a pretty many that bear evident record of the lowly spirit of architecture in the 16th and succeeding century.

There are two stone bridges over the Lee, which nearly surrounds the city. The Exchange is a neat stone building. Of the churches and other public edifices I noticed nothing remarkable.

The export of butter and provisions to England, the West-Indies, &c. is prodigious, and the imports are also considerable, yet the latter bears no proportion to the former; for the Royal Navy in time of war, the ships of the East-India Company, as well as those in merchants' service, are mostly victualled from hence.

Cork is distant from Dublin 124, from Waterford 60, and Clonmell 40 miles.

After having thus made ample trial of your patience, I intend to conclude this long letter by a brief account of the White Boys, who, I am informed, made their first appearance in this county.

It will, no doubt, surprize you to hear that these people are by no means such terrible desperadoes as (in England) we generally understand them to be; and though violence and outrage ought seldom to be justified, yet much allowance should be made for resistance to oppression and tyranny.

I apprehend that more than three fourths of the poor people of Munster province are Roman Catholics, and the day-labourers, who form a great proportion of the peasantry, work at the low rate of 5d. per day, their master furnishing them with a cabin, and a small portion of land for potatoe-ground, both rent free, as a kind of compensation for the cheapness of labour. Of their little produce they pay tithes to their own parish priest with cheerfulness, and the clergyman of the established church claims his tenth also, which if not paid quietly, the tithe-proctor generally takes by coercive means: thus one fifth of a poor pittance is taken from the hand of penury, which often renders the provision of a poor cottage inadequate to its support. In this condition they must starve unless relieved by casual bounty, as there is no

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parochial provision made for the indigent as in England. Potatoes and butter-milk is the constant and almost invariable food of the poor people in this part of Ireland, therefore a scarcity of potatoes amounts to a scarcity of every thing; and, when it is considered that many of the cabins contain a large family, a forcible diminution of their little stock is a species of oppression very forcibly felt. A class of peasants superior to these keeps a cow, or a horse, and sometimes both, the maintenance of which has been much derived from public lands, or commonage, enjoyed by the poor from one generation to another; but, since English manners and English improvements have been introduced into Ireland, commons have been inclosed and made into deer-parks, and the poor shut out from what they deem the spontaneous gift of nature, or right by prescription. On this subject Dr. Goldsmith, in his sweet poem of The Deserted Village, justly says,

"Those fenceless fields the sons of wealth divide,
"And e'en the bare-worn common is denyd."

The poor creatures being thus distressed by the proctor and the incloser of land, against whom no redress can be obtained by a process of law, they rose up in support of a cause, to which they were urged by resentment and the common feelings of human nature: proctors were dragged out of their beds at midnight, and frequently buried up to their necks in earth; newly erected park-walls were levelled to the ground, and several other kinds of outrage and violence committed. The country was soon alarmed, and revenge followed with great severity, many of the poor wretches being taken and executed in different parts of the provinces of Munster and Leinstar, and (in order to render much evidence unnecessary) an act of parliament was passed, which declared it felony for any person to be seen in the White Boy uniform.*

In consequence of this sanguinary and impolitic act, many hundreds have been hanged in different places, yet the White Boys are by no means extirpated or totally silenced; nor, indeed, is it likely that the effect should cease before the cause is removed.

In the act of parliament I have just mentioned they are termed deluded wretches, as though the framers of that act were desirous of proclaiming their own ignorance, by declaring that delusion and wretchedness were crimes deserving of death. No generous Briton would allow the Corsican opposition to the yoke of Genoa to be stiled rebellion, nor did our king fail to afford a comfortable asylum to their illustrious Paoli, when he could stand no longer in the cause of freedom; yet will the same people permit this shameful oppression in a distant part of their own empire; and nobody thinks about liberty and patriotic resistance when he talks of a White Boy.

Of my journey thus far I have now given you the best account in my power, in which I hope I have avoided a tedious minuteness on the one hand, or slipping into negligent omission on the other. Other travellers, as they are differently affected, will express themselves dif-

* The uniform is a white shirt worn over their other clothes.

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ferently, and each account will have its merit in proportion as the writer's feelings are awakened, or his abilities exerted. I am sensible that the artist or mechanic will be much more exact than I have been in his account of quantity, extension, and magnitude; but it should be remembered, that nice precision and mathematical certainty are seldom to be found in the annals of pleasure.

To-morrow morning I shall take leave of my agreeable fellow-travellers, and proceed to Waterford by Younghall, Dungarvan, and Clonmell; in the last-mentioned place I intend staying a day or two, and shall probably send you my next scrawl from the banks of the Suir.

In the interim, I am, &c.

THE LIFE OF

MRS. ANNE AYSCOUGH, OR ASKEW.

(*Concluded from Page* 345.)

IN the view of the most tremendous death that the infernal arm of bigotry could inflict, this magnanimous glory of her sex possessed a cool and determined spirit of mind. In the morning of her days, for such surely we may call the age of twenty-five, the cause of truth and the enjoyment of a good conscience were of more estimation in her sight, than the blandishments of pleasure, the splendour of a court, and even the extension of life itself.

Under the awful circumstances in which she now lay, this admirable woman wrote the following letters, one to the King and the other to the Chancellor. If it be said that her view herein was to obtain a pardon, I shall not contradict it; but let it be considered, also, that she stoops not to the meanness of flattery, nor to the pitifulness of equivocation. She maintains that dignity of soul which is the characteristic of oppressed innocence; and her claim for pardon is in the bold language of a demand, not of supplication.

Her letter to the King is in the form of a confession of faith, as follows:

" I, Anne Askew, of good memory, although God hath given me " the bread of adversity and the water of trouble, yet not so much " as my sins have deserved, desire this to be known unto your grace; " that, forasmuch as I am by the law condemned for an evil doer, " here I take heaven and earth to record that I shall die in my inno- " cency; and, according to that I said first, and will say last, I utterly " abhor and detest all heresies; and as concerning the Supper of " our Lord, I believe so much as Christ hath said therein, which he " confirmed with his most blessed blood. I believe also as much as " he willed me to follow, and believe so much as the Catholic Church " of him doth teach. For I will not forsake the commandment of " his holy lips; but look what God hath charged me with his mouth

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" that have I shut up in my heart: and thus briefly I end for lack
" of learning. ANNE ASKEW."

This free and expressive declaration appears to have been included in the following to the chancellor.

" The Lord God, by whom all creatures have their being, bless you
" with the light of his knowledge. Amen.

" My duty to your lordship remembered, &c. It might please
" you to accept this my bold suit, as the suit of one which upon due
" consideration is moved to the same, and hopeth to obtain. My
" request to your lordship is only, that it may please the same to be
" a mean for me to the king's majesty, that his grace may be cer-
" tified of these few lines which I have written concerning my belief;
" which, when it shall be truly conferred with the hard judgment
" given me for the same, I think his grace shall well perceive me to
" be wayed in an uneven pair of balance. But I remit my matter and
" cause to Almighty God, which rightly judgeth all secrets. And
" thus I commend your lordship to the governance of him, and fel-
" lowship of all saints. Amen.

" By your handmaid, ANNE ASKEW."

Soon after her condemnation the inhuman ministers of that sanguinary monarch removed her from Newgate, for the purpose of extorting from her, by the excruciating pains of the rack, a confession that might tend to criminate some of the ladies of the court, who were more than suspected of favouring the protestant cause. That it was in her power to have brought her great and illustrious friends, and even the queen herself, into a most perilous condition, I can have no question, from the known intimacy which she held with them. Their religious sentiments could not be unknown to her; and there can be no doubt but that she was admitted to their secret devotional meetings. Of this the chancellor Wriothesly and Gardiner were sensible, and, therefore, resolved to gain from our heroine by torture, that information respecting her acquaintance which they could not obtain by craft and persuasion.

It is easier to conceive than express the terrible apprehensions that must necessarily have possessed the minds of those noble and pious ladies her patrons, at the time when she was under the bloody hands of her vengeful tormentors. Could they conceive that it was possible for a delicate female, in the bloom of life, and whose health was at the same time declining, to bear up under a torture, agonizing to the most extreme degree of pain?

Her own account of the treatment she received is so well expressed, that it would be unjust to give it in any other words:

" On Tuesday I was sent from Newgate to the sign of the Crown,
" where Mr. Rich and the Bishop of London, with all their power
" and flattering words, went about to persuade me from God; but I did
" not esteem their glossing pretences. Then came there to me Ni-
" cholas Shaxton, and counselled me to recant as he had done. I said
" to him that it had been good for him never to have been born, with
" many other like words. Then Mr. Rich sent me to the Tower,

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" where I remained till three o'clock. Then came Rich and one of " the counsel charging me, upon my obedience, to shew unto them if " I knew any man or woman of my sect. My answer was, that I " knew none. Then they asked me of my Lady Suffolk, my lady of " Sussex, my Lady of Hentford, my Lady Denny, and my Lady Fitz-" williams; I said if I should pronounce any thing against them, that " I were not able to prove it. Then said they unto me, that the king " was informed that I could name, if I would, a great number of my " sect; I answered that the king was as well deceived in that behalf " as dissembled with in other matters."

Shaxton, whom she here mentions as exhorting her to apostacy by the force of his own example, was Bishop of Salisbury, but deprived and sentenced to be burned for denying the *real presence*. The old man, for such he was, became terrified with the prospect of such a horrid death, and, to avoid it, gave up his conscience by signing a recantation. How must he have felt, if he had any feelings of mind left in him, at the unshaken constancy, the magnanimous resolution, and the cutting reproach of this young and delicate martyr?

The manner of her racking is thus related by herself:

" Then they put me on the rack because I confessed no ladies or gen-" tlewomen to be of my opinion, and thereon they kept me a long time; " and, because I lay still and did not cry, my Lord Chancellor and Mr. " Rich took pain to rack me with their own hands till I was well nigh " dead. Then the lieutenant caused me to be loosed from the rack. In-" continently I swooned, and then they recovered me again. After that " I sat two long hours, reasoning with my Lord Chancellor, upon the " bare floor, whereas he with many flattering words persuaded me to " leave my opinions; but my Lord God (I thank his everlasting good-" ness) gave me grace to persevere, and will do (I hope) to the end.

" Then I was brought to an house and laid in a bed, with as weary " and painful bones as ever had patient Job; O thank my Lord God " therefore. Then my Lord Chancellor sent me word if I would leave " my opinions I should want nothing; but if I would not I should " forthwith to Newgate, and so be burned. I sent him again word, " that I would rather die than to break my faith.—Thus the Lord " open the eyes of their blind hearts that the truth may take place."

Upon the circumstance of her being racked by the Chancellor himself Bishop Burnet makes the following remark: " That she was rackt " is very certain, for I find it in an original journal of the transactions " in the Tower, written by *Anthony Anthony*; but *Fox* adds a passage " that seems scarce credible, the thing is so extraordinary and so un-" like the character of the Lord Chancellor, who though he was fiercely " zealous for the old superstition, yet was otherwise a great person: it " is, that he commanded the Lieutenant of the *Tower* to stretch her more, " but he refused to do it, and, being further prest, told him plainly he " would not do it. The other threatened him, but to no purpose; so the " Lord Chancellor, throwing off his gown, drew the rack so severely " that he almost tore her body asunder; yet could draw nothing from " her, for she endured it with an unusual patience and courage. When

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"the king heard this he blamed the Lord Chancellor for his cruelty, "and excused the Lieutenant of the *Tower*. For doer not touch any "warrant for this, so that though I have set it down, yet I give no "entire credit to it *."

Had our learned historian made a more accurate enquiry, he would have found this *thing*, however *incredible* and *extraordinary*, really to have happened, and the good old martyrologist to have been perfectly warranted in relating it. Not to dwell upon the magnanimous sufferer's own account, I shall quote the authority of her contemporary, Bishop Bale, who speaks upon the circumstance in these pathetic and indignant terms: "Marke here an example most wonderful, and se "how madly in their ragynge furyes, men forget themselves and lose "their ryght wittes now a dayes. A kynges hygh councellor, a "judge over lyfe and deathe, yea, a lorde chauncellor of a most noble "realme is now become a most vyle slave for Antichrist, and a most "cruell tormentoure, without all dyscressyon, honestye, or manhode, "he casteth off hys gowne, and taketh here upon him the most vyle "offyce of an hangman, and pulleth at the racke most vyllanouslye. "O Wrisleye and Riche, two false christianes and blasphemoure apos-"tates from God, what chaplayne of the Pope hath inchaunted yow, "or what devyll of helle bewytched yow, to execute upon a poore con-"demned woman so prodygyouse a kinde of tyrannye †?"

Of this extraordinary instance of barbarity, as Bishop Burnet truly expresses it, Fox has given such a minute and affecting narrative, that my readers will readily excuse my extracting of it entire, in his own simple language.

"First she was let down into a dungeon, where Sir Anthony Knevet, "the lieutenant, commanded his gaoler to pinch her with the rack. "Which being done so much as he thought sufficient, he went about "to take her down, supposing he had done enough. But Wrisley, "the chancellor, not contented that she was loosed so soon, confessing "nothing, commanded the lieutenant to strein her on the rack again. "Which because he denyed to do, tendering the weakness of the "woman, he was threatened therefore grievously of the said Wrisley, "saying that he would signify his disobedience unto the king: and "so, consequently, upon the same, he and Mr. Rich throwing off their "gowns, would needs play the tormentors themselves, first asking "if she were with child. To whom she answering again, said, Ye "shall not need to spare for that, but do your wills upon me; and so, "quietly and patiently praying unto the Lord, she abode their ty-"ranny, until her bones and joints were almost plucked asunder, in "such sort as she was carried away in a chair. When the racking "was past, Wrisley and his fellow took their horse toward the "court."

Henry, however, was not pleased with the savage behaviour of his chancellor, and approved of the conduct of the Lieutenant of the tower.

* Hist. Reform. Vol. I. p. 341.

† Bale's Examin. of Anne Askew, Part II. fol. 45.

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Still he could not be brought over entirely to the side of justice and humanity; but left this innocent victim to be offered up by the hands of furious bigots, a burnt-offering to their superstition.

The prayer which she composed in Newgate, just before her martyrdom, does too much honour to her piety and beneficence to be omitted in this memoir.

"O Lord, I have more enemies now than there are hairs on my "head, yet, Lord, let them never overcome me with vain words, but "fight thou, Lord, in my stead, for on thee cast I my care. With all "the spight they can imagine they fall upon me which am thy poor "creature; yet, sweet Lord, let me not set by them which are against "me, for in thee is my whole delight: and, Lord, I heartily desire "of thee, that thou wilt of thy most merciful goodness forgive them "that violence which they do and have done to me. Open also thou "their blind hearts, that they may hereafter do that thing which is "acceptable before thee, and to set forth thy verity aright, without "all vain fantasies of sinful men. So be it, O Lord, so be it."

At length the awful day which was to close her sufferings, when her soul was to arise, as it were, in a fiery chariot, from the corruptions and persecutions of a sinful world, arrived. On the 16th of July, 1546, she was brought to the stake in Smithfield, in company with her tutor above mentioned, Nicholas Belenian, a clergyman of Shropshire, and John Adams, a taylor.

Here that hoary apostate, Shaxton, was compelled, by way of penance, to preach a sermon unto the sufferers; and addressing himself particularly to Mrs. Ayscough, she retorted his apostacy upon him in the most animated terms.

The executioner, Wriothesly, offered her the king's pardon upon the condition of recantation, but she spurned the proffered grace which could not be accepted without the barter of her conscience. Her fellow-martyrs having likewise refused the pardon, the fire was kindled with the mockery of *fiat justitia*.

One who was present at this dreadful scene has left the following account of it.

"I, being alive, must needs confess of her now departed to the "Lord, that the day afore her execution, and the same day also, she "had an angel's countenance and a smiling face. For I was with "*Lassels*, Sir *George Blagg*, and the other [viz. *Belenian*], and with me "three of the *Throkmortons*, Sir *Nicolas* being one, and Mr. *Kellum* the "other. By the same token that one unknown to me said, Ye are "all marked that come to them, take heed to your lives. Mr. *Lascells*, "a gentleman of a right worshipful house of *Gatford* in *Nottinghamshire*, nigh *Worsop*, mounted up unto the window of the little parlour "by *Newgate*, and there sat, and by him Sir *George*. Mr. *Lascells* was "merry and cheerful in the Lord, coming from hearing of sentence "of his condemnation, and said these words, My Lord Bishop would "have me confess the Roman Church to be the Catholic Church; but "that I cannot, ~~for it is not true.~~ When the hour of darkness came, "and their execution, Mrs. *Anne Ascue* was so racked that she could

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Still he could not be brought over entirely to the side of justice and humanity; but left this innocent victim to be offered up by the hands of furious bigots, a burnt-offering to their superstition.

The prayer which she composed in Newgate, just before her martyrdom, does too much honour to her piety and beneficence to be omitted in this memoir.

"O Lord, I have more enemies now than there are hairs on my "head, yet, Lord, let them never overcome me with vain words, but "fight thou, Lord, in my stead, for on thee cast I my care. With all "the spight they can imagine they fall upon me which am thy poor "creature; yet, sweet Lord, let me not set by them which are against "me, for in thee is my whole delight: and, Lord, I heartily desire "of thee, that thou wilt of thy most merciful goodness forgive them "that violence which they do and have done to me. Open also thou "their blind hearts, that they may hereafter do that thing which is "acceptable before thee, and to set forth thy verity aright, without "all vain fantasies of sinful men. So be it, O Lord, so be it."

At length the awful day which was to close her sufferings, when her soul was to arise, as it were, in a fiery chariot, from the corruptions and persecutions of a sinful world, arrived. On the 16th of July, 1546, she was brought to the stake in Smithfield, in company with her tutor above mentioned, Nicholas Belenian, a clergyman of Shropshire, and John Adams, a taylor.

Here that hoary apostate, Shaxton, was compelled, by way of penance, to preach a sermon unto the sufferers; and addressing himself particularly to Mrs. Ayscough, she retorted his apostacy upon him in the most animated terms.

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"not stand, but was holden up between two serjeants, sitting there "in a chair; and after the sermon was ended they put fire to the "reeds, the council looking on, and leaning in the window by the "Spittle, and among them Sir *Richard Southwel* [the master of the "writer hereof], and, afore God, at the first putting to of the fire, "there fell a little dew, or a few pleasant drops, upon us that stood "by, and a pleasant cracking from Heaven, God knows whether I "may truly term it a thunder-crack, as the people did in the gospel, "or an angel, or, rather, God's own voice. But, to leave every man "to his own judgment, methought it seemed rather that the angels in "Heaven rejoiced to receive their souls into bliss, whose bodies these "Popish tormentors cast into the fire, as not worthy to live any longer "among such hell-hounds *."

One attestation to the exemplary, and, may I not add, extraordinary, piety of this courageous lady is so remarkable, as coming from a professed enemy to her principles, that it would be unjust not to adduce it.

"A great papist of *Wickham* college, called *Wadloe*, a cursitor of "the *Chancery*, hot in his religion, and thinking not well of her life, "got himself lodged hard by her at the next house; for what pur-"pose, saith my author, I need not open to the wise reader; but, the "conclusion was, that when he came to speak evil of her, he gave her "the praise to Sir *Lionel Throgmorton* for the devoutest and godliest "woman that ever he knew; for, said he, at midnight she begin-"neth to pray, and ceaseth not in many hours after, when I and "others applyed to sleep or to work †."

A piece of poetry which was written and sung by Mrs. Ayscough, while she lay under sentence of death in Newgate, has been preserved by the care of the pious Bishop Bale. Though *Fuller* speaks slightingly of it, yet, when its age is considered, and also the circumstances under which the amiable authoress laboured at the time of writing it, I think we shall then see cause to admire the composition.

Like as the armed knight,
Appointed to the field,
With this world will I fight,
And Faith shall be my shield.

Faith is that weapon strong
Which will not fail at need;
My foes, therefore, among
Therewith I will proceed.

As it is had in strength
And force of Christ his way,
It will prevail at length,
Tho' all the devils say, nay.

Faith in the fathers old
Obtained righteousness,
Which maketh me so bold
To fear no world's distress.

* Strype's Memorials, Vol. I. p. 388. † Ib. p. 387.

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I now rejoice in heart,
And Hope bids me do so;
For Christ will take my part,
And ease me of my woe.

Thou sayst, Lord, whoso knock
To them wilt thou attend;
Undo, therefore, the lock,
And thy strong pow'r down send.

More enemies I have
Than hairs to crown my head;
Let them not me deprave,
But fight thou in my stead.

On thee my care I cast,
For all their cruel spight;
I set not by their haste,
For thou art my delight.

I am not she that list
My anchor to let fall
For ev'ry drizzling mist;
My ship's substantial.

Nor oft use I to write,
In prose, nor yet in rhyme,
Yet will I shew one sight
Which I saw in my time.

I saw a royal throne
Where Justice should have sit,
But in her stead was one
Of moody cruel wit.

Absorb'd was righteousness,
As by a raging flood;
Satan in fierce excess
Suck'd up the guiltless blood.

Then thought I—Jesu, Lord,
When thou shalt judge us all,
Hard is it to record
On these men what will fall.

Yet, Lord, I thee desire,
For what they do to me
Let them not taste the hire
Of their iniquitie.

Such is the portrait which our chronicles have exhibited of this truly Christian heroine. Hitherto I have not perceived any thing like biographical justice done to her memory. I have endeavoured, therefore, to make up for the defect, but am still conscious that the memoir I have given is no more than a sketch. It would have afforded me exquisite pleasure to have been enabled to throw more light upon the picture, to have delineated the features in a nicer and more discriminating manner; but no materials that fell in my way, gave me the power of gratifying this desire: neither do I believe has any likeness of her person ever appeared. But, even in the profile which general historians have given, and the minuter drawing which biographers have imperfectly exhibited, shall she stand forward as a splendid evidence, that the female character is not inferior to the masculine either in genius or fortitude.

J. WATKINS.

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AN ACCOUNT OF DRUIDISM.

BY MR. POLWHELE.

(*Concluded from Page* 352.)

FROM all those views of the Druid religion, I have no doubt but it derived its origin immediately from *Asia*. Dr. Borlase has drawn a long and elaborate parallel between the Druids and Persians; where he has plainly proved that they resembled each other, as strictly as possible, in every particular of religion. It was the sublime doctrine of the primitive Druids of Danmonium, that the Deity was not to be imaged by any human figure: and the Magi of Persia, before and long after Zoroaster, admitted no statues into their temples. The Druids worshipped, indeed, the whole expanse of heaven, which they represented by their circular temples: and the Persians held, that the whole round of heaven was their Jupiter. From all their monuments that remain, it appears, that the Druids never admitted of covered temples for the worship of their gods; and the antient Persians performed all the offices of their religion in the open air. Both the Druids and the Persians worshipped their gods on the tops of the mountains. The Persians worshipped the serpent, as the symbol of their god Mithras, or the Sun: and from their veneration for the Anguinum, and other circumstances, we may conclude that the Druids paid divine honours to the serpent. The Persians maintained, that their god Mithras was born of a rock; beside other absurdities of this nature: and the rock-worship of the Druids is sufficiently known. The Druids maintained the transmigration of the soul; and the Persians held the same doctrine. As to the priesthood, and the ceremonials of religion, the Druids, and the Persian Magi, were of the noblest order in the state: the Druids were ranked with the British kings; and the Magi with the kings of Persia. The Druid priest was clothed in white; the holy vesture, called the Sagus, was white; the sacrificial bull was white; the oracular horses were white. In like manner the Persian Magus was clothed in white; the horses of the Magi were white; the king's robes were white; and so were the trappings of his horses. The Druids wore sandals; so also did the Persians. The Druids sacrificed human victims; so did the Persians. Ritual washings and purifications were alike common to the Druids and Persians. The Druids had their festal fires, of which we have still instances in these western parts of the island; and the Persians had also their festal fires, at the winter solstice and on the 9th of March. The holy fires were alike familiar to the Druids and the Persians. The Druids used the holy fire as an antidote against the plague, or the murrain in cattle; and the Persians placed their sick before the holy fire, as of great and healing virtue. In Britain, the

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people were obliged to rekindle the fires in their own houses, from the holy fires of the Druids; and the same custom actually exists at this day in Persia. The day after their feast, which is kept on the 24th of April, the Persians extinguish all their domestic fires, and, to rekindle them, go to the houses of their priests, and there light their tapers. To divination the Druids and Persians were both equally attached; and they had both the same modes of divining. Pliny tells us, that our Druids so far exceeded the Persians in magic, that he should conceive the latter to have learnt the art in Britain. The Druids foretold future events, from the neighing of their white oracular horses. Cyrus, king of Persia, had also his white and sacred horses; and, not long after Cyrus, the succession to the imperial throne was determined by the neighing of a horse. The Druids regarded their misletoe as a general antidote against all poisons; and they preserved their selago as a charm against all misfortunes. And the Persians had the same confidence in the efficacy of several herbs, and used them in a similar manner. The Druids cut their *misletoe* with a golden hook; and the Persians cut the twigs of *ghez* or *haulm*, called *barsam*, with a peculiar sort of consecrated knife. The candidates for the vacant British throne had recourse to the *fatal stone*, to determine their pretensions; and, on similar occasions, the Persians recurred to their *artizoe*.

Dr. Borlase has pointed out other resemblances; but I have enumerated only the most striking. It is of consequence to observe, that Dr. Borlase has formed this curious parallel without any view to an hypothesis. Every particular is related with caution and scrupulousness; no forced resemblances are attempted; but plain facts are brought together, sometimes indeed reluctantly; though the doctor seldom struggled against the truth. His mind was too candid and ingenuous for such a resistance. In the mean time, a systematical collector of facts is always animated by his subject. Every circumstance that seems to strengthen his theory, imparts a briskness to his circulation. From the ardour of his spirits his expressions acquire new energy—his portraits a high colouring. But we cannot congratulate the doctor on such an enlivening glow: his narrative is tame, his manner is frigid. And, what is truly unfortunate, after he has presented us with all these accumulated facts, he is at a loss in what manner to dispose of them. He sees, indeed—he is startled at the discovery that they make against his own and the common opinion: he perceives that they might be brought in evidence against himself. A faint glimmering of *the secret history of the world* seems to shoot across his mind; but he is lost again in darkness. Such is his distressing situation. Observe how he labours to get clear from the difficulties in which he has involved himself. The Druids, he had maintained, were a sect which had its rise among the Britons. Here, we see, he owned the independency of our Druids on the Druids of the continent; though his supposition that Druidism absolutely originated in Britain is evidently absurd. At this juncture it is a supposition that involves him in greater perplexity. It evidently cuts off all re-

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sources in the continent of Europe: however puzzled the doctor may be, he cannot look to the Gauls or the Germans for the solution of the difficulties he has started. He cannot say that we received Druidism from the East (as is commonly said), through the medium of Germany and Gaul; and hence account for those various similarities—since he traces the birth of Druidism on this island itself! He has undoubtedly simplified the question; and he points our views through a very narrow vista to the East, or rather to Persia alone. He seems indeed to have insulated himself, and to have rejected the common succours. To account for these resemblances he might have recurred, had he not fixed the origin of Druidism in Britain to the continental tribes, whom he might have represented as bringing Druidism pure and uncorrupted from Asia over Europe, into this remote island; he would, in this case, have followed the beaten track.

Dr. Borlase, indeed, seems to be sensible that this beaten track ought to be abandoned. If he had followed it he would have wandered far from the truth: in the present case he is as near the truth as he possibly could have been, without reaching it. But see his poor, his wretched conclusion—after such a noble accumulation of facts—such a weight of circumstantial evidence as seems irresistible—see his miserable subterfuge: "It has been hinted before, that the "Druids were, probably, obliged to Pythagoras for the doctrine of "the transmigration,' and other particulars; and there is no doubt "but he was learned in all the Magian religion: it was with this "Magian religion that the Druids maintained so great a uniformity. "'Tis not improbable, then, that the Druids might have drawn by "his hands out of the Persian fountains." What can be more improbable than this? That a single man, who, by travelling through a foreign country, had acquired some knowledge of its religion, should have been able, on his return from travel, to persuade a whole priesthood, whose tenets were fixed, to embrace the doctrines and adopt the rites he recommended, is surely a most ridiculous position. Besides, were this admitted, would it account for the strength and exactness of these resemblances? If Pythagoras introduced any of the Druidical secrets into Britain, it was, I suppose, through his friend Abaris—for it does not appear that this sage ever travelled into Britain himself. "Abaris," the doctor slyly hints, "was very "intimate with Pythagoras—so intimate, indeed, that he did not "scruple to communicate to him freely the real sentiments of his "heart." And Abaris, it seems, paid a visit to the Danmonians. Here then all is light. Pythagoras was fortunate enough, in a remote country, to dive into the hidden things of its inhabitants—to expiscate the profoundest of all secrets, the mysteries of religion. These arcana, it seems, he imparted to Abaris, his bosom friend; and Abaris very civilly communicated the whole to our Devonshire and Cornish priests. And our Devonshire and Cornish priests, with a versatility that shewed their sense of his politeness, new-modelled their religion on his plan. Hence the resemblance of the Druids and the Persians in a thousand different points.

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Dr. Borlase, however, is by no means satisfied with this argument; but, too timid to divest himself of the opinions which he had long taken upon trust, he makes still another effort to account for a likeness so embarrassing. "Whence," says he, "this *surprising conformity* in their priests, doctrines, worship, and temples, between two "such distant nations as the *Persians* and *Britons* proceeded, it is difficult to say. *There never appears to have been the least migration*—"any accidental or meditated intercourse betwixt them, after the one "people was settled in Persia and the other in Britain." This strict agreement was too obvious to escape the notice of the judicious Pezoutier. Dr. Borlase attempts a solution of the difficulty in the following manner: "The Phenicians were very conversant with the "Persians for the sake of eastern trade; and nothing is more likely "than that the Phenicians, and after them the Greeks, finding the "Druids devoted beyond all others to superstition, should make their "court to that powerful order, by bringing them continual notices of "oriental superstitions, in order to promote and engross the lucrative "trade which they carried on in Britain for so many ages. And the "same channel that imported the Persian, might also introduce some "Jewish and Ægyptian rites. The Phenicians traded with Ægypt, "and had Judea at their own doors; and from the Phenicians the "Druids might learn some few Ægyptian and Jewish rites, and inter-"weave them among their own." That the Phenician merchants should have taught our Druids the Persian, Jewish, and Ægyptian religion is too absurd a supposition to require a formal refutation. Admitting that these merchants were in the habit of retailing religion, and bartering it with the Britons for tin; can we think that these religious tenets and ceremonies could be imported in such excellent preservation as we find them in this island; or, if so imported, would be, at once, honoured by our Druids with a distinguished place among their old religious possessions? It is singular that Dr. Borlase, who was so near the truth, should have wandered from it, immediately on the point of approaching it. Dr. Borlase, however, is remarkable for his fairness in stating every question; though the conclusions he draws from his premises are not always the most obvious. Others have attempted to get rid of the question in a more general way. To account for this similarity in the opinions and institutions of our Druids, and all the oriental priests, it is said that they were derived from one common fountain—from *Noah* himself, who set apart an order of men for the purpose of preserving those doctrines, through successive ages, and in various countries, wherever this order might be dispersed. But the descendants of those who travelled West from Mount Ararat are not supposed to have reached Britain, by travelling overland, till after many generations. Their progress must have been necessarily slow, and discontinuous, and variously interrupted. In this case they must have lost the character of their original country, before they could have settled in Britain. And the spirit of their religion must have evaporated in the same proportion; we should expect, therefore, to find fainter traces of it the further we pursued it from its fountain-head. We have observed, however, the contrary

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in this island. If the Druids had been Celtic priests, they would have spread with the several divisions of the Celts. They would have been eminent among the Germans; they would have been conspicuous, though less visible, among the Gauls. But in Germany there were no Druids; and Gaul had none till she imported them from Britain. In short, we need not hesitate to declare, that the Druidism of Britain was Asiatic.

The Danmonii, transplanted into the British isles, retained those eastern modes, which seemed little accordant with their new situation. And was not their worship of the sun so unnatural in the dreary climates of the North, their doctrine as to the stars, so little regarded for scientific purposes by the European nations, their *sublime tenets* concerning the *origin of nature* and of the *heavens*—were not all these strongly contrasted with the religion of the continent? Were not all these absolutely unknown to the Europeans, and deemed, as soon as discovered, the objects of curiosity and veneration? Were not all these new to Cæsar? In fact, the British Druids knew more of the true origin of the mythology adopted by the Greeks and Romans, than the Greeks and Romans probably did themselves: and I cannot but observe, that every part of Cæsar's account of their religious tenets merits a dissertation; for they refer to the first ages of mankind. Does Cæsar any where speak thus of the Belgæ—those fugitive Germans, driven by their stronger neighbours over the Rhine into Gaul, and afterwards, perhaps, driven from Gaul to take shelter on the sea-coast of Britain? Does he any where speak thus of one tribe or state on the continent?—I believe no where. The doctrines of the British Druids were peculiar to themselves in Europe—full of deep knowledge and high antiquity. Mr. Whitaker himself exclaims, in a style truly oriental: "There was something in the Druidical species of "heathenism that was peculiarly calculated to arrest the attention and "impress the mind. The rudely majestic circle of stones in their "temples, the enormous Cromlech, the massy Logan, the huge Carnedde, and the magnificent amphitheatres of woods, would all very "strongly lay hold upon that religious thoughtfulness of soul, which "has been ever so natural to man, amid all the wrecks of humanity—"the monument of his former perfection!" That Druidism then, as originally existing in Devonshire and Cornwall, was immediately transported, in all its purity and perfection, from the East, seems to me extremely probable.

But we have seen that this religion is not entirely consistent with itself—that though wisdom and benevolence are sometimes exhibited as its commanding features, yet the grossest folly and inhumanity are no less prominent on other representations of it. The Phenicians, however, introducing their corrupt doctrines and degenerated rites, will account at once for these incongruities: and we have already observed the intermixture of the Phenician with the aboriginal doctrines and ceremonies. If a Phenician colony, subsequent to the first peopling of the island, settled here about the time of Joshua, there is no doubt but they disseminated in Danmonium a vast variety of superstitious notions. At this juncture their religion was stained with manifold im-

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purities*. But, as I have hinted above, it would be impossible to separate all the superstitions which were countenanced as popular tenets by the Druids before the arrival of the Phenician colony, from the superstitions which this colony introduced. I shall not, therefore, in this place, attempt to discriminate the Phenician from the primitive Danmonian religion. For the Grecian colony, they were surely not inactive in spreading their religious tenets where they settled; though there is more of fancy than of real truth in the accounts which are pretended to have been transmitted through the line of history, respecting their *deities or their temples*, in this country. The authorities on which such traditions rest are very doubtful, if not palpably spurious; and yet our chronicles had a certain τι σεμνον; though when they got footing on a simple fact, they so embellished it by poetical fictions, that many are led to suspect the whole to be false because they are convinced that the greatest part is so. That the Grecian colony built a temple at the Κατ' μοχθους, or, incorporating with the Danmonii, erected a temple at Exeter, I will not presume to assert: but, if the existence of the colony be granted, we need not doubt but they had buildings appropriated to religious worship. The Belgæ, invading our coasts, drove the Britons of Danmonium into the central parts, and thus contributed to spread the Druid religion over the rest of the island. With respect, however, to the religion of the Belgæ, and of the other continental tribes, I shall not attempt to characterise it; certain it is, that before the time of Cæsar the Gauls were in possession of Druidism, though in a very imperfect state. Their religion could have ill resembled the Druidism of Danmonium, whilst they blindly adopted those corrupt notions and impure ceremonies which prevailed in the greater part of Europe. But, amidst these tokens of degeneracy, they still displayed some proof both of wisdom and of diffidence, whilst, conscious of their religious inferiority, and not ashamed to avow it, they frequently recurred for instruction to the Aborigines of Britain.

MASONIC ANECDOTE
OF THE LATE KING OF PRUSSIA.

THE late King of Prussia was one of the most illustrious members of the Society of Free and Accepted Masons. He was taught at an early period of life to think the institution had a great tendency to promote charity, good fellowship, harmony, and brotherly love; and he resolved to become a Freemason as soon as a favourable occasion should offer; but he was obliged to wait a long time for it; for

* In conformity to this idea, we find that the Persian religion was first Magian entirely: then came in Sabianism, with all the additions of image-worship: then came Zoroaster, and his reformation of Magianism. The Phenicians anciently worshipped only the sun and moon, under the names of Baal or Balus, and Astarte—*progressente autem idolatria, Hercules Phœnix aliique Deorum numerum auxerunt.*

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his father had conceived so unconquerable an aversion to Freemasons, that he would not have hesitated to have put any one to death whom he should discover to have been instrumental in initiating the Prince Royal into the mysteries of the craft; and such was the temper of the king, that he very probably would have been so enraged against his eldest son for entering into a society which he abhorred, that he would have disinherited him. However, both the Prince and the Baron de Bielfeldt resolved to run all risques, and it was determined by the latter, who was one of his royal highness's gentlemen of the bed-chamber, and some other officers of his household, that at all events they would make him a Mason. They thought the fair of Brunswick would afford a favourable opportunity for putting their scheme into execution, as there were always a great concourse of people in that town during the fair, and that a Lodge might, therefore, be easily held there without giving people any reason to suspect the nature of the meeting. The baron and his friends accordingly provided themselves with all the apparatus necessary for holding a lodge, and, having put them up in trunks, placed them in a waggon, which they attended in disguise. But an unlucky affair had like to have brought on a discovery from which all the parties concerned might have apprehended the most fatal consequences. The officers of the customs, placed at the gates of Brunswick, examined the waggon as it was passing into the town, and finding a number of large candlesticks, and other things used in the Lodges of Freemasons, could not conceive for what purpose they were intended, and were going to seize them and the drivers, when one of the latter, with some presence of mind, said they were poor harmless jugglers, who were going to exhibit numberless curious tricks at the fair, and that the contents of the trunks in the waggon were the ornaments of their little stage, and the implements necessary for displaying their dexterity. This tale had the desired effect, the pretended jugglers were suffered to pass, and the Prince Royal arriving soon after incog. was admitted in one night, *speciali Gratia*, to all the degrees of Masonry. The secret was very well kept by all the parties during the life of the prince's father; for his highness had the chance of a crown to lose, and the other persons had lives to forfeit by the disclosure. They were, therefore, all deeply interested in observing a scrupulous silence on the subject. The Freemasons of the dominions of Prussia felt the benefit of having a brother in the person of a prince who, when he came to the crown, declared himself their protector; and ever after continued his favour to them during the whole course of his reign, while their brethren were persecuted by the King of Naples and the Elector Palatine; the former of whom imprisoned them, while the latter forbad them to hold Lodges under the most severe penalties; and ordered all his officers, civil and military, who were Freemasons, under pain of being dismissed or cashiered, to deliver up to persons appointed to receive them, the certificate of their admission into that Society, and to give security that they would never attend any Lodge in future.

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REFUTATION

OF THE ILLIBERAL ASSERTION,

"That the Manners of the GREAT corrupt the other Orders of Society."

[In the Manner of HARRIS.]

"I AM surprised that the higher ranks of life should be so shamefully scandalised," was my address to my friend Colonel Caustic, when he called upon me for his morning's walk. I had just been reflecting upon the narrow prejudice of the world.—"It is rather illiberal," replies the Colonel, "but, I am afraid, too much merited; an indiscriminate abuse I highly disapprove, and yet am frequently led to condemn them with much warmth, from an idea that *their* vitiated manners embitter life and injure society. I cannot examine the source of our corruption and impute it to the same cause. Level the popular idea of men with respect to princes and nobles, and I must confess it offers to me an absolute contradiction to the general inference of your opinion. Mankind, naturally depraved, require but little example to colour their enormities: it is impossible to find a shelter for their vices and they remain satisfied with a shade. The conduct of the great offers us a favourable medium for our excuse, but it can neither render us less guilty nor they the more criminal.—Another man's vices can never justify our dissipations or cancel our errors, no more than the encouragements of Pompey render the usurpations of Cæsar less tyrannous."

"Another method, equally unjust and illiberal with the preceding idea, is, the glaring display of their vices, and the careful mention of their virtues.

"Men's evil manners live in brass, but their virtues we write in water."

"The general subject of the world is slander, and the lower orders of society will always be pleased with an attack upon the respectable and exalted. It is not the splenetic alone that traduce; it is an important trait of popular character to condemn rather than applaud. The innate principle of national pride rather imbibes a right than prefers a reason; and any circumstance that flatters its privilege or increases its means of censure, is certain of a favourable reception."

"True, but yet I am not mistaken with respect to the influence of their principles: their situation, eminently distinguishable, draws, as it were, the immediate attention of their fellow-subjects, animates their observance, and challenges our regard. And, surely, it is necessary to examine this claim upon our feelings and respect, and if we find it obtrusive, to reject it as impertinent. Can we approve their criminal attachments or justify their profusion? Can we praise their profligacy, or commend their too frequent violation of rectitude and truth? And must not these errors, as they are public examples, become inimical to

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every order of society? the private corruptions of an obscure individual are confined and narrowed in effect, while the infamy of the great triumphs over shame and defies our censure."

"But this by no means establishes your reasoning, or convinces me of its propriety. All men consider and know vice as hurtful and derogatory in the practice, 'the wayfaring man, though a fool, shall not err therein.' The internal monitor of the heart awards sentence upon every criminal pursuit, and avers the *rich man's vice* as well as the poor man's *folly*." "In the presence of an Eternal Being," replies the Colonel, "there can be no respect of the commission, nor no apology for the act, the guilty alone will suffer; and, if so, your general idea must be uncharitable, and your inference groundless. But, my dear friend, you cannot justify their amours or approve their extravagancies." "No, but you regard them too severely; you judge, my dear Colonel, by your own heart rather than by the world; that is your proper criterion. Men are to be considered generally, not respectively, 'all are wanting in the balance;' for, if the rich and noble be extravagant, the poor are thoughtless; if women engage them singly, the libertinism of an inferior is much more dangerous and painful; the one frequently finds an object among those already estranged by *pleasure* and hardened by principle, while the intrigues of the other too often involves a poor and *extensive* family in all the miseries of a single prostitution. With respect to their profusion (I will call it liberality), I rather think it a commendable expence than a censurable folly. The industrious mechanic there finds a market for his exertions, and a reward for all his labours. Call it profusion, call it what you will, if an evil it is tempered with good, as it maintains the poor and feeds the hungry; let us conclude then, that the rich rather exist as a beacon than serve as an example; for, should they be wanting in justice, deficient in religion, careless of virtue, or neglectful of principle, it will never justify our malice, approve our immoralities, or blot out from the records of eternity the apostacy of our own hearts. Do not imagine that I have been endeavouring to clear the guilty, but to acquit them from a censure and an opinion, which accumulates without justice, and adds stigma to defect without reason."

A SERMON

Attributed (with strong marks of internal evidence) to the Rev. LAURENCE STERNE; but not to be found in any Collection of his Works.

ECCLES. CHAP. VII. VER. 23.

I said, I will be wise; but it WAS *far from me.*

AND how, indeed, should it be otherwise;—when a man promises what it is not within the reach of his power to attain?—Where is the man who can vie with Solomon in knowledge, experience and discretion? Yet, how many say, "I will be wise," and

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are convinced they are really so? Was their error profitable to their country, friends, or family, in favour of its happy effects I would be tempted to place it in the rank of virtues.—But, as it is an idle vanity, the dream of a corrupted self-love, destructive to morality and their happiness, it is my duty to tell them that their wisdom is folly.

Whoever thinks himself wise, is generally either a rich fool, who takes the language of flattery for that of truth—or an hypocrite, who has laid your credulity under contribution.—the sensible and virtuous man will repeat after Solomon, "I said I will be wise; but it was far from me."

The wisest man is he who is subject to least vices, errors, or follies—to no higher degree of perfection can we arise.—Moralists insist we have it in our power to triumph over human frailties.—I do not commend their zeal, as its jurisdiction may prevent the progress of virtue.—Never attempt to persuade men that they can be perfectly wise—still less that they ought to be so, if they will have a place in the kingdom of God.—The despair of being happy after death, may annihilate the sense of their duties—and bring them imperceptibly to an absolute contempt of religion.

All pleasures are no more crimes, than all self-denials are virtues.—The neglect of a duty is not always a violation of it. Humanity and religion bid me to be benevolent and charitable—but not to feed the idleness of a profligate beggar, or of an abandoned prostitute.

It is by the good he does to society, more than by the austerity of his morals, that a man is deemed wise and virtuous.—The qualities which make a saint, are very different from those which make a good citizen.—They are seldom as beneficial to the world as the vanity that delights in acts of justice and generosity.

Perpetual prayers and fasting do not become the social man, who ought to practise only the virtues useful to the society in which Providence has placed him.—If he be temperate in his diet and pleasures, so much the better for him.—But why should I praise him for a quality which is good for himself alone?—Let him restore peace in a disunited family—relieve the distressed—delight in his power of doing good—and diffuse happiness round him—then I will call him a virtuous man, worthy of our esteem and respect.

That woman has no claim to wisdom who, though a sincere devotee to virtue, affects an air of libertinism in her manners—unless her looks, dress, and conversation, agree perfectly with the love of her duties, her virtue is of no advantage to the public, who, from our appearance judging often of our morals, conclude that we are what we seem to be.—I say it without the fear of a reproof—the libertine whose deportment supports the cause of virtue, has a more lawful title to the esteem of the world, than the chaste woman who betrays it by her levity and thoughtlessness.

Should ambition, pride, or self-interest, be the motive of the good you do—it matters not; for the practice of virtue is only the performance of our duties. Would you, or the society, accept of no benefit but what would be conferred through the love of virtue itself,

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emulation. I fear, would soon die in every heart—and man sink into a brute.

It is not enough for a virtuous man to do no ill—he must do good, be just, and live as when he dies he would wish he had lived.—Were it easy to act always agreeably to those maxims, Solomon would not have said, "I will be wise; but it *was* far from me."

So many passions we have to oppose and conquer, before we can obey the dictates of reason, that the ministers of the holy religion we profess, ought to employ the most gentle means to reclaim a man from his errors, and persuade him into the service of virtue. They should not ask of him the practice of duties which, at the best, are ridiculous or absurd—and frighten his imagination with the necessity of a perfection for which he was not created.

A good citizen will always be a tender parent, a faithful friend, and a generous protector of the unfortunate.—In the qualities which form that character, are comprehended all the virtues prescribed by God and nature for his happiness, and that of the society.—Ask but what he can give—command but what he can execute—beware especially of making the love of his duty a mystery—for if he be not at liberty to choose between vice and virtue, he may think the latter as fantastical as the means to force his faith in it are irrational and odious.

The actions of men spring from their passions.—Those passions it should be the care of the legislature to direct, improve, or connect.—Let us not deceive ourselves—the honour of being thought virtuous, proves more often the cause of a generous action than virtue.—The self-applause of our own heart we do not always value so much as the esteem of the public.——Feed the love of glory in every breast—and you shall have men the most perfect that ever existed. Would princes substitute rewards for virtue, instead of inventing punishments for crimes, they would reign over men, and not over a world of ignorant and contemptible slaves.

I have described man as he ought to be, to have a right to the homages the world is always inclined to pay to those whose qualities or virtues are beneficial to the public.—Whoever tells you that human nature can ascend still higher, is an impostor.

Men are formed for a life of speculation no more than for a life of pleasure.—God has not given us passions, feelings, or faculties, to be thrown away upon chimeras—or amusements which leave behind but ignorance or pain.

There are duties peculiar to every situation—properly attended to they would insure our happiness, and contribute to that of others—to indolence, and the foolish pursuit of trifling joys, we may attribute that uneasiness which clouds our mind with discontent—and sometimes with the hatred of life.——Unless we be industrious to blend business with pleasure—the serious purposes of our existence with dissipation, we must necessarily wander from the path of felicity and glory—and lead a life as uncomfortable to ourselves as unimportant to society.

Let us attend to the wants of the mind—and not force upon it a variety of objects it disdains to be entertained with.—When its

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faculties are exercised as they ought to be, they enlighten our understanding—warm our hearts with every virtue—and free us from the painful sensations attached to indolence and luxury.——The enjoyments of a benevolent heart, animated by religion, are unspeakably delightful—and the only ones it becomes us to wish for—and to endeavour to obtain:—all other pleasures are insipid, and vain as the imagination that creates them.

Most men judge of themselves more from the opinion you seem to have of them, than from a real knowledge of their own worth—from hence springs that quantity of pretended wise men and women who, at the bar of impartial reason, would sink to the class of fools.

Know thyself:—It is not an easy matter. Men born in affluence have seldom a friend candid, honest, or sensible enough to tell them their defects.——It is only at the school of adversity that they can acquire a true estimate of their characters.——Tell that man, who betrays in every action an invincible ignorance of the means of being happy, and longs only for those things that are noxious to his health, reputation, and peace of mind, that his conduct is inconsistent with reason, he will not understand you.—Tell that young woman, so studious of her dress—who courts the smiles of the man she despises, that the time she spends at her toilette, and in the company of coxcombs, would be better employed in reading, reflecting, and improving her understanding; her leering look will reply, she does not believe you.——Their manner of life is not a fault of their natural disposition, but the inevitable consequence of your behaviour to them.——They are much more respectable than you are;—for, had you not intended to profit by their indiscretions, you would not have cherished their follies, nor, by a feigned respect, induced them to think themselves wise.

——"What, then, would you really have us believe that we are all absolutely and necessarily the dupes of our passions?"——Not so;—but I would tell you, that you may acquire ill habits easily, but will find it difficult to get rid of them.——"All is vanity," saith the Preacher—How! is ALL vanity? Where then is our hope? No, certainly: when we lead a godly life, and endeavour, as far as our frail nature will permit, to trace the paths of religion and virtue, all is NOT vanity.—Yet the Preacher was right; for he meant it of the fond pursuits of the world, in which we too often flatter and support each other.——This is a great evil under the sun.

The flatterer is as great an enemy to virtue as the indiscreet moralist.—Though their ends be absolutely different, they produce the same effect.—Religion suffers equally by the villany of the former—and the imprudent zeal of the latter.

Women born for loving you, will always adopt the form you like the best.—If you are a man of sense, they will be rational beings—their morals are as much in your power, as yours are in that of the legislation.—From being the mere children of error and fancy, you may raise them to the dignity of human nature;—but before you think of reforming them, it is highly necessary to gain the command

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of yourselves; it is thus alone that you can have the least pretension to any share of wisdom; it is thus alone that you can attain to piety and virtue. —Whenever you entertain any other idea of being wise, it will be *far* from you——but from such a resolution you may expect to meet with satisfaction in this world, and in the next eternal felicity——which God, of his infinite mercy, grant that all here present may attain to!—

THE SUFFERINGS OF

JOHN COUSTOS, FOR FREEMASONRY,

IN THE INQUISITION AT LISBON.

[*Concluded from Page* 335.]

I WAS remanded back to my usual scene of woe, without being able to guess what impression my defence might have made on my judges. A few days after I was brought before his eminence Cardinal *da Cunha*, Inquisitor and Director-General of all the Inquisitions dependent on the *Portugueſe* monarchy. The President, directing himself to me, declared, That the holy tribunal was assembled purposely to hear and determine my cause: That I should therefore examine my own mind, and see whether I had no other arguments to offer in my justification—I replied, That I had none; but relied wholly on their rectitude and equity. On hearing this, they sent me back to my dark abode, and judged me among themselves.——Some time after, the President sent for me again; when before him, he ordered a paper, containing part of my sentence, to be read. I thereby was doomed to suffer the tortures employed by the Holy Office, for refusing to tell the truth (as they falsely affirmed); for my not discovering the secrets of Masonry, with the true tendency and purpose of the meetings of the Brethren.

I hereupon was instantly conveyed to the torture room, built in form of a square tower, where no light appeared, but what two candles gave: and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors were lined with a sort of quilt. The Reader will naturally suppose, that I must be seized with horror, when, at my entering this infernal place, I saw myself on a sudden, surrounded by six wretches, who, after preparing the tortures, stript me naked (all to my linen drawers); when laying me on my back, they began to lay hold of every part of my body. First, they put round my neck an iron collar; which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched my limbs with all their might. They next tied two ropes round each arm, and two round each thigh, which ropes passed under the scaffold, through holes made for that purpose; and were all drawn tight at the same time, by four men, on a signal made for this purpoſe.

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The Reader will believe that my torments must be intolerable, when I solemnly declare, that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone; making the blood gush out at the eight different places that were so bound. As I persisted in refusing to discover any more than what has been seen in the interrogations above, the ropes were thus drawn together four different times. At my side stood a physician and surgeon, who often felt my temples, to judge of the danger I might be in; by which means my tortures were suspended at intervals, that I might have an opportunity of recovering myself a little.

Whilst I was thus suffering, they were so barbarously unjust as to declare, that, were I to die under the torture, I should be guilty by my testimony of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceeding weak, occasioned by the circulation of the blood being stopped, and the pains I endured, that I fainted quite away; insomuch, that I was carried back to my dungeon without my perceiving it.

These barbarians finding that the tortures above described could not extort any farther discovery from me, but that the more they made me suffer, the more fervently I addressed my supplications for patience to Heaven; they were so inhuman, six weeks after, to expose me to another kind of torture more grievous, if possible, than the former. They made me stretch my arms in such a manner, that the palms of my hands were turned outward; when, by the help of a rope that fastened them together at the wrist, and which they turned by an engine, they drew them gently nearer to one another behind, in such a manner, that the back of each hand touched, and stood exactly parallel one to the other; whereby both my shoulders were dislocated, and a considerable quantity of blood issued from my mouth. This torture was repeated thrice; after which I was again taken to my dungeon, and put into the hands of physicians and surgeons, who, in setting my bones put me to exquisite pain.

Two months after, being a little recovered, I was again conveyed to the torture-room: and there made to undergo another kind of punishment twice. The Reader may judge of its horror, from the following description.

The torturers turned twice round my body a thick iron chain, which crossing upon my stomach, terminated afterwards at my wrists.—They next set my back against a thick board, at each extremity whereof was a pulley, through which there run a rope, that catched the ends of the chains at my wrists. The tormentors then stretching these ropes by means of a roller, pressed or bruised my stomach, in proportion as the ropes were drawn tighter. On this occasion they tortured me to such a degree, that my wrists and shoulders were put out of joint.

The surgeons, however, set them presently after; but the barbarians not having yet satisfied their cruelty, made me undergo this torture a second time, which I did with more pain, though with equal constancy and resolution. I was then remanded back to my dungeon,

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attended by the surgeons who drest my bruises, and here I continued till their *auto da fé*, or gaol delivery.

The Reader may judge, from this faint description, of the dreadful anguish I must have laboured under, the nine different times they put me to the torture. Most of my limbs were put out of joint, and bruised in such a manner, that I was unable during some weeks to lift my hand to my mouth, my body being greatly swelled by the inflammations caused by the frequent dislocations. I have but too much reason to fear, that I shall feel the sad effects of this cruelty as long as I live; being seized from time to time with acute pains, with which I never was afflicted, till I had the misfortune of falling into the merciless and bloody hands of the Inquisitors.

The day of the *auto da fé*, I was made to walk in the procession with the other victims of this tribunal. Being arrived at St. Dominic's Church, my sentence was read, by which I was condemned to the galley (as it is termed) during four years.

Three days after this procession I was conveyed to the galley, and joined next morning in the painful occupations of my fellow slaves.—However, the liberty I had of speaking to my friends, after having been so long deprived of seeing them during my tedious and wretched abode in the prison of the Inquisition; the open air I now breathed, with the satisfaction I felt in being freed from the dreadful apprehensions which always overspread my mind, whenever I reflected on the uncertainty of my fate; these circumstances united, made me find the hard labour of the galley much more supportable.

As I had suffered greatly in my body, by the tortures inflicted on me, of which the Reader has seen a faithful narrative in the foregoing sheets; I was quite unfit to go about the painful labour that was at first allotted me, viz. the carrying water (an hundred pounds weight) to the prisons of the city—but the fears I was under of being exposed to the inhumanity of the guards or overseers, who accompany the galley slaves, caused me to exert myself so far beyond my strength, that twelve days after I fell grievously ill. I was then sent to the Infirmary, where I continued two months. During my abode in this place, I was often visited by the Irish friars belonging to the Convent of Corpo Santo, who offered to procure my release, provided I would turn Roman Catholic. I assured them, their endeavours to that purpose would be fruitless; I expecting my enlargement from the hand of God alone, who, if he in his profound wisdom thought proper, would point out other expedients for my obtaining it, than by becoming an apostate. Being unable after this to go through the toils to which I had been sentenced, I was excused by my amply rewarding the overseers.—

'Twas now that I had full leisure to reflect seriously on the means of obtaining my liberty; and for this purpose desired a friend to write to my brother-in-law, Mr. Barbu, to inform him of my deplorable state; and to intreat him humbly to address the Earl of Hamington in my favour; he having the honour to live in his Lordship's family. This nobleman, whose humanity and generosity have been the theme of

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better pens than mine, was so good as to declare, that he would endeavour to procure my freedom. Accordingly, his Lordship spoke to his Grace the Duke of Newcastle, one of the principal Secretaries of State; in order to supplicate for leave, from our Sovereign, that his minister at Lisbon might demand me, as a subject of Great Britain.

His Majesty, ever attentive to the felicity of his subjects, and desirous of relieving them in their misfortunes, was so gracious as to interfere in my favour. Accordingly, his commands being dispatched to Mr. Compton, the British minister at Lisbon; that gentleman demanded my liberty of the King of Portugal, in his Britannic Majesty's name, which accordingly I obtained the latter end of October 1744. The person who came and freed me from the galley by order of the Inquisitors took me before them. The President then told me, that Cardinal da Cunha had given orders for my being released; at the same time he bid me return to the Holy Office in three or four days.

I could perceive, during this interval, that I was followed by the spies of the Inquisition, who kept a watchful eye over my behaviour, and the places I frequented. I waited upon our Envoy, as likewise upon our Consul, whom I informed of the commands which had been laid upon me at the Inquisition, and those gentlemen advised me to obey them. They cautioned me, however, to take a friend with me, in order that he might give them notice, in case I should be seized again. ——I accordingly returned to the Inquisitors five days after, when the President declared, "That the Tribunal would not permit me to "continue any longer in Portugal, and therefore that I must name the "city and kingdom whether I intended to retire."——As my family (replied I) is in London, I design to go thither as soon as possible. They then bid me embark in the first ship that should sail for England, adding, that the instant I had found one, I must inform them of the day and hour I intended to go on board, together with the Captain's name and that of his ship. A report prevailed, some days after, that one of the persons seized by the Inquisition for Freemasonry, and who had obtained his liberty by turning Roman Catholic, had been so imprudent as to divulge the cruelties exercised in this tribunal.

I was determined if possible to secure myself from a second persecution. As there was, at this time, no English ship in the port of Lisbon, I waited on Mr. Vantil, the Resident of Holland, and besought him to speak to the Dutch admiral, to admit me on board his fleet. The Resident, touched with my calamities, hinted my request to the admiral, who generously complied with it. I then went, accompanied by a friend, and informed the Inquisitor that I intended to embark for England in the Damietta, commanded by Vice-Admiral Cornelius Schuiver, who was to sail in a few days. Upon the Inquisitor's enquiring the exact time when I intended to go on board, I replied at nine the next morning. He then bid me come to him precisely at that hour, adding, that he would send some officers of the Inquisition to see me safe on ship-board.

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These orders giving me great uneasiness, I waited upon the several gentlemen above-mentioned; when telling them the injunctions laid upon me, they advised me to act very cautiously on this occasion. I therefore thought it would be safest for me to go on board immediately, without giving any notice of it to the Inquisitors. We lay at anchor after this, near three weeks before Lisbon.

The Inquisitor no sooner found that I failed coming to him at the time appointed, in order to be conducted to the ship, than he sent out about thirty spies. Nine of them coming to enquire after me, at the house where I used to lodge, searched it from top to bottom: examining every trunk, chest of drawers, and closet. But their endeavours to find me being fruitless, some of them getting into a boat, rowed several times round the three Dutch men of war lying at anchor. They imagined that if I was on board, and consequently in a place of security, I should not be afraid of shewing myself; a circumstance that would have put an end to their search, which cost them some pains and expence. As I did not gratify their curiosity, and we weighed anchor a few days after, I know not whether they continued it. Their search was so open both at the house where I had lodged, as well as at other places, that I was soon informed of it; at which I should have been delighted, had not my joy been damped by the apprehensions I was under, lest my dear friend, Mr. Mouton, the companion of my sufferings and tortures, merely on account of Freemasonry, should likewise fall a victim to their barbarity. Speaking concerning him to the admiral, he with the utmost humanity gave me leave to send for him on board. He coming accordingly next day was received, with great satisfaction, by the whole ship's company, especially by myself; I having a peculiar esteem for him, which I shall ever entertain.

We set sail two days after. We had occasion to observe, during our whole voyage, the true pleasure which a generous mind feels, in doing a humane action, and in protecting the unfortunate.—This was particularly conspicuous in the admiral, he ordering the utmost care to be taken of us all the time we were on board his ship; he frequently condescending to admit us to his table, when he would talk to us with the utmost familiarity. His distinction gained us the civilest behaviour from every person on board, and which continued till our arrival at Portsmouth, where we landed; without being put to a single farthing expence during the whole voyage.—All these favours, so generously bestowed by the admiral, call aloud for the strongest acknowledgments of gratitude to that gentleman.—I arrived in London the 15th of December 1744, after a long and dangerous voyage.

I here return thanks to the Almighty, for having so visibly protected me from that infernal band of friars, who employed the various tortures already mentioned in order to force me to apostatize from my holy religion.

I return our Sovereign, King George the IId. (the instrument under Heaven for procuring me my liberty) the most dutiful and most respectful thanks, for his so graciously condescending to interpose in

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favour of an unfortunate galley-slave.——As long as I have breath, I shall retain the deepest sensations of affection and loyalty for his sacred person; and will be ever ready to expose my life for his Majesty and his august family.

A DESCRIPTION OF ST. GEORGE'S CAVE AT GIBRALTAR.

Communicated by THOMAS DUNCKERLEY, Esq. in a Letter to the late EARL of CHESTERFIELD.

IN compliance with your Lordship's desire, I do myself the honour of giving you the following description of St. George's Cave, as related to me by an officer of this garrison.

A little above the Red Sand, not far from Europa Point, on the S. W. side of the hill, is a large cavity, which is the mouth of St. George's Cave: the entrance is very steep, in some places descending regularly, in others very irregularly, and all the way very dirty and slippery, occasioned by the continual penetration of the water through the top and sides of the rock, which causes a mouldering and decay in the stone, so that one cannot well go down without boots. The descent to the Cave is in some places a man's height, in others you are obliged to crawl on hands and knees. After several turnings and windings, which render the passage very tiresome, you enter the Cave itself; the bottom of which is level, and the roof very regularly arched after the antient Gothic manner. There are several tables, with benches round them, the workmanship of which is very curious, all cut out of the solid rock; but the roof and sides surpass all imagination for beauty and magnificence. The gentleman from whom I had this account assured me, that all the descriptions invention ever furnished us with are poor and mean in comparison of the glories that strike you in your first entrance into this Cave; adding, that it infinitely exceeded the finest paintings or sculpture he had ever seen, as well for the prodigious lustre and diversity of colours that shine round you on every side, as for the neatness of the carving and other embellishments.

This Cave, in common with most other extraordinary productions of art or nature, are ascribed to preternatual architects, and various are the stories raised of apparitions, &c. haunting this place. The most probable conjecture that can be raised is, that some priests, or other retired persons, chose this spot to seclude themselves from the world, and employed their leisure hours in beautifying this their retreat. The beauties that are celebrated in this Cave are, in my opinion, the equal productions of Art and Nature. The tables, with

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their surrounding seats, are doubtless hewn out of the rock, and as the water is continually dropping from all parts, it polishes the sides of the Cave, and renders them as smooth as the finest marble, and the tops of the tables are finer than the smoothest glass.

Most that visit this Cave are obliged to carry lighted torches with them, to find their way; now the rays proceeding from these lights are thrown upon the polished surface of the internal parts of the Cave, which is entirely composed of convexities and concavities, and again reflected back in all the beautiful diversity of colours, in the same manner as we see a diamond or cut glass reflect the beams of a candle; and this I take to be the natural cause of this wonderful appearance. There was formerly a very good entrance to this Cave, but it is now stopt up by the falling in of the rock, and I don't doubt but the Cave itself will, in process of time, share the same fate.

I have the honour to be,

Your Lordship's most obedient Servant,

THOS. DUNCKERLEY.

To the EARL *of* CHESTERFIELD, LONDON.

SHORT ABSTRACT

OF THE

HISTORY OF GUADALOUPE.

AS every thing relating to Guadaloupe is become at this time peculiarly interesting, we doubt not but our readers will peruse with particular curiosity the relation of the various revolutions to which this island has been subjected, by the avarice, cruelty and injustice of the several French governors of that and the neighbouring isles. One cannot read the following account, among many others of the same kind, without conceiving the utmost indignation against the characters of men, worse than the savages they were so solicitous to destroy.

In the year 1636, when the colony of Guadaloupe was in its infancy, and in a very low and distressed condition, D'Olive being appointed governor, formed a project of making war on the friendly natives, in hopes to better the circumstances of the colonists, by plundering those poor people of their manioc and other provisions; and indeed he seemed determined to destroy them all. He therefore lost no time, but forming the minds of the few people that remained to execute his purpose, he began to make war on the savages January 26th, 1636, by ordering some of them, who appeared in a canoe making for the fort, to be cut to pieces the moment they landed; but providentially they steered another course. Some of these poor wretches destined for slaughter having carried off some cotton from the Cul de Sac, to which perhaps they had been enticed by some of

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D'Olive's wicked emissaries, though they had left in the room of it a hog and some fruit, really more in value, it was thought a sufficient motive for commencing hostilities. An officer of the name of Fontaine was dispatched, with fifteen stout soldiers, to make a tour round the island, and bring off by fair means a few *French* who had for two or three months sojourned among the natives. These poor people, suspecting nothing, received Fontaine and his party with great satisfaction, regaled them in the best manner they could, restored their countrymen to them, and informed them that a small English vessel had landed a few men on the island, who had visited and proposed an alliance against the French; that they had openly rejected their overtures; and that the English were now gone up the country in search of game. Fontaine made so good use of this intelligence, that he took the English vessel, and brought her to Fort St. Pierre.

Three days after this action the governor, with some desperadoes inured to villany, embarked to visit the habitations of the savages in that part of the island where Fort Royal now stands, reporting that they were going in search of a more convenient spot than that which they at present occupied. The natives having by some means or other been advertised of their cruel intention, had abandoned the place, carried off their provisions, and set fire to their huts; so that when D'Olive landed, he found only an old man, aged 70, named Yancey, with his two sons, and three other young men who had not time to make their escape. These people, when they saw the French approach, made all possible signs of submission, crying out, *France no angry with us*; and being assured no hurt was designed them, they surrendered at discretion. The governor immediately changed his looks and discourse, and with a stern countenance called the old man villain and traitor, accusing him of conspiring with other natives against the colony to destroy them all. The poor old man denied the charge, with all the frankness and honest assurance that truth could dictate; declaring, at the same time, that he and all his countrymen were so strongly attached to the French, that they would leave nothing undone to serve them. But D'Olive taking a watch out of his pocket, showed it to him, telling him that it was the guardian angel of France, and that he had been assured by him of what he had now affirmed. The simple Indian, astonished at the ticking and motion of this little machine, which he really supposed a spirit and the author of the calumny, exclaimed against it with strong invectives and resentment, declaring it to be an impostor, and swearing solemnly that neither he nor any of his countrymen had conceived the least design against the French. To confirm the truth of this asseveration, they commanded him to order the women, who were in sight, to come in and surrender; to which the old man readily consented, giving an order for that purpose to one of his sons; but the young man, instead of returning, made his escape with the women.

This so enraged d'Olive, that, dragging Yancey and his remaining son into the sloop, they stabbed the young man with their poignards in sight of his unhappy father, whom they immediately after

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served in the same manner, and then flung his body into the sea; but being of a robust constitution, he kept himself up for some time by swimming, entreating them with tears and the most lamentable cries to save his life, but in vain, for these merciless villains knocked him on the head with their oars.—The fate of the three other young men was deferred only till such time as they should guide them to the retreat of the women, in the way to which one of them took an opportunity of leaping from a precipice, and, though he was much bruised, made a shift to travel five leagues to the women and his comrades, whom he informed of the approach and insatiate cruelty of the French. On hearing this, they hastily retired farther up the country, having first buried their manioc and other provisions in the ground, so that when these bloody villains arrived there, they little suspected that what they sought for was so near.—The two other young men whom they had spared as guides, having found an opportunity of escaping in the night, they were forced to return without their errand.

Nor was the cruelty of these tyrannical governors exercised only on the innocent natives; their own countrymen equally felt the effects of their villany, when daring to oppose their inhuman or illegal measures. The adventures of two brave Frenchmen who opposed the rebellion of Poincy, lieutenant-general of the islands, affords so noble an instance of disinterested and manly friendship, that we cannot resist the temptation of inserting it here.

The Captains *Fontaine* and *Camo*, finding themselves unable to oppose the superior force of the rebels, and that their cause was irreparably lost, betook themselves to the woods, where they were reduced to suffer the most cruel severities of thirst and hunger.—One of their negroes who was tracked in carrying them victuals, was almost flogged to death to make him confess where his master lay hid; no artifice, persuasion, threat, or cruelty, availing, they cut off all his toes to disable him from walking. These two distressed captains, deprived of their faithful slaves, cut off from subsistence, and left without even hope, one of them afflicted with a dropsy determined to make to the sea-side in the middle of the night, and the other undertook to swim to the first ship and implore succour: they reached the beach in safety, and a vessel lying at anchor within sight, Fontaine plunged into the sea and soon reached her, and was hauled on board by means of a rope thrown out to him for that purpose. But how agreeably was he surprized to find in the person of the captain, an honest Fleming, his intimate friend, and who assured him of protection, though very high rewards had been offered by Poincy to any one that should take them dead or alive. This generous offer of the captain was nobly refused by Fontaine, unless his friend was also included.—The captain of the vessel beginning to expostulate on the hazard of running this double danger, Fontaine resolutely resolved to return, and share the fate of his companion.—Seeing him thus resolute, the honest skipper ordered out his boat, and took up the helpless Camo, whose disease augmented his other misfortunes, and brought him on board. Next day, boldly presenting himself to the governor, he made some pretence of urgent business

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at St. Eustatia, and in an hour or two thereafter weighed anchor for that island, where he safely landed his freight, who from there soon found their way to France; their complaints were heard, and they gratified for the present with a considerable sum of money to each.—What crowns the whole, and still more signally marks the hand of Divine Providence in the conduct of this affair, is, that though the Fleming by this step hazarded the losing considerable effects which he had left behind him at St. Christopher's, while thus laudably employed, he found nothing diminished; the affair very probably remaining a secret to Poincy, who in that case would certainly not have spared him. M.

NATURAL HISTORY OF THE JACKALL.

THE Jackalls are bold and ravenous to a great degree, and what they dare not attempt singly, they will execute together. They are so frequent in the woods, that a larger animal cannot stir, without being seen by some of them; and it cannot be seen without being destroyed. The moment a jackall sees a stag, or any other large creature, which is not of the prey kind, nor has strength, teeth, or claws to defend itself, it sets up its cry, which is exactly like that of our hounds, and follows it. The cry is continued as it runs, and the other jackalls that are in hearing follow also. The longer the chace the greater becomes the pack, for all that are in the parts through which the prey runs join the pursuers. To escape is impossible; because, could even the pursued prey out-run the wearied ones, which first began the chace, there is a continual supply; so that whatever is once attacked is sure to perish. When the creature can no longer fly from them, they worry it at once, and it is devoured, and every bone picked almost in an instant; after which, the jackalls disperse till another cry invites them.

They hunt generally in the night, and in the parts of the East where they are most frequent, darkness is no sooner spread over the earth than they are heard in full cry, in one part or other of the woods. As this is understood by mankind, it is a language not less intelligible to the other beasts of prey; nor is it the lion only that profits by it. Whether a lion, a tyger, a leopard, or whatever other species of the larger animals of prey, happens to be near, he attends to the cry and knows it to be the note of pursuit.——He naturally, therefore, looks about, being sensible that whatever is pursued is food for him as well as for them. These large animals are all very swift, but they are lazy; they will overtake almost any thing at a small distance, but they never make long pursuits. If the stag, or whatever it be the jackalls are after, be at a distance, and pursue its course another way, they never trouble themselves about it; but if it be near, or if it runs towards the place where the lion is concealed, he

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will dart out upon it as it goes by, and the jackalls that have hunted it down, must stand by to see their king eat, and be content with what he leaves; for there is no resisting a creature every grasp of whose paw is fatal. M.

SPEECH OF A CREEK INDIAN,

AGAINST THE IMMODERATE USE OF SPIRITUOUS LIQUORS.

Delivered in a NATIONAL ASSEMBLY *of the* CREEKS, *upon the Breaking out of a War: First Published in April* 1754.

FATHERS, BRETHREN, AND COUNTRYMEN,

'IN this solemn and important council, rising up before the wisdom and experience of so many venerable sachems, and having the eyes of so many heroic chieftains upon me, I feel myself struck with that awful diffidence, which I believe would be felt by any one of my years, who had not relinquished all the modesty of his nature.

'Nothing, O Creeks! could enable me to bear the fixt attention of this illustrious assembly, or give to my youth the power of an unembarrassed utterance, but the animating conviction, that there is not one heart among us, that does not glow for the dignity, the glory, and happiness of his country. And in those principles, how inferior soever my abilities may otherwise be, I cannot, without violating my own consciousness, yield to any one the superiority.'

After some observations upon the state of the nation, the speaker in the most artful manner introduces his subject; and with the greatest tenderness for the age and the names of the sachems before whom he speaks, takes occasion to touch upon the many violations of civil order, the irrational perversions of character, and all the other fatal consequences of the immoderate use of spirituous liquors. His words at the conclusion of this are worthy of notice.

'*'Tis* true (says he) these [violations of civil order, &c.] are past—may they never be repeated. But tremble, O! *Creeks!* when I thunder in your ears this *denunciation*; that if the cup of perdition continues to rule among us with sway so intemperate, *ye will cease to be a nation!* Ye will have neither *heads* to direct, nor *hands* to protect you. While this diabolical juice undermines all the powers of your bodies and souls, with inoffensive zeal the *warrior's* unfeebled arm will draw the bow, or launch the spear in the day of battle to no purpose. In the day of council, when national safety stands suspended on the lips of the hoary *sachem*, he will shake his head with uncollected spirits, and drivel the babblings of a second childhood. Think not, O Creeks, that I presume to fright you with an imaginary picture. Is it not evident (alas, it is too fatally so!) that we find our military ardour abating; our numbers decreasing; our

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'ripened manhood a premature victim to disease, to sickness, to 'death; and our venerable *sachems* a solitary scanty number.'

Part of what follows a few pages after this, it would be almost a criminal omission not to quote, the sentiments are so elevated, and at the same time so natural.

'And now, O *Creeks!* if the cries of your country, if the pulse 'of glory, if all that forms the *hero* and exalts the *man*, has not 'swelled your breasts with a true indignation against the immoderate 'use of this liquor; if these motives are insufficient to produce such 'resolutions as may prove effectual, there are yet other ties of humanity, tender, dear, and persuading. Think on what we owe to our 'children, and to the gentler sex.

'With regard to our children, besides affecting their health, enervating all their powers, and endangering the very existence of our 'nation, by the unbounded use of these pernicious draughts; think 'how it must affect their tenderness, to see the man that gave them 'being thus sunk into the most brutal state, in danger of being suffocated by his own intemperance, and standing in need of their infant 'arm to support his staggering steps, or raise his feeble head while he 'vomits forth the foul debauch——

'*O Warriors! O Countrymen!*

'How despicable must such a practice render us, even in the eyes 'of our own children! Will it not gradually deprive us of all authority in the families which we ought to govern and protect! What a 'waste of time does it create, which might otherwise be spent round 'the blazing hearth, in the most tender offices.—It perverts the great 'designs of nature, and murders all those precious moments, in which 'the warrior should recount to his wondering offspring his own great 'actions and those of his ancestors. By these means the tender bosom 'has often caught the patriot flame, and an illustrious succession 'of *sachems* and *warriors* was formed among us from generation to 'generation, before our glory was eclipsed by the introduction of this 'destructive liquid.

'*O Creeks!* you all remember the great *Garangula*, who is now gone 'to our fathers, and from whose loins I immediately sprung. You 'know how often he has led forth our warriors to conquest, while his 'name sounded like thunder, and flashed terror on our foes. You 'will then pardon the necessary vanity, if I presume to remind you 'how piously he adhered to the original simplicity of life. Often has 'he said, that if he did not fly from this cup of perdition, his name 'would never be sounded from hill to hill by the tongue of posterity; 'and I can affirm, that if he had wasted his time in such practices, 'my bosom would never have been fired to glory by the repeated 'story of our family virtues and atchievements; nor should I have 'dared, on this occasion, fondly to emulate them, by raising my unpractised voice in the cause of my country, before such a venerable 'assembly of chiefs and warriors.'

In the remainder of the speech the Indian orator gives some hints relating to the delicacy of behaviour in men towards the female sex,

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and expoſes the rudeneſs of 'daring to approach thoſe lovely creatures with unhallowed lips, breathing the noiſome ſmell of a diabolical juice; or to roll into their downy embrace in a ſtate inferior to the brutes, loſing all that rapturous intercourſe of love and friendſhip, all thoſe moſt exalted of human enjoyments, which they, and only they, are capable of communicating.'

The ſpeaker concludes in the moſt pathetic manner, conjuring his countrymen by every intereſted motive, 'to make the cup of moderation henceforward the crown of their feſtivities; to ſave their country; to maintain and elevate her glory, and to tranſmit health, freedom, and honour to their poſterity.'

That no perſon may doubt the authenticity of this ſpeech, or think the ſentiments of it above the Indian genius, the tranſlator has given us ſeveral extracts from the Indian ſpeeches at their treaties with the Engliſh on ſeveral occaſions, in which the ſame ſentiments, metaphors, &c. are found. This is ſuch evidence as cannot be reſiſted. —He obſerves beſides, that we need not wonder there ſhould be found ſo many orators among the Indians, ſince ſpeech-making is the ſure effect of a republican government, where no perſon can claim any pre-eminence among his fellow-citizens, but what his age, wiſdom, and figure in councils, gives him. 'The Indians, continues he, have a great vivacity and ſprightlineſs of imagination in their harangues. Their action ſeems to us ſomewhat vehement, but appears to correſpond exactly to the ſeveral paſſions. Though their language has but few roots, they render it copious, and extremely fit for oratory, by varying and compounding their words, and by having conſtant recourſe to metaphors, &c. after the Eaſtern manner. By the frequent uſe of gutturals, their language is alſo ſonorous and maſculine. Nevertheleſs, they are extremely nice in their turns of expreſſion; and few even of their beſt orators are ſo far maſters of their language as never to offend the ear of an Indian audience, which ſeems not leſs difficult and fine than the ear of the *Athenians*, when *Demoſthenes* and *Æſchines* melted them with rival periods. M.

THE USE AND ABUSE OF SPEECH.

THE uſe of ſpeech hath by ſome been repreſented as an eſſential mark which diſtinguiſhes man from the other inhabitants of this creation. I ſuppoſe theſe perſons mean the power of conveying ideas to each other by ſpeech, for that of articulating ſounds we may obſerve in ſeveral others. Nor, perhaps, will the obſervation hold extremely true with regard to the other quality; inaſmuch as I ſee great reaſon to believe all animals have a ſort of language, whereby they converſe with one another: though, perhaps, they have not a faculty of modulating ſounds with as great a variety as man; having, perhaps, a leſs variety of ideas; yet, whoever has been at all converſant with them, cannot, I think, doubt their power of communicating neceſſary hints.

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For my part, I am sufficiently assured they have no sound but what hath its proper meaning, and is well understood among themselves: for, not to argue from the opinion, that Nature hath made nothing in vain, whoever hath heard a rook alarm his neighbours on the apprehension of danger, or the different sounds made use of by the hen, when she would summon her chickens to their food, or warn them to shun an approaching hawk, must conclude that they have sufficient methods to convey the ideas of delight and terror to each other, nay, and to those of our species who live much among them, and (if I may be allowed the phrase) converse intimately with them. The experienced huntsman knows, by the different notes of the dogs, whether the game be fox or hare which they pursue. In short, a man who should be thrown among a nation of people whose language he understood not one word of, might as rationally conclude that they had none, and all that seemed such in them was nothing more than certain inarticulate accidental sounds, without any meaning, as he might those of the beasts to be so from the same reason. But though the very gift of speech itself doth not essentially distinguish us from our fellow-inhabitants of this globe, yet the manner in which we employ it, I think, does; or, in other words, though the use of speech be not peculiar to man, I believe the abuse of it is. Mr. Locke, in his chapter of *The Remedies of the Abuse of Words*, says, "That whoever shall consider "the errors and obscurity, the mistakes and confusion that are spread "in the world by an ill use of words, will find some reason to doubt "whether language, as it has been employed, has contributed more "to the improvement or hindrance of knowledge amongst mankind." I am inclined to believe, that if we could by a kind of chemical operation separate those parts of our ordinary conversation, which either leave any idea in the mind of the speaker, or convey any to that of the hearer, from those which do not, the former would be found scarce to bear the proportion of a tenth part to the latter.

To instance, first, in compliments, among the civilized part of mankind what a number of words hath the introduction of this custom stripped of the ideas, and in a manner annihilated? What idea hath any man in his head, when he says to another, Sir, I am your most obedient humble servant: I am heartily glad to see you: How does your good family? I am heartily sorry to hear of the death of your father, &c. I believe there is scarce any well-bred man but hath thrown away half the words of his language in this manner; nor is there any man either weak enough to intend or to receive flattery by this method. When one gentleman tells another he is His most obedient servant, it signifies no more, nor is any more understood by it, than if he had said Barababatha, or any other sound, which in no language that we know of has any meaning. A second way of squandering words in conversation, is the art of adorning your speech (as some imagine the ancient Greeks to have done their language) with expletives. This is a faculty which I have known some men possess in so eminent a degree, that they might themselves be properly called expletives in conversation. A third way, and less innocent than any

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of the former, is that of swearing on every slight, and sometimes on no occasion. If an oath conveyed to the mind of a christian the terrible sense it properly signifies, it would be impossible for him to be so weak as to use it; besides, considering the present flourishing state of infidelity, we may often be assured an oath is a sound without any idea belonging to it; for, what idea can an atheist have in his mind when he swears by his Creator, or a deist, who swears by many of the articles of the christian faith. There are several other methods too tedious to mention, in which particular men very happily misspend: an argument or a story often carry off some thousands of words, and leave no person the wiser; not to mention certain phrases which have by long custom arrived at meaning nothing, though often used; such as, *It is very early, very late; very hot, very cold; a very good, a very bad play or opera; the best in the world, the worst in the world,* and several others. But, besides many other species of word-squandering which are generally practised, every particular profession seems to have laid violent hands on some certain syllables, which they use *ad libitum*, without conveying any idea whatsoever. I need not mention that custom so notorious among gentlemen of the law, of taking away from substantives the power given them by Mr. Lilly of standing by themselves, and joining two or three more substantives to shew their signification; I mean the noble art of tautology, which is one kind of extravagance in the use of words: they have also several words, or rather sounds, peculiar to themselves, without any meaning, such as, *learned in the law, dispatch, reasonable,* and many others. Physicians seem to have so carefully avoided this extravagance that, in all their prescriptions, they use no words at all, conveying their meaning to the apothecary by certain strange figures, which some think to have a very mystical and even magical force in them; and yet these gentlemen have some words in use among them, to which it will be very difficult to assign any certain idea; such are, *out of danger, safe prescription, infallible method,* &c. Nay, I have been told, that *physician* itself is a word of very little, if any signification. The mercantile world may at first sight, from their writings, be supposed to spare all superfluity of language, and use no more than the needful; and yet, notwithstanding their frequent banishment of the first person out of their epistles, we shall find in their mouths several words and phrases of as little meaning as any before-mentioned; such are, *very cheap, lowest price, got nothing by it, fair trader—as I have a soul to be saved, this cost me,* &c. There are also several ways at first used to distinguish particular degrees of men, but by time immemorial strip of all ideas whatever; such are, *Captain, Doctor, Esquire, Honourable,* and *Right Honourable*; the two last of which signifies no more than if you should pronounce the above-mentioned word, Barabbatha. Great men have peculiar phrases, which some persons imagine to have a meaning among themselves, but give no more idea to others than any of those unintelligible sounds which the beasts utter; such are, *Upon my honour, believe me, depend on me, I'll certainly serve you another time, this is promised, I wish you had spoke sooner*; and some hundreds others.

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of this kind, very frequent in the mouths of great men. I shall enumerate no more out of the many instances which might be brought of our using sounds without ideas; but, from what has been said, I am persuaded the use of speech appears of no such universal advantage as some may think it, and that we may not consider the distinction which speech has set between us and the brute creation (if it hath set any) so much to our honour, nor make so ill a use of it, as to upbraid them with what, if Nature hath granted to us, we have so barbarously and scandalously abused.

ON SUICIDE.

IT is a melancholy consideration that our news-papers should every day present us with accounts of those who have thought fit to offer impious violence to the first and leading law of Self-Preservation, as well as the laws of religion and their country. I know not how to account for the great increase of Self-Murderers amongst us. Is it that there is more calamity in our nation than formerly? Are the means of comfort more difficult to be arrived at? Are men become less merciful to the indigent of their species; or are our passions become less governable than they were? It is difficult to say how far either of these causes prevail; one thing is certain, that no distress, even the bitterest that man can suffer, is sufficient to warrant a violation of his life. It is true, indeed, when a man groans under the heavy pressures of poverty; when his days are clouded with disease; when he is obliged to taste the bitter cup of the world's cruelty, and bear, as Shakespear says, "the proud man's contumely and the insolence of office," he is apt to cry out, in the words of that great poet, "O that the Almighty had not placed his canon against self-murder." But however he may be excited to wish himself stript of a being that is miserable, it by no means follows that he has a right to lay down a life he did not give himself, and which he is commanded to bear till the Author of his nature calls for it.—To what purpose are we sent into this world, but to act a part in it suitable to the sphere assigned us by the Ruler of human affairs; and if we send ourselves out of being before our task is finished, we behave as ridiculously as that actor would do, who should quit the stage in the first act, when he knew that his part was cast to continue till the last.—Should it so fall out that his part is grievous to him, if he imagines he could perform another better; and if he has just reason to believe that his talents might be employed to a higher advantage, yet a man of honour even in this case will not relinquish his post; but after using all natural and lawful efforts to rise in the drama, will wait with patience till an opportunity occurs of distinguishing himself, and moving in a more eminent sphere.

But abstracted from these considerations of expediency, which perhaps are not powerful enough to work upon sullen natures, let it be

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reflected on, that he who kills himself is exposed by this offence to the immediate displeasure of his Maker; and what is yet more dreadful in this case, the crime which he perpetrates gains no time for repentance. The murderer lifts his hand against his own existence; he braves his Maker by an impious assassination; he plunges into another life, with all his crimes about him, and this last the most enormous; he enters into the presence of a Being eternally distant from impurity, who must punish so awful an offence, and hold him to perdition, there to bewail his past offences; to wish a thousand times for that life which he had just deprived himself of, with this heightened circumstance of misery, that he must still wish in vain. Can any thing be more alarming to the soul than the thoughts of such a condemnation from the Almighty, when enraged Omnipotence shall blow the unquenchable flame, and the justice of the Divinity is interested to punish such an offence with all the rigour that is consistent with that attribute of his nature.

If considerations of this sort will not awaken those who think, and who have any sense or traces of religion in their soul, I know not what will: and as sure as we now exist, so certain it is that God will demonstrate his severe displeasure against such offenders; but the loss is, that few amongst us are influenced by any such principles, and most part are influenced by none: they have only a consciousness of pain and pleasure, and when they find pain predominate, they fall upon an expedient to avoid it, by rushing upon death, without ever reflecting *in that sleep of death what ills may come*, which ought indeed *to give them pause.* Many arguments might be advanced to shew the absurdity and impiety of suicide; suffer me to mention one, which I imagine may have some influence with those who are apt to value themselves on their personal bravery; which is, that to commit suicide is mean ignoble cowardice. *Addison* finely observes, that to fly from sufferings, is not half so brave as a resolution to bear them, to bear them like a man: and *Milton* distinguishes the courage of our first parent, in opposition to the cowardice of our general mother, that the one was for flying from her sufferings, and the other, bearing them as well as he could. 'Tis true, when we are afflicted we must feel; and, as *Young* has nobly expressed it:

> The blood will follow where the knife is driven;
> The flesh will quiver where the pincers tear:

but then there is a higher part of us, which can still bear up against all the evils that *flesh is heir to.* Should we be exposed to pain, the severest pain, what is the consequence? Our nature will, at last, yield to the infliction without any effort of ours; and if we should be marked out for suffering, no more can be said than this, that we are never punished beyond what our provocations deserve; and he who best knows the frame and heart of man, will never countenance his wisdom, or inflict more than we are able, or than it is fit we should bear.

Would one then, who is doomed to suffer, act the part of a man, let him nobly bear it a little while, and his sufferings will cease; *the storms of wintry time will quickly pass, and one unbounded spring encircle all.* A. Z.

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PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS.

May 2. ON the second reading of the Slave Carrying Trade Bill, Lord *Grenville* (who is for a total, not a partial abolition) moved, that it be read that day three months, which, after a debate, was carried—Contents 45—Non-Contents 4

5. Lord *Grenville* moved the commitment of the French Volunteer Bill, which was opposed by Lord *Thanet*, and several other Peers, and supported by Lord *Auckland*, the Earl of *Mansfield*, and Lord *Grenville*; and after a debate of some length, the House divided—for the Commitment 54—against it 7. The Bill was then ordered to be committed for the morrow, and the House to be summoned.

6. Lord *Stanhope* rose to oppose the third reading of the Emigrant Corps Bill, and was proceeding to state his objections to it in most violent language, when he was interrupted by Lord *Sydney*, who said, that he was about to do what he never yet had done in either House of Parliament, but which the present occasion fully justified. The speech of the noble Lord was not, he was convinced, intended for their Lordships, but for the friends of that noble Lord, with whom he had crowded the bar. How unfit such language was to go forth, all their Lordships must be fully convinced. He therefore moved that the House be cleared.

Lord *Grenville* rose with some warmth, to express his indignation at the language that had been used; he could not, he said, suffer strangers to quit that House with a notion, that the doctrines of the noble Lord would not meet with the marked opposition, nay reprobation, of the whole House.

Lord *Stanhope* was about to proceed, when the bar was cleared, and strangers were not re-admitted during the debate. Adjourned.

8. The Insolvent Bill passed through a Committee, was then read a third time, and ordered to the Commons.

9. The Royal Assent was given by Commission to a number of Public and Private Bills.

15. The Bakers (or Sunday) Bill, was read a third time and passed.

16. Lord *Grenville* moved, 'That the Lords be summoned to meet to-morrow, at twelve precisely, on business of the utmost importance.' Ordered. Adjourned.

17. Lord *Grenville* delivered a Message from his Majesty, similar to the one delivered by Mr. Dundas in the House of Commons. His Lordship commented on the conduct of the different societies, who, in adopting principles similar to those that actuated the several affiliating clubs in France, tended to subvert the Constitution; and concluded, by moving, 'That his Majesty's Message be taken into consideration on Monday next.'

Lord *Stanhope* reprobated the idea of suspending the Habeas Corpus Act, with his usual zeal and energy; he called upon their Lordships to recollect what a trifling circumstance gave rise to the Revolution of France, when Government was confident of its power. He called upon them to reflect, that in a single night the Revolution of Poland was accomplished; these, he said, were not idle words, and as they may possibly be the last which he would utter in that House, he wished to impress them on the minds of their Lordships and his Majesty's Ministers.

19. *The Chancellor of the Exchequer* presented the Bill from the House of Commons, to empower his Majesty to secure and detain such persons as his Majesty shall suspect, are conspiring against his person and government.

Lord *Grenville* moved, that the thanks of that House be given to Sir Charles Grey, and Sir John Jarvis, for the signal services they had rendered their country, by their gallant behaviour in the West Indies. This motion was unanimously agreed to.

Lord *Grenville* presented the papers that were seized from the persons lately apprehended; and after a few words moved, that a Committee of Secresy should be form-

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ed, consisting of nine Members of that House, in order to investigate the said papers, and to report the result to the House at large. The motion being seconded,

Lord *Stanhope* opposed it. He could not conceive the necessity or propriety of a Committee being formed, to examine secretly what was notorious.

20. Committee appointed by the House to examine seditious papers, viz. the Lord Chancellor and the Lord Privy Seal, the Dukes of Leeds and Portland, Earl of Hardwicke, Carlisle, Carnarvon, Chatham, and Mansfield.

22. A debate of great length occurred, on the motion for the first reading of the Bill to empower his Majesty to secure and detain such persons as are suspected to be conspiring against his royal person and government. The measure was supported by Lords Grenville, Radnor, Townshend, Mansfield, the Lord Chancellor, &c. and opposed by Lords Stanhope, Lauderdale, Derby, and the Marquis of Lansdowne. The question of adjournment being moved by Lord Lauderdale, there appeared—Contents 9—Non-Contents 107. The Bill was then read a second time, and committed. On a motion for a third reading, another division took place—Contents 95—Non-Contents 7. Adjourned at three o'clock in the morning.

23. The Royal Assent was given by commission to 80 Public and Private Bills.—Among the Public Bills passed, was, that to empower his Majesty to secure suspected persons, &c. &c.

Two Protests signed by Opposition Lords against said Bill were entered on the Journals.

Marquis *Lansdowne* moved for a call of the House on Monday, in consequence of a general Embargo being laid on all shipping in the American ports. Adjourned.

26. The House resolved itself into a Committee upon the Bill for the regulation of Statute Labour, the Bishop of Bangor in the Chair.

Lord *Stanhope* took some objections on the Bill, and contended, that instead of relieving the poor, it will tend to add to the hardships of their situation.

Lord *Thurlow* thought there were some strong grounds in what the noble Lord had said, and therefore moved, that the Rev. Prelate should report progress, and postpone the Committee, which was agreed to.

The Marquis of *Lansdowne*, after an introductory speech, moved for an Address to his Majesty, praying him to lay before the House a copy of the instructions sent to Lord Dorchester, as far as related to his negotiation with the Indians. The motion went to a reprobation of Ministers for their conduct towards America, which his Lordship insisted tended to a rupture with the States, and had produced the late embargo on all shipping in the American ports. It was opposed by Lord Grenville, and a debate took place, when the House divided—Contents 9—Non-Contents 69.

28. The Land Revenue Bill was reported.

The Bill to allow the printing of Newspapers on single Demy Paper was read a third time; also the Bill to supply the French West-India Islands with provisions, &c.

30. The Duke of *Bedford*, after delivering a speech of considerable length, with much force and energy, made his promised motion for the immediate acceleration of peace.—Lords Auckland and Darnley, Earls Fitzwilliam and Mansfield, and Lord Grenville, opposed the motion. The Duke of Grafton, Earls of Albemarle and Lauderdale, and the Marquis of Lansdowne, supported it. In order to defeat the motion, Lord Auckland moved, that the House do adjourn, which at one o'clock was carried—113 against 12.

The noble Lords who voted in the minority were—

Duke of Norfolk,	Earl of Albemarle,
Grafton,	Thanet;
Bedford;	Lord St. John,
Earl of Derby,	Chedworth,
Stanhope,	Egremont;
Lauderdale,	Marquis of Lansdowne.

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HOUSE OF COMMONS.

May 2. On reading the report of the Committee on the King's message, giving his Majesty a vote of credit for two millions and a half, to enable his Majesty to make good his engagement with the King of Prussia, Mr. Sheridan opposed it, and moved, as an amendment, that the two millions and a half be granted to his Majesty, but without mentioning, or having any reference to the King of Prussia. On this the House divided, for the amendment 32, against it 82. Adjourned.

Mr. Secretary *Dundas* moved for leave to bring in a Bill for erecting a penitentiary House or Houses, on a spot of ground in the parish of Battersea, in the county of Surrey. He said that some institution of this kind was necessary, because several who were transported to Botany Bay might be made serviceable in the country, and sufficiently punished without being sent out of it. The hulks answered very well as places of confinement previous to transportation, but they were not proper places of punishment. Persons who were not confirmed in vice, by mixing indiscriminately with the abandoned, became as abandoned as they were. He hoped that habits of constant labour would reclaim those who should be placed in those Penitentiary Houses. The expence of purchasing the ground would be only 6000l. and it was expected that the labour of the convicts, applied to a simple and perfect machinery, would produce sufficient for their maintenance. Leave was given to bring in the bill.

12. The 2,500,000l. Credit Bill was read a third time and passed.

Mr. Secretary *Dundas* presented a Bill for erecting Penitentiary Houses, &c. in the parish of Battersea, which was read a first, and ordered to be read a second time.

Mr. *Dundas* then delivered the following message from his Majesty:

GEORGE R.

"His Majesty having received information that the seditious practices which have "been for some time carried on by certain societies in London, in correspondence "with societies in different parts of the country, have lately been pursued with increased activity and boldness, and have been avowedly directed to the object of "ASSEMBLING A PRETENDED GENERAL CONVENTION OF THE PEOPLE, "in contempt and defiance of the authority of Parliament, and on principles subversive of the existing laws and constitution, and directly tending to the introduction "of that system of anarchy and confusion which has fatally prevailed in France, has "given directions for seizing the books and papers of the said societies in London, "which have been seized accordingly; and THESE BOOKS AND PAPERS APPEARING TO CONTAIN MATTER OF THE GREATEST IMPORTANCE TO THE PUBLIC INTEREST, his Majesty has given orders for laying them before the "House of Commons, and his Majesty recommends it to the House to consider the "same, and to take such measures thereupon as may appear to be necessary for effectually guarding against the further prosecutions of these dangerous designs, and "for preserving to his Majesty's subjects the enjoyment of the blessings derived to "them by the constitution happily established in these kingdoms. G. R."

Mr. *Dundas*, after moving that his Majesty's message be taken into consideration on the morrow, observed, that probably the papers would not be ready to be laid before the House on that day, as it required some time to select such as were fit to be made public; but that such papers should be presented as speedily as possible. The House then ordered the message to be taken into consideration on the morrow.

13. The Penitentiary House Bill was read a second time and committed.

A motion was made by Mr. Powis to postpone the third reading of the Election Bill to that day three months, when a conversation ensued between Mr. Dent, the Chancellor of the Exchequer, and Mr. Fox, relative to the necessity of contracting the oaths used at elections. The motion was put and carried.

Mr. *Dundas* brought up the papers of the societies alluded to in his Majesty's speech, when the Chancellor of the Exchequer moved the consideration of the speech, and for voting an Address of thanks to his Majesty for his communications, and the concurrence of the House to comply with the desire contained in it. The next was to move, that a Secret Committee be appointed to inspect the papers in question, who should deliver to the House the report of their deliberation. The Address was carried *nem. con.*

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The question of Secrecy was then put, and Mr. Fox wishing that a precedent might be stated, the Chancellor of the Exchequer complied by mentioning one in the year 1722. The question was then carried without a division, and the Committee was ordered to consist of 21 members.

14. Lord *Stopford* informed the House, that he had waited on his Majesty with the Address of Thanks for his Majesty's message, which was most graciously received.

Mr. *Grey* presented a petition from about 300 prisoners confined in the Fleet Prison, praying relief under the Insolvent Debtors Bill now pending in the House. Ordered to lie on the table.

Mr. *Dent* presented a petition from the Vicar of Battersea, praying an indemnification for the probable loss of tythe which might arise from a considerable space of ground being taken up by the new Penitentiary Houses, which it was the intention of the Legislature to have erected in that parish. Ordered to lie on the table.

The House proceeded to ballot for the Committee of Secrecy, for taking into consideration certain seditious and treasonable papers, when the following gentlemen were chosen, viz.

The Rt. Hon. Wm. Pitt; The Rt. Hon. H. Dundas; The Rt. Hon. C. Townshend; The Lord Advocate of Scotland; Thomas Powys, Esq.; Lord Mulgrave; Sir John Scott; The Earl of Upper Ossory; The Rt. Hon. Sir R. P. Arden; The Right Hon. W. Ellis; The Rt. Hon. E. Burke; The Rt. Hon. W. Wyndham; Sir John Mitford; The Earl of Mornington; Thomas Grenville, Esq.; The Rt. Hon. T. Steele; John Anstruther, Esq.; Hon. R. B. Jenkinson; I. H. Brown, Esq.; Thomas Stanley, Esq.; Sir H. Hoghton, Bt. Five to be a Quorum, with power to adjourn from time to time, and place to place, and to sit notwithstanding the adjournment of the House.

Howard's Divorce Bill went through a committee, and was read the third time and passed.

The committee went through the Election Oaths Bill.

Admiral Sir Richard King was sworn, and took his seat for Rochester.

Mr. *Sheridan* regretted his being obliged so often to postpone his promised motion on the Test Act, but he had received a note which stated, that the Minister and other gentlemen were so busy as to prevent their attendance; he, however, should, as he understood that there would be some opposition, give notice to bring it forward on Monday.

16. The Insolvent Debtors Bill read a first time, and the further consideration postponed to Tuesday.

19. Lord *Stratford* reported his Majesty's answer to the Address, that he was pleased to give leave that the books and papers be communicated to the Lords; which was ordered.

20. Mr. *Dundas* moved, "That the thanks of the House be given to Sir. C. Grey, and Sir J. Jervis, for their services in the West Indies," which was carried *nem. con.* He moved also for similar thanks to Prince Edward, General Prescot, and Colonel Dundas; and further to all the officers, soldiers, sailors, and marines, employed in the service; both which motions were agreed to *nem. con.*

21. In a committee went through the Insolvent Debtors Bill, and ordered it to be reported on Monday.

The Land Revenue Bill, and Newspaper Single Demy Bill, was read a third time and passed.

A message was received from the Lords, that their Lordships had appointed a Committee of Secresy,

An instruction was given to the Committee of Secresy to communicate with the Committee of Secresy of the Lords, and the Messenger from the Lords was acquainted therewith. Adjourned.

26. The report of the Insolvent Debtors Bill was received, and Mr. Jekyll moved, as an amendment, that the 12th of Februrry should be substituted in the room of the 1st of January 1794, as the day for the commencement of the operation of the act;

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which was agreed to by the House; after which the report was confirmed, and the bill ordered to be read a third time.

The report of the Slave-Carrying Bill was received, and on certain amendments made by the committee, several divisions took place, and some conversation, during the interim of which the strangers were excluded.

Mr. *Sheridan* moved a similar question to that of the Marquis of Lansdowne in the Upper House; but on Mr. Dundas having observed that the orders sent to Lord Dorchester were uniformly of a conciliatory tendency, he withdrew his motion.

Mr. *Sheridan* moved for leave for a bill to prevent certain qualifications, now called for by law, from being required in future of persons bearing military offices. The motion went, in effect, to the abolition of all tests.

This was opposed by Mr. Dundas, who moved the previous question, which was carried.

28. The Insolvent Debtors Bill, the Penitentiary House Bill, and the Slave Carrying Bill, were read a third time and passed. Adjourned.

30. Mr. *Fox* made his promised motion for peace, similar to that of the Duke of Bedford in the Upper House. He spoke with his accustomed eloquence and precision, and was supported by Mr. Sheridan, Mr. Courtenay, &c. Mr. Jenkinson and others, took the opposite ground; and, at about one o'clock, the last-mentioned Hon. Gentleman moved the previous question; for which there were 208 against 55. Majority against Mr. Fox's motion 153.

STRICTURES

ON

PUBLIC AMUSEMENTS.

May 22. A NEW Musical Drama of two acts, called "THE SPEECHLESS WIFE," was performed at Covent Garden Theatre; but met with an indifferent reception. The plan of this piece is by no means new; the "Ladle" of Prior, or the "Wishes" of Gay, is the prototype of it, and the same idea has been before unsuccessfully dramatised by Miles Peter Andrews, Esq. in "Belphegor; or, The Wishes." As the first dramatic production of a lady (Mrs. Raynsford) it received every indulgence that a liberal-minded audience could bestow; yet could not those who were most interested in the success of the piece be surprized that it failed; not only from a total want of novelty in the main incident, but from the performers (as was evidently the case) not having had sufficient time for the study of their respective parts, being, probably, too much occupied with the necessary arrangements for their benefits.

The Music (by Mr. Webbe) in some instances appeared to be intricate, particularly the finale to the first act, and the quartett in the second; and though every one seemed anxious to do justice to the known abilities of the composer, yet a combination of circumstances rendered their attempts ineffectual.

28. "THE SICILIAN ROMANCE; or, The APPARITION of the CLIFFS," a new After-piece, with songs, taken from Mrs. Radcliffe's romance of the same name, and adapted for the stage by Mr. Siddons, jun. was performed at the same Theatre for the first time, and received with considerable applause.

June 9. A new Musical Romance in three acts, under the title of "LODOISKA," was introduced at Covent-Garden Theatre: the characters are as follow: viz.

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POLANDERS.

Prince Lupauski,	Mr. AICKIN.
Count Floreski,	Mr. KELLY.
Baron Lovinski,	Mr. PALMER.
Varbel,	Mr. BANNISTER, jun.
Adolphus,	Mr. CAULFIELD.
Gustavus,	Mr. TROUGHTON.
Sebastian,	Mr. FAIRBROTHER.
Michael,	Mr. BLAND.
Casimir,	Mr. BENSON.
Stanislaus,	Mr. WEBB.
1st Page.	Master WALSH.
2d Page,	Master GREGSON.
Princess Lodoiska	Mrs. CROUCH.

GUARDS and ATTENDANTS.

TARTARS.

Kera Khan,	Mr. BARRYMORE.
Ithorak,	Mr. DIGNUM.
Khor,	Mr. SARGWICK.
Japhis,	Mr. BANNISTER.
Kajah,	Mr. C. KEMBLE.
Tamuri,	Mr. BANKS.
Camazin,	Mr. BOLTAGORE.

Captives, Hords, &c. &c.

Scene, POLAND.

Lodoiska had been betrothed, with Prince Lupauski's approbation, to the Count Floreski; but the lover having opposed the Prince at an election of a king, he withdraws his consent to their marriage, and conceals his daughter from the Count, who, whilst in search of her, with his faithful servant Varbel, encounters Kera Khan and his Tartars in a forest, preparing to attack the Baron Lovinski's castle; an engagement ensues, when Floreski, having vanquished Kera Khan, gives him his life; in return for this generosity, the Tartar promises everlasting friendship, and, for the present, leads away his horde. Floreski discovers that Lodoiska is confined by the Baron, to whom she had been entrusted by her father, in a tower of the castle. He and Varbel gain admittance as messengers from Lupauski; but, the Prince himself arriving, the imposture is discovered. Lodoiska, fondly attached to Floreski, informs her father how barbarously she had been treated by Lovinski, who, determined not to lose her, orders the Prince, Lodoiska, Floreski, and Varbel, to be instantly seized. The Baron resolved to get rid of his rival, is giving directions for his execution, when Kera Khan, with the horde of Tartars, storms the castle, and rescues them. The lovers are united, and the piece concludes.

The above is a brief sketch of the fable of this opera, which is taken from the French, and translated by Mr. Kemble, the manager. The stage has never, in our recollection, produced any thing so magnificent. The dresses are beyond description beautiful; the conduct of the action is orderly and picturesque; the scenery astonishingly fine; the first in particular, which displays the castle of Lovinski, and the sun glancing his departing rays on the summit of its tower. The music is to an English audience somewhat novel; the overture is martial; and the airs principally of the pathetic kind; the first of Kelly, Mrs. Crouch's melody on the battlement, and a song of young Walsh, are very beautiful compositions; a grand chorus of Tartars, at the conclusion of the first act, is also extremely fine. The symphonies between the dialogue are quite new to the stage, and have a very fine effect.

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POETRY.

FOR THE FREEMASONS' MAGAZINE.

ODE FOR HIS MAJESTY'S BIRTH-DAY

WRITTEN BY HENRY JAMES PYE, ESQ. POET LAUREAT.

PERFORMED AT ST. JAMES'S, JUNE 4, 1794.

ROUS'D from the gloom of transient death,
Reviving Nature's charms appear,
Mild Zephyr wakes, with balmy breath,
The beauties of the youthful year.
The fleecy storm that froze the plain,
The winds that swept the billowy main,
The chilling blast, the icy show'r,
That oft obscur'd the vernal hour,
And half deform'd th' etherial grace
That bloom'd on Maia's lovely face,
Are gone—and o'er the fertile glade,
In manhood's riper form array'd,
Bright June appears, and from his bosom throws,
Blushing with hue divine, his own ambrosial rose.

Yet there are climes where Winter hoar,
Despotic still usurps the plains,
Where the loud surges lash the shore,
And dreary desolation reigns—
While, as the shivering swain descries
The drifted mountains round him rise,
Thro' the dark mist and howling blast,
Full many a longing look is cast
To northern realms, whose happier skies detain
The lingering car of day, and check his golden rein.

Chide not his stay—the roseate Spring
Not always flies on halcyon wing;
Not always strains of joy and love
Steal sweetly thro' the trembling grove—
Reflecting Sol's refulgent beams,
The falchion oft terrific gleams;
And louder than the wintry tempests roar,
The battle's thunder shakes th' affrighted shore.—

Chide not his stay—for in the scenes
Where Nature boasts her genial pride,
Where forests spread their leafy skreens,
And lucid streams the painted vales divide;
Beneath Europa's mildest clime,
In glowing Summer's verdant prime,
The frantic sons of Rapine tear
The golden wreath from Ceres' hair;
And trembling Industry, afraid
To turn the war-devoted glade,
Exposes wild to Famine's haggard eyes,
Wastes where no hopes of future harvests rise,
While floating corses choke th' empurpled flood,
And ev'ry dewy sod is stain'd with civic blood.

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Vanish the horrid scene, and turn the eyes
To where Britannia's chalky cliffs arise.—
What tho' beneath her rougher air,
A less luxuriant soil we share;
Tho' often, o'er her brightest day,
Sails the thick storm, and shrouds the solar ray:
No purple vintage tho' she boast,
No olive shade her ruder coast;
Yet here immortal Freedom reigns,
And Law protects what Labour gains;
And as her manly sons behold
The cultur'd farm, the teeming fold,
See Commerce spread to ev'ry gale,
From every shore her swelling sail,
Jocund they raise the choral lay
To celebrate th' auspicious day,
By Heav'n selected from the laughing year,
Sacred to patriot worth, to patriot bosoms dear.

VERSES

ON SEEING THE LATE LORD CHANCELLOR AT SCARBOROUGH SOON AFTER THE KING'S RECOVERY.

[Never before printed.]

BY J. F. STANFIELD.

THE purple wave that kiss'd the favour'd shore,
Where BRITAIN'S monarch meets HYGEIA'S smile *,
Borne by th' impulsive tide to mix its store
With the Germanic flood that laves our isle,
Tremblingly lingers on the silver sand,
Stay'd by yon waving trident and uplifted hand.

For, from th' embattled rock that breaks the storm,
And shakes the fury of the winter's wave,
See, slowly rising, NEPTUNE'S hoary form
Tow'r on the brink of yonder sea-scoop'd cave!
The clarion-shells, re-echoing far and wide,
Convene the watry pow'rs along the breaking tide.

The pearl-crown'd sovereign cries:—"Ye guardian pow'rs!
Who fence the crystal bounds of this my isle,—
Who wing the thunders of her floating tow'rs,
Or waft her commerce round with lib'ral toil,—
Say, can you pass these shores where honour reigns,
And not with yonder pealing crowd conjoin your strains?

Late I led forth your bands in glad array—
DORSETIA'S billows glitter'd with the train;
We hail'd the lustre of th' auspicious day,
When BRUNSWICK met us on his subject main.
In my own coral car, thron'd by my side,
My triple spear I gave, and bad him rule the tide.

* The KING was then at WEYMOUTH.

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Now on *their* shores we hail an honour'd guest;
Again to public worth we raise the strains;
For, next to GEORGE, in every grateful breast,
Thron'd by a nation's voice, our THURLOW reigns.
An empire founded 'midst the realms of light;
Not bought with hostile blood, but claim'd in virtue's right."

At the high charge, deep from the winding shell,
The green-hair'd Tritons a glad tribute pour;
The blooming Nereïds the soft cadence swell,
And nymphs and bards re-echo from the shore.
See the rapt Minstrel sweep the airy strings!
Truth guides the hallow'd strain, while Inspiration sings:

"Ye gen'rous Britons sound the free-born lay:
With conscious pride proclaim the glorious age,
That bids true merit flame in face of day,
And 'grave his talents on her shining page.
Sing—how o'er envying realms the nation towers,
That in the highest station seats the highest powers.

"Thro' the dark chaos of the Statutes, see
The Sun of Equity confusion clear!
The suitor wonders at the quick decree;
Nor wades thro' ruin to find Justice near.
Stern LAW abates the rigour of her tone,
And smiles once more to share her parent REASON'S throne.

"Where the high senators, with patriot care,
Urge the debate (the liberal contest warm),
See Wisdom dictate from his sacred chair—
Give order strength; give dignity to form!
Conviction flashes from his sapient ray;
Serene, he guides, directs, and rules, with luminous sway.

"When fierce commotions in the state arise,
And PARTY issues from her winding caves,
The storms of power or faction he defies,
And stands inflexible 'midst hostile waves.
Like yon firm rock in independent seat—
And opposition's surge breaks feebly at his feet.

"Can we forget, on that tremendous day
When mourning Britain wept a monarch's woe,
Th' emphatic voice that shook corruption's sway?
Desertion shrunk—and trembled at the vow—
That Truth should ne'er a suffering King forsake *—
He swore—and fix'd his soul on the immortal stake!

"Such the lov'd guest that greets our happy coast:
Hail him ye sea-born guardians of the shore!
Ye Naïads raise the pow'rs your fountains boast;
From your rich urns the healthful crystals pour:
Ye living waves, ye breathing gales, combine—
And cheer that vital lamp that burns in honour's shrine!"

So sung the Minstrel from the sea-beat shore,
Artless the lay, yet o'er the vocal plain
The higher bards assenting tributes bore,
And Neptune cried: "Hang here the votive strain!
Tho' pow'rs may fail, yet sacred be the lay,
Where Public Love demands and Truth bears sov'reign sway."

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* WHEN I FORSAKE MY KING—MAY GOD FORSAKE ME. THURLOW.

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In these critical times, whatever will tend to rouse the feelings of Englishmen, and render them emulous to rival the glory of their illustrious Ancestors, must be acceptable, we therefore insert the following

STANZAS ADDRESSED TO THE

WARLIKE GENIUS OF GREAT BRITAIN,

as happily expressive of our National Military Spirit, so requisite at this time, for the internal defence of our country.

BY MR. TASKER.

GENIUS of Britain! view the plains
Where military virtue reigns.
Pallid fear her vain alarms
Idly spreads—while glory warms
The intrepid soul with her celestial charms,
The standard rears, and calls to arms:
Ye sons of Britain hear!
From her refulgent sphere
Aloud she shouts—and opes the bright abodes
Of Heroes and of Demi-Gods:
On seats of burnish'd gold,
Where Arthur—Alfred sat of old;
The great examples fire,
To deathless deeds inspire.
The sons of freedom rise—they claim
Their birth-right—the reward of fame:
They catch the blaze of energy divine,
As from their polish'd arms the sun-beams brighter shine.

Gallia's pale genius stands aghast,
The lilies wither in her hand:
Her fleets receive the favouring blast,
But dare not touch on th' adverse land;
On England's rough and rocky shore,
She hears th' awaken'd lion roar,

ODE TO A MILITIA OFFICER,

[BY T. P.]

AH! what hast thou to do with war's alarms,
Whose heart's as gentle as a hunted cat?
"And wilt thou, cruel, leave fair Veeta's charms,"
As said the rival Brazen, "and all that."
O! wilt thou mount Bellona's thund'ring car?
Fire, fiends, and furies, how the French will nab it,
When, blazing on them like the God of War,
Thou—pokest out thy chin like any rabbit!

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Thy noble voice, heard through the ranks around,
Like Homer's Stentor's, like Miltonian Nick's,
(Which made all Hell rebellow at the sound)—
Or Boreas' blust'ring bluff thro' faggot ricks:
Whilst the hot blood from thousands thou hast lain
To bite the ground in anguish at thy feet,
Forth issuing from their ghastly wounds amain,
Shall make thy smart red jacket, redder yet,

Shall sop thy waistcoat, fill thy small-clothes up,
Thy two brave boots shall have an ample share,
And at each manly step o'erflow each top,
Making the less tremendous reg'lars stare:
So that of human gore a mighty pond,
Both large and wide, shall compass thee about,
Wherein each foe approaching shall be drown'd,
Like water-rat—thine own chin scarcely out.

And oft as, leaping in the purple tide,
Thou lift'st thy tall arm o'er the flood on high,
By foes recoiling shall thy deeds be ey'd,
Who'll think themselves well off if they can fly;
Then, as thro' horrors of surrounding night
The day-star blazes from the south afar,
Filling th' unlearn'd trav'ler with affright,
Shall shine thy gorget, terrible in war!

But wilt thou, cruel, join the dreadful fight?
And wilt thou leave thy lasses in the lurch?
Shall we no more behold thee with delight,
Sportive as kitten, play thy pranks at church?
Now smile, now pray, now at thy weapon frown,
Now sweetly simper, and now graceful bow,
Now seize a muff, and gayly look around,
As who thou'd fondly say—'There's pretty now!'

Let *Frith* with manly dignity pursue
His country's service, and his private fame—
All that we ask of Providence is—you,
And humbly hope that it will grant the same.
O! should'st thou then but to our pray'rs be given,
To say *Amen* at church to each oration,
Lud! what thanksgivings would arise to Heaven,
That sent—a fool, t'amuse the congregation!

FOR THE FREEMASONS' MAGAZINE.

TRUE GREATNESS.

IN Heavenly synod once arose
A wond'rous strong debate,
The *Mighty Secret* to disclose,
What makes a mortal great?
Mars bluster'd forth, that love of arms
Enrich'd the daring soul;
While Bacchus swore the brightest charms
Flow'd from the sparkling bowl;

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That he who, bless'd with generous wine,
Could frolic, laugh, and sing,
Was far more rich, was more divine,
And greater than a king.
Apollo vow'd with music's pow'r
None others could compare:
When Jove produc'd his golden show'r,
And fix'd true greatness there.
Pallas, to wisdom ever dear,
Hear'd gravely what had pass'd,
The goddess came prepar'd to hear,
And silence broke at last.
Your show'r, said she, will melt away,
Your music loose its charms,
Your sparkling bowl will all decay,
And rust o'erspread your arms;
But Heav'n-born *Masonry* knows no change,
No time dissolves her state,
To blest eternity she'll range,
'Tis *she* makes mortals great.

Henley in Arden, Warwickshire,
June 7, 1794.

SAM. PORTER,
P. M. of St. John's Lodge, No. 492.

A MASONIC SONG.

BY BROTHER JOHN RICHARDSON,

OF THE ROYAL BRUNSWICK LODGE, SHEFFIELD.

"O! What a happy thing it is,
"Brethren to dwell in unity;"
Whil'st ev'ry action's squar'd by *this*,
The true *Base-Line* of *Masonry*,
Our *Plum-rule* fixed to the point,
The Angle of Uprightness shews;
From side to side, from joint to joint,
By steps the stately mansion rose.

Whate'er the *order* or the *plan*,
The parts will with the whole agree;
For, by a geometric man,
The work is done in symmetry.
From East to West, from North to South,
Far as the foaming billows run;
Faith, *Hope*, and silver-braided *Truth*,
Shall stamp with worth their Mason son.

But, chiefest, come, sweet *Charity*,
Meek, tender, hospitable guest;
Aided by *those*, inspir'd by *thee*,
How tranquil is the Mason's breast.
An *Olive branch* thy fore-head binds,
The gift that peerless *Prudence* gave;
An emblem of congenial minds,
And such *Masonic Brethren* have.

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MASONIC INTELLIGENCE.

WE are happy in announcing to our Masonic Readers, that an Elucidation of our Antient and Venerable Order, with a view chiefly to the more refined and sublime points, as comprehended in the third (or Master's) degree, is speedily to make its appearance, from the pen of the ingenious Dr. WATKINS, of Bideford, Devon. The size Duodecimo, Price 4s. and mode of Publication by Subscription.—*See the Last Page of our Wrapper to this Month's Magazine.*

There will be a very numerous meeting of the Fraternity, with a Procession, at the Dedication and Consecration of a new Lodge (called the Apollo Lodge) at Alcester, in Worcestershire, on Wednesday the 9th of July.

MANHEIM, *June* 1.

The Elector of Cologne, Grand Master of the Teutonic Order, has, by a proclamation, called on the Knights of the Order who have not as yet fulfilled their Military engagements, to repair, at the call of religion and honour, to their duties against the French Jacobins, who have sworn to destroy all the bonds of society.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

MADRAS, *December* 10, 1793.

YESTERDAY morning the last payment of the sum stipulated from Tippoo Sultan to the East India Company, arrived in Fort St. George, in 36 tumbrels of treasure. Complete payment being now made to the Company, nothing remains to delay the return of the hostage princes to their own country, but information of the final discharge by Tippoo of the stipulated proportions to the Nizam and the Marattas, which, we understand, may be very soon expected; accounts having been received some time ago of the money for that purpose being advanced far on its way to their respective courts.

MADRAS, *December* 24, 1793. We have now the pleasure of announcing Lord Macartney's safe arrival, and most honourable reception at the court of Pekin. His Lordship arrived about the middle of June without accident or delay, at Limpo, on the coast of China, a little to the southward of the Yellow River. Two Mandarins of the highest order went off, to pay him the first visit, and communicate the Imperial welcome. His Lordship then proceeded with his staff and suite, in boats, up the Yellow River, to Pekin, where he was received by the Emperor with the highest marks of distinction and respect, and had the honour of being seated on the left hand of his Majesty. The presents, which are much superior in value and rarity to any that have been known on similar occasions, were most graciously received; and the business of the embassy was proceeded on, with the fairest appearances of the most favourable issue, and the establishment of solid and extensive advantages to Great Britain. Lord Macartney was to come by land from Pekin to Canton, (upwards of 1000 miles) where a magnificent house was preparing for his reception.

Constantinople, April 27. A Member of the National Convention of France arrived here yesterday. His entry was magnificent, and he appeared with the *bonnet rouge* on his head. His mission, it is said, is for the purpose of pointing out to the Porte, the policy and necessity of supporting the Polish Patriots against Russia and Prussia, and promising, that if this system of policy is adopted, the French will protect with their fleets the trade of Turkey.

Paris. Projects have been formed at Paris, to assassinate Roberspierre and Collot d'Herbois. The intemperate conduct and want of caution on the part of a young woman, who was to have assassinated Roberspierre, produced a timely discovery of her intention. A pistol was discharged at Collet d'Herbois, without, however, doing

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him any injury. The Convention have since passed a savage decree, viz. to make no prisoners of Hanoverians or English; that is, in other words, to give no quarter, but to put all to the sword that fall into the hands of their troops. This diabolical resolution was taken, in consequence of a suggestion, that Mr. Pitt was at the bottom of the plot for assassinating Robespierre and Collot d'Herbois. All popular societies in France are to be abolished. The society of the friends of liberty and equality, have set the example, and have been followed by several others. The Jacobins have even thought of giving up and absorbing their power in the Convention.

DOMESTIC INTELLIGENCE.

A private letter received from Paris mentions, that citizen Stone, brother to Mr. Stone, now in Newgate, has been guillotined. A letter from London, to Mr. Stone, in Paris, giving an account of the time when some ships would sail from England, and where they might be taken, having been intercepted, and laid before our Ministry, it was agreed to send the letter as directed, and to order a superior force to meet the frigates which the French should send out, which was accordingly done, and the French frigates taken. As soon as this was known at Paris, Stone was apprehended, on suspicion of being privy to the manœuvres, and the Revolutionary Tribunal sentenced him to the guillotine.

By the Harpy, just arrived from Sierra-Leone, we learn, that the settlement was very healthful when this vessel came away, and that only two or three people had died within a twelvemonth, and every thing there seems to be in a prosperous way.

24. Some persons convicted of a conspiracy, and for riotously assembling at a chapel in Kent, belonging to the late John Westley's connection, and assaulting the preacher, were brought up from Newgate to the Court of King's Bench, to enter into recognizances for their future good behaviour: On which occasion, Lord Kenyon gave them a pretty severe lecture; and concluded by desiring, that the defendants and their sureties would remember, that the same law secured to the Methodists and Dissenters an unmolested right of religious worship, as to the members of the Established Church, and that it was as great an offence to interrupt the former as the latter.

25. Messrs. Ross and Higgins, two of his Majesty's messengers in ordinary, arrived in town from Sheffield, having under their charge three persons, of the name of Broomhead, Camage, and Moody, charged with treasonable and seditious practices. The former acted as secretary to the Jacobin Society held there, and has corresponded with one held in town. Camage has acted as chairman; and Moody is charged with having made a number of pikes, near 7 feet long, by direction of Camage. It was with great difficulty these fellows were secured, the town being in such a state of confusion, that they were obliged to call in a troop of the 16th Light Dragoons, to escort them out of the town.

27. At a Court of Common Council of the City of London, it was unanimously resolved, That the thanks of that court should be given to Sir Charles Grey, K. B. to Sir John Jervis, K. B. and to the officers, soldiers, and seamen, under their command, for the signal services they have rendered to their country, by their able, gallant, and meritorious conduct in the West Indies: And it was also unanimously resolved, that the freedom of the city should be presented to Sir Charles Grey, and Sir John Jervis, in gold boxes, of the value of 100 guineas each.

28. An Extraordinary Gazette announced a signal victory by General Count Kaunitz over the French near Rouveroy, in which the latter lost 5900 men, and 50 pieces of cannon.

June 3. Intelligence reached our government, that Marshall Mollendorff had surrounded the French camp at Keyserslautern, killed 1000, and taken 2000 prisoners, and 18 pieces of cannon.

5. The Annual Concert of the Royal Society of Musicians was this day given, for the third time, in St. Margaret's Church, Westminster; when the Messiah was performed by command. This oratorio, under the direction of Dr. Arnold, was never more correctly performed, and afforded a delicious treat to the admirers of Handel's

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music. The orchestra was filled with first-rate performers; but Storace in the recitative accompanied, "*And suddenly*," and Miss Leeke in "*But thou didst not leave*," from the chaste and impressive manner in which they sung, rivetted the attention of the audience, and compel our tribute of applause. The three grand chorusses were encored. On this occasion the directors were indebted for much of their effect to the wonderful ability and industry of Mr. Avery, who, at not much more than two weeks notice, and at his own expence, built an entire new organ for the occasion; at which Dr. Dupuis with his wonted ability presided. It was placed behind the church organ, but so contrived as to be played in the front of it in the usual manner. This stupendous instrument, notwithstanding the hurry unavoidable from the short time allowed to prepare it, may be reckoned a triumph of the art, and is alone sufficient to place the builder at the head of his profession. The compass of it is unusually extensive, and it was allowed by all the professors to mingle admirably with the band, from the firmness and brilliancy of its tones. The trumpet stop, in particular, is remarkably fine.

The concert was attended by their Majesties and the Princesses (excepting the Princess Royal, who was slightly indisposed), and a vast concourse of nobility; but the unfortunate death of the Dutchess of Portland, who had engaged pews for the occasion, kept back a considerable number, who otherwise would have honoured the concert with their presence.

The inventive abilities of Mr. Glanville, who constructed the orchestra on a regular ascent, displayed the performers to much more advantage than on former occasions.

The Society deserve great praise for the liberal use they make of the produce of this concert, as part of it is appropriated to the use of the parish, and of the Westminster Infirmary.

6. A dreadful fire broke out in the room adjoining the kitchen at Oatlands, the seat of his Royal Highness the Duke of York. It burnt down the kitchen and laundry, and at last communicated to the armoury, which the fire totally consumed. The house was happily saved. The loss is computed to be upwards of 2000l.

At the Admiralty Sessions held last week in the Old Bailey, William Rennell, a young man of genteel appearance, was tried for traitorously entering into the service of the French, on board a vessel called the Petit Victore of Dunkirk. The prisoner's story in his defence was, that he went from this country as servant to the late Duke of Orleans: that after the death of the King of France, and his master the Duke, he was thrown in prison and suffered unparalleled hardships. At length, however, by various stratagems he got to Dunkirk, and was persuaded to go on board a French privateer, as the only probable means of getting out of France.

It was added in his favour, that he had discovered a plot which some French prisoners had formed, in order to effect their escape. The Judge (Heath) in summing up, said, the prisoner should have suffered all hardships, rather than served against his King and country—told the Jury that the circumstances in his favour could only be referred to that breast in which mercy was deposited, and that they must find the prisoner guilty. The Jury, however, conceiving themselves entitled at least to the restricted power of leaning on the merciful side, found the prisoner *Not Guilty*.

8. Capt. Hunter of the Navy, arrived at the Admiralty Office, with the agreeable news of the fall of Bastia, and that Lord Hood is in full possession of Corsica.

11. A Gazette Extraordinary gave to Englishmen accounts of a victory, at which every loyal and patriotic breast must glow: In this instance we shall depart from that brevity with respect to the events of war, which our narrow limits render generally necessary, and shall give Lord Howe's Official communication at length. It is as follows, viz.—

To PHILIP STEPHENS, Esq. *Admiralty-Office.*

Queen Charlotte at Sea, June 2, 1794.
Ushant E. half N. 140 leagues.

SIR,

THINKING it may not be necessary to make a more particular report of my proceedings with the fleet for the present information of the Lords Commissioners of the Admiralty, I confine my communications chiefly, in this dispatch, to the occurrences when in presence of the enemy yesterday.

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finding, on my return off Brest on the 19th past, that the French fleet had, a few days before, put to sea; and receiving, on the same evening, advices from Rear-Admiral Montague, I deemed it requisite to endeavour to form a junction with the Rear-Admiral as soon as possible, and proceeded immediately for the station on which he meant to wait for the return of the Venus.

But having gained very credible intelligence, on the 21st of the same month, whereby I had reason to suppose the French fleet was then but a few leagues farther to the Westward, the course before steered was altered accordingly.

On the morning of the 28th the enemy were discovered far to windward, and partial actions were engaged with them that evening and the next day.

The weather-gage having been obtained in the progress of the last-mentioned day, and the fleet being in a situation for bringing the enemy to close action on the 21st instant, the ships bore up together for that purpose, between seven and eight o'clock in the morning.

The French, their force consisting of twenty six sail of the line, opposed to his Majesty's fleet of twenty-five (the Audacious having parted company with the sternmost ship of the enemy's line, captured in the night of the 28th) waited for the action, and sustained the attack with their accustomed resolution.

In less than an hour after the close action commenced in the centre, the French Admiral, engaged by the Queen Charlotte, crowded off, and was followed by most of the ships of his van in condition to carry sail after him, leaving with us about ten or twelve of his crippled or totally dismasted ships, exclusive of one sunk in the engagement. The Queen Charlotte had then lost her fore-topmast, and the main-topmast fell over the side very soon after.

The greater number of the other ships of the British fleet were, at this time, so much disabled, or widely separated, and under such circumstances with respect to those ships of the enemy in a state for action, and with which the firing was still continued, that two or three, even of their dismantled ships, attempting to get away under a spritsail singly, or smaller sail raised on the stump of the foremast, could not be detained.

Seven remained in our possession, one of which, however, sunk before the adequate assistance could be given to her crew—but many were saved.

The Brunswick having lost her mizen-mast in the action, and drifted to leeward of the French retreating ships, was obliged to put away large to the Northward from them. Not seeing her chaced by the enemy, in that predicament, I flatter myself she may arrive in safety at Plymouth. All the other twenty-four ships of his Majesty's fleet reassembled later in the day; and I am preparing to return with them, as soon as the captured ships of the enemy are secured, for Spithead.

The material injury to his Majesty's ships, I understand, is confined principally to their masts and yards, which I conclude will be speedily replaced.

I have not been yet able to collect regular accounts of the killed and wounded in the different ships. Captain Montague is the only officer of his rank who fell in the action. The numbers of both descriptions, I hope, will prove small, the nature of the service considered; but I have the concern of having to add on the same subject, that Admiral Graves has received a wound in the arm, and that Rear-Admirals Bowyer and Pasley, and Captain Hutt of the Queen, have each had a leg taken off; they are, however (I have the satisfaction to hear) in a favourable state under those misfortunes.—In the captured ships the number of the killed and wounded appear to be very considerable.

Though I shall have, on the subject of these different actions with the enemy, distinguished examples hereafter to report, I presume the determined bravery of the several ranks of officers, and the ships' companies employed under my authority, will have been already sufficiently denoted by the effect of their spirited exertions; and I trust I shall be excused for postponing the more detailed narrative of the other transactions of the fleet thereon, for being communicated at a future opportunity; more especially as my first Captain, Sir R. Curtis, who is charged with this dispatch, will be able to give any further information the Lords Commissioners of the Admiralty may at this time require. It is incumbent on me, nevertheless, now to add, that I am greatly indebted to him for his counsels, as well as conduct, in every branch of my official duties: and I have similar assistance, in the late occurrences, to acknowledge of my

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second Captain, Sir Andrew Douglas. I am, with great consideration, Sir, your most obedient servant, HOWE.

P. S. The names and force of the captured French ships with the fleet, is transmitted herewith.

List of French ships captured on the 1st of June, 1794.

La Juste	—	80 Guns.
Sans Pareille	—	80
L'Amerique	—	74
L'Achille	—	74
Northumberland	—	74
L'Impetueux	—	74
Vengeur	—	74, sunk almost immediately upon being taken possession of.

N. B. The ship stated to have been captured on the evening of the 28th of last month, is said by the prisoners to be the Revolutionaire of 120 guns.

To the above official dispatch we add the following account of killed and wounded in the English Fleet:—*Grand total*—203 seamen and 32 marines, killed—578 seamen and 91 marines wounded. Total, 904.

Account of the numbers killed and wounded on board the French ships captured and sunk on the 1st of June, 1794.

La Juste	100 killed,	145 wounded.
Sans Pareille	260 killed,	120 wounded.
L'Amerique	134 killed,	110 wounded.
L'Achilles	36 killed,	30 wounded.
Northumberland	60 killed,	100 wounded.
L'Impetueux	100 killed,	75 wounded.
	690	580
Le Vengeur	320 sunk.	

Le Jacobin, sunk in action, not a man saved.

In consequence of the glorious success of the fleet under the command of Lord Howe, a general illumination took place all over the cities of London and Westminster, and which was again continued on the two following nights.

Mr. Jay, a member of Congress, who is deputed to settle all existing differences between this country and America, arrived at Falmouth a few days since, and is now in town on the business which brought him hither.

A patent has passed the great seal for an engine and apparatus for discharging ships of water, by means of their own motion only; and for the application of the same apparatus to many other purposes in hydraulics in general.

The EPISTLE *from the* YEARLY MEETING *held in* LONDON, *by Adjournments, from the 29th to the 28th of the Fifth Month* 1794, *inclusive.*

To the Quarterly and Monthly Meetings of Friends in Great-Britain, Ireland, and elsewhere.

DEAR FRIENDS,

A degree of that love which drew our predecessors from the various forms of religion, to wait upon the LORD, and to serve him in simplicity and holy fear, engages us afresh to salute you; desiring that ye may increase and abound in every good work; and that, as lights in the world, ye may so shine as to glorify our heavenly father.

[Here follows an account of the religious state, and sufferings of the society by tithes, &c. the latter amounting in Great Britain to 6940l. and in Ireland to 1625l.]

We have been reminded in this meeting of such of our friends as are in lonely situations, and few in number. We desire these may be concerned not to neglect their little meetings; but therein to wait upon the LORD, in whose presence there is life, and to have their expectations on him alone: considering that his tender compassion is not only to the multitude, but descends even to the two or three gathered in his name. Let this, indeed, be encouragement to all to persevere in the practice of assembling for the worship of GOD: and as all are in need of help from above, to strengthen them in the performance of their several duties, whether as parents, as

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heads of families, as children, or as servants; let us humbly trust that those who walk before him with acceptance, will by him be honoured with his gracious assistance and support.

We find ourselves also engaged at this time to caution our fellow-professors to watch, with a close attention, against giving way to the unsubjected activity of their own spirits. Many there are, who, although willing to confess the impotency thereof for promoting the spiritual welfare of men, are yet unwilling to submit to the restraint of divine wisdom in outward engagements. From this cause such have often failed in plausible pursuits, often brought reproach on our profession, often distress on themselves. Thus also some have been improperly led into speculative opinions on the affairs of this unstable world, and the commotions which rend it, very inconsistently with the purity and simplicity of our principles, and unbecoming those who profess to be subjects of the peaceful kingdom of CHRIST. Let not such indulge themselves in contention, even with their tongues. Follow peace with all men. Study to be quiet and do your own business: remembering that the spiritual Jerusalem is a quiet habitation; and that to lead a holy unblameable life among men, walking in the fear of the LORD, and according to the direction of that light wherewith he favours us, is to contribute, in the degree which he approves, to the advancement of true reformation in the earth.

Although we are still unable to rejoice in beholding an end to the sufferings of our African fellow-men, we continue to cherish a tender concern for their restoration to their proper rank in society. On the subject of the Slave Trade being laid before us, a solemn pause ensued, and though no step appears expedient for us at this juncture, to take as a body, we desire that every one of us may continue to sympathize with this afflicted people, and endeavour to excite in his respective sphere of acquaintance, a like compassion for their almost unparalleled sufferings.

Dear Friends, we have not any desire unprofitably to multiply words; but oh, that we might be enabled to rouse the supine among us, of every age, and of every appearance, to the awful thought that they are not their own! Surely, were this alarm effectually sounded in their ears, many who now gird themselves, go whither they list, and absent themselves when they list from an attendance on the LORD's service, would not only submit to be restrained by his fear, but would pray that his hand might not spare, nor his eyes pity, until a disposition was produced and established in them, to serve him in singleness of heart.

Signed in and on behalf of the Meeting,

JOS. GURNEY BEVAN, Clerk to the Meeting.

PREFERMENTS.

THE Rev. Job Wallace, to the valuable rectory of Rayne, in Essex. The Rev. George Addison, M. A. to the rectory of Great Brickhill, Bucks. The Earl of Exeter, unanimously elected Recorder of the borough of Stamford. The Rev. Edward Miller, to the vicarage of All-Saints, Northampton. The Rev. G. Sherard, to the rectory of Burlingham St. Peter, in Norfolk. The Rev. John Fisher, of Cossington, to the rectory of Brockhall, in Northamptonshire. The Rev. Thomas Sheepshanks, M. A. to the rectory of Wimple, in Cambridgeshire. The Rev. W. Mairis, B. A. Priest Vicar of Wells Cathedral, to the Vicarage of Mudford, in the county of Somerset. Vickery Gibbs, Esq. Barrister, elected Recorder of the City of Bristol, in the room of the late Richard Burke, Esq. Colonel Yorke, appointed Lieutenant-Governor of the Tower. Mr. Grant, the Welch Judge, to be Solicitor General to her Majesty, and Mr. G. Hardinge, Attorney General. The Rev. Henry Richards, B. D. senior Fellow of Exeter College, Oxford, to the valuable rectory of Bushey, Herts. Thomas Belsham, Professor of Divinity in the College at Hackney, vacant by the resignation of the Rev. Dr. Priestley. The Right Hon. Henry Dundas, of Melville, one of the Principal Secretaries of State, chosen Governor; and Patrick Miller, Esq. of Dalswinton, Deputy-Governor of the Bank of Scotland. The Rev. Stephen Demainbray, B. D. Fellow of Exeter College, Oxford, to be one of his Majesty's Preachers at Whitehall. Joseph Smith, Esq. the Minister's private Secretary, to be Paymaster of

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the Out-pensioners of Chelsea Hospital; worth in war time about 100l. a year, in peace 50l. The Rev. T. A. Salmon, M. A. of Wells, to the rectory of Stoke Gifford, alias Rodney Stoke, in Somersetshire. Robert Sadler Moody, Esq. appointed a Commissioner of the Victualling Office. The Rev. Richard Hughes, of Hemel Hempstead, to the valuable living of Dolgelly, in Merionethshire. The Rev. Charles Hayward, to the vicarage of Haverill, Suffolk. The Rev. Wm. Ernst, B. A. to the rectory of Shelford, in Norfolk. The Rev. John De Veil to the vicarage of Aldenham, Herts. Mr. John Ingle, Attorney at Law, elected a Coroner for the county of Cambridge. The Rev. Ralph Barnes, A. M. archdeacon of Totness, to be chancellor of the diocese of Exeter. The Directors of the India Company have appointed Capt. Robert Anderson, of the Sir Edward Hughes, Master Attendant of their Bombay Marine. The Lord Lieutenant of Ireland has appointed Richard Touch, late of Wakefield, Esq. to be first clerk to the Lords of the Treasury in that kingdom. J. Jefferies, Esq. Clerk of the Survey at Woolwich Dock-yard, to be Clerk of the Cheque of the said yard, in the room of Daniel Pasel, Esq. superannuated on account of his ill state of health. George Gaynes, Esq. Clerk of the Survey of Sheerness Dock-yard, to be Clerk of the Survey at Woolwich, in the room of Mr. Jefferies. Mr. Henslow, a clerk in the Navy-Office, son of Sir John Henslow, Surveyor of his Majesty's Navy, appointed Clerk of the Survey at Sheerness, in the room of Mr. Gaynes. Godfrey Thornton, Esq. chosen Governor, and Daniel Giles, Esq. Deputy-Governor of the Bank. Mess. Beachcroft, Boehm, Bosanquet, Champion, jun. Darell, Dea, Dorrien, Harman, Harrison, Lewis, Long, Manning, Neave, Osborne, Payne, Pearse, Petrie, Pugett, Raikes, Reed, Thellusson, Weyland, Whitmore, and Winthorp, Esqrs. chosen Directors of the Bank. Sir Francis Baring, Bart. Mess. Inglis, Money, Manship, Metcalf, and the Lord Mayor, elected Directors of the East India Company—George Dallas, Esq. the unsuccessful candidate. Abraham Wilkinson, Esq. re-elected Governor, and George Godfrey Hoffman, Esq. re-elected Deputy-Governor of Bank Stock. William Devaynes, Esq. chosen Chairman, and John Hunter, Esq. Deputy Chairman, of the Court of Directors of the East-India Company. Isaac Schomberg, Esq. to the command of the Culloden man of war of 74 guns, in the room of Sir Thomas Rich, Bart. created a flag officer. The Rev. Thomas Parkinson, Rector of Kegworth in Leicestershire, and late tutor of Christ College, Cambridge, to the archdeaconry of Huntingdon. Dr. William Jack, Professor of Philosophy in the King's College and University of Aberdeen, in the room of Dr. Dunbar, who has resigned. The Rev. John Wood, to the vicarage of Brenzett in Kent. The Rev. James Verschoyle, LL. B. elected Dean of St. Patrick, Dublin, on the resignation of the Rev. Robert Fowler, A. M. who is collated to the Archdeaconry of Dublin. Rev. Robert Winchworth, elected chaplain of St. Saviour's, Southwark. The Rev. Caley Illingworth, M. A. to the livings of Scampton and Barrow in Lincolnshire. The Duke of Newcastle appointed by the King Steward of Sherwood Forest, in the room of his father. The Rev. John Wood, to the vicarage of Hern. The Rev. Dr. Price, a Canon of Salisbury, and nephew to the Bishop of Durham, appointed a Prebend of Durham, void by the death of the Rev. Phipps Weston, rector of Witney, &c. &c. General Stuart to the command of the British army employed in the reduction of Corsica, in the room of General Dundas; and Colonel Trigge, Deputy-Governor of Portsmouth, appointed second in command in that island.

MARRIAGES.

THE Most Noble the Duke of Athol to Lady Macleod, relict of the late Lord Macleod. John Vernon, jun. Esq. of Lincoln's Inn, to Miss Cornish, of Boreatton in Shropshire. At Bath, the Right Hon. Lord Belmore, to Miss Caldwall. Matthew Allen Lee, Esq. of Bedford-square, to Miss Dashwood, sister of Francis Dashwood, Esq. of Hall-place, Kent. The Rev. Robert Clarke Caswall, of Burford, Oxfordshire, to Miss Deane, daughter of Henry Deane, Esq. of Reading. At Pattrixbourne, Kent, the Rev. Edward Northey, of Kiblett, Shropshire, to Miss Charlotte Taylor. Philip Ainslie, Esq. of the Middle Temple, to Miss Medlycott, daughter of Thomas Hutchins Medlycott, Esq. of Ven House, Somerset. John Coten, Esq. of Woodcote, in Salop, to the Right Honourable Lady Maria Grey. James Everard, Esq. of the Middle Temple, to Miss Blencowe, daughter of the late Henry Prescott Blencowe, Esq.

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DEATHS.

AT Dublin, the Hon. Joseph Hewitt, third justice of his Majesty's Court of King's Bench, and third son to the late Lord High Chancellor of Ireland. At Flushing, near Falmouth, Thomas Patrickson Braithwaite, Esq. commander of his Majesty's packet the Howe, on the Lisbon station. The Rev. J. Scott, of Itchin in Hants: he came to town upon his daughter's marriage with the Earl of Oxford, at whose house he passed his last moments. At Jersey, Major Stephen Payne Adye, of the Royal Regiment of Artillery. Suddenly, Cecil Bromley Wray, Esq. of Lincoln's-Inn. At Bomly, near Langholm, James Neil, aged 107 years: he was a native of Banffshire, and was at the battle of Sheriffmuir, in the year 1715, in Glenbucket's regiment of horse; he was a very healthy man, and retained his faculties nearly to the last. At his house in Lower Grosvenor-street, the Right Hon. Dowager Lady Vernon. At Tournay, John Eyng, Surgeon in the army with his Royal Highness the Duke of York. At Tavistock, in Devonshire, George Green, first Lieutenant of his Majesty's Chatham Division of Marines. In Ireland, Sir James Nugent, Bart. At Oxford, Mr. James Langford, who had been more than half a century cook of Jesus College, in that University. In New-street, Spring Gardens, Henry Drummond, jun. Esq. Member of Parliament for Castle Rising, Norfolk, and son-in-law to the Hon. Henry Dundas. At Castletown, county of Kildare, in Ireland (the seat of her uncle, the Right Hon. Thomas Conolly) Miss Fitzgerald, only daughter of the late George Robert Fitzgerald, Esq. and grand niece to the Earl of Bristol: By her death, a property estimated worth 50,000l. devolves to her uncle, Chas. Lionel Fitzgerald, Esq. In the Mediterranean, Sir John Collins, Knt. Captain of his Majesty's ship Berwick. At Langford Hill, Cornwall, the Rev. Charles Hammett, one of his Majesty's Justices of the Peace for the counties of Devon and Cornwall. At Sydenham, Devonshire, Arthur Tremayne, Esq. aged 94.; he served the office of High Sheriff of the county in the year 1730. At his house in Berkeley-square, Bristol, Thos. Tyndall, Esq. banker. At Halifax, Yorkshire, Mr. James Mitchel. The Countess of Guildford, at her Lordship's house in Hertford-street, Cavendish-square: her Ladyship was daughter of the present Earl of Buckinghamshire. The Hon. Captain Carleton, of the Royals, eldest son of Lord Dorchester, Governor of the Province of Lower Canada. Mr. Henry Shepherd, at his house at Muswell-hill. The Rev. Charles Smith, rector of Weeting St. Mary, with All Saints, Norfolk. Aged upwards of 70, the Rev. Clement Tookie, vicar of Chippenham, in Cambridgeshire, and a Justice of the Peace. Charles Bembridge, Esq. of Berner's-street. Mr. Samuel Jerome Grimm, a native of Switzerland, and an artist of the first respectability. The Lady of the Hon. Mr. Justice Grose. At Barnes, Surrey, Mrs. Cowley, of Goldhanger, Essex. At Durham, the Rev. Phipps Weston, prebendiary of that church, and rector of Witney, Oxfordshire. Mrs. Spottiswoode, wife of John Spottiswoode, Esq. of Sackville-street. At Edinburgh, General Robert Dalrymple Hume Elphinstone, Colonel of the 53d regiment of foot. M. Le Garthe, commander of L'Engageante, captured by the Concorde: he was killed by the second broadside. At Lower Cheam, Surrey, John Antrobus, Esq. banker, in the Strand. In Upper Wimpole-street, John Richardson, Esq.; he was Commodore in India during the late war. In Wimpole-street, Thomas Davison Bland, Esq. In Great Shire-lane, Will. Brown, Esq. of the Inner Temple, Barrister at Law. At his family seat of Kinnaird, near Falkirk, in Scotland, James Bruce, Esq. the celebrated Abyssinian traveller. At Shrewsbury, John Pritchard, a rag-collector, aged 100; he was father of 32 children by two wives. At Great Yarmouth, the Right Hon. Lady Caroline Home, daughter of the late, and sister of the present Earl of Home. At Bungay, in the 71st year of his age, the Rev. Valentine Lumley, rector of Stockton, in Norfolk, and vicar of St. Margaret's, Ilketshall, in Suffolk. At Chilham Castle, Kent, Thomas Heron, Esq. Suddenly, as he was on his return to town from his seat at Holker, near Lancaster, the Right Hon. Lord George Cavendish, uncle to the Duke of Devonshire, one of his Majesty's most Hon. Privy Council, and one of the Representatives in Parliament for Derbyshire. At Henwick, near Worcester, Thomas Farley, Esq. son of Thomas Farley, Esq the present High Sheriff for that county. At York House, in the Strand, Pierce Sinnott, Esq. formerly Lieutenant-Governor of Niagara, in North-America. At his villa near Turnham-Green, Augustus Rogers, Esq. Secretary to the Board of Ordnance. At his seat at Highnam, in Gloucestershire, Sir John Guise,

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Bart. At his house in Bloomsbury-Square, Nathaniel Smith, Esq. a Director of the East India Company, and one of the Representatives in Parliament for Rochester. At Farringdon, Berks, Mrs. Cooper, wife of Mr. Cooper. At Woodford Bridge, Essex, Richard Rogers, Esq. aged 66. At Haveningham, in Suffolk, Sir Thomas Allen, Bart. of Somerley Hall, in that county. The reigning Duke of Mecklenburg Strelitz, brother to the Queen. The Marquis of Hertford, aged 75. At Madrid, in his 21st year, the Duke of Berwick, son to the Princess of Sangro, and last male issue of Marshal Berwick, natural son to James II. king of England.

BANKRUPTS.

SETH Bull, of Sudbury, Suffolk, victualler. George Monks, late of Great Bolton, Lancashire, victualler. Patrick Hunter, of Well's-yard, Great Prescot-street, Middlesex, merchant. Thomas Love, of Hounslow, Middlesex, innkeeper. Thomas Smallwood, of Pall-mall, shopkeeper. Robert Yates, of St. Neot's, Huntingdonshire, draper. John Baker, of Bath, taylor. James Daniel, of Lamb-street, Spitalfields, linen-draper. Thomas Rymill, of Middle Barton, Oxfordshire, dealer. John Dixon, of Topsham, Devonshire; William Jeffary Dixon, of St. John's in Newfoundland; James Jardine, of Newton Abbott, Devonshire; and John Dickson, of Newton Abbott, aforesaid, merchants and partners. Josiah Wheeler, of Bristol, draper. Peter Warner Hagen, of Tottenham, Middlesex, malt-factor. Robert Thorp, of Beverley, Yorkshire, common-brewer. Robert Pinner, late of Louth, Lincolnshire, cabinet-maker. John Evans, late of Mansfield-street, St. George's Fields, Surrey, carpenter. Thomas Tant, late of little James-street, Middlesex, vintner. Hugh Fraser, of Basinghall-street, London, merchant. Henry Potter, late of Freckenham, in Suffolk, dealer. Thomas Evans, of Wardour-street, Westminster, haberdasher. John Bradley, of Stockport, Cheshire, musical-instrument maker. Samuel Berridge, of High-Holborn, Middlesex, man's mercer. Henry Prior Hunt and Edward Hunt, of Stratford, Essex, coachmakers. Thomas Hoade, late of Chertsey, Surrey, dealer. John Coleman Hearle, of Plymouth, linen-draper. John Lawrence and Thomas Yates, both of Manchester, merchants. Jonas Fox, of Hampstead, Middlesex, vintner. Thomas Smith, of Lower Thames-street, London, victualler. Thomas Robinson, of Elm-court, Middle Temple, London, money-scrivener. Thomas Palin, of Gloucester, brewer. Samuel Haslehurst, of Liverpool, chair-maker. John Warwick, of Friday-street, London, warehouseman. John Anderson, of Holborn, London, bookseller. Wm. Peter Watson, of Selby, Yorkshire, mercer. Richard Boxall, of Duke-street, St. Mary-le-bonne, victualler. William Pennington, late of Halliwell, Lancashire, manufacturer. Thomas Liddiard, of Great Pulteney-street, Westminster, carpenter. William Williams, of Lambeth Butts, Surrey, broker. William Pearne, of Leicester-square, hardwareman. Thomas Moss, late of Charing-Cross, taylor. Jonas Freemantle, of Grays-Inn-lane, horse-dealer. Richard Watson, of Upton Magna, Salop, iron-master. Anthony Calvert, of New-street, Covent Garden, glass-seller. John Humphreys, of Webb-street, Southwark, victualler. John Lawrence, Thomas Yates, and David Holt, of Manchester, cotton-spinners. Peter Morris and Peter Morris the younger, of Bristol, carpenters. John Haywood, of Birmingham, brass-founder.

COMMISSIONS SUPERSEDED.

William Bayliss, of New Brentford, Middlesex, innholder. William Simpson, of the Fleet-market, mealman. Vincet Board and John Griffin, late of Bow-lane, London, haberdashers. Francis M'Knight, of Long-Acre, brown linen manufacturer.

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