THE

FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY,

For OCTOBER 1793.

ILLUSTRATED WITH
TWO BEAUTIFUL ENGRAVINGS.

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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ACKNOWLEDGMENTS TO CORRESPONDENTS.

WE should be highly ungrateful if we omitted to express our sincere Thanks to Brother J. GRIERSON, Esq. the worthy Deputy Provincial Grand Master for Hampshire, for his obliging Communications through the medium of Brother WHITE of Colchester Academy.

Our best Thanks are due to our indefatigable Correspondent and Brother MYSTAGOGUS; particularly for his very friendly suggestions for the improvement of this Undertaking. We should be happy, if not attended with inconvenience, that he would favour us with an interview.

The very handsome and obliging favor conferred upon us by Brother J. HESELTINE, Esq. Grand Treasurer, we shall with gratitude ever acknowledge; as without his assistance we should not have been honoured with the notice of a Nobleman high in our Order.

We return our best Thanks to Mess. LONGMAN and BRODRIP for the very handsome and speedy Communication of the "Lamentation of the Queen of France," written by that worthy and respectable Brother Dr. MILLER, Master of the St. George's Lodge, Doncaster.---See Poetry.

The kind recommendation and favour of the Chevalier RUSPINI we acknowledge with gratitude.

The Packet from a worthy Brother belonging to the Lodge Roman Eagle, Edinburgh, No. 212 of the Grand Lodge of Scotland, did not arrive till within a few days of the publication of this Number. The Portrait and Character of the worthy and respectable Brother he alludes to shall be early given. We return Thanks for his obliging Communications, hoping for his future Favors.

The Lines signed "Brother R. W." Glasgow, in our next.

Our gratitude is due to Brother WHITE, Grand Secretary, for his kind recommendation of our Magazine.

Our best Thanks are due to Brother CUPPAGE, for his obliging favor.

The Letter from Brother MIDDLETON of the Chelsea Lodge came safe to hand---are sorry for his disappointment, but we will make amends.

The Lines, signed J. B. in our next.

Several Literary Favors received which shall be attended to in our next certain.

*** All Literary Favors, &c. addressed to J. W. BUNNEY, at the *Freemason's Magazine Office*, No. 7, Newcastle-Street, Strand (post-paid) will be duly attended to. Or all those wishing to become Subscribers to this Work, by sending their Names as above, shall be regularly served with beautiful Impressions of the Engravings and Letter-Press. Proofs of the Egravings, for framing, may be had, as above, at *2s. 6d.* each set.

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AN

ADDRESS

TO THE

FREE AND ACCEPTED MASONS,

Assembled at a QUARTERLY COMMUNICATION, *held near* Temple-Bar, Dec. 11, 1735.

BY MARTIN CLARE, M. A. J. G. W.

THE chief pleasures of Society, *viz.* good Conversation, and the consequent Improvements, are rightly presumed, Brethren, to be the principal motive of our first entering into, and then of propagating our Craft, wherein those advantages, I am bold to say, may be better met with, than in any Society now in being; provided we are not wanting to ourselves, and will but consider, that the Basis of our Order is *indissoluble Friendship* and the Cement of it *Unanimity* and *Brotherly Love.*

That these may always subsist in this Society, is the sincere desire of every worthy Brother; and, that they may do so in full perfection here, give me leave to lay before you a few observations, wherein are pointed out those things, which are the most likely to discompose the harmony of Conversation, especially when it turns upon controverted points. It is, Brethren, a very delicate thing to interest one's self in a dispute, and yet preserve the decorum due to the occasion. To assist us a little in this matter, is the subject of what I have, at present, to offer to your consideration; and I doubt not, but the bare mention of what may be disagreeable in

any kind of debate, will be heedfully avoided by a body of gentlemen, united by the Bonds of Brotherhood, and under the strictest ties of mutual Love and Forbearance.

By the outward demeanour it is, that the inward civility of the mind is generally expressed; the manner and circumstance of which, being much governed and influenced by the fashion and usage of the place where we live, must, in the rule and practice of it, be learned by observation, and the carriage of those who are allowed to be polite and well-bred. But the more essential part of civility lies deeper than the outside, and is that general good-will, that decent regard, and personal esteem for every man, which makes us cautious of shewing, in our carriage toward him, any contempt, disrespect, or neglect. 'Tis a disposition that makes us ready on all occasions to express, according to the usual way and fashion of address, a respect, a value, and esteem for him, suitable to his rank, quality, and condition in life. It is, in a word, a disposition of the mind visible in the carriage, whereby a man endeavours to shun making another uneasy in his company.

For the better avoiding of which, in these our Conventions, suffer me, Brethren, to point out to you four things, directly contrary to this the most proper and most acceptable conveyance of the Social Virtues, from some one of which, Incivility will generally be found to have its rise, and of consequence that discord and want of harmony in Conversation, too frequently to be observed.

The first of these is a NATURAL ROUGHNESS, which makes a man uncomplaisant to others; so that he retains no deference, nor has any regard to the inclinations, temper, or condition of those he converses with. It is the certain mark of a clown, not to mind what either pleases or offends those he is engaged with. And yet one may sometimes meet with a man in clean and fashionable clothes, giving an absolute, unbounded swing to his own humour herein, and suffering it to jostle or overbear every thing that stands in its way, with a perfect indifference how people have reason to take it. This is a brutality every one sees and abhors. It is what no one can approve, or be easy with; and therefore it finds no place with those who have any tincture of good-breeding; the end and design of which is, to supple our natural stiffness, and to soften mens' tempers, that they may bend and accommodate themselves to those with whom they have to do.

CONTEMPT is the second thing inconsistent with good-breeding, and is entirely averse to it. And if this want of respect be discovered, either in a man's looks, words, or gesture, come it from whom it will, it always brings uneasiness and pain along with it: for nobody can contentedly bear to be slighted.

A third thing of the like nature is CENSORIOUSNESS, or a disposition to find fault with others. Men, whatever they are guilty of, would not choose to have their blemishes displayed and set in open view. Failings always carry some degree of shame with them;

and the discovery, or even imputation of any defect, is not borne by them without uneasiness.

RAILLERY must be confessed to be the most refined way of exposing the faults of others; and because 'tis commonly done with some wit, in good language, and entertains the company, people are apt to be led into a mistake, that where it keeps within fair bounds, there is no incivility in it. The pleasantry of this sort of conversation introduces it often therefore among people of the better sort; and such talkers, it must be owned, are well heard, and generally applauded by the laughter of the standers-by: but it ought at the same time to be considered, that the entertainment of the company is at the cost of the person who is painted in burlesque characters, who therefore cannot be without some uneasiness on the occasion, unless the subject, on which he is rallied, be matter of commendation; in which case the pleasant images which make the raillery, carrying with them praise as well as sport, the rallied person, finding his account in it, may also take a part in the diversion.

But in regard the right management of so nice a point, wherein the least slip may spoil all, is not every body's talent, it is better, that such as would be secure of not provoking others, should wholly abstain from raillery, which by a small mistake, or wrong turn, may leave upon the minds of those who are stung by it, the lasting memory of having been sharply, though wittily, taunted, for something censurable in them.

CONTRADICTION is also a sort of Censoriousness, wherein ill-breeding much too often shews itself. Complaisance does not require, that we should admit of all the reasonings, or silently approve of all the accounts of things, that may be vented in our hearing. The opposing the ill-grounded opinions, and the rectifying the mistakes of others, is what truth and charity sometimes require of us; nor does civility forbid, so it be done with proper caution and due care of circumstance. But there are some men, who seem so perfectly possessed, as it were, with the spirit of contradiction and perverseness, that they steadily, and without regard either to right or wrong, oppose some one, and perhaps every one of the company in whatsoever is advanced. This is so evident and outrageous a degree of censuring, that none can avoid thinking himself injured by it.

All sort of opposition to what another man says, is so apt to be suspected of Censoriousness, and is so seldom received without some sort of humiliation, that it ought to be made in the gentlest manner, and couched in the softest expressions that can be found, and such as, with the whole deportment, may express no forwardness to contradict. All possible marks of respect and good-will ought to accompany it, that whilst we gain the argument, we may not lose the good inclinations of any that hear, and especially of those who happen to differ from us.

And here we ought not to pass by an ordinary, but a very great fault, that frequently happens in almost every dispute; I mean that of *interrupting others, while they are speaking*. This is a failing, which the members of the best-regulated Confraternities among us have endeavoured to guard against, in the by-laws of their respective Societies, and is what the R. W. person in the chair should principally regard, and see well put in execution. Yet as it is an ill practice, that prevails much in the world, and especially where less care is taken, it cannot be improper to offer a word or two against it here.

There cannot be a greater rudeness than to interrupt another in the current of his discourse: for if it be not impertinence and folly to answer a man, before we know what he has to say; yet it is a plain declaration, that we are weary of his discourse; that we disregard what he says, as judging it not fit to entertain the Society with; and is in fact, little less than a downright desiring that *Ourselves* may have audience, who have something to produce, better worth the attention of the company. As this is no ordinary degree of disrespect, it cannot but give always very great offence.

The fourth thing, Brethren, that is against Civility, and therefore apt to overset the harmony of Conversation, is CAPTIOUSNESS. And it is so, not only because it often produces misbecoming and provoking expressions and behaviour in a part of the company, but because it is a tacit accusation and a reproach for something ill-taken, from those we are displeased with. Such an intimation, or even suspicion, must always be uneasy to society; and as one angry person is sufficient to discompose a whole company, for the generality, all mutual happiness and satisfaction ceases therein, on any such jarring. This failing therefore should be guarded against with the same care, as either the boisterous rusticity and insinuated contempt, or the ill-natured disposition to censure, already considered and disallowed of. For as peace, ease, and satisfaction are what constitute the pleasure, the happiness, and are the very soul of Conversation; if these be interrupted, the design of Society is undermined; and in that circumstance, how should Brotherly Love continue? Certain it is, that unless good order, decency, and temper be preserved by the individuals of Society, confusion will be introduced, and a dissolution will naturally, very quickly, follow.

What therefore remains is to remind the Brethren, that Masons have ever been lovers of order. It is the business of their particular profession to reduce all rude matters to truth. Their aphorisms recommend it. The number of their lights, and the declared end of their coming together, intimate the frame and disposition of mind, wherewith they are to meet, and the manner of their behaviour when assembled.

Shall it then ever be said, that those, who by choice are distinguished from the gross of mankind, and who voluntarily have enrolled their names in this most ancient and honorable Society, are

so far wanting to themselves and the order they profess, as to neglect its rules? Shall those who are banded and cemented together, by the strictest ties of amity, omit the practice of Forbearance and Brotherly Love? Or shall the passions of those persons ever become ungovernable, who assemble purposely to subdue them?

We are, let it be considered, the successors of those, who reared a structure to the honour of Almighty God, the grand Architect of the World, which for wisdom, strength, and beauty, hath never yet had any parallel. We are intimately related to those great and worthy spirits, who have ever made it their business and their aim to improve themselves, and to inform mankind. Let us then copy their example, that we may also hope to obtain a share in their praise. This cannot possibly be done in a scene of disorder: Pearls are never found but when the sea is calm; and silent water is generally deepest.

It has been long, and still is, the glory and happiness of this Society, to have its interest espoused by the great, the noble, and the honored of the land. Persons, who, after the example of the wisest and the grandest of Kings, esteem it neither condescension nor dishonour to patronize and encourage the Professors of the Craft. It is our duty, in return, to do nothing inconsistent with this favour; and being members of this body, it becomes us to act in some degree suitable to the honour we receive from our illustrious head.

If this be done at our general meetings, every good and desirable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholesome, and dispassionate laws: the business of the *Grand Lodge* will be smoothly and effectually carried on: your Grand Officers will communicate their sentiments and receive your opinions and advice with pleasure and satisfaction; particular Societies will become still more regular, from what their representatives shall observe here. In a word, true and ancient Masonry will flourish; and those that are without, will soon come to know, that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be. For none can be so amiable as that which promotes Brotherly Love, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an obligation, both solemn and awful, and that entered into by our own free and deliberate choice; and as it is to direct our lives and actions, it cannot never be too often repeated, nor too frequently inculcated.

THE LIGHT AND TRUTH OF MASONRY EXPLAINED,

BEING THE SUBSTANCE OF A

CHARGE

Delivered at Plymouth, *in April*, 1757,

BY THOMAS DUNCKERLEY, ESQ. P. G. M.

BRETHREN,

LIGHT and TRUTH being the great essentials of the *Royal Craft*, I shall begin this discourse (prepared for the opening of this Room) with that awful message which St. JOHN delivered to the world, *That God is Light, and in him is no darkness at all;* and that we are not worthy of the *true Fellowship*, unless we walk in the *Light*, and do the *Truth*. O! sacred *Light!* whose orient beams make manifest that *Truth* which *unites* all good and faithful *Masons* in a heavenly *Fellowship!*

This sublime part of Masonry is that firm base on which is raised the shaft of Faith, that supports a beautiful entablature of good works: it is the foundation of a superstructure unbounded as the universe, and durable as eternity. To attempt a description of this stupendous fabrick may seem presumptuous in me, who have been so few years a Mason: but as you, my Brethren, were pleased to request something of this kind, give me leave to assure you that I am truly sensible of the honour: and though there are several among you, who by knowledge and long experience are well qualified for such an undertaking, yet as it is my duty to execute your commands, I shall cheerfully begin the work; and humbly hope by *patience* and *industry* to make some amends for the little *time* I have served.

The *Light* and *Truth* which St. JOHN takes notice of in his message to the World, being a principal part of sublime Masonry, I have, as I observed before, taken it for the subject of my discourse, on this solemn occasion. I intreat you to hear me with attention; and whatever deficiencies you may discover in this Essay impute it to inexperience, and admonish me with Brotherly Love, that while I am pleading the cause of *Truth* I may be free from *error*.

God said let there be Light; and there was Light. Without it the rude matter of Chaos, *though brought into form*, would still have been to little purpose. *Let your Light so shine before men, that they may see your good works*, was the advice of him that was *a Light to lighten the Gentiles*. Our *Lights* are not hid, but placed on *Candlesticks;* and these are silent monitors continually intimating to us, that as the *ancient and honorable badge* we wear has placed us above the rest of mankind, so all our duties to our Heavenly Master, our fellow creatures, and ourselves, should be *formed* and *contrived* by the *wisdom* of God's word; *strengthened and supported* by Love, Truth,

and Charity; and *beautified and adorned* by Honesty, Temperance, and true Politeness. All Masons that are, or ever have been, were *shewn the Light:* and though they cannot forget it, yet, alas! how *faintly* does it shine in the hearts of too many! How is its lustre sullied, and splendor diminished, by the folly, stupidity, and madness of irreligion and impiety!——These are the persons of whom St. JOHN says, *they went out from us; but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.* And thus it is that those who depart from the *Light* bring an evil report on the *Craft.*

TRUTH, as it is a divine attribute, so is it the foundation of all Masonic Virtues. It is one of our grand Principles; for to be *good men and true,* is part of the first great lesson we are taught; and at the commencement of our *Freedom* we are exhorted to be *fervent* and *zealous* in the pursuit of *Truth* and *Goodness.* It is not sufficient that we *walk in the Light,* unless we do the *Truth* also. All hypocrisy and deceit must be banished from among us: they are *sincerity* and *plain-dealing* that complete the harmony of a Lodge, and render us acceptable in the sight of Him unto whom all hearts are open, all desires known, and from whom no *secrets* are hid. There is a charm in Truth that draws and attracts the mind continually toward it. The more we discover, the more we desire; and the great reward is Wisdom, Virtue, and Happiness. This is an edifice founded on a rock, which malice cannot shake or time destroy.

What a secret satisfaction is it to Masons, when in searching for Truth, they find the rudiments of all useful knowledge still preserved among us, as it has descended by oral tradition from the earliest ages! and to find likewise this Truth corroborated by the testimonies of the best and greatest men the world has produced! But this is not all; the Sacred Writings confirm what I assert, the sublime part of our Antient Mystery being there to be found; nor can any Christian Brother be a perfect Mason that does not make the word of God his study. Indeed we own all Masons as Brothers, be they *Christians, Jews,* or *Mahometans* (for Masonry is universal, and not strictly confined to any particular faith, sect, or mode of worship); all Masons, I say, of whatever religious denomination, who rule their passions and affections, and square their actions accordingly, are acknowledged by us as Brothers; but, for *our* parts, the Holy Scripture is to be studied by *us,* and occasionally read and consulted.

Since without *Light* we cannot perceive the beauty and excellency of *Truth,* and since we are certain that no man can be a worthy Brother who is wanting in either; it may not be improper at this Time to draw the character of him *Who walks in Light, and does the Truth;* and who, according to ST. JOHN'S Account, is worthy of the *true Fellowship.*

As we call any building or piece of architecture *perfect* which hath *all its parts,* and is finished and completed according to the *nicest rules of art;* a *Brother* is in like manner said to be a good *Mason* who has *studied* and *knows himself,* and has learnt and practises that

first and great lesson of *subduing his Passions and Will*, and tries to the utmost of his power to free himself from all vices, errors, and imperfections; not only those that proceed from the heart, but likewise all other defects of the understanding which are caused by custom, opinion, prejudice, or superstition: He who asserts the native *freedom* of his *mind*, and stands fast in the *liberty* that makes him *free*; whose soul is (if one may so express it) universal, and well contracted, and who despises no man on account of his *Country* or *Religion*; but is ready at all times to convince the world that *Truth*, *Brotherly Love*, and *affording relief*, are the grand principles on which he acts.

His whole life will be conformable and agreeable to that *true light*, the Law of God, which shines clear to his heart, and is the model by which he squares his judgement. In his outward behaviour he will be very careful not to give private or public offence, and (as far as appears to him right) will strictly comply with the laws, the customs, and religious institutions of the country in which he resides. To all mankind he will act upon the square; and do to others as he would have them do unto him. He will be firm and consistent with himself, and continually in expectation and on his guard against all accidents to which this life is exposed: and in particular he will by a *well-spent life be daily preparing for death*, that final period of human action, which sooner or later will take us hence, to give a strict account of our stewardship and the improvement of our talents.

In fine, all good Masons should be pious, prudent, just, and temperate, and resolutely virtuous.

From what I have advanced, and from these our ancient charges, I hope it is evident to every one at the present, that it is the duty of every Mason to live soberly, righteously, and godly; or, according to the words of the Evangelist, He should walk in the Light, and do the Truth.

Continue, my Brethren, to persevere in principles that are disinterested, and I doubt not but you will find this room, which we have now opened and dedicated to MASONRY, constantly resorted to by the wise, the faithful, and the good.

Let us consider the intention of our Meetings; let submission to your Officers, and Brotherly Love to each other, be shewn by your diligent attendance in the Lodge; and be very careful to enquire into the *characters* and *capacities* of those who are desirous to be admitted among you.

Study the CONSTITUTIONS and CHARGES, and improve in the FIFTH SCIENCE as far as your abilities and several avocations will permit. Have universal Benevolence and Charity for all mankind; and wherever you meet your necessituous Brethren dispersed, relieve them to the utmost of your ability, remembering, notwithstanding, not to do things that may really prejudice yourselves or families.

'Let us by well-doing put to silence the ignorance of foolish men. 'As free, but not using our liberty for a cloke of maliciousness, but as the servants of God. Honor all Men, Love the Brotherhood, Fear God, Honour the King.'

TO THE

PRINTER OF THE FREEMASONS' MAGAZINE.

SIR,

RELIGION being the Basis of Free Masonry, and FAITH one of the principal tenets of the Profession, you will perhaps consider any observations arising from those subjects as not incompatible with the nature of your undertaking; if then you should believe they might be acceptable to some of your readers, I submit to you for insertion a few

CURSORY THOUGHTS ON HAPPINESS,

OF which

> "*Each has his share; and who would more obtain*
> "*Shall find—the pleasure pays not half the pain**."

As it is essential to the order of sublunary things, that Riches (too often termed the *good things* of this world) should be unequally distributed, Providence seems wisely to have ordained, that they should not be indispensably necessary to our Happiness.

Happiness, like the Passions, is implanted in all; it is best derived from *Hope*, and seems indeed incompatible only with *Fear*. I know not if I should err were I to say, that *true Happiness* can only subsist in the hope of something *future*; it is very certain, however, that a superficial kind only attends on the gratification of the *present moment*.

Since, then, Happiness is not confined to any condition or circumstance of life; but

> "*The Learn'd is happy Nature to explore,*
> "*The Fool is happy that he knows no more,*
> "*The Rich is happy with the plenty given,*
> "*The Poor is happy with the care of Heav'n†;*"

the plain inference is, that every one must look for it within his own breast. If we would enjoy it unallayed with Care, we had best seek it in that moderate proportion which is called *Content*; for the supreme degree, however fascinating in prospect, is seldom durable, and never to be depended on; but Content may be the lot of whosoever seeks it, of the peasant equally as of the prince. Let this suffice to prove my first position, and indulge me in a few more observations.

I have thought much on this subject, Mr. Printer, and from no other did I ever derive such full conviction. In whatever light I began my argument I ever found it tend to one grand point, beyond which I neither had power nor desire to pursue it: this conclusion was, that Happiness could in no degree be enjoyed by man but through

AN UNLIMITED FAITH IN THE POWER, THE WISDOM, AND THE GOODNESS OF GOD.

Thanks to that God! the proof does not require *my* arguments of the actual existence of such a Being, nor does it remain with me to

* Pope, † Pope's Essay on Man.

confound the Sceptic with testimonies of his *Omnipotence, Omniscience, and Omnipresence*: man cannot use a single *Sense* that will not convince him of that invisible Power which is above all, and in all, and greater than all. Can he cast his *eye* on the wide expanse of Heaven, and believe it to be the work of chance, or of human art? *Hear* the deep thunder roll, and say whence it comes, or whither it goeth? Can he *feel* the sensations of pleasure or of pain, and account upon merely human principles for its action upon him? *Inhale* the fragrance of the new-blown rose, and trace its source? or, lastly, can he *taste* the wheat of the field, and pay his thanks to man as the giver of that sustenance by which he lives? Let him own then, as he must feel, this incomprehensible POWER!

Can argument be necessary to prove his WISDOM equal to his POWER, or his GOODNESS to both? The frailty of human imperfection in many instances requires, if not to be *convinced*, at least to be roused to the *recollection* of it. Were the affairs of this world left to the absolute control and direction of the Kings and Potentates of the earth (which kind of government we might, indeed, conceive to extend to every superior order over its inferior), would not the inference be certain as it is simple? Would not the human passions of envy, ambition, and a general thirst for possessions, have trampled on every tie of gratitude and respect, reduced the world to anarchy, and long ere this have depopulated its Kingdoms?

This view of things may at the first glance appear rhapsodical; but give it a pause of reflection, and I think, nay am sure, it must appear self-evident. That All-creative Being, without whose care millions beside ourselves had been nothing, or worse than nothing, long ere this, whose power has supported, and whose mercy has showered its blessings upon us, give us hearts to be grateful, and a light for our actions, that they may redound to his honour and our own happiness.

Having established in our minds a sincere conviction of the POWER and WISDOM of the Almighty, there only remains for us to address him in the pure language of Piety and Humility, and fix a perfect reliance on his GOODNESS in every emergency. Should the effect be other than we wished, we may assure ourselves, and be happy in the assurance, that he who sees at the same view the present and the future well knew our short-sightedness, and saw that our blindness to the future would have precipitated us on a rock of error, from which his GOODNESS preserved us, by denying our ill-judged requests. Paying due attention to these frequent interpositions of the Deity in the affairs of men, all may observe the Truth of what I have endeavoured to inculcate; and those in whose behalf the divine interference operates will never fail to perceive, that the end will be happier than that to which their own desires had tended.

To conclude, it is an axiom worthy to be written on the heart, as on it depends the HAPPINESS of mankind in every age, condition, and circumstance of life, that, however dissatisfied our blindness and impiety may make us with the decrees of Heaven when they happen not to accord with our own wishes, the Wisdom and Goodness of God orders every thing for our advantage in the end, and even his chastenings are mercies.

S. J.

ANECDOTES
OF
DR. GOLDSMITH.

[*Continued from Page* 320.]

THE success of the comedy of "The Good-natured Man" fell infinitely short of what either the Author or his friends had calculated. During the run of it, in deference to the vitious taste of the public, he was obliged to omit the *Bailiff* Scene, and even with this sacrifice, it rather *dragged* through the remainder of the season. This irritated poor Goldsmith's feelings much, and what added to the irritation was, the very great success of "False Delicacy," a comedy written by the late Hugh Kelly, which appeared at the other house just at the same time.

Of the superior merit of "The Good-natured Man," there could be but one opinion amongst the judges of dramatic merit, but such was the taste of the town for sentimental writing, in which this comedy abounds, that "False Delicacy" was played every night to crowded audiences—ten thousand copies of the play were sold that season, and the Booksellers concerned in the profits of it, not only presented the Author with a piece of plate value 20l. but gave a public breakfast at the Chapter Coffee-house.

All this was wormwood to Goldsmith, who, though the type of his "Good-natured Man" in every other respect, yet, in point of Authorship, and particularly in poetry,

"*Could bear no rival near his throne.*"

He vented his spleen in conversations amongst his friends and in coffee-houses, abused "False Delicacy" in very unguarded terms, and said he would write no more for the stage, whilst the dramatic chair was usurped by such blockheads. What further widened this breach between the two rival Authors was, their accidentally meeting in the green-room at Covent Garden, where Goldsmith, thinking 'twas necessary to say something civil to Kelly, faintly wished him joy on the success of his piece, to which the other (who had heard all the strong things Goldsmith had said of his play) smartly enough replied, "I cannot thank you because I cannot believe you." From that hour they never spoke to one another.

Such was the cause of enmity between two men who were both candidates for public favour, and who were both very deserving characters. Kelly, by the publication of his "Thespis," a poem; his letters called "The Babblers," some Novels, and "False Delicacy," had raised himself much into public notice, and what justly increased it was, the consideration of his doing all this from an humble

beginning, and a very narrow education. He had a growing family too, which he supported with decency and reputation. Goldsmith had the superiority of genius and education, but would not bend either beneath the level of his own understanding—whilst Kelly, who understood little more than the surface of things, better accommodated his knowledge to all the vicissitudes of public opinion.

Their acquaintance commenced soon after the publication of "The Traveller," at a time when Kelly was Editor of the Public Ledger. It was begun in a frank manner on the side of Kelly, who meeting him at the Temple Exchange Coffee house, wished him joy of the success of his poem, and in the course of the conversation invited him to dine with him. "I would with pleasure accept of your kind invitation," said Goldsmith, "but to tell you the truth, my dear boy, my "Traveller" has found me *a home* in so many places, that I am engaged, I believe, three days—let me see—to-day I dine with Edmund Burke, to-morrow with Dr. Nugent, and the next day with Topham Beauclerc—but I'll tell you what *I'll do for you*, I'll dine with you on Saturday." Kelly accepted his offer, and a growing intimacy subsisted between them 'till the success of "False Delicacy" dissolved it.

To acquit Goldsmith of all manner of blame on this occasion, would be sacrificing too much to departed friendship; but I will appeal to all close observers upon human nature, whether, in the rivalship of profession, some sparks of enmity do not appear in breasts otherwise tuned to all the harmonies of life. "Themistocles could not sleep for the trophies of Miltiades,"—and the sluggish disposition of a late first law officer, he confessed himself, was roused by the rapid strides of a contending brother. In short, there is a certain degree of envy almost inseparable from ambition, and happy are those few who can run their race without it. Had Kelly been content to keep in the back ground, Goldsmith would have shared his last guinea with him, and in doing it would have felt all the fine influences of his general good-nature—but to contend for the bow of Ulysses, "That was a fault; that way envy lay."

Though the fame of his "Good-natured Man" did not bear him triumphantly through, yet, what with the profits of his three nights, and the sale of his copy-right, he *netted five hundred pounds*. With this and the savings made by some compilations, which he used to call "building of a book," he descended from his Attic story in the Stair-case, Inner temple, and purchased chambers in Brick-court, Middle Temple, for which he gave four hundred pounds. These he furnished rather in an elegant manner, fitted up and enlarged his library, and commenced quite a man of "lettered ease" and consequence.

Much about this time Dr. Goldsmith was concerned in a fortnightly publication, called "The Gentleman's Journal." He was assisted by Dr. Kenrick, Bickerstaffe, and another Gentleman who undertook the compilation part. This Journal was to do wonders both for original writing, criticism, &c. but, each depending on the

industry of the other, after one or two numbers it fell off exceedingly, and, I believe, hardly lived to its six month. When it ceased to be published, a friend was observing what an extraordinary sudden death it had. "Not at all, Sir," says Goldsmith; "a very common case; it died of too many Doctors."

His next original publication was "The Deserted Village," which came out in the spring of 1770. Of the success of this poem it is now unnecessary to speak: the circumstance of his returning the hundred pound note to the bookseller for the copy-right, under an idea of its being too much, is strictly true, and his way of computation was this, "that it was near *five shillings* a couplet, which was more than any bookseller could afford, or, indeed, more than any modern poetry was worth." The Poet, however, lost nothing by his generosity, as his bookseller (the late Mr. Griffin, of Catherine-street, Strand) paid him the remainder of the hundred pounds, which the rapid sale of the poem soon enabled him to do.

Goldsmith, though quick enough at prose, was rather slow in his poetry—not from the tardiness of fancy, but the time he took in pointing the sentiment, and polishing the versification. He was by his own confession, four or five years collecting materials in all his country excursions for this poem, and was actually engaged in the construction of it above two years. His manner of writing poetry was this: he first sketched a part of his design in prose, in which he threw out his ideas as they occurred to him; he then sat carefully down to versify them, correct them, and add such other ideas as he thought better fitted to the subject. He sometimes would exceed his prose design, by writing several verses impromptu, but these he would take uncommon pains afterwards to revise, lest they should be found unconnected with his main design.

The writer of these Memoirs called upon the Doctor the second morning after he had begun "The Deserted Village," and to him he communicated the plan of his poem. "Some of my friends," continued he, "differ with me on this plan, and think this depopulation of villages does not exist—but I myself am satisfied of the fact. I remember it in my own country, and have seen it in this." He then read what he had done that morning, beginning,

"*Dear lovely bowers of innocence and ease,*
Seats of my youth, when every sport could please,
How often have I loitered o'er the green,
Where humble happiness endear'd each scene!
How often have I paus'd on every charm,
The shelter'd cot—the cultivated farm,
The never-failing brook—the busy mill,
The decent church, that topt the neighbouring hill,
The hawthorn bush, with seats beneath the shade,
For talking age and whispering lovers made."

"Come," says he, "let me tell you, this is no bad morning's work; and now, my dear boy, if you are not better engaged, I should be glad to enjoy a *Shoe-maker's* holiday with you."

This *Shoe-maker's Holiday* was a day of great festivity to poor Goldsmith, and was spent in the following innocent manner:

Three or four of his intimate friends rendezvoused at his chambers to breakfast about ten o'clock in the morning; at eleven they proceeded by the City-road and through the fields to Highbury Barn to dinner; about six o'clock in the evening they adjourned to White Conduit House to drink tea; and concluded the evening by supping at the Grecian or Temple Exchange Coffee-houses, or at the Globe in Fleet-street. There was a very good ordinary of two dishes and pastry kept at Highbury Barn about this time (five-and twenty years ago) at 1od. per head, including a penny to the waiter, and the company generally consisted of literary characters, a few Templars, and some citizens who had left off trade. The whole expences of this day's fete never exceeded a crown, and oftener from three-and-six-pence to four shillings, for which the party obtained good air and exercise, good-living, the example of simple manners, and good conversation.

Hear this, ye rising generation of Authors! and instead of haunting taverns, and following the luxurious tables of the great, where much useful time is exchanged for dissipated habits, learn from this frugal model, "that your reasonable wants, and even pleasures, lie in a small compass; and that whilst you are enjoying yourself upon this scale, you are confirming your health, laying up a future source of independence, and rescuing yourself from that contempt (too generally true) which Roger Ascham has long since thrown upon wits, that "they live one knows not how, and die one cares not where."

Poor Goldsmith himself in the latter part of his life felt the ill-effects of not following this advice, for when he exchanged these simple habits for those of the great, he contracted their follies without their fortunes or qualifications; hence, when he ate or drank with them, he contracted habits for expence which he could not individually afford—when he squandered his time with them, he squandered part of his income; and when he lost his money at play with them, he had not *their talents* to recover it at another opportunity. He had discernment to see all this, but had not the courage to break those fetters he had forged. The consequence was, he was obliged to run in debt, and his debts rendered him, at times, so very melancholy and dejected, that I am sure he felt himself, at least the last years of his life, a very unhappy man.

The next original work our Author sat down to, after his "Deserted Village," was his Comedy of "She Stoops to Conquer." He told one or two of his friends, "That he would try the dramatic taste of the Town once more, but that he would still hunt after *nature* and *humour* in whatever walks of life they were most conspicuous." This comedy was produced in 1772, and notwith-

standing the opinion of Mr. Colman and some others, that there were parts in it rather too farcical, it had a surprising run, and reconciled our Author so much to dramatic writing, that had he lived longer, the probability is, he would have dedicated a considerable part of his studies to that line.

The first night of its performance Goldsmith, instead of being at the Theatre, was found sauntering, between seven and eight o'clock, in the Mall, St. James's Park; and it was on the remonstrance of a friend who told him "how *useful his presence might* be in making some sudden alterations, which might be found necessary in the piece," that he was prevailed upon to go to the Theatre. He entered the stage-door just in the middle of the 5th Act, when there was a hiss at the improbability of Mrs. Hardcastle supposing herself forty miles off, though on her own grounds, and near the house. "What's that?" says the Doctor, terrified at the sound. "Psha! Doctor," says Colman, who was standing by the side of the scene, "don't be fearful of *squibs*, when we have been sitting almost these two hours upon a barrel of gunpowder."

In the Life of Dr. Goldsmith prefixed to his Works, the above reply of Colman's is said to have happened at the last rehearsal of the piece, but the fact was (I had it from the Doctor himself) as I have stated, and he never forgave it to Colman to the last hour of his life.

The Doctor cleared eight hundred pounds by this Comedy; but though this year was very successful to him by other Publications, what with his liberalities to poor Authors, poor Countrymen of his, and a passion for gaming, he found himself at the end of it considerably in debt. This he lamented in secret, but took no effectual means for the cure of it.

Whilst I am upon this part of the Doctor's literary life, it may not be improper to record, that it was this Comedy of "She Stoops to Conquer" first brought *Lee Lewes* (or rather *Lewes*, as he was then called, having added the *Lee* afterwards to distinguish his name from that of the present Deputy Manager of Covent Garden) into the line of an acting performer, which happened in the following manner.

Lee Lewes, previous to the bringing out of this Comedy, was principally employed as an Harlequin, and only occasionally performed little speaking parts of no consequence. Shuter, who with great comic talents possessed no inconsiderable share of dramatic knowledge and effect, often spurred Lee Lewes, in their convivial moments, to leave the *mask* for the *sock*—or, to use his own cant phrase, "Why don't you *patter** , boy? D—n me, you can use the *gob-box* as quick and as smart as any of them: you have a good comic look and a marking eye, and why don't you patter on the stage?"

The repetition of these friendly hints roused Lee Lewes's feel-

* A cant phrase for speaking.

ings, and Shuter telling him that there was a part in a new Comedy that he thought would suit him, he agreed to perform it. This was the part of young Marlow, which Doctor Goldsmith at first agreed to with some reluctance, but after one or two rehearsals so altered his opinion, that he declared it was the second best performance in the piece, and this opinion was afterwards confirmed by the general sense of the audience.

This period, too, is farther remarkable for our Author dismissing the title of *Doctor* from his address, and calling himself Mr. Goldsmith. Whether he had only then decided never to practise the profession he was bred to, or that he thought *Mr.* a more familiar manner of launching himself into the fashionable World, which he was then vain enough to affect to be fond of, it is now hard to decide; this, however, was the fact, that the world would not let *him lose his degree*, but called him *Doctor* to the end of his life.

ThePoem of "*Retaliation*" was the closing work of this Literary Character, which he did not live to finish, and was published in that imperfect manner after his death. The cause of this Poem originated as follows: Goldsmith, with all his fine talents for writing, was often very odd and eccentric in conversation, insomuch that he was not a little the butt of some of his literary friends; who used to squib off little crackers of wit at his expence. He bore all this with a patience that emboldened them to take greater liberties, when Goldsmith, who knew his own strength, as well as how to avail himself of an opportunity, waited till they had spent their fire in this way, and then came out upon them all with "Retaliation;" a poem where their characters, under supposed epitaphs, are all brought out, with great resemblance and strong force of colouring.

When he had gone on as far as the character of Sir Joshua Reynolds in the Poem, which was the *last Character*, I believe, *of the Doctor's writing*, he shewed it to Mr. Burke, of whose talents and friendship he always spoke in the highest degree, but required at the same time a solemn promise of secrecy. "Before I promise this," says Mr. Burke, "be explicit with me; have you shewed it to any body else?" Here the Doctor paused for some time, but at length confessed he had given a copy of it to Mrs. Cholmondeley. "O then," replied Mr. Burke, "to avoid any possible imputation of betraying secrets, I'll promise nothing, but leave it to yourself to confide in me."—Mr. Burke's suspicion was soon verified; the Doctor, it appeared, had given copies to others, who had given copies to others again, so that he was under a necessity of reading it himself a little while after in full Club, where, though *some* praised it, and others *seemed* highly delighted with it, they still thought a publication of it not altogether so proper.

Goldsmith now found that a little sprinkling of *fear* was not altogether an unnecessary ingredient in the friendships of the world. Whilst he was considered as the *placid Poet*, and the *Good-natured Man*, his little foibles were played upon with great safety; but no sooner was he found out to be equally a bold satiric portrait-painter, than he was treated with more civility and seeming affection; his

peculiarities were found to possess some degree of humour, and his taste was consulted in all discussions on literary subjects. Our Poet was not unobserving of all this, and though he meant not immediately at least to publish *Retaliation*, he kept it, has he expressed himself to a friend, "as a rod in pickle upon any future occasion."

But this occasion never presented itself; a more awful period was now approaching, "when Kings as well as Poets cease from their labours."—A stranguary, to which he was subject, and which was increased by neglect, prevented him from going so much into company as he used to do, which, with the derangement of his worldly affairs, brought on a kind of occasional despondency, in which he used to express "his great indifference about life:" a nervous fever added to this despondency, which induced him to take too large a dose of Dr. James's Powders, and this, it was thought, hurried him out of the world, on the 4th of April 1774, after an illness of ten days.

*** *Anecdotes, and little traits of temper, which will best elucidate the simplicity and moral character of Dr.* GOLDSMITH, *will be given in our next, and have been hitherto only omitted lest they might be considered as breaking in too much on the line of his literary life.*

THOUGHTS

ON THE

FOUNDERING OF SHIPS.

IN reading Dr. Franklin's Letters, I found he had treated very ingeniously on this subject: but I think he did not give so full directions, as, perhaps, he would have done, had he been particularly treating on that subject alone; therefore, I have thought it not amiss to add some thoughts of my own to those of Dr. Franklin, and offer them to the public. Let us first consider the principle on which the ship floats on the water, which is simply this, that air is lighter than water. Thus if you fill any vessel, such as a cask, full of air, and make it tight, it will float on the top of the water, and carry a weight equal to the difference of the weight of air in the cask, and the same cask full of water, deducting for the weight of the cask itself. Thus a ship will carry just as much weight as the difference between the weight of the air contained in said ship below the surface of the water, and the weight of so much water, deducting the weight of the ship and ballast. A Captain who perceives his ship at sea spring a leak, in a desperate manner, so as to gain fast on his pumps, should, in the first place, start all his casks

full of any liquid, that he can get at in the lower tiers, and as fast as they can get empty, or the water increases so that they will empty no more, stop them tight again, and throw overboard only such things as will of themselves sink, carefully retaining every thing that will float on the water, for they may at last save the ship. If the case still seem desperate, empty every cask that can be made tight, and put them in the hold, and contrive to force them under water, and keep them there by props from the deck: this will still lessen the pressure, and the water will come in slower, as it rises higher in the hold, and covers more of the empty casks. Every wooden thing that can any way be spared, must be put in the hold, and forced under water, by props, not by weights, for this would destroy the effect. Even in cases of great extremity, cut down the masts, and cut them very small, with every thing above, and force them into the hold, cabin, and scuttles, or any where, so that they can be kept under water. The salt provisions, water, &c. that will be necessary to be kept for use, should be first of all brought upon deck, and last of all be put into the hold or any where else, so that they will be immersed in the water, and can be got at for use. I am of the opinion that few ships that put to sea, would sink, after every thing being done as above directed, although half their bottoms were beat out. Let not the Mariner despair in such cases, at seeing the water gain very fast on his pumps—but consider, as the vessel fills, the pressure lessens, and the water comes in slower, and the pumps will discharge it much faster, as it will not be so far to hoist as at the beginning. This is certainly a subject worthy the attention of the wise and great, if we consider how much property and how many lives are lost for want of such knowledge. If these hints should be the means of stirring a more able hand to take up the subject, and contribute to the saving of any lives, it will reward the writer.

SIR PETER PARKER, BART. D.G.M.

OF the life of this distinguished Officer and excellent Man few particulars have transpired, that can satisfy the Biographer or interest the Reader.

We forbear, therefore, at present detailing any account from the oral suggestions of our friends, or from our own recollections, in the hope that we may be favoured through some authentic channel with Memoirs that may justly illustrate the most striking incidents of a valuable life, which has been certainly spent in a manner that has no less deservedly acquired the approbation of his Country in his professional capacity, than of his Brethren as a Mason.

J. Jones sculp.t

Sir Peter Parker,

From an original Painting.

Printed & Published by J.W. Bunney, Newcastle Street, Strand. Nov.r 1, 1793.

T. Jones sculp.

Thomas Dunckerley Esq.r P. G. M.r

From a Painting by T. Beach.

London, Printed & Published by J. W. Bunney, Newcastle Street, Strand, Oct.r 1, 1793.

IN our last we gave a striking Portrait of THOMAS DUNCKERLEY, Esq. and, agreeably to our promise, are happy in the opportunity of laying before our numerous Readers, the following Biographical Account of this Gentleman, from the pen of a valuable Correspondent, Brother WHITE, of COLCHESTER ACADEMY, Provincial Junior Grand Warden for the County of Essex.

SKETCH OF THE LIFE
OF
THOMAS DUNCKERLEY, ESQ. P.G.M.

——— " *of Right and Wrong he taught*
" *Truths as refin'd as ever Athens heard* ;
" *And (strange to tell!) he practis'd what he preach'd.*"

ARMSTRONG.

MR. DUNCKERLEY, is a past Senior Grand Warden of England*, Provincial Grand Master for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Somerset, Southampton, and the Isle of Wight, *under the authority of His Royal Highness the* PRINCE *of* WALES ; Grand Superintendant and Past Grand Master of Royal Arch Masons for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Kent, Nottingham, Somerset, Southampton, Surry, Suffolk, Sussex, and Warwick, *under the patronage of His Royal Highness the* DUKE *of* CLARENCE ; Most Eminent and Supreme Grand Master of Knights of Rosa Crucis, Templars, Kadosh, &c. of England, *under his Royal Highness* PRINCE EDWARD, *Patron of the Order.*

The masonic titles of this gentleman are given to shew the high sense the Grand Lodge of England entertains of his abilities and exertions, the great trust reposed in him by the Heir Apparent and his illustrious Brothers, the very great esteem and regard with which he is honoured (we had almost said adored) by several hundred Brethren in the above-mentioned counties, and to point out the amazing progress he has made in moral, social, and scientific Masonry, during forty-six years, by his travels in Europe, Africa, and America, particularly in England, Ireland, France, Spain, Portugal, Italy, Gibraltar, Corsica, and Sardinia.

*" By the indefatigable assiduity of that truly masonic luminary, Thomas Dunc-
" kerley, Esq ; in whose favor the appointment [of Provincial Grand Master] for
" Hampshire was first made out, Masonry has made considerable progress, not only
" within that province, but in many other counties in England. In grateful testimo-
" ny of the zealous and indefatigable exertions of this gentleman for many years
" to promote the honour and interest of the Society, the Grand Lodge has resolved
" that he shall rank as a Past Senior Grand Warden, and in all processions
" take place next the present Senior Grand Warden for the time being."

Vide PRESTON'S ' Illustrations of Masonry.'

As a gentleman Mr. Dunckerley is universally allowed to possess powerful mental abilities, which he has not failed to cultivate by an intimate knowledge of the Belles Lettres, and those arts and sciences that refine and exalt the human mind; and by a most extensive intercourse and acquaintance with the most illustrious and ingenious personages in this and many other kingdoms.

With a most enlightened mind and an urbanity of manners, that endears him to every one, he fulfils all the relative duties in a manner truly exemplary. He has naturally a taste for poetry, and exclusive of those pieces which have received the stamp of public approbation, his private friends have infinite cause to be charmed with the effusions of his Muse. Though conversant in science and philosophical researches, he is of too virtuous and vigorous a frame of mind, and too well-grounded in his religious and moral principles ever to suffer philosophy to lead to infidelity: but all the Christian Truths receive his most hearty concurrence, and all the Christian Virtues his constant practice.

As a Brother, Mr. Dunckerley stands unrivalled in his indefatigable exertions in the glorious cause of Charity, and in promoting concord and unanimity, brotherly love, morality, and good fellowship, with the strictest order and decorum; witness his many private and public charities, particularly his recent donation at the Provincial Grand Lodge at Chelmsford* for the support of the "Royal Cumberland Free Masons' School;" witness also the many excellent Charges he has given in the Provincial Grand Lodges where he has presided, and the uniform proofs his whole life has manifested, that he "lets his light shine before men."

The various scenes this gentleman has experienced would require volumes to record; the limits of our work will only admit of the general outlines of a character chequered with events, which could be sustained only by *honesty* and *courage*. "Honestas et Fortitudo" was a motto he took at ten years of age, when a thirst for glory, and a desire to engage in the bustle of the world, induced him to leave his school abruptly and enter the Royal Navy, where, during twenty-six years constant service, he had the honour and satisfaction to obtain the commendations and friendship of the following gallant commanders, under whom he served, viz. Admirals Sir John Norris, Matthews, and Martin, Captains Cornish, Russell, Berkley, Coates, Jekyll, Legge, Marshall, Byron, Swanton, Peyton, and Marlow, but having no parliamentary interest, nor any friend in power, that he then knew of, to assist him, his own modest merit was insufficient to procure him a command.

In the year 1760, upon Mr. Dunckerley's return from the siege of Quebec, an event happened which could not but fill him with astonishment; as it placed him in a new and most extraordinary point of view.—A Lady, receiving the Sacrament on her death-bed, made a declaration in all the awful solemnity of the occasion,

* Vide our Magazine for August, *page* 258.

by which it appeared that Mr. Dunckerley owed his birth to the first Personage in the Kingdom, and Nature was determined that it never should be questioned, for those who recollect the high Personage alluded to, will require no further proof when they see the subject of these Memoirs; but as this is a matter of much delicacy, our readers must excuse us from entering into further particulars and permit us to draw a veil over this part of the life we propose to record, which were we at liberty to illustrate would prove a most interesting part of the history.

Notwithstanding this discovery of Mr. Dunckerley's descent, he determined not to quit the service of his country until the end of the war, but, unfortunately for him, in the mean time the sudden dissolution of the great Personage we have alluded to, deprived him of a friend, who died without knowing that such a person existed.

In 1764 he applied for and obtained superannuation; but it was not until 1767 that his case was laid before a Great Personage, who was graciously pleased to make a provision for him.

Possessing a strong active mind, with an easy fluent delivery, he was advised in the year 1770, to become a student in the law, and during five years close application, acquired such a fund of legal knowledge, that, in Michaelmas term 1774, he was called to the bar by the honourable Society of the Inner Temple; but being fond of an active life, and still animated by a thirst for glory, when the court of France became hostile to this country in supporting American Independence, and an invasion was threatened, he accepted a commission in the South Hampshire regiment of militia, where he greatly distinguished himself during three years service.

It has been the particular good fortune of Mr. Dunckerley to be honoured with the friendship of the first and best characters of the age, from whom he has letters that would fill an octavo volume, and which reflect the highest honour upon him and them. We were anxious to obtain many of these to enrich our present Work, but such is his extreme delicacy and fear of giving offence, that we could only obtain the two here subjoined; one is from a noble Viscount (now a Marquis), and the other from the late General Sir Adolphus Oughton, K. B. which we are happy in being permitted to publish, as they offer a just tribute of praise to the benevolence of our gracious and beloved Sovereign, and manifest an interest and regard for Mr. Dunckerley, worthy of their exalted rank.

Gratitude is a prominent feature in this gentleman's character,—we have felt the luxury of doing good when we have heard him speak of the many obligations he is under to the following noblemen and gentlemen, which he relates with a heart over-flowing with a just sense of their kindness and favours. In 1766 he was befriended by Lord William Gordon, Captain Charles Meadows (now Mr. Pierpoint), and Captain Edward Meadows, of the Royal Navy. In 1767 by the Dukes of Beaufort and Buccleugh, Lord

Chesterfield, Lord Harcourt, Lord Valentia, Sir Edward Walpole, Sir Edward Hawke, and Mr. Worsley. In 1768 by the Duke of Grafton, the Marquis of Granby and Lord Townshend, and afterwards by Lord Bruce (now Earl of Aylesbury), Lord North, Mr. Robinson, Mr. Brummell, Mr. Richard Burke, Mr. Blackburn a merchant in the city, and Mr. Heseltine, our worthy Grand Treasurer; and though "last not least," by General Hotham and Colonel Hulse, to whom he expresses himself highly obliged by their kindness and personal attention.

He married early in life, being now in the sixty-ninth year of his age, near forty-nine of which have been spent in wedlock; his lady, who is every way worthy of such a valuable husband, is some few years older than he is, and enjoys a good share of health and spirits. Having last year, in his masonic character, laid the first stone of a new church at Southampton, he jocularly observed, "that if the structure were completed by the time he had completed fifty years in wedlock, he should think himself justified in following the practice of some nations he had travelled in, viz. of keeping a Jubilee year, and in that case handsel the new church by being re-married in it."

Previous to the appropriation of Somerset House to its present use, Mr. Dunckerley had apartments therein, since then, he generally resides at his apartments in Hampton-Court Palace, and, by the munificence of his Sovereign, the Prince of Wales, and Duke of York, has the honour and happiness to be in a very comfortable situation, and, to crown all, we shall add in his own words, "that he has been blessed with the friendship of that Great Being who never faileth those that seek him."

That he may long, very long, continue to enjoy these blessings, and be an ornament to a Society which has received the testimony of approbation from the good and great in all ages, is the free, fervent, and zealous wish of his humble Biographer and thousands of others, who deem it none of the least of the prerogatives of Free Masonry to call this excellent Man by the most friendly of all titles—A BROTHER.

"SIR,

"THE kind communication of His Majesty's benevolence and goodness made me as happy, as the frequent reflections I made upon unmerited distress, before this event, gave me sincere concern.

"I cannot divine to what channel you owe that piece of good fortune; if in any degree to one person*, to whom I mentioned your affair (whose benevolence of heart and public virtues I know are only obscured by public prejudice), I may have possibly been in a small degree an instrument of conveying to the knowledge of one

* The late Earl of Bute.

of the most generous of Princes, one of the opportunities in which I believe his soul is most delighted. By whatever means it came, blessed be the hand which confers it; may you, Sir, and your family long enjoy the comforts of such a provision.

I am, with great regard, your obliged and faithful servant,"

Edinburgh, Nov. 18, 1767.

"DEAR SIR,

"I VERY heartily congratulate you on the happy change you have lately experienced in your fortune. Lord H. and Mr. W. are men whose virtues are of no common stamp, and the bounties of our most amiable and excellent Sovereign cannot flow through channels more worthy of them. It would be a vain attempt, as well as totally unnecessary to you, to express the sense I have of the King's humanity and goodness. Instances of it frequently come to my knowledge which fill my heart with joy and add fervency to my prayers that it may please God to reward him, even in this life, by impressing on the minds of all his Subjects a due sense of their obligations to him for so inestimable a blessing, and affectionate duty to so unparallelled a Prince.—The attending Lord——in Ireland, would not (in my opinion) be an adviseable scheme, the expence being great and certain, the advantage small and precarious.—— Lord Granby may get you a Commission for your Son, and will, I dare say (recommended as you are), do it readily: they advise you well not to ask a favour of him for yourself. Sir Edward Hawke's proposal is indeed very handsome, and should be gratefully accepted; his motives for making it do honour to you both: but as so sudden a rise will infallibly draw envy upon you, it is of importance that you should be extremely circumspect in your behaviour: a man in adversity is a most respectable character: even a certain degree of pride becomes him, as it marks a greatness of mind superior to ill-fortune: and the world readily gives him credit for virtues which neither hurt their own pride nor clash with their interests: but when the clouds of adversity are dissipated, and the sun of favour shines upon him, he stands in a conspicuous point of view, and the scene is entirely changed, envy, malice, and all uncharitableness, find matter to exert their malign influence upon him; the perspective is turned, his faults magnified, his virtues diminished; hence the justness of that Proverb "That it is difficult "to carry a full cup even," or, as our friend Storace expresses it, "ut tu Fortunam sic nos te celse feremus." Humility and complacency are the armour he can put on; but it requires judgement and address to guard against the appearances of meanness or affectation: when those amiable qualities are inherent in the disposition and ripened by judgement, as I am persuaded yours are, the task is much more easy; for the man who acts naturally has always the best chance of pleasing.

"I condole with you on the state of Mrs. Dunckerley's health, nor would I wish you to be such a Stoical Philosopher as not to be

fully awake to all the tender feelings; but as a Christian Philosopher you will consider that the loss of friends is the condition of life, nor can we hold it by any other tenure.—— Mrs. Oughton joins me in wishing you all possible happiness, and I am,

Dear Sir,

Your most faithful Friend and Brother,

JAMES ADOLPHUS OUGHTON."

ANECDOTE OF M. DE MONTESQUIEU.

A Gentleman, being at Marseilles, hired a boat with an intention of sailing for pleasure; he entered into conversation with the two young men who owned the vessel, and learned, that they were not watermen by trade, but silversmiths; and that when they could be spared from their usual business, they employed themselves in that way to increase their earnings. On expressing his surprise at their conduct, and imputing it to an avaricious disposition; "Oh! sir," said the young men, "if you knew our reasons, you would ascribe it to a better motive. Our father, anxious to assist his family, scraped together all he was worth; purchased a vessel for the purpose of trading to the Coast of Barbary, but was unfortunately taken by a pirate, carried to Tripoli, and sold for a slave. He writes word, that he is luckily fallen into the hands of a master who treats him with great humanity; but that the sum which is demanded for his ransom is so exorbitant, that it will be impossible for him ever to raise it; he adds, that we must, therefore, relinquish all hope of ever seeing him, and be contented, that he has as many comforts as his situation will admit. With the hopes of restoring to his family a beloved father, we are striving, by every honest means in our powers, to collect the sum necessary for his ransom, and we are not ashamed to employ ourselves in the occupation of watermen." The gentleman was struck with this account, and on his departure made them a handsome present.

Some months afterwards the young men being at work in their shop, were greatly surprised at the sudden arrival of their father, who threw himself into their arms; exclaiming, at the same time, "that he was fearful they had taken some unjust method to raise the money for his ransom, for it was too great a sum for them to have gained by their ordinary occupation." They professed their ignorance of the whole affair, and could only suspect they owed their father's release to that stranger, to whose generosity they had been before so much obliged.

After Montesquieu's death, an account of this affair was found among his papers, and the sum actually remitted to Tripoli for the old man's ransom. It is a pleasure to hear of such an act of benevolence performed even by a person totally unknown to us; but the pleasure is infinitely increased, when it proves the union of virtue and talents in an author so renowned as Montesquieu.

TO THE

PRINTER OF THE FREEMASONS' MAGAZINE.

SIR,

THE person to whom the following letter was sent, has been summoned to appear before that Eternal Being, in whose hands are the issues of life and death, consequently neither his name nor that of his correspondent shall be here mentioned. On visiting the place of the former's residence the letter-writer observed some pernicious effects produced by the book in question, and as he had a knowledge of the Author, he conceived it a duty incumbent upon him to reprove him sharply for such a miserable endeavour to rob men of their best hopes, and society of its best security. Whether this remonstrance had the salutary effect of rousing his mind to repentance for this and his other enormities is unknown; but it is apprehended that the publication of the letter, through the channel of your useful Work, may be serviceable to the interests of Virtue and Masonry.

I am, &c.

AN OCCASIONAL CORRESPONDENT.

TO ****** *******.

SIR,

IT was not till a few days since that I was favoured with the perusal of a certain delectable morsel of infidelity, entitled *The Philosophy of Masons,* which the voice of the public unanimously attributes to your refined understanding, and regard for the interests of mankind. The stale, unsupported, unaltered objections to the Christian Revelation, which diversify your performance are totally unworthy of any notice, because they are even beneath contempt. Wretched indeed must be that intellect, that can be pleased with the same unmeaning witticisms which have been uniformly repeated against the sacred cause of Religion, by every buffoon who has mounted the exalted stage of scepticism.

Had you, Sir, confined yourself to the mischievous amusement, like the fool in Solomon, of burlesquing not only Christianity, but also the doctrine of a future state of rewards and punishments, I might not, probably, have troubled you with my strictures on your conduct. Considering you as abandoned to the very verge of absurdity, I should have left you in quiet possession of your miserable delusion, and to the mercies of that Being who gave you those talents which you have perverted, for a different purpose.

What has occasioned this remonstrance is your endeavouring to impose the squallid figure of Infidelity upon the world, under the dress of Masonry; thereby attempting, no doubt, either to weaken the principles of religion in the minds of Free Masons, or to render the order itself still more unpopular than vulgar prejudices have already made it.

You, Sir, as I suppose, have passed through the different degrees of Masonry, concerning which so much has been written, and so many opinions entertained; and therefore you cannot but be sensible, that so far from its principles having the least tendency to encourage Scepticism, they all proceed from, and centre in Religion; not in the boasted religion of Nature, but that which professedly came from above.

What else can be the bond of its union;—for the cultivation of every private and social virtue which it strongly recommends to, and insists upon from all its votaries, is totally incompatible with a state of irreligion.

With respect to the Lecture which you have given in your book, upon the Origin of Masonry, I shall say nothing; as those of your readers who are of the Order are fully capable of judging upon its truth or probability, and in their minds I apprehend, the *philosophic author will not rise in any high degree as a Free Mason.*

We know, and dare venture to declare to all the world, that no man can be a consistent Free Mason who denies a Divine Revelation; even that Revelation which is professed by Christian Believers, and in the state of Immortality which that Revelation holds out to us. While, therefore, on the one hand, the serious, reasonable man will view your attempt to rob the soul of its best motive to good actions, and of its best hope under the various calamities of this life, with indignation and abhorrence;—the genuine Mason will consider your mean and, I may add, infamous artifice of cloathing the rotten carcase of Infidelity under the garb of Masonry, as a considerable aggravation of your guilt.

From their Lodges it should be the united determination of the Brethren to exclude you, as one who has basely endeavoured to wound their venerable parent to the heart under the appearance of a more particular affection, and a more extraordinary duty.

Permit me to ask you, hath Masonry indeed a *Philosophy* separate from the interests of Religion?—Are her votaries, even the most enlightened of them, taught by her to despise, what you esteem popular superstitions*?—If you would wish that the world should believe this of the Order, I am free to pronounce that both your heart and head must be in a state of miserable depravity, and wretched imbecility; for should such a general opinion of it prevail, it would be for the interests of all governments, and the duty of all legislators, to extirpate such an abominable system from off the face of the earth.

But, in truth, no man who hath candidly observed the conduct of Free Masons, I mean as a general body of men, can possibly

* The truly *enlightened*, the highly *exalted* Brethren, must perceive and will cheerfully allow, that the farther we proceed in the Masonic course, the deeper must be our veneration for the Sacred Scriptures; and in proportion as we study the mysteries which it contains, so shall we be convinced of the importance and beauty of the grand doctrines of the Christian System. With these doctrines, the most sublime of our symbols hold a perfect unison; and I may add that the latter elucidate the former with a strong and pleasing lustre.

imagine that it is any part of their profession, in any degree, to contemn the obligations, or to reject the doctrines laid down in the volume of Sacred Writ. On the contrary, they who observe the antient ordinances, the various charges, and different public documents which have appeared, under authority, as forming the code of the Society, must allow that the grand design of the Institution is to co-operate with the inspired writings in building up the human soul into a beautiful, virtuous, and therefore glorious temple, fit for the inhabitation of the Supreme Architect of the Universe.

There are, undoubtedly, many Brethren among us who are not Christians, but though their religious profession does not preclude them from enjoying the primary benefits of the Order, yet it is well known to the Society, that there are some considerable mysteries and valuable privileges which, on that account, they are necessarily debarred from. MASONRY received its finishing touches, its grand completing stroke in the glorious display of the Christian Revelation. Every Christian grace enters into the true Masonic character. The Doctrines, even the most peculiar and sublime doctrines of Christianity, as some of them have been termed, are regarded as holy, and just, and true, in our Lodges; I may add also, that they are illustrated in such a manner as to tend to the settling the pious mind on the firm basis of a consistent, orthodox belief.——It is our principal endeavour to form our minds into the sublimest conceptions of the Divine Being, and to the most implicit and regular obedience of all his dispensations and precepts: and we are, therefore, sensible that nothing conduceth so well to the accomplishment of these important ends as the sincere profession of Christianity.

If you, Sir, was truly and properly made and raised, in an European Lodge (or indeed in any properly constituted Lodge), I must be so free as to say that you are not only an apostate from Religion, but also a renegado from Masonry. Your evident intentions in that absurd performance of yours, are to destroy all principles of religious faith in the minds of men, and consequently, the moral force of all their actions. By obtaining this *laudable* purpose oaths will no longer be considered as obligatory, and the true fraternal character will be rejected at the pleasure of those who regard themselves as under no tie of justice, but are actuated only by the mean principle of selfishness.

An uniformity in impious opinions may, perhaps, link the sons of Infidelity together for a little while, but those very opinions will teach them to violate each other's rights when inclination, or the plea of convenience shall stimulate them to do it. Society, therefore, must be rendered an anarchical state when those grand principles upon which only it can stand, shall be taken away. And in such a situation what would become of Masonry? This sublime Institution refines Society into a more beautiful and a more perfect system, by joining men together in closer and more affectionate relations than is the case in the enlarged state of social intercourse.

But its grand labour to bring about this glorious end, is to make its votaries *good men and true;* and as the strongest motive to virtue it points their view to that Temple of Immortal Perfection beyond the present state, where social happiness is alone complete, but which you have kindly endeavoured to persuade men is only a visionary structure erected by artifice, and supported by superstition.

Masonry not only tenderly alleviates the cares, soothes the sorrows, and relieves the distresses of its disciples, but joins with Christianity in animating their spirits, and in wiping away their tears, by the influence of that *Faith* which looks beyond the gloomy confines of mortality, and carries its observation to a land of eternal bliss.

We are not taught in our Lodges to consider ourselves as *Brethren only* for a few transient days, and as passengers in the same vehicle to one short stage, and then to part *for ever*. On the contrary we are taught to consider ourselves as bound in an eternal chain of union, and as fellow-travellers to, and joint candidates for, an entrance into that magnificent Lodge, where our Supreme Grand Master himself eternally presides.

Being thus united in our character, pursuits, and hopes, we form the most perfect Society that can be formed upon earth. But a society of masonic infidels could not subsist; it is an idea that can exist no where except it be in such strangely compounded intellects as those of the author of the *Philosophy of Masons!*

I make no doubt, Sir, but that you felt a peculiar titillation in the brain, and a wonderfully pleasing swell in your breast, when this lucky title occurred to you. It was an excellent thought to procure purchasers for the poisonous trash which you had distilled from the *benevolent* labours of Woolaston, Tindal, and Peter Annet.

The public is naturally inquisitive after such publications as promise to unfold the curtain which has so long been drawn around the art of Masonry, and a mere peep into its secrets affords them high satisfaction. It was easy to suppose, then, that a performance proposing to contain the *Philosophy of that Order* must rouse curiosity, and even excite the desire of the Brethren themselves to see what a new light had burst forth for the elucidation of their mysteries. But *vox et præterea nihil.* All the *philosophy* is contained in the title page, and the light proves to be only a *phosphoric* glimmering extracted from the fæces of former sceptics.

It is my earnest wish that this may close your iniquitous labours; and it is my prayer to God that the grace of repentance may be granted you, that you may see and deeply acknowledge, in all the lowliness of humility, the baseness of your conduct, and that you may receive an inheritance into that state of everlasting joy, from which you have so strenuously attempted to lead away the hopes and endeavours of your fellow-creatures!

I am, &c.

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FAITH.

[WITH AN ELEGANT ENGRAVING.]

OF this Virtue, we have the following definition by that celebrated Divine Dr. Clarke; "Faith (says he) is that firm belief of things at present not seen; that conviction upon the mind, of the truth of the promises and threatnings of God made known in the Gospel, of the certain reality of the rewards and punishments of the life to come; which enables a man in opposition to all the temptations of a corrupt world to obey God in expectation of an invisible reward hereafter. This is that faith, which in Scripture is always represented as a Moral Virtue—nay, as the principal root and spring of all Virtues: because it is an act not of the understanding only, but also and chiefly of the will, so to consider impartially to approve and embrace the doctrine of the Gospel as to make it the great rule of our life and actions."

The apostle Paul has defined Faith to be "the substance of things hoped for, and the evidence of things not seen." His meaning is, that Faith is a virtue by which any thing commanded us by God to believe, appears evident, and is accepted by us, although we do not see, nor can conceive it: because by Faith we rest entirely upon the truth and power of the Almighty.

It is an old and true distinction, that things may be above our reason without being contrary to it. Of this kind are the power, the nature, and the omnipresence of the Deity; with innumerable other points. How little do those who quarrel with mysteries know of the commonest actions in Nature? The production of the smallest seed, the growth of plants, and the formation of an animal, are still mysteries to the wisest of mankind. If an ignorant person were told that a loadstone would draw iron at a distance, he might say, that it was an assertion contrary to his reason, and that he could not believe it unless he saw it with his own eyes. The manner whereby the soul and body are united, and how they are distinguished, are wholly unaccountable to us. We see but one part, and yet know that we consist of two; which is a mystery we cannot comprehend any more than we can the constitution of a tulip. From these instances it appears, that God never commanded us to believe any doctrine contrary to the reason he has endowed us with; but has for his own wise ends thought fit to conceal from us the nature of some articles proposed to our assent, purposely to try our faith and obedience, and to increase our dependence upon him. It is highly probable, that if God should please to reveal to us the mysteries in our holy religion we should not be able to understand them, unless he should at the same time bestow on us some new faculties of mind which we have not at present, and which are reserved until our resurrection to eternal life. For now as the Apostle says, "we see through a glass darkly, but then face to face."

Thus we see we are totally at a loss to account for the common productions of Nature, they being all mysteries to our finite capacities; other mysteries are proposed to us as trials of our Faith, and we must either believe what God commands us in Holy Scripture, or we must reject that Scripture altogether, and with it our profession of Christianity; but that, it is to be hoped, is too desperate a step for any reasonable man to take.

Divine Truths have been intimated to the human race by various means. Sometimes by the immediate voice of God, or by the mediation of inspired men; of which we have numbers of instances in the lives of the Patriarchs, and in the Jewish history. But the clearest revelation of the Divine intentions ever vouchsafed to mankind was by the message and mediation of his own son our Lord Jesus Christ; and the belief of his Gospel, or receiving as certain Truths those things declared to us in God's name, is called the Christian Faith.

MERMAIDS NOT FABULOUS,

BY LORD MONBODDO.

THE account I am to give of Mermaids is taken from a Dutch book, which is very rare, and not translated, as far as I know, either into French or English; and therefore I will give it in the words of the author, who is one Valentyn, Minister of the Gospel in Amboyna and Banda. He lived in the beginning of this century, and has written a natural history of India, which I am told is the best extant. A friend of mine, who has favoured me with a translation of the passages from it that follow, assures me that the author was a man esteemed by the Dutch of Batavia (among whom my friend lived for several years) to be a man of perfect veracity, and, from what he has collected concerning the Mermaid, appears to have been a man of learning, and of great curiosity and industry.

In his third volume, which treats of Amboyna, and the islands in its neighbourhood, he says, "It seems very certain, hat, in former times, Mermaids have been seen here."

"In the Company's Daily Register for the year 1653, there is inserted, That Lieutenant Trans Male or Smallen saw, at the time he was sent with some men on an expedition in the Bay of Houndelo, as did all the people that were with him, in clear day time, two Mermaids, the one greater, the other smaller, which they took to be man and wife, swimming together: that the hair of her head hung over the neck, and that it appeared between a green and greyish colour; and that they could see they had breasts.

They were all above the waist, shaped exactly as a human creature; but from thence downwards, they seemed to go tapering off to a point. About six weeks afterwards, near the same place, the like appearance was seen by the said Smallen, and upwards of fifty people that were with him.

"Alkert Herport, in his Account of India, fol. 147, says, On the 29th of April, at Taynan, near the New Work, in the afternoon, a man appeared three times above water; and, on immediate examination, nobody was missing. In the afternoon, he appeared in like manner three times near to the bulwark, called Hollandia; his hair was long, and a mixture of green and grey colour.

"In 1712, it is said a Mermaid, or Sea-woman, was taken alive (near the island of Booro), which was fifty-nine inches, or five feet long. She lived four days and seven hours, and then died, as she would not eat any thing. She was never heard to articulate any noise. It is said that one Samuel Falvers in Amboyna preserved the body for some time, and made out an exact description of it, by which it appears that her head was like a woman's, & properly proportioned, with eyes, nose, and mouth; only the eyes, which were light blue, seemed to differ a little from those of the human species. The hair that just reached over the neck, appeared of a sea-green and greyish colour. She had breasts, long arms, hands, and all the upper parts of the body, almost as white as a woman's, but leaning somewhat to the sea-grey. Her body below the navel appeared like the hinder part of a fish.

"It is well known that many writers have handed down to us an account of what happened in the year 1403 or 1404, in the time of a great storm in Europe. Many dikes in Holland were broken down, betwixt Kampen and Edam, in the Zuyder Zee. A wild or sea-woman was drove from thence, through a breach in the dike, into the Parmer Sea, and there taken by the boors of Edam, to which place they brought her, cleared her of sea-ware, and put clothes on her. The people of Harlem heard of it, and requested to have her; which was granted. She had in the mean time learned to eat victuals, and they afterwards taught her to spin. She lived many years, and, as the priests said, had been observed to pay reverence to the Holy Cross. She was allowed at her death a Christian burial. Many writers declare that they had spoken to people who had seen the sea-woman.

"Pliny (Book ix. Chap. 5.) says, that the ambassadors to Augustus from Gaul declared that such sea-woman were often seen in their neighbourhood.

"It is worthy of notice, what Alexander of Alexandria (Book iii. Chap. 1. Genial. Dier.) says of such sea-people: He was informed by Draconitas Bonifacius, a Neapolitan nobleman, a man of great honour, that, when he served in Spain, he saw a sea-man preserved in honey, which was sent to the King from the neighbourhood of Mauritania; that it looked like an old man, with a very rough head and beard, of a sky-blue colour, much larger than the common run of men; and

that there were small bones in the fins, with which he swam. This he related as a thing known to every one in that part of the world.

"Theodorus Gaza relates, That when he was in the Morea, such a woman was drove on that coast by a violent storm; that he saw her, and she was very well looked; that she sighed, and seemed very much concerned when a number of people came round her; that he had pity on her, and caused the people to stand at a distance; that she profited by the opportunity, and, by the help of her fins and rolling, she got into the water and got off.

"Georgius Trapanzantius says, he saw from the sea-shore such a Mermaid, very handsome, appear several times above water. In Epirus, he says, there appeared a sea-man, who for sometime watched near a spring of water, and endeavoured to catch young women that came there; he was with much difficulty at length caught himself; but they could never get him to eat.

"Ludovicus Vives relates, that in his time a sea-man was taken in Holland, and was carefully kept for two years; that he began to speak, or at least to make a kind of disagreeable noise, in imitation of speech; that he found an opportunity, and got into the sea. The Portuguese speak of Mermaids as a common thing on the coast of Zofala and Mosambique.

"Janius says, in his time, at Swart Wall, near the Brile, the skeleton of a Triton was hanging in the middle of the church.

"To this purpose, a friend of mine tells me, he was informed by a fisherman, that when he was a boy at Moslensluys, near to Tou, they caught, in the night-time, a Mermaid, half an ell long, that was perfectly like to a woman; it died soon. He declared he had often seen things taken out of a cod fish, which had that appearance.

"A gentleman of good character in the Hague told me, in the year 1719, that he saw a very perfect skeleton at the house of a Danish envoy, which he said had been caught near to Copenhagen. And Vossius says, that there were once five or six caught near Copenhagen; and the skeleton of one caught in the year 1644 is to be seen there.

"Joan Dilerey relates a curious story of some American fishers. One night, it being a perfect calm, they observed a Mermaid coming into their vessel; and they fearing it to be some mischievous fish, in the fright, one of them cut, with a hatchet, the creature's hand off, which fell within board, and the creature itself sunk immediately, but came soon up again, and gave a deep sigh as one feeling pain. The hand was found to have five fingers and nails like a man's hand.

"In the last age, one of the Dutch herring busses caught a Mermaid in their nets. The man, who was taking out the herrings, was so confounded when he came to it, that in his fright he threw it into the sea. He repented too late of what he had done, when he observed clearly that it had a head and body like a man.

After the foregoing relations from reading and hearsay, the author, Mr. Valentyn, declares what he saw himself on his voyage

from Batavia to Europe, in the year 1714. "In 12 deg. 38. min. south latitude, on the first day of May, about eleven o'clock in the forenoon, I, the captain, purser, and mate of the watch, and a great many of the ship's company, it being very calm and the sea smooth as glass, saw, about the distance of thrice the length of the ship from us, very distinctly, on the surface of the water, seemingly sitting with his back to us, and half the body above the water, a creature of a grizlish or grey colour, like that of a cod-fish skin. It appeared like a sailor, or a man sitting on something; and the more like a sailor, as on its head there seemed to be something like an English cap of the same grey colour. He sat somewhat bent, and we observed him to move his head from one side to the other, upwards of five and twenty times; so that we all agreed that it must certainly be some shipwrecked person. I, after looking some time, begged the captain to order them to steer the ship more direct towards it, being somewhat on the starboard side; which was done accordingly; and we had got within a ship's length of him, when the people on the forecastle made such a noise, that he plunged down, head foremost, and got presently out of our sight. But the man who was on the watch at the mast-head, declared he saw him for the space of 200 yards, and that he had a monstrous long tail.

"I shall now only mention, that in the year 1716, the news-papers were every where full of a sea-man, who appeared in the month of January, near Raguza, a small city on the Adriatick Sea, the like of whom I never heard or read of. It had much the resemblance of a man, but it was near fifteen feet long. Its head was very large, and its feet and arms were well proportioned to its body. It appeared for several days running, and commonly came out of the sea about three o'clock in the afternoon, and walked with monstrous strides, sometimes in one, sometimes in another place, along the shore.

"People from far and near went to look at it; but they were so much afraid, that they kept a good distance from it, and many looked with spy-glasses. It often carried its hand above its head. The hideous noise that it made could be heard at half a mile's distance, so that people in the neighbourhood were sore afraid of it. The various accounts given by those who saw it are so uniformly the same, that there is no room left to question the veracity of the story."

Mr. Valentyn then concludes with saying, "If, after all this, there shall be found those who disbelieve the existence of such creatures as a Sea-man or Mermaids, of which we have at least given great reason to believe that there are, let them please themselves; I shall give myself no more trouble about them."

To these accounts of Mermaids given by Valentyn may be added what Bartholinus relates in his *Centuria Historiarum Anatomicarum Variarum*, printed at Haphnia 1654, p. 188, where he informs us, "That there was in his time one of these animals catched upon the coast

of Brazil, and brought to Leyden, and there dissected in presence of one whom he names, viz. Johannes de Layda, who made him a present of a hand and rib of the animal. He calls it a Syren, and says it was the form of a woman down to the waist, below which it was nothing but a piece of unformed flesh, without any marks of a tail. He gives us the figure of the whole animal, both erect and swimming, as also of the hand which he got from de Layda."

There is also in a collection of certain learned tracts, written by John Gregory, A. M. and Chaplain of Christ Church in Oxford, published in London in 1650, an account of a sea-animal of the human form, very much like a bishop in his pontificals. It is said to have been sent to the King of Poland in 1531, and to have lived for some time in the air: but it took the first opportunity of throwing itself into the sea. This story Gregory says he got from one Rondeletius, whose words he gives us, page 121. from which it appears that Rondeletius had the story only at second-hand, from one Gisbert, a German doctor.

But the most circumstantial story of all is that which is told by Maillet, in his Telliamede, (page 241, of the English translation), of a sea-man that was seen by the whole crew of a French ship, off the coast of Newfoundland, in the year 1720, for two hours together, and often at the distance of no more than two or three feet. The account was drawn up by the pilot of the vessel, and signed by the captain and all those of the crew that could write, and was sent from Brest by Monsieur Hautefort to the Count de Maudrepas, on the 8th of September, 1725. The story is told with so many circumstances, that it is impossible there can be any deception or mistake in the case; but if it be not true, it is as impudent a forgery as ever was attempted to be imposed on the public.

These and such like facts I believe, as they appear to me sufficiently attested; and are not, as I think, by the nature of things, impossible; for there does not appear to me any impossibility or contradiction that there should be a marine animal of the human form, which can live in the water, as we do in the air, or even that this animal should not have two legs, as we have, but should end in a tail like a fish. There are, however, I know, many, who are disposed to set bounds to the works of God, and who cannot be persuaded that even the land animal man exists with the varieties I have described. But I follow the philosophy of Aristotle, who has said every thing exists which is possible to exist. Nor, indeed, can I well conceive, that a benevolent and omnipotent Being, infinite in production as in every thing else, should not have produced every sensitive being that is capable of pleasure, and can enjoy a happiness suitable to its nature, whose existence is possible, that is, implying no contradiction; for otherwise there would be something wanting in the System of Nature, which would not be perfect or complete, as, I think, of necessity it must be.

That Mermaids, or Sea-men, which existed, as I have shewn, so late as the year 1720, are still to be found somewhere in the Great

Ocean, I have not the least doubt, though they appear to be but a rare animal. As to men with one leg, one eye, or two eyes in their breast, whether they are yet any where to be found, I cannot say. But, if it were certain that they no longer existed, it would not from thence follow that they never existed; for we are sure that there are whole species of animals, which were once in certain countries, but are not now to be found there, such as Wolves in Britain. And it is very likely those very extraordinary men in India and Africa, of whom antient authors speak, being, as is probable, but few in number, and considered as monsters by the other men in those countries, would be destroyed or exterminated by them, as it is likely the Troglodytes in Africa where, who, as Herodotus says, where hunted by the Garamantes (an African nation), as if they had been while beasts*. Other men, of the same monstrous appearance, have been, I am persuaded, destroyed in the same way, such as men with the heads of dogs, who have not been seen by any modern traveller, but of whom so many ancient authors speak, that I can hardly doubt of their having once existed, though they are not now to be found †.

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* Lib. iv. Cap. 183.

† Photius, in his Excerpts from Ctesias *De Indicis*, has given us the following account of them: "They were, says Ctesias, a people in the mountainous country of India, near to the river Indus, and were called by the Indians, Καλυστριοι, in their own language, which being translated into Greek, Κυνοκεφαλοι, or *dog-headed*: and they had the tails as well as the heads of dogs. They had, he says, no use of speech, but supplied the want of it by gesticulation, and a noise they made like the barking of a dog. He says, they lived in society together, were about 120,000 in number, were very expert archers and throwers of the dart, paid yearly to the King of India 1000 talents of silver by way of tribute, and he in return, every fifth year, made them a present of 30 myriads of bows, as many darts, 12 myriads of targets, and 5 myraids of swords. In short, he relates so many particulars concerning them, that they must have been a nation at that time very well known.

With Ctesias concurs Ælian, *De Natura Animalium*, (Lib. iv. Cap. 46) who adds, that some of them were brought to Egypt in the time of the Ptolemies, where they learned letters, to play upon the pipe and harp, and to dance; and they went about, he says, and collected money for showing themselves. (Ibidem, Lib. vi. Cap. 10,) And he relates other particulars of them, (Lib. x. Cap. 30. and Lib. vii. 19 of the same work.) Pliny also speaks of them, without saying any thing to persuade us that he did not believe in their existence, (Lib. vii. Cap. 2.) And Solinus and Aulus Gellius speak of them in the same way; also Agatharchides, in his work upon the Red Sea, (p. 62. of H. Stephen's edition), who agrees with Ælian, that they where to be seen in Alexandria in his time, having been sent thither from Ethopia and the country of the Troglodytes; and with them some Sphinxes, of the same shape with those represented in painting and sculpture, that is, of a mixed from partly lion and partly man. The Sphinx, he says, is by nature a tame and gentle animal, and capable of being taught motion to music; whereas the Dog-headed Men, he says, where exceeding fierce, and very difficult to be tamed. This author, Agatharchides, I have elsewhere mentioned. (p. 50.) where I have said, that I did not know that such an author now existed, till I was informed that he was still extant, by a friend of mine in London, whom I think myself now at liberty to name, Sir George Baker, and who, besides, is a most worthy man, and one of the best scholars I have known even in Eng-

From what has been said, it must be evident that there is a wonderful variety of the human species, even in its natural state, much greater than of any other animal known: and the variety also, both of mind and body, in the civilized state, is very great. For, in the first place, the civilized man is exceedingly different from a perfect savage: then a civilized man, in the first stages of society, is very different from the same man in the latter periods: and a philosopher, and a man of science, is very different from an ordinary man in every stage of the social life. And, when we join to all these varieties the differences which I have shown exist betwixt individuals and families in the same age and in the same country, I think we may conclude, with great certainty, that what I have said in the beginning of this volume is no more than the truth, that man is the most various animal which God has made, so far at least as we know. And, as he is undoubtedly the most excellent animal on this earth, he is therefore, of all created things, the noblest study of the noblest subject for the study of the philosopher, at the same time that is the study the most important and interesting to him.

land. The work is intitled, *Excerpts from Agatharchides, concerning the Red Sea*, by which name the antient denoted the Indian sea, of which what we call the Red Sea is only a gulph. It is not translated: and therefore is only known to the few learned. I have read it over from beginning to end, and find it a most curious collection, concerning all the different savage nations in Africa, which were discovered by the third Ptolemy of Egypt, in the manner I have mentioned, *who appears to have been a lover of knowledge, and of much greater curiosity* than most Kings. Some of the nations he mentions are still to be found in Africa, particularly a nation that he calls Ακριδοφαγοι, or *Grasshopper-Eaters*, whom he describes exactly as Sir Francis Drake has described them, insomuch that one should have thought Sir Francis had copied from him.--See Sir Francis's account of them in Buffon, Vol. iii. p. 451. which the reader may compare with Agatharchides, (p. 57.) And he gives an account of a people in Ethiopia, who hunt Elephants, and feed upon them, (p. 55.) which agrees very well with what I have heard from Mr. Bruce concerning the same people.

ON THE

DISCIPLINE OF THE UNIVERSITY.

From Dr. Berkenhout's "*Letters to his Son.*"

YOU are become a member, and I hope you will prove not an unworthy member, of one of the first universities in Europe; and of a college that has produced many eminent, very eminent men. But, alas! the number of men distinguished for superior knowledge and abilities, is far exceeded by the number of drones that have issued from the hive, and have mixed with the illiterate part of mankind, undistinguished and forgotten.

To what cause shall we attribute this lamentable excess of ignorance in the number of persons educated at Oxford and Cambridge?

It must, I think, be ascribed to a variety of causes, partly acting upon each other, and some of them totally independent. The first cause, which operates alike in both Universities, is a positive adherence to statutes and customs, which, not according with the present improved state of learning, nor with the manners of the present times, fatigue and disgust the students immediately on their admission. Extreme early rising and constant attendance in the chapel, are hardships in which they perceive no utility. They comply with reluctance. They are disgusted with an academical life. They reside no longer than is absolutely necessary, and they look forward with impatience to the day of their release. In such a temper little improvement can be expected. No young man will apply to learning *con amore*, in a disagreeable situation.

I am, nevertheless, far from thinking that young gentlemen should be entirely unrestrained; but I am of opinion, that these restrictions should be confined to their immoralities, and that, in all other respects, their residence at the University should be rendered as agreeable to themselves as possible. There is a principle in human nature so averse to coercion, particularly about the age of sixteen, that the lectures of your tutors make very little impression because they are attended by compulsion. In every other University in Europe, attendance upon lectures is a voluntary act: no task, no exercises, are imposed. Nevertheless, the public lectures are universally attended, and the students listen with an eager desire of information; because their attendance is voluntary.

It cannot be denied, that the Colleges in our English Universities retain an obvious similitude to Roman Catholic convents; and it is very surprizing that the reformation should have produced so little, so very little, alteration in their institutes, habits, and regulations; many of which are totally indefensible on principles either of policy or utility.

In these strictures I have told you nothing that you did not know before; nothing with which the whole world is not as well acquainted as myself; nor have I discovered any blemishes that are not seen and felt by every rational member of both Universities. Why then, you will ask, are no steps taken towards reformation?

You remember Æsop's fable of the mice and the cat. Who will hang the bell? A first reformer is sure to create many enemies. It is very difficult to stem and divert into another channel, a torrent of prejudice that has been so many years accumulating, without being carried down with the stream. But such a reformation requires a power which the Universities themselves do not possess. It must be the act of the legislature; and the administration in this kingdom is generally too deeply involved in national politics to spare the time and application that a reform of such importance would require.

It is possible that, in some future period, a fortunate concurrence of circumstances may produce a rational and uniform system of education in both Universities. There are now resident at Oxford and at Cambridge men fully adequate to the delineation of a com-

prehensive, and universal plan, of academical tuition, which, with the advantages of their present foundations, might very easily be rendered superior to any Institutions of the kind in Europe. No other Universities possess such noble and spacious edifices for the accommodation of students; no Universities are so munificently endowed; no other Universities possess such public and college libraries; and certainly no seminaries of learning can boast so many members of distinguished erudition in every branch of literature: but these singular advantages are sacrificed to an unavoidable (*unavoidable*, in the present state of things) compliance with ancient statutes, manners, and customs.

I have, in my last letter, acknowledged the defects which foreigners observe in the general economy of English Universities. They are astonished to find that our professorships are commonly sinecures; that there is no continued series of public lectures in arts or sciences; and that college tutors are almost the only sources of information. This naturally creates surprise; because, in all other Universities, the students have the advantage of daily public lectures, without vacation or interruption, during the greatest part of every year. What is the cause of such laborious attention of the professors in these Universities? The answer is obvious. They are paid by their auditors, who are under no obligation to attend them; consequently their emoluments depend on their reputation.

INSTANCE OF THE
SEVERITY OF THE PENAL LAWS
IN FORCE AGAINST ROMAN CATHOLICS IN THIS KINGDOM, *AT THE BEGINNING OF THE PRESENT CENTURY.*

[*From* "Warner's *Topographical Remarks relating to the South-Western Part of Hampshire*," *just published.*]

THE unjust and absurd penal statutes enacted for the discovery and punishment of Popish priests exercising the duties of their function within this kingdom, the abrogation of which attests the good sense and liberality of the present age, found a victim in a blameless and amiable character, who finished his existence in Hurst-castle, after a confinement there of thirty years. This person was one Paul Atkinson; a native of Yorkshire, born in the year 1655. The tempting sum of one hundred pounds, which these statutes held out as a reward to any informer against the transgressors of them, induced a miserable woman, a maid servant of Mr. Atkinson, who had been rescued from ruin, rags, and wretchedness by the benevolent priest, and received into his family, to betray her master. The harmless offender was instantly seized, and Hurst-castle chosen to be the scene of his perpetual imprison-

ment. Here, at a distance from every friend and connection whose occasional society might have whiled away the tedious hours of captivity, this unfortunate man wore out thirty years of his life. Death at length put him beyond the reach of persecution on the 15th day of October 1729. His remains were removed to Winchester, and interred in St. James's church-yard; where a modest head-stone, with the following inscription, hands down to posterity a notification of his long imprisonment.

H. S. E. R. P.
Paulus Atkinson Franciscanus,
qui 15 Oct. 1728,
Ætat. 74. in Castro de Hurst, Vitam
finivit postquam ibidem 30 pere-
gerat Annes, R. I. P.

The sweetness of Mr. Atkinson's disposition, the goodness of his heart, and his unaffected piety, endeared him greatly to the humane commander of Hurst-castle, a Mr. Dore; who endeavoured to alleviate the horrors of perpetual imprisonment by occasional relaxation. To this end, he frequently allowed Mr. Atkinson to accompany him to a small farm which he possessed in the neighbourhood, where, in the wholesome hospitality of the times, he used to regale him with a pipe of tobacco, and a glass of ale. Some intolerant bigots however, who resided in the adjoining parts, and observed this kindness of the governor, took great offence at it; and threatened to complain of the qualified liberty thus allowed Mr. Atkinson. The patient sufferer, apprized of their indignation, determined to avoid in future giving any cause for it; and from that moment shut himself up in the little apartment which had been assigned him. Here he remained to the hour of his death, without once leaving it, although the governor frequently requested him to repeat those innocent indulgences which had before so much conduced to his health and amusement. Notwithstanding this abridgment of his little remaining comforts, and the close imprisonment to which he thus doomed himself, the worthy priest never lost his cheerfulness; and, perhaps, we cannot easily find a stronger proof, that peace of mind when founded upon a consciousness of rectitude, and aided by the comforts of religion, can be but slightly affected by *external circumstances*, than the calm serenity which Mr. Atkinson preserved during the tedious term of a thirty years imprisonment, and the resignation with which he bore his misfortunes, and not the malice of his foes—so true is that admirable observation of our great poet,

"*He that has light within his own clear breast,*
May sit i' th' centre, and enjoy bright day;
But he that hides a dark soul, and foul thoughts,
Benighted walk under the mid-day sun;
Himself is his own dungeon."

ON THE

BENEFITS OF LITERATURE.

FEW engines can be more powerful, and at the same time more salutary in their tendency than Literature. Without enquiring for the present into the cause of this phænomenon, it is sufficiently evident in fact, that the human mind is strongly infected with prejudice and mistake. The various opinions prevailing in different countries, and among different classes of men, upon the same subject, are almost innumerable; and yet of all these opinions, only one can be true. Now the effectual way [means] for extirpating these prejudices and mistakes seems to be literature.

Literature has reconciled the whole thinking world respecting the great principles of the system of the universe, and extirpated the dreams of romance and the *dogmas* of superstition. Literature has unfolded the nature of the human mind, and Locke and others, have established certain maxims respecting man, as Newton has done respecting matter, that are generally admitted for unquestionable. Discussion has ascertained, with tolerable perspicuity, the preference of liberty over slavery; and the Mainwarings, the Sibthorpes, and the Filmers, the race of speculative reasoners in favour of despotism, are almost extinct. Local prejudice had introduced innumerable privileges and prohibitions upon the subject of trade; speculation has nearly ascertained that perfect freedom is most favourable to her posterity. If in many instances the collation of evidence had failed to produce universal conviction, it must however be considered, that it has not failed to produce irrefragable argument, and that falsehood would have been much shorter in duration, if it had not been protected and inforced by the authority of political government.

Indeed, if there be such a thing as truth, it must infallibly be struck out of the collition of mind with mind. The restless activity of intellect will for a time be fertile in paradox and error; but these will be only diurnals, while the truths that occasionally spring up, like sturdy plants, will defy the rigour of season and climate. In proportion as one reasoner compares his deductions with those of another, the weak places of his argument will be detected, the principles he too hastily adopted will be overthrown, and the judgments, in which his mind was exposed to no sinister influence, will be confirmed. All that is requisite in these discussions is unlimited speculation, and a sufficient variety of systems and opinions. While we only dispute about the best way of doing a thing in itself wrong, we shall indeed but make a trifling progress; but, when we are once persuaded that nothing is too sacred to be brought to the touchstone of examination, science will advance with rapid strides.

Men, who turn their attention to the boundless field of inquiry, and still more who recollect the innumerable errors and caprices of mind, are apt to imagine that the labour is without benefit, and endless. But this cannot be the case, if truth at last have any real existence. Errors will, during the whole period of their reign, combat each other; prejudices that have passed unsuspected for ages, will have their era of detection; but, if in any science we discover one solitary truth, it cannot be overthrown.

Such are the arguments that may be advanced in favour of Literature. But, even should we admit them in their full force, and at the same time suppose that truth is the omnipotent artificer by which mind can infallibly be regulated, it would yet by no means sufficiently follow, that Literature is alone adequate to all the purposes of human improvement. Literature, and particularly that literature by which prejudice is superseded, and the mind is strung to a firmer tone, exists only as the portion of a few. The multitude, at least in the present state of human society, cannot partake of its illuminations. For that purpose it would be necessary, that the general system of policy should become favourable, that every individual should have leisure for reasoning and reflection, and that there should be no species of public institution, which, having falsehood for its basis, should counteract their progress. This state of society, if it did not precede the general dissemination of truth, would at least be the immediate result of it.

But in representing this state of society as the ultimate result, we should incur an obvious fallacy. The discovery of truth is a pursuit of such vast extent, that it is scarcely possible to prescribe bounds to it. Those great lines, which seem at present to mark the limits of human understanding, will, like the mists that rise from a lake, retire farther and farther the more closely we approach them. A certain quantity of truth will be sufficient for the subversion of tyranny and usurpation; and this subversion, by a reflected force, will assist our understandings in the discovery of truth. In the mean time it is not easy to define the exact portion of discovery that must necessarily precede political melioration. The period of partiality and injustice will be shortened, in proportion as political rectitude occupies a principal share in our disquisition. When the most considerable part of a nation, either for numbers or influence, becomes convinced of the flagrant absurdity of its institutions, the whole will soon be prepared tranquilly, and by a sort of common consent, to supersede them.

A VIEW
OF THE
PROGRESS OF NAVIGATION.

IN SEVERAL ESSAYS.

ESSAY I.—*Of the Egyptians, Phœnicians, and Assyrian Navigators.*

IN the early stages of society, the wants of men are few; content with the produce of their native soil they have little temptation to risk the dangers of the sea, and it is only when nations have arrived at a certain degree of civilization and knowledge of the arts, that they are enabled to construct embarkations capable of encountering the storms of the main.

Vain must be our pretensions to ascertain in what part of the globe the rich mine of arts was first explored: but as far as we can trace it back, the arts have generally travelled from east to west, and for the priority of civilization three potent nations are made each to put in a claim—the Hindoos, the Egyptians, and the Chinese. But the Chinese themselves confess, that they derive the arts from Hindostan, and Confucius is not ashamed to honour the Brahmins as his masters in philosophy: and Egypt can by no means contest the palm of antiquity with Hindostan, a country considered by the oldest nations on the face of the earth, as the most remote origin of sciences and arts.

But the philosophy and religion of that people, both which are intimately connected, must however, have impeded the progress of the arts among them, and particularly that of navigation. Emigration subjects the man to the loss of his *cast*, and from this law the Banians or merchants only are excepted. By means of this priviledge to a peculiar order of men, the Hindoos carried on an extensive commerce, and sent colonies into very distant regions.

The first essays of all nations in the naval arts, we have the most convincing proofs are rude and imperfect; hollow pieces of timber little better than a tray or basket, or vessels covered with hides, served them at first for the passage of rivers; what vessels they built when they first ventured on the sea, history no where describes, but many concurring circumstances combine to assure us that they were small, rude, and ill contrived.

Of this we may be assured by the number of vessels employed by the celebrated Semiramis, in her expedition to India. Diodorus calls them 2000 sail, and tells us they were opposed by the fleet of Stauraubates, king of India, consisting of double that number.

The Egyptians like the Hindoos from religious scruples, bore a great aversion to sea, yet the whole nation were not ignorant of the sea affairs, having likewise an order of men among them who followed nothing else; and the Greeks candidly confess they learned navigation from them.

The Egyptian vessels of burthen were constructed, says Herodotus, (Euterpe, c. 96.) of a species of thorn, which resembles the lotos of Cyrene. They cut planks two cubits square, and secured them together with the bark of the byblus, made into ropes. They had a rudder, which went through the keel of the vessel; their mast was made of the same thorn, and the sails were formed from the byblus. These vessels were some of them of great burthen. This curious account gives a clear idea of the imperfect state of naval architecture in these days.

The Phænicians, as they are denominated by the Greeks, anciently occupied the whole country of Palestine: the sterility of their native soil compelled them to derive from their industry what that sterility had denied them. They addicted themselves to trade and manufactures, and became so celebrated for their commerce that they obtained the epithet of "Chanaanites," or "sons of the merchant." They were the first who made long voyages. The Adriatic and Tyrrhene seas, Iberia and Tartessus were first of all explored by them. Their vessels were not round but of fifty oars*.

When the nation of the Jews broke from their captivity in Egypt, and over-running Palestine, drove the terrified inhabitants to the sea-coast; Sidon, at that time celebrated for its commercial opulence, opened an asylum to the fugitives, who were employed by the prudent Sidonians to extend their commerce and form colonies abroad. Their first settlements to the westward were Cyprus and Rhodes; they passed afterwards into Greece, Sicily and Sardinia, carried colonies into Gaul, and explored the southern coast of Spain. On the African shore in the Mediterranean, they founded that powerful city Carthage, and still coasting along, they found that the Mediterranean communicated by a narrow strait with another sea, which we now call the Atlantic. Here their navigations were sometime at a stand; but, encouraged by success they ventured, about 1250 years before the Christian æra, to pass the Streights and enter the ocean. According to their usual custom they sent colonies to the new discovered countries. The island now known by the name of Cadiz, first engaged their attention.

By degrees they grew familiar with the navigation of the ocean, and extended themselves to the southward of the Streights, as they had before done to the northward, and Strabo assures us that soon after the Trojan war, the Phænicians had explored a considerable portion of the western coast of Africa, where they had planted colonies and built cities. Their colony of Cadiz was very convenient for extending their navigation to the north; accordingly we find them coasting the shores of Portugal, Spain, and Gaul; and extending their commerce even to the island of Great Britain, where it is supposed they made settlements, but certain it is they carried on a considerade trade in lead and tin.

* Herod. Clio. c. 143.

These intrepid navigators extended their commerce as far as the Black Sea, to Bythinia, and Colchis. They were accustomed to make annual voyages through the Palus Meotides for the support of their commerce. They penetrated even to the shores of the Báltic, and brought from thence amber, which they sold again to the different nations on the coasts of the Mediterranean. But the most astonishing effort of their skill and courage, was the circumnavigating Africa at a very early period. To prove that the Phænicians actually performed this voyage, the strongest evidences may be produced. Pliny, l. ii. c. 69, tells us on the authority of Cælius Antipater, a celebrated historian who flourished in the time of the sedition of the Gracchi, that in his days two ships sailed from Spain, and went to traffic on the coast of Ethiopia. He adds that Hanno the Carthagenian, sailed round Africa into the Red Sea, and returned the same way, and that Hamilco setting out at the same time sailed northward as far as Thule, which some think was Iceland, but others, with more reason suppose it to be the Shetland islands. He also asserts, on the authority of Cornelius Nepos, a faithful and much esteemed historian, that in his time a certain Eudoxus, flying the pursuit of Ptolemy Lathunus king of Egypt, embarked on the Arabian gulph, and arrived at Cadiz.

But the most circumstantial account of the circumnavigation of Africa which is descended to us, is that related by Herodotus, and which the Phænicians performed by order of Nechos, king of Egypt, about 610 years before the Christian æra. The Phænician fleet sailed from the Red Sea, entered the southern ocean, and kept constantly in sight of land. When autumn approached they went on shore, sowed grain, and watching until it was ripe, gathered in their harvest and reimbarked. Coasting in this manner along the coast of Africa, they were two years in arriving at the pillars of Hercules; they entered the Mediterranean, and went up to the mouth of the Nile, in the third year after their setting out. (Herod. l. iv. c. 42.) It is worthy of remark, that Herodotus strenuously endeavours to throw suspicion and doubts on the truth of this narrative; and treats as fabulous the very circumstance which confirms the veracity of the story. He could not conceive, he says, how these navigators could see the sun in a position contrary to that in which he is seen in Europe! and yet it is certain, as soon as they crossed the equator, it must appear so to them.

A few years after the expedition performed by order of Nechos, Xerxes charged a Persian of high rank with a similar commission*, but he did not proceed so far as the Phænicians. Still more recently the Carthagenians dispatched Hanno, an experienced navigator, to make discoveries on the western coast of Africa. His relation, published originally in the Punic language, and afterwards translated into Greek, has come down to us. And by this account we learn,

* Herodot. l. iv. n. 43.

that the Carthagenian commander has penetrated at least as far as the fifth degree of northern latitude*.

Other writers there are who ascribe to the Phænician navigators a much earlier antiquity, and assert with a considerable share of evidence, that a fleet of that nation sailed along the coast of Africa, and doubled the Cape of Good Hope, as far back as Sesostris, king of Egypt. Nay, some writers contend, that the commerce of the Phænicians extended to the new world itself. This suggestion arises from the description which Diodorus gives of a large island discovered, and inhabited by the Carthagenians, in the Ocean, far beyond the Streights of Gibraltar. A Carthagenian vessel was, it seems, driven by a tempest upon this island, of which the mariners, in their return, made the most luxuriant report.

The love of novelty, and perhaps domestic oppression, engaged so many to embark for this terrestrial Paradise, that the senate of Carthage found it necessary to check this emigration. This discovery they endeavoured to keep a profound secret; but it is evident, from Strabo, Pliny, and Plutarch, that the Greeks had obtained some information thereof. It has, therefore, been concluded by many authors, that these fortunate islands were the West India, and by others the Canary Islands.

It is not possible to contemplate without astonishment the maritime power and opulence of these people. No nation of antiquity was ever equal to the Phænicians, either in the opulence or extent of their commerce, the number, power, or grandeur of their colonies. Their fleets brought from the East Indies to the shores of the Red Sea that world of spices, which they afterwards distributed to the most remote corners of the globe. Spain found them silver, Africa gold, Britain tin, and from the shores of the Baltic they brought amber. Carthage, one of her colonies, contested the empire of the world with imperial Rome. To give an idea of the power and opulence of Tyre, we must make use of the emphatical language of Holy Writ—"O, Tyrus! thou hast said," &c. See Ezekiel, chapter xxvii. ver. 3, to end of ver. 25.

By this warm and animated description of Tyre, we see that the trade of that city was boundless. It was, in fact, the centre of commerce; and in this point, prophane history coincides with Holy Writ†.

Of the method, or the instruments by which the Phænicians directed their navigation, we know nothing, except that they guided their course by an accurate and scientific observation of the lesser bear.

Like our gallies, the Phænician vessels went both by sails and oars. They had ships of different constructions, for war and commerce. Ships of war were long and pointed; the merchantmen were broad, deep, and capacious.

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* See Mem. de l'Academie des Inscriptions. † Strabo, l. xvi. p. 1097.

But before we quit the Phænician navigation, it will be proper to notice the voyages made for Solomon, who, we are told by Holy Writ, "had a navy at Tarshish, which once in three years brought him gold, silver, ivory, apes, and peacocks.*" On this voyage the ingenious traveller, Mr. Bruce, has given a long dissertation, in which he supposes, upon strong presumption, that Tarshish was situated on the coast of Zanguebar, near the present city of Melinda.†

David took possession of the two ports of Eloth and Ezeon-geber, which ports his son Solomon visited in person, and by means of his friendship with Hiram, king of Tyre, collected ship-wrights and seamen; pilots he was obliged to find elsewhere, who were acquainted with the Arabian Gulph and Indian Ocean. Now a vessel sailing from Suez, or the Elanitic Gulph, in any of the summer months, will find a steady wind down the gulph, where she will meet variable winds to carry her to the Streights; and there she will find the sea monsoon, which blows S. W. and will carry her to any part of India. On her return, she will be favoured with the contrary monsoons; by the help of these winds, in very early ages, the Indian trade was carried on without difficulty.

Many doubts have arisen where the Ophir and Tarshish of the scriptures were situated. We are told that the trade was carried on from the Elanitic Gulph, and brought returns of gold, silver, and ivory; and that the voyage took up three years. On examining these circumstances, Mr. Bruce is clearly of opinion, that Tarshish was situated near Melinda, on the African coast, and Ophir he takes to be Sofala, on the same coast.

[*To be continued.*]

* 1 Kings, x. 22. † See Bruce's Travels, Vol. I. p. 430.

THE
GENERAL HISTORY OF CHINA:

Containing a Geographical, Historical, Chronological, Political, and Physical Description of the Empire of CHINA, CHINESE-TARTAKY, *&c.*

[*Continued from Page* 216.]

THE seal which the magistrates receive from the Emperor are carried before them when there are any ceremonies to perform, or when they go to visit persons to whome they would show respect: they are carried in a golden box by two men, upon a kind of litter, which goes before the chair of the mandarin: when he is arrived at the place where he designed, the seal is laid on a side-table covered with a carpet.

The Emperor of China is no less formidable on account of the great revenues which he draws from the empire, than the vast extent of it; but it is not easy to give a just account of them, because the annual tribute is paid partly in money, and partly in commodities, and they are collected from all sorts of land, from salt, silks, stuffs, linen and cotton, and other commodities; from the ports, customs, barks; from the sea, from the forests, royal gardens, and confiscations, &c.

The personal tribute, which those that are from twenty to sixty years of age pay, amounts to immense sums of money, because of the great number of inhabitants which are in the empire. They say that formerly there were upwards of 58,000,000 of persons that paid this tribute. In the numbering of the people, which was made in the beginning of the reign of the late Emperor Cang hi, there were found 11,052,872 families, and 59,788,364 men able to bear arms, and yet neither the princes nor officers of the court, nor mandarins, nor the soldiers who have served and have been discharged, nor the licentiates, the doctors, the bonzes, nor young persons under twenty years of age, nor the great multitudes that live in barks either on the rivers or on the sea, are comprehended in this number. The number of bonzes exceed 1,000,000, of which there are 2,000 unmarried at Pekin; besides that there are 350,000 more in the idol temples in divers places, who are settled by the Emperor's patents; the number of bachelors alone are about 90,000.

There are besides 10,000 barks belonging to the Emperor, which are employed to bring to court the tribute of rice, stuffs, silks, &c. The Emperor receives annually 40,155,490 sacks of rice, wheat, and millet, each sack weighing 120 pounds; 1,315,937 loaves of salt, each loaf weighing 50 pounds; 210,470 sacks of beans, and 22,598,597 bundles of straw for his horses; in wrought silks and stuffs 190,530 pounds weight, each pound of twenty ounces; 409,896 pounds of unwrought silk, 396,480 pieces of callico, 560,280 pieces of linen cloth, besides vast quantities of velvet, satin, damask, and the like; also varnish, oxen, sheep, hogs, geese, ducks, wild-fowl, fish, herbs, fruits, spices, and many sorts of wine, which are continually brought into the imperial palace: the whole revenues of the Emperor, being computed in French money, amount to near 200,000,000 of taels, each tael is an ounce of silver, whose intrinsic value amounts to 100 French sols.

The Emperor may raise new taxes if the occasions of the state should require it, but he very seldom uses this power, the yearly tributes being considerable enough to defray his expences: there is scarcely a year he does not remit the whole tribute to some province, if it happens to be afflicted with any kind of calamity.

As the lands are surveyed, and the number of families are known, as also what is due to the Emperor, the officers of each town gather his taxes with ease; and those that are negligent in paying of them are punished by the mandarins, either by the bastinado, or sending

them to prison, but never by seizing their goods; or else by billeting into their houses the poor and aged, whom the Emperor keeps out of charity in each town, and who remain in the house until they have consumed as much as is owing to the Emperor.

These officers are accountable for what they receive to the Pout tching ssee, who is treasurer-general of the province, and they remit to him the sums of money which they have collected; they send them on mules, each mule carries 2,000 taels in two wooden vessels like long barrels, which are secured with iron cramps. The Pou tching ssee is accountable to the Hou pou, which is the second sovereign court, and has the superintendency of the customs and taxes, and is accountable for them to the Emperor.

China is singular in this, That the Emperor is in the Empire as a great head of a family, who provides for all the necessities of his officers; the greater part of the tribute and taxes belonging to the Emperor is spent in the provinces for the maintenance of the poor, especially of aged people, of invalids, who are in great number, for the salary of the mandarins, the maintenance of the forces, for public buildings, &c. and the overplus is carried to Pekin, to supply the expences of the court and the metropolis, in which the Emperor maintains 160,000 men of regular troops, besides their pay, which is paid in money.

Besides all this there is distributed at Pekin every day, to near 5000 mandarins, a certain quantity of meat, fish, salt, herbs, &c. And every month they have rice, beans, wood, coals, and straw delivered to them: the same thing is done to those that are sent from the court to the provinces, they are paid all their charges on the road; beside, they have barks, horses, carriages, and inns allowed them at the expences of the Emperor.

The affair is thus managed; when a mandarin is sent by the court they give him a Cang ho, that is an order dispatched from the court by the Ping pou, or tribunal of the militia, sealed with the seal of that tribunal, by which the officers of the posts, and of the towns are ordered to furnish, without delay, what is mentioned in that order, and for a proof of the execution of it they put their seals to it: there are men provided to draw the barks, and to carry the baggage, likewise the general officer of the posts gives orders for weighing the baggage, and furnishing as many men as are necessary to carry it, allowing fifty Chinese pounds weight to each man.

The troops which the Emperor keeps, as well near the great wall as in other fortified places, amounted formerly to the number of 770,000 soldiers, which number hath been increased, and subsists so at present, for they never reduce them; they serve for guards to the grand mandarins, governors, officers and magistrates, escorting them on their journeys, and in the night keeping watch about their barks or their inns. The Emperor likewise maintains near 565,000 horses to remount his cavalry, and for the use of

posts and couriers to carry his orders, and those of the tribunals into the provinces.

The Emperor defrays also the charges of all foreign ambassadors, from the day that they enter into his dominions until they go out of them. He pays all the expence of their tables, and when they are arrived at court lodges them in a palace, where, for a token of friendship, he sends them every other day dishes from his own table; and sometimes, to shew them a particular regard, he sends them extraordinary messes.

I do not mention the other expences which the Emperor is obliged to be at for public buildings, and the repairing of his palace, which, although of a different architecture from ours, yet is suitable to the majesty of so great a Prince.

The idea which I have already given of it, in the beginning of this Work, may seem sufficient for the reader, but I shall now supply what is wanting there by a more particular description of it, without repeating what has been said before, which has been done by one of the missionaries, who had the honour to be admitted into the Emperor's presence, and to salute him even in his apartment.

As, *said he*, the southern gate is never opened but for the Emperor, we came in by the eastern gate, which leads into a vast court southward with regard to the palace; this court is square, and at each angle there is a large oblong building with a double roof, and three gates like those of cities; the length of this court from north to south is upwards of 200 geometrical paces, and the length across is about the same: It is paved with large bricks and the walks laid with large flat stones: before we entered into another court we passed a canal that was almost dry, over one of the six white marble bridges, which are laid across this canal that runs east and west, over against five gates that are vaulted, on which is a large building with a platform and a double roof, whose thickness is upwards of twenty geometrical paces. At each end of the bridge that leads to the middle gate are two large round columns of white marble, upon a large pedestal of white marble, surrounded with balisters of the same, as also two great lions between seven and eight feet high upon their basis, which seem as if they had been cut out of one stone.

The gates of this second court, of which I am now speaking, face the north; the length of it is but 100 paces, and about fifty in breadth; at the entrance of this court there are two other white marble columns, adornnd with dragons *in relievo*, with two small wings below a chapiter which is flat and wide.

From thence you enter into a third court, which is double the length of this last, but a little wider; it has five gates the same as in the two former, with a building on them of the same structure.

These gates are very thick, and covered with plates of iron fastened on with brass nails, whose heads are bigger than a man's fist; all the buildings of the palace are placed on bases of the height of a

man, of a reddish grey marble, very ill polished and adorned with mouldings.

All these courts are surrounded with low buildings covered with yellow tiles: At the bottom of this third court there is a large building flanked with two pavilions which join two wings, and are terminated by two other pavilions like the first, that is, with double roofs, and surrounded with galleries the same as the wings, and the bottom of the building, which is raised on a platform of bricks with its parapet, and little embrasures, and is near thirty-five feet high: the level of the platform, which is six feet higher than the level of the ground, is built of marble; there are three gates at the bottom like the former, with this difference, that the nails and plates of iron are gilt; there were guards at this gate.

After we had passed through these three courts, which have nothing remarkable excepting their extent, we went into a fourth, which is near fourscore geometrical paces square, and very pleasant; it is surrounded with galleries that are interrupted, at proper distances, with little open halls somewhat higher, over against which there are steps of white marble which go quite round.

This court has a little canal in it, which is lined with white marble; the sides are adorned with balisters of the same kind; there are four or five bridges over this canal of one arch, of white marble, and adorned with mouldings and *basso relievos;* in the bottom of this court there is a large and magnificent hall, which has three fine stair-cases to go up to it, whose flights are adorned with balisters of the same.

The fifth court is near the same form and size; there are in it large *perrons* raised in the form of a square three stories high, and adorned at each story with balisters of white marble. These *perrons* take up near half the length of the court, and near two thirds of its breadth; it is about eighteen feet high, built upon a base of marble of *Siam,* which is coarser and only six feet high: there are three stair-cases that ascend to the top, that of the middle is the most considerable; on the top of the *perrons* are eight vases of copper near seven feet high, and at the bottom of the middle stair-case are two large copper lions: these *perrons* are over against a large and magnificent hall, where the Emperor receives the memorials and petitions, which the Mandarins of the Sovereign Tribunals come to present him daily, after having performed the accustomed ceremony of bowing at the foot of the great stairs.

Afterwards we passed through two other such courts, with *perrons* of the same form and manner, and surrounded with the like buildings, and stair-cases with balisters round them: after we had crossed the last of these courts we were conducted through a door on the right hand, which brought us into another court, whose length was near 200 paces: it is a kind of hippodrome, (a place for tilting, or horse-racing) at the end of which on the left hand there is a great hall which stands open; we found guards there, and waited till the mandarin, who was to conduct us into the apartment of the Emperor, came to us. [*To be continued.*

A PICTURE OF PIETY AND ŒCONOMY.

RECOMMENDED TO THE COUNTRY GENTLEMEN, &c. &c. OF GREAT BRITAIN.

[*From the* "ADDITIONS *to* BOSWELL'S *Life of Johnson.*"]

To BENNET LANGTON, *Esq; at Langton, near Spilsby, Lincolnshire.*

"DEAR SIR,

"IN supposing that I shall be more than commonly affected by the death of PEREGRINE LANGTON *, you were not mistaken; he was one of those whom I loved at once by instinct and by reason. I have seldom indulged more hope of any thing than of being able to improve our acquaintance to friendship. Many a time have I placed myself again at Langton, and imagined the pleasure with which I should walk to Partney † in a summer morning; but this is no longer possible. We must now endeavour to preserve what is left us,—his example of piety and œconomy. I hope you make what enquiries you can, and write down what is told you. The little things which distinguish domestic characters are soon forgotton; if you delay to enquire, you will have no information; if you neglect to write, information will be vain.

"His art of life certainly deserves to be known and studied. He lived in plenty and elegance upon an income which to many would appear indigent, and to most scanty. How he lived, therefore, every man has an interest in knowing. His death, I hope, was peaceful; it was surely happy.

"Your very humble Servant,

"*June* 27, 1758. SAM. JOHNSON."

Mr. Langton did not disregard Dr. Johnson's counsel, but wrote the following account, which he has been pleased to communicate to me.

"The circumstances of Mr. Peregrine Langton were these. He had an annuity for life of two hundred pounds *per annum*. He resided in a village in Lincolnshire; the rent of his house, with two or three small fields, was twenty-eight pounds; the county he lived in was not more than moderately cheap; his family consisted of a sister who paid him eighteen pounds annually for her board, and a niece. The servants were two maids, and two men in livery. His common way of living, at his table, was three or four dishes: the appurtenances to his table were neat and handsome; he frequently entertained company at dinner, and then his table was well served with as many dishes as were usual at the tables of the other gentlemen in the neighbourhood. His own appearance, as to clothes, was genteelly neat and plain, he had always a post-chaise, and kept three horses.

* Mr. Langton's uncle.

† The place of residence of Mr. Peregrine Langton.

"Such, with the resources I have mentioned, was his way of living, which he did not suffer to employ his whole income; for he had always a sum of money lying by him for any extraordinary expences that might arise. Some money he put in the stocks; at his death, the sum he had there amounted to one hundred and fifty pounds. He purchased out of his income his houshold furniture and linen, of which latter he had a very ample store; and as I am assured by those that had very good means of knowing, not less than a tenth part of his income was set apart for charity: at the time of his death, the sum of twenty-five pounds was found, with a direction to be employed in such uses.

"He had laid down a plan of living proportioned to his income, and did not practise any extraordinary degree of parsimony, but endeavoured that in his family there should be plenty without waste; as an instance that this was his endeavour, it may be worth while to mention a method he took in regulating a proper allowance of malt liquor to be drank in his family, that there might not be a deficiency, or any intemperate profusion: On a complaint made, that his allowance of a hogshead in a month was not enough for his own family, he ordered the quantity of a hogshead to be put into bottles, had his cellar locked up from the servants, and distributed out every day, eight quarts, which is the quantity each day at one hogshead in a month; and told his servants, that if that did not suffice, he would allow them more; but, by this method, it appeared at once that the allowance was much more than sufficient for his small family; and this proved a clear conviction, that could not be answered, and saved all future dispute. He was, in general, very diligently and punctually attended and obeyed by his servants; he was very considerate as to the injunctions he gave, and explained them distinctly; and, at their first coming to his service, steadily exacted a close compliance with them, without any remission; and the servants finding this to be the case, soon grew habitually accustomed to the practice of their business, and then very little further attention was necessary. On extraordinary instances of good behaviour, or diligent service, he was not wanting in particular encouragements, and presents above their wages; it is remarkable that he would permit their relations to visit them, and stay at his house two or three days at a time.

"The wonder, with most that hear an account of his œconomy, will be, how he was able, with such an income, to do so much, especially when it is considered he paid for every thing he had: he had no land, except the two or three small fields which I have said he rented; and instead of gaining any thing by their produce, I have reason to think he lost by them; however, they furnished him with no further assistance than grass for his horses (not hay, for that I know he bought), and for two cows. Every Monday morning he settled his family accounts, and so kept up a constant attention to the confining his expences within his income; and to do it more exactly, compared those expences with a computation he had made,

how much that income would afford him every week and day in the year. One of his œconomical practices was, as soon as any repair was wanting in or about his house, to have it immediately performed. When he had money to spare, he chose to lay in a provision of linen or clothes, or other necessaries; as then, he said, he could afford it, which he might not be so well able to do when the actual want came; in consequence of which method, he had a considerable supply of necessary articles lying by him, beside what was in use.

"But the main particular that seems to have enabled him to do so much with his income, was, that he paid for every thing as soon as he had it, except, alone, what were current accounts, such as rent for his house and servants' wages; and these he paid at the stated times with the utmost exactness. He gave notice to the tradesmen of the neighbouring market-towns, that they should no longer have his custom if they let any of his servants have any thing without their paying for it. Thus he put it out of his power to commit those imprudencies, to which those are liable that defer their payments by using their money some other way than where it ought to go. And whatever money he had by him, he knew that it was not demanded elsewhere, but that he might safely employ it as he pleased.

"His example was confined, by the sequestered place of his abode, to the observation of few, though his prudence and virtue would have made it valuable to all who could have known it.—These few particulars, which I knew myself, or have obtained from those who lived with him, may afford instruction, and be an incentive to that wise art of living, which he so successfully practised."

ANTIENT CHARTERS.

THERE is handed about, a Charter of Malcolm III. granted to Hunter of Polmood, written in Scottish rhyme; but many circumstances, and this one in particular, that about the same age, there was a charter granted by William the Conqueror, to one Hunter, written almost in the same words; which Stow in his Chronicle, p. 3, relates he had taken out of an ancient Chronicle in the Richmond Library. Speed, lib. 9. cap. 2. page 424, says the same; but the style not agreeing with the times, convinces us, that it is suppositious, and this particularly, that the free-duty, payable for the land, is ordained to be a Bow with Arrows, when the King comes to the river YARROW; but this district, lying on Yarrow,

which divides the forest of Ettrick, or shire of Selkirk, was never under the dominion of the English, till long after this time.

Ruddiman's "Introduction to Anderson's Diplomata Scoti."

No. I.

COPY OF POLMOOD CHARTER.

I MALCOLM Kenmore King, the third year of my reign,
Give to thee Norman Hunter of Polmood,
The hope and the hopetown,
With all the bounds upside down,
Above the earth to heaven
And below the earth to hell,
As free to thee and thine
As ever God gave it to me and mine,
For A BOW AND A BROAD ARROW,
When I come to hunt in Yarrow;
And in witness that it is sooth,
I bit the white wax with my tooth,
Before thir witnesses three,
May, Maud, and Marjorie,
And my thurd son Henry.

No. II.

EDWARD fancifully gave
To Norman the hunter the hop and the hop town
With all the bounds upside down:
And in witness that it was sooth,
He bit the wax with his fong tooth.

Bishop Nicholson's "Historical Library."

THE family of RAWDON were originally settled near Leeds in Yorkshire, and took their name from their residence: they are of great antiquity, as appears from the title deed of their Estate, granted by William the Conqueror, part of which Estate Lord Rawdon still enjoys. The following lines are taken from the original deed.

No. III.

I WILLIAM, King, the thurde yere of my reign,
Give to Paulyn Roydon, Hope and Hopetowne,
With all the bounds, both upard downe,
From Heaven to Yerthe, from Yerthe to Hel,
For the and thyn, there to dwel,
As truely as this Kingright is myn,
For A CROSSE BOW AND A HARROW,
When I sal come to hunt on Yarrow;
And token that thing is sooth,
I bit the whyt wax with my tooth,
Before Meg, Maud, and Margery,
And my thurde sonne, Henry.

ON

FRIENDSHIP.

------AMICITIA QUAM NOMEN EST.

AMIDST all the vicissitudes of life, FRIENDSHIP is a healing balm, the harbinger of peace, the messenger of joy. Society, one end of our existence, is promoted by this communicative blessing. Here hostilities cease, and the dove alone presides. Animosities vanish, unanimity reigns. Where this angelic virtue is wanting, what are all our joys? What constitutes our social happiness and our civil peace, but Friendship? What ties will subject where this principle is not our guide? What can more powerfully constrain and restrain, than the bonds of Friendship? All the powers of argument or reason will nought avail without this principle, either to restrain from injuring, or excite to benefit. Where this beatific virtue reigns o'er the mental shore, the lion may lie down with the lamb securely. Contention is no longer heard; divisions are healed, and union established. Though various are the ways in which this principle manifests itself, yet all centre in regard to the object, and an exact uniformity in procedure. What renders it far above all description is, that it is a secret motive, produced by a secret cause, and actuated by secret regard, known only by the parties. Numerous are the passions of the human breast, and as variously drawn forth as different in their nature. This is an inward conception of the heart, in which the will and affections are consulted, and which increases with our years. Friendship (that which is real) is an ingrafted principle that takes deep root in the heart, and branches forth in the actions; which, although often by adverse Providence the boughs are lopped off, yet the root remains, which is still a living principle, daily springing up into action. Thus, although the scorching heat of persecution seems to exhaust its virtues, yet the gentle dew of reflection restores and invigorates the subject.

Where the will is not brought into complete and full acquiescence in the cause, the work is drudgery, and is no more than slavish fear, which leads me to observe, that the ties of nature or consanguinity do not create this principle, as then it would be the necessary consequence of affinity. On the contrary, as it is produced by a cause which appears deserving of it, it is never placed without this seeming appearance, however the issue may prove it groundless. Thus, in proportion as the goodness of the cause increases or lessens, so the Friendship flourishes or declines.

Having shown the source and spring of action, I now proceed to consider its effects:—the principle being noble, it is natural to suppose the effects are the same.

It is *first* proper to observe, that disinterested motives are a necessary evidence of real Friendship, which lead the participant not

to communicate this blessing merely to the prosperous, but to the poor and distressed.

When fortune smiles, when riches roll in, when honours are even crowning them with laurels, the world will profess Friendship. But where is the man, the *rara avis*, who, while calamity frowns, affliction threatens, and poverty impends, will aid and assist, comfort and relieve? This is the test—a friend in need, is a friend indeed; and such only deserve the name. Friendship not only implies a principle, but an act; not merely a profession, but performance.

The Friendship of the world in general is merely professional, and consists in a number of promises or declarations which probably they never intended to execute, but delude. How greatly is such a conduct to be abhorred, and yet how common! Here let us take a brief view of the different degrees of men who assume this character.

The flattering courtier, learned in all the arts of sophistry, promises his poor dependants what he never means to execute. The social man, whose sphere exceeds not mediocrity, strenuously professes Friendship, to his friend whose rank is superior, amidst the blaze of wealth and honour. The exalted party, by an adverse Providence, is hurled from the pinnacle of power to the dregs of submission; furnished with every hope professions can afford, he has recourse to his former friend, who receives him with disdain. These are some of the effects of human Friendship, which glitter at the view, and vanish in the proof.

How fleeting then are all our enjoyments! how vain are all our comforts!

One grand cause why human Friendship is so precarious is, because man is a mutable creature, subject to various tempers and dispositions, prejudices, or antipathies. It is often seen that in those from whom we expect the most Friendship, we find the least, which arises from a groundless apprehension of the sincerity of their intentions.

As Friendship is a mental conception of regard for a particular object, it is often deceived, which deception being discovered, the Friendship gradually lessens.

In order to the duration or continuance of mutual Friendship, it is necessary there should exist between the parties a similarity of sentiment: this is essential to its progress and increase, as this often is the means of creating it. By observation we find that people, after a short acquaintance, become the mutual participants of this communicative blessing, by reason of a similarity of sentiment and disposition.

It is rarely seen that the simple and the wise, the profane and the pious unite in these sacred bonds of Friendship.

As the grand design of this social privilege is to impart our joys and our sorrows to each other, unless there is an unity of mind, this freedom cannot take place. Can the modern profligate thus unite with the pious Christian? or can the pious Christian seek alliance

with a profligate? their dispositions, their joys, and their pleasures, are as opposite as light is unto darkness. Hence, it is self-evident, that without a similarity of sentiment, there can be no real Friendship.

Endued with this noble virtue, possessed of a real friend, we may consider ourselves as highly favoured above many of our fellow-mortals; but, alas! our joys must have a period; separation must take place for a time. May we then live in hopes to meet again, where sorrow never entereth, and where are pleasures for evermore.

To conclude, although Friendship in itself is pleasing, yet its duration being short, as subject either to mutability or dissolution, we must say of this, as of all other sublunary blessings, "They are less than nothing, and altogether vanish."

Edinburgh, July 15, 1793. FRAT. AQUIL. ROM.

AT the south end of Renton, a small town within about a mile and a half of Dumbarton, the Traveller's notice is attracted by a Monument erected in a field, on the right hand of the road, on the banks of the Levin, inclosed within an iron railing, about twenty feet square. The pedestal is about twelve feet, attic base, Doric pillar, attic capital with a round ball on the top of it, four steps leading up to the gate of the railing, exactly opposite to the Inscription, which is well known to be the production of the late Dr. Samuel Johnson.

SISTE VIATOR!
Si Lepores, ingeniq: venam benignam,
Si morum callidissimum pictorem,
Unquam ex miratus:
Immorare paululum memoriæ
TOBIAS SMOLLET, M. D.
Viri virtutibus hisce,
Quas in Homine et Cive
Et laudes et imiteris,
Haud mediocriter ornati:
Qui in literis variis versatus,
Postquam felicitate sibi propriâ
Sesè posteris commendaverat,
Morte acerbâ raptus
Anno Ætatis 51.
Eheu! quàm procùl a Patriâ!
Prope Liburni portum in Italiâ,
Jacet Sepultus.
Tali, tantoq: viro, patrueli suo,
Cui in decursu lampada
Se potius tradidisse decuit,
Amoris, eheu! inane monumentum,
In ipsis Leviniæ Ripis,
Quas, versiculis sub exitu vitæ illustratas,
Primis infans vagitibus personuit
Ponendam curavit
JACOBUS SMOLLET de Bonhill.

COMMENTS ON STERNE.

BY JOHN FERRIAR, M. D.

——— VOS ADESTE
RISUS, BLANDITIÆ PROCACITATES,
LUSUS, NEQUITIÆ FACETIÆQUE,
JOCI, DELICIÆQUE ET ILLECEBRÆ.

Buchanan.

THIS is almost the only satirical and ethical writer of note, who wants a commentator. The works of Rabelais, Butler, Pope, Swift, and many others, are over-loaded with explanations, while Sterne remains, in many places, unintelligible to the greater number of his readers. I would gladly discharge this debt of gratitude, to an author who has afforded me much delight; but my leisure hours can but produce some general traces, or occasional hints, that amount only to an amusing relaxation. Some person whose zeal is greater, and his literary repose complete, may work the mine I have opened, with profit and splendor.

Indeed, there is some danger in attempting to detect the sources from which Sterne drew his rich singularities. It has been fashionable of late, to decry the analysis of objects of admiration, and those who wish to trace the mysteries of wit and literary pleasure, are held to be profane dissectors, who mangle the carcase of learning, out of spleen and idle curiosity*. Besides, the originality of Sterne has scarcely been made a problem; on the contrary, he is considered as the inventor of a new style in our language. I cannot help thinking, however, with honest Mungo in the farce, that it imports us little to hear what we do not understand; and though far beneath the dignity of Horace or Pope †, who professed to admire nothing, I think it very unphilosophical, to let wonder conquer reason, especially in the closet.

To be too curious in the survey of beautiful performances, is to invite disgust. The colossal statues of Phidias, though polished to perfection without, bore a rude appearance to those who examined

* It has been said that a learned Gentleman intends to re-publish Joe Miller's Jests, with illustrations from the Greek writers. I expect impatiently the restoration of several of his Irish stories to Hierocles the Philosopher, from whose Ἀστεῖα those ridiculous blunders have wandered abroad, and having lost their original country, are most unfairly quartered upon Ireland.

† Nil admirari prope res est una, Numici,
Solaque, quæ possit facere et servare beatum.

Hor. Ep. Lib. 1. Ep. vi.

For fools admire, but men of sense approve.

Pope.

them within *: but if a limb, or a feature of a work, should appear to be purloined from the labours of a former artist, it would be right to look for his mark.

In tracing some of Sterne's ideas to other writers, I do not mean to treat him as a Plagiarist; I wish to illustrate, not to degrade him. If some instances of copying be proved against him, they will detract nothing from his genius, and will only lessen that imposing appearance he sometimes assumed, of erudition which he really wanted.

It is obvious to every one, who considers Tristram Shandy as a general Satire, levelled chiefly against the abuse of speculative opinions, that Rabelais furnished Sterne with the general character, and even many particular ideas, of his work. From that copious fountain of learning, wit and whim, our author drew deeply. Rabelais, stored with erudition, poured lavishly out, what Sterne directed and expanded with care, to enrich his pages †. And to this appropriation, we owe many of his most pleasing sallies. For being bounded in his literary acquirements, his imagination had freer play, and more natural graces. He seized the grotesque objects of obsolete erudition, presented by his original, with a vigour untamed by previous labour, and an ardour unabated by familiarity with literary folly. The curious Chapters on Noses § afford the strongest

* ἐκείνων γὰρ ἕκαστος τὰ ἐκτὸς, ὁ μὲν Ποσειδῶν, ἢ Ζεὺς ἐστι πάγκαλος, χρυσοῦ καὶ ἐλέφαντος ξυνειργασμένος. ****** ἢν δὲ ὑποκύψας ἴδῃς τὰ ἔνδοθεν, ὄψει μοχλούς τινας, καὶ γόμφους, καὶ ἥλους διαμπὰξ πεπερονημένους, καὶ κορμοὺς καὶ σφῆνας, καὶ πίτταν ὑπόπηλον, καὶ τοιαύτην τινὰ πολλὴν ἀμορφίαν ὑποικουροῦσαν.

Lucian. Ονειρ: ἢ Αλεκτρ:

† καθάπερ ἐκ πολλῶν ναμάτων εἴ τις κομίσας εὕρημα τι, εἰς τὴν ψυχὴν μεταχετεύσει.

Dionys, Halicarn. Αρχ: Κριτ:

§ Sterne would have made much of a passage in the Memoirs of La Porte: it respects the views of *Mademoiselle* to a marriage with Louis the 14th.---" Je dis " tout cela a la Reine, qui se mocqua de moi, me disant: ce n'est pour son " nez quoiqu'il soit bien grand."---

Mem. de la Porte, p. 275.

The following precious anecdote on this subject, occurs in the curious Miscellany published under the assumed name of Vigneul Marville: " Les nes camus " deplaisent, et sont de mauvaise augure. Le Connetable Anne de Montmo- " rency etoit camus; et on l'appelloit a la Cour, le Camus de Montmorency. " Le Duc de Guise, fils de celui qui fuit tue a Blois, etoit aussi camus; et j'ai " connu un Gentilhomme qui ayant une veneration singuliere pour ces deux " Maisons de Guise et de Montmorency, ne se pouvoit consoler de ce qu'il s'y " etoit trouve deux camus, comme si ce defaut en diminuoit le lustre."

Tom. 1. p. 140.

" He" (Mr. Shandy) " would often declare, in speaking his thoughts upon " the subject, that he did not conceive how the greatest family in England could " stand it out against an uninterrupted succession of six or seven short noses." ---Tris. Shandy, vol. 3, chap. 33. This is a curious coincidence; I pretend to call it no more.---But it must be added, that Marville's Miscellanies appear to have been much read, about the time when Sterne wrote.

proof of this remark. About the time when Sterne wrote, it was not forgotten indeed, that the physiognomy of the Nose had been a kind of fashionable subject among Philosophers; but little was written, and little remains on the controversy, and what Sterne gives us, is founded on the following passage of Rabelais: "Pourquoy; "dit Gargantua, est ce que frere Jean a si beau nez? Par ce (re- "pondit Grangousier) qu'ainsi Dieu l'a voulu, lequel nous fait en "telle forme, & telle fin, selon son divin abitre, que fait un po- "tier ses vaisseaux. Par ce (dit Ponocrates) qu'il fut des premiers "a la foire des nez. Il print de plus beaux & des plus grands. Trut "avant (dit le moine) selon la vraye Philosophie Monastique, c'est, "par ce que ma Nourrice avoit les tetins molets, en l'allaictant, mon "nez y enfondroit comme en beurre, et la s'eslevoit et croissoit "comme la paste dedans la mets. Les durs tetins des Nourrices "font les enfans camus. Mais gay, gay, ad formam nasi cognos- "citur ad te levavi*."

"Now Ambrose Paræus convinced my father that the true and "efficient cause of what had engaged so much the attention of the "world, and upon which Prignitz and Scroderus had wasted so "much learning and fine parts—was neither this nor that—but that "the length and goodness of the nose, was owing simply to the "softness and flaccidity of the nurse's breast—as the flatness and "shortness of puisne noses was, to the firmness and elastic repulsion "of the same organ of nutrition in the heal and lively—which, "though happy for the woman, was the undoing of the child, inas- "much as his nose was so snubbed, so rebuffed, so rebated, and so re- "frigerated thereby, as never to arrive ad mensuram suam legiti- "mam;—but that in case of the flaccidity and softness of the nurse "or mother's breast—by sinking into it, quoth Paræus, as into so "much butter, the nose was comforted, nourished, &c.†"

"—— *the causes of short and long noses. There is no cause but* "one, replied my uncle Toby,—why one man's nose is longer than "another's, but because that God pleases to have it so. That is "Grangousier's solution, said my father.—'Tis he, continued my "uncle Toby, looking up, and not regarding my father's interrup- "tion, who makes us all, and frames and puts us together, in such "forms and proportions, and for such ends, as is agreeable to his in- "finite wisdom.§"

I wish Sterne had known enough of Taliacotius to have done him justice, on the subject of noses. The practice of that extraordinary man, which has been obscured by misplaced raillery, and the imputation of follies entirely foreign to his method, deserves to be better known.‡ It was both rational and successful; and it is a

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* Liv. 1. Chap. xli.

† Tristram Shandy, vol. iii. chap. 38.

§ Id. Chap. 41.

‡ See his Book, De Curtorum Chirurgia.

considerable addition to his fame, that he anticipated later Physiologists in some surprizing and important facts respecting the re-union of living parts.—Sterne has played unaccountably with the public curiosity, on the subject of a very silly book, which he attempts to pass off as curious, merely because it is obscure. This is the more surprizing, because his fiction of Slawkenbergius is admirable. Mr. Shandy has the good fortune, we are told, to get *Bruscambille's Prologue on Noses* almost for nothing—that is for three half-crowns. "There are not three *Bruscambilles* in Christendom—said the stall-"man, except what are chained up in the libraries of the curious." This is well calculated to excite the appetites of epicures in literature, which perhaps was all the author intended; and which is ill supported by the work in question. That no future collector may sigh for Bruscambille, I will give as much of his Prologue on Noses as deserves the patience of a reader. I shall only premise, that the book consists of a set of prose discourses, printed at Cologne, in 1741, which seem to have ushered in comedy *, farce, or puppet-show, according to the exigencies of the night: they resemble the Prologues of Terence, only in the freedom with which Monsieur Bruscambille treats his audience.

"Je n'entrepaend point de faire ici une ample description des "differens nez, avec les proprietez singulieres qui leur sont an-"nexees; j'en dirois peut etre trop des grands nez au prejudice des "nez mediocres, des petits nez, des nez cornus, des nez plats, & "autres de toute sorte d'especе, je me contente de dire que les "grands nez ont beaucoup d'avantage sur les petits pour les odeurs "dont ils sont l'organe naturel, d'autant que par leur capacite plus "etendue ils peuvent recevoir plus de vapeurs odoriferentes & que "celles qui montens de bas en haut leur peuvent moins echapper "qu'aux petits nez: en un mot, Messieurs, si c'est quelque chose "de beau, de bon, de louable, d'avantageux en tout genre d'avoir "du nez, il le doit etre encore plus d'avoir du grand nez," &c. Jam satis.†

The mock quotations, explanatory of the *Promontory of Noses*, in Slawkenbergius's tale, are merely designed to cover the use made of Rabelais's proverb; "il fut a la foire des nez." Sterne has diverted himself sometimes with references to some parts of this author, that appeared ænigmatical enough. For instance; "Who "was Tickletoby's Mare?"‡ I believe many of Rabelais's readers would be puzzled to answer. Sterne alludes to the story of poor Tappecoue§, who fell a sacrifice to the resentment of the devils of Poictiers.

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* The first is entitled, *Premier Prelude, en forme de Galimatias, pour l' ouverture du Theatre.* Several others are said to be *en forme de Galimatias*, but the specification was needless.

† Pensees Facetieuses de Bruscambille. P. 48.

‡ Chap. 36. vol. ii. Tr. Shandy.

§ Rabelais. Liv. IV. Chap. XIII. That strange fellow Sir Thomas Urquhart, the Romancer of Crichton, translates this word, Tickletoby.

At other times, Sterne indulges in all the Gallimatias of the old Frenchman. —— "Bon jour! good morrow!—so you have got "your cloak on betimes! but 'tis a cold morning, and you judge the "matter rightly—'tis better to be well mounted than go o' foot— "and obstructions in the glands are dangerous—and how goes it "with thy concubine—thy wife—and thy little ones o' both sides? "and when did you hear from the old gentleman and lady," &c*.

I believe this brilliant passage is founded on the Prologue to Rabelais's fourth book. Some of Sterne's other imitations do him more credit; but in the eighth volume of Tristram he was not very nice in taking assistance. "Gens de Bien," says Rabelais, "Dieu "vous sauve et gard. Ou estes vous? je ne peux vous voir. At- "tendez que je chausse mes lunettes. Ha, ha, bien et beau s'en "va Quaresme, je vous voy. Et doncques? Vous avez eu bonne "vinee, a ce que l'on m'a dit.——Vous, vos femmes, enfans, pa- "rens et familles estes en sante desiree. Cela va bien, cela est bon, "cela meplaist—" &c. Certainly this trash must be one of those passages, escaped, as Rabelais declares that he wrote 'en mangeant et buvant,' after he had taken a cup too much.

Perhaps it would do violence to the analogy, to say that the exquisite dialogues, scattered through Tristram Shandy, took any colour from those delivered by Rabelais.—At least, it would appear to be refining too far. Yet the contrast and contention of characters and professions so striking in both romances; the strong ridicule thrown upon the love of hypothesis; and the art with which absurdities in every walk of science are exposed, have always impressed me with a general idea of resemblance; and have recalled Pantagruel, Panurge and Epistemon, in many of the Shandean conversations. If there be any degree of imitation in this respect, it is greatly to Sterne's honour. A higher polish was never given to rugged materials. But there can be no doubt respecting Sterne's obligations to another Author, once the favourite of the learned and witty, though now unaccountably neglected. I have often wondered at the pains bestowed by Sterne, in ridiculing opinions not fashionable in his day, and have thought it singular, that he should produce the portrait of his Sophist, Mr. Shandy, with all the stains and mouldiness of the last century about him. For the love of scarce and whimsical books, was no vice of the time when Tristram Shandy appeared. But I am now convinced, that all the singularities of that character were drawn from the perusal of *Burton's Anatomy of Melancholy;* not without reference †, however, to the peculiarities of Burton's life, who is alledged to have fallen a victim to his astrological studies. We are told, accordingly, that Mr. Shandy had faith in astrology ‡.

* Vol. viii. Chap. 3.

† Even the name of Democritus junior, affected by Burton, may have led to Sterne's assumption of the title of Yorick. Burton too was a clergyman.

‡ Vol iii. Chap. 23. Vol. v. Chap. 28.

[*To be Continued.*]

DR. JOHN HUNTER,

THE LATE JUSTLY CELEBRATED ANATOMIST.

THIS excellent man is now no more. He died on Wednesday the 16th inst. to the infinite grief of his relatives and friends, and the general loss of mankind. These expirations have more than common solemnity when the Great Physician orders even those away whom he has gifted to restore from the confines of the grave.

But Hunter must be regarded in a variety of lights as an irreparable loss. He did not merely uphold the honour of his art—the integrity of private life—the character of a Briton—but he gave to his Country the fame of the best Anatomist in the Nations of Europe.

Of the original strength of mind surmounting the petty obstacles of fortune and situation, Hunter was an admirable example. He was, as he never sought to disguise, once a carpenter by profession, and, upon particular occasions, was fond to display that he had not forgotten his craft.

When his brother with such rapid strides advanced to fame and fortune, the encitement operated effectually upon John Hunter—he came up to town, and assisted him in those lectures upon Anatomy, which most people recollect to have been given in Windmill-street.

Nature had done her part in framing him for the fatigues he courted—His strength of body was correspondent to the vigour of his mind—His search was incessant, and he was easy under the pressure of business that weaker mortals would term insupportable toil.

Inspired by a thorough conviction of the dignity and importance of his art, he loved it with distinguishing preference—What he read, was either directly or collaterally allied to it—As a Naturalist, he applied all his discoveries to anatomical use. His collections have taken away the bulk of his fortune.—Yet he lived with hospitable splendour, and had a country house at Earl's Court.

His domestic life was exemplary—he married the daughter of Home, the Physician; she has given him a son and daughter, who with her now have to mourn the deepest of calamities.

Of honours he was not solicitous, but such as his profession usually leads to be enjoyed:—He was Doctor of Physic, and F. R. S. Assistant Surgeon to the King, and he was appointed to St. George's Hospital, where his care was incessant.

For some time back his health had suffered—most probably from the contamination of disorders around him perpetually; yet he desisted not from practice—he devoted himself to healing others, and died a Martyr to Mankind—for he attended on his last day a consultation upon a difficult case, was seized at the Hospital with a spasmodic affection in the stomach, went home, and expired in a few hours after the attack.

The Doctor, about six years ago, told a gentleman, that he felt himself subject to spasms of the heart, and that he was then apprehensive of death, which, happen when it would, he expected to be immediate.

He also informed him, that he had described his own case nearly as the parts would be found on his dissolution.

Whether the body has been opened, or the state of the disordered parts were exactly as the Doctor represented, we have not yet learned; but it is undoubtedly a case which deserves the investigation of the curious in the physical science.

This, however, is not a singular instance. The late justly celebrated Dr. Munro, the anatomist, in the college of Edinburgh, who lived to a pretty advanced age, used to say, when he found himself decaying, that, in the course of nature, he might have survived a longer period—unless his good mother, from an over-kindness, had unfortunately let blood of him, when a child, every spring and fall. This custom so impoverished his blood as to affect him through life with alarming diseases.

Dr. Munro also gave an account of the state in which his body would be found on dissection.

By a careful inspection of the parts after his death, the case of this wonderful Anatomist was found to have been very accurately felt and given. For the benefit of mankind, we are happy to find that this system of bleeding is now almost totally abolished.

When we hear of the demise of one living solely to administer to agonizing mortality, who has voluntarily and cheerfully, from a sense of duty, suffered perils to "surround him as a Sea," and passed the greater share of life amid putrefaction and decay, the dying and the dead, it is reasonable to expect that remuneration, as far at least as fortune goes, has been had, and that his survivors are by his skill placed in affluence.

We fear nothing of this sort is here the case—we cannot venture to say, that John Hunter was even entirely disembarrassed—we wish most sincerely it may have been otherways;—if, however, it has not, there will be an opportunity for public spirit to be grateful to departed worth.

Who are likely to inherit the healing powers of this excellent man is easily prognosticated—Who can they be but Cruikshank and Home? They mingled minds in his lifetime; and in his death, so far as mind can unite, they will not be divided.

The general grief will naturally on such occasions be great; but when it is recollected that ages may pass before a man shall arise with equal powers, they who have real philanthropy will not check the sigh

That heaves alas! though impotent to save,
The general Saviour from the general grave.

Dr. Hunter, from his very extensive and respectable practice, might have amassed a very considerable fortune; but his views

were not of that sordid nature; his heart beat with philanthropy; and the good of mankind was the point to which his most ardent wishes, and all his laborious and arduous researches, were directed.

Whilst he was occasionally obliged to take up money at five per cent. for the support of the establishment of his household, he was laying out upwards of six thousand pounds every year, in experiments and enquiries, which had the comfort and happiness of afflicted human nature for their sole object: Could he be but eyes to the blind, and feet to the lame, John Hunter's soul was gratified to the full.

We must not omit his very candid and liberal behaviour to an ingenious Clergyman, totally unknown to him and unrecommended, who had discovered a solvent for the Stone, and applied to him for his patronage, assuring him, in the most solemn manner, that the menstruum was not only efficacious as a solvent, but highly beneficial to the general health. Dr. Hunter told him, that in a case of such magnitude, it was necessary he should proceed with great caution; but that, however, he would furnish him with more *Calculi*, to continue his experiments; and promised to turn over to him a patient, whom he himself had previously examined, provided the event were uniformly the same.

He kept his word; and success to his great satisfaction was the consequence. He was so well convinced by this case, and another equally strong, which immediately followed, that he recommended the Clergyman to all his patients who applied to him for the Stone and other similar complaints; nay, he did more, for he declared, in confidence, to a Gentleman of probity and honour, that though he should lose a valuable yearly income, yet he would deposit a considerable sum, if the Solvent proved invariably efficacious.

These are Traits in the character of the late justly celebrated Anatomist, that add lustre to his great and well earned reputation; and prove that Dr. Hunter, though in exterior he might appear somewhat rough, possessed a heart, which was a jewel of infinite price. SIC ITUR AD ASTRA.

TRAITS IN THE LIFE OF THE LATE UNFORTUNATE *QUEEN OF FRANCE.*

THIS unhappy Princess terminated her life on the public Scaffold, on Wednesday the 16th. Her firmness in the hour of trial, and her dignified deportment at the block, were truly characteristic of her magnanimous soul.

Whatever may have been said by moralists, relative to the uncertainty of fortune, the precariousness of power, and the instability of human greatness, has been fully exemplified in the life of this unfortunate princess,

The sun that ushered in the morning of her birth, shone with unrivalled brilliancy and splendour, but his rays were soon intercepted, and obscured by portentous clouds, and he has at length set in *blood!*

MARIE ANTOINETTA JOSEPH JEAN of Lorraine, Archduchess of Austria, was born Nov. 2, 1755.

On the 16th of May, 1770, she was married to the Dauphin of France, who on the death of his grandfather succeeded to the throne, and reigned for several years by the name of Louis XVI.

When the young Dauphiness arrived in France, she was but in her 16th year. The fame of her beauty had gone before her, and her appearance at Versailles justified all the expectations formed of those charms that had irradiated the Court of Vienna.

It is thus that one of our most elegant writers describes his sensations, on recollecting the person and accomplishments of this princess:

"It is now sixteen or seventeen years since I saw the Queen of France, then the Dauphiness, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in—glittering like the morning-star, full of life, and splendor, and joy. Oh! what a revolution! and what a heart must I have, to contemplate without emotion that elevation and that fall! Little did I dream that, when she added titles of veneration to those of enthusiastic, distant, respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom; little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men, in a nation of men of honour and of cavaliers. I thought ten thousand swords must have leaped from their scabbards to avenge even a look that threatened her with insult.—But the age of chivalry is gone.——That of sophisters, œconomists, and calculators, has succeeded; and the glory of Europe is extinguished for ever. Never, never more, shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprize is gone! It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which enobled whatever it touched, and under which vice itself lost half its evil, by losing all its grossness."

One of the first acts of the Queen, after her elevation to the throne, was the forming and completing a treaty of alliance between the family from whence she sprung, and that with which she was now connected. This alliance was deemed as prejudicial to France, as it was advantageous to the House of Austria, and is said to have been the first action of her life that gave disgust to her new subjects.

A great and uncommon event, however, restored her to their esteem, for in a few years after, Her Majesty warmly espoused the cause of the Americans, and is said to have induced her Royal Consort to enter into a war in their defence.—The birth of a Dauphin too delighted the people, and their tears at his death being speedily dried up by another prince, the Consort of Louis XVI. seemed to have acquired and merited the love, affection, and esteem of the people.

But France was now on the eve of a Revolution, dissimilar to all others, that had hitherto occurred, and fraught with events equally fatal to empires and to monarchs.

Unfortunately for the Queen, she had about this time rendered herself odious to the Nation; in addition to the murmurs occasioned by the relief administered to the necessitous Treasury of her brother the Emperor Joseph, an *equivocal* transaction relative to the famous diamond necklace, in which the Cardinal de Rohan first figured away as a dupe, had made her a number of enemies.

The report too of some *female frailties*, and the writings of Madame de la Motte, who pretended to have been the witness, and even the *pandar* of her pleasures, rendered the Queen of France obnoxious to the censures not only of the French, but of all Europe.

We leave the invidious task of recording the particulars on which these reports were founded, to the future Historian.

Such an atonement has been made, during three years of uninterrupted persecution, that the "Recording Angel" must have long since blotted out every venial fault with "a tear!"

That relentless Faction, which had put an end to the life of her Consort, and had vowed revenge upon herself, were not long in putting their threats in execution. Her Majesty was brought to trial, and, after a summary process, executed by the Guillotine, on Wednesday the 16th of October, 1793.

Thus died in the 38th year of her age, by the hands of the common executioner, and in consequence of the verdict of her late subjects, the daughter of an Emperor, the wife of a King, and the mother of a Prince, who was called the Dauphin at his birth, nominated the Prince Royal by the Constituent Assembly, and looked upon for several years as the heir to the greatest and most splendid Throne in Europe.

Such has been the useless cruelty exercised against this beautiful and unhappy princess, that her errors have been forgotten in the magnitude of her sufferings, and all men unite in accusing the perpetrators of a deed, who were instigated to it by no marked necessity, and who basely attempt to veil the workings of personal hatred under the name of public justice.

Her late Majesty had four children: Louis Joseph Xavier Francis, Dauphin of France, born October 27, 1781, and who died in 1788; Louis Charles, born March 27, 1785, now a close prisoner in the Temple; Marie Theresa Charlotte, born December 19, 1778; and Sophia Helena Beatrix, born July 9, 1786.

STRICTURES

ON

PUBLIC AMUSEMENTS.

THEATRE-ROYAL, HAYMARKET.

OCTOBER 1.

A NEW Musical Piece, in two Acts, was presented at the Haymarket Theatre, under the title of "THE CHILDREN IN THE WOOD."

Sir Oliver Alford, - - - - - -	Mr. BARRYMORE;
Lord Alford, - - - - - - -	Mr. DIGNUM;
Apathy, - - - - - - - - -	Mr. SUETT;
Gabriel, - - - - - - - - -	Mr. BENSON;
Walter, - - - - - - - - -	Mr. BANNISTER, Jun.
Lady Alford, - - - - - - -	Miss DE CAMP;
Josephine, - - - - - - - -	Mrs. BLAND;
Walter's Mother, - - - - -	Mrs. BOOTH.

SKETCH OF THE FABLE.

This Piece, as its title shews, is founded on the old familiar English story of "THE CHILDREN IN THE WOOD," with such deviations from the narrative as serve to render it dramatic and fit for the Stage. We believe the subject has already been given to the Theatre in Paris, but do not immediately remember the writer who prepared it for representation, although we shrewdly suspect this *petit piece*, if not a version from the French, to be chiefly borrowed from our continental neighbours. Come it from whence it may, it was made as heartily welcome as any stranger could desire, the audience honouring it with repeated plaudits, many of which did infinite credit to their hearts and feelings.

The story is told upon our stage in an interesting way, and the serious and the comic are so happily blended, that he must be a dull and splenetic spectator and hearer, who does not find his humanity aroused, or his risibility excited, by the different incidents that make up the action of the Piece.

The children are saved, which is a circumstance highly gratifying to sensibility; but it borders on the improbable, and their discovery by their father and mother rather too violently shocks the feeling, the minds of the audience being led to believe that the infants are past hope of recovery.

The Music does Dr. Arnold credit, particularly the Overture, in which the air of the old ballad of "Three Children sliding on the Ice," was very happily introduced.

Mr. Rose, author of *The Prisoner, Family Compact,* and *Caernarvon Castle,* is the author of the present Piece.

Oct. 9. At Covent Garden Theatre Shakspere's *Tragedy* of HAMLET was exhibited in as tyle altogether new, but with a degree of attention and splendour that reflected the highest credit on the Manager. The characters were all dressed in rich and appropriate fashion, and in a manner suited to the custom of the country where the action of the play is laid. The scenery also was selected with taste, and so adapted as to give the whole representation an air of great propriety and magnificence.

The play was got up in order to introduce Miss POOLE (a Lady whose vocal powers have been for some time known to the Public), to the stage, in the character of Ophelia, which her figure, as well as vocal talents, rendered extremely proper to make the subject her *entre*. Considering her as a theatrical novice, she played the scenes antecedent to her madness in a promising manner. She must correct a little redundancy of action with her hands, and, with practice, she may soon become a very respectable performer. In the scenes in which she is under the influence of a deranged mind, her singing had a powerful effect, especially in the old song of *Mad Bess*, which, though somewhat too long for the stage, during the progress of a play, was listened to not only with patience, but pleasure. She sung it admirably.

Among the novelties of the night was an alteration of the manner of introducing and exhibiting the two portraits alluded to so finely by Hamlet, in his remonstrance scene with his mother. The figure of the poisoned Prince, the former King of Denmark, and precedent Lord of Gertrude, was presented in a *half-length painting*, as large as life, hung over the chimney of the Queen's chamber or closet, and she wore a large sized miniature of her existing husband, as a bracelet, on her arm. This certainly was an improvement, and much more natural and affecting than the old method of Hamlet's drawing two portraits in small out of his waistcoat pocket, which gave the whole the appearance of a studied device on the part of Hamlet, and by no means conveyed the beautiful and interesting effect of his being provoked to the comparison by an accidental sight of the two portraits in the same room.

Another addition to the representation was a solemn dirge, finely composed by Mr. Shields, and introduced in the fifth act.

We repeat that the exhibition of the play was such as did infinite credit to the Theatre, and we hope we shall be treated with some more of Shakspere's plays got up with as much care, and produced with equal elegance and improvement in the state of their representation.

October 24. A new Comic Opera of two acts, called the WARD OF THE CASTLE, was performed for the first time at Covent Garden Theatre.

Duke of Alberossa, - - - - - Mr. JOHNSTONE;
Sir Bertram, (a Knight), - - - Mr. INCLEDON;
Geoffry, ('Squire to Sir Bertram), - Mr. MUNDEN.
Matilda, (Countess of Vergy, - - Mrs. CLENDINING;
Jacquenetta, (her Maid), - - - - Mrs. MARTYR.

This little piece, like most of the same species, has a simple fable, and is rather to be considered as a vehicle for song and scenery, than a regular dramatic composition. Some of the music is extremely pretty, and the whole was received with great satisfaction and applause.

It is said that this Opera has been imported, with the music adapted to the airs, duetts, &c. from Ireland, and that the author is a Lady. If so, whether a translation or an original, it has enough of promise about it to give hopes of something better from the same hand, when improved by practice.

The main incident of the plot is the use made of a subterraneous passage known only to Sir Bertram and his 'Squire Geoffry. The Knight is in love with Matilda, The Ward of the Castle, who is kept locked up (with her maid Jaquenetta), in an interior apartment; she equally regards Sir Bertram, but is pestered with the addresses of the Duke, her Guardian under her father's will, which ordains that "she shall not marry any man to whom the Duke does not give her hand."—To deceive him into this measure, the Knight visits the Lady at will through the subterraneous passage, receives her ring, shews it the Duke, and raises his jealousy, which provokes him instantly to return to Matilda to enquire into it; but during his visit it is handed to her, undiscovered, through the trap-door of the private passage. A bolder scheme is next practised; Matilda herself is produced to him as Selima, a Persian Lady. His senses revolt at the sight, and he again returns to her apartment, but finds her on the sofa. Thus convinced, he gives the hand of the pretended Selima to Sir Bertram, is then undeceived, and bitterly laments the act he has been induced to perform, so contrary to his intention. The lovers ultimately set sail in a bark prepared for the occasion, and the Opera ends with a Glee and Chorus, sung by those on board and on shore.

The Music is a selection made with taste, and productive of effect, in consequence of the justice done to the Songs, &c. by Mrs. Clendining, Incledon, Johnstone, Munden, and Mrs. Martyr. Mrs. Clendining was encored in a sweet air from Giardini.

The dresses are new, and remarkably handsome and shewy. The scenery also is well fancied, and does great credit to the respective artists; especially the last scene, which, presenting to view a light-house, a sea near the shore, with a bark, which hoists its sail and gets under weigh on a fine moon-light evening, is extremely picturesque.

POETRY.

FOR THE FREEMASONS' MAGAZINE.

A Gentleman being requested by a Lady to write on the subject of Flowers, presented the following Copy of Verses.

ON FLOWERS.

FULL of my theme with doubtful feet,
I sought the Muses' bow'r,
Half hoping, half afraid to meet
Some kind inspiring pow'r.

When, fleet before the rising gale,
The Queen fair Fancy pass'd,
And from her rainbow-tinged veil
A glance benignant cast.

Then, pointing to a fragrant glade,
"Come see (she cried) the train,
"Who own in this secluded shade
"My visionary reign."

Proud to obey the glad command,
With silent awe I took my stand;
Mean time in many a varied vest
Of mystic texture aptly dress'd,
Ideal Myriads seem'd to rove
Promiscuous through the cultur'd grove.
And each, as inbred Fancy led,
From ev'ry flow'r-embroider'd bed
Some certain Plant, whose blossom rose
Significantly pleasing, chose.

I.

With frank, firm look, and light though steady tread
Came COURAGE first and cropp'd the dew-charg'd Rose,
For in the tender Rose might best be read
Her very Essence---Bloom, that gently glows
Impell'd by gentle breath, prone to dispense
To all all Sweetness, yet alert to show,
If rash Invasion ruder deeds commence,
That warm Resentment points the Thorn below.

II.

Retiring from the public eye,
The maiden-meek HUMILITY
Was seen to turn with mildest grace
To Heaven her thoughts to Earth her face;
And all unconscious what fair fame
Merit, like her's, might well assume,
Preferr'd, to ev'ry juster claim,
The lowly DAISY'S simple bloom.

III.

Some bauble each moment arranging,
Admiring, exploding, or changing,
The Coquette AFFECTATION skimm'd wantonly by;
On her breast a Narcissus she wore,
As if with Narcissus of yore,
For a form like her own she could languish, or die.

IV.

Heedless of the Scorner's joke,
Smiling beneath the Ruffian's stroke,
Persevering PATIENCE stood
Conquering Evil still with Good;
Binding for her brows the while
Artless wreaths of Camomile,
Hardy Flow'r, whose vigorous shoot
Springs beneath the Trampler's foot.

V.

Tiptoe o'er the level plain
Ardent HOPE all panting flew;
Prompt her eager Eye to strain
Far beyond the present view,
Quick from hint to hint to stray,
She the Primrose held most dear,
First-born of returning May,
Promise of the future year.

VI.

SUPERSTITION came telling her steps and her beads,
Like Jack-in-a bush hung all over with green,
Agnus castus by wholesale she brought from the meads,
And stuck with due care Holy Thistle between.
A chaplet of Monkshood she wrought for her head,
And Rosemary sprigs for the graves of the dead.

VII.

Pure CONSTANCY, whose hallow'd fires
Time dignifies and Truth inspires,
In spite of Absence, Grief, or Pain,
Approv'd the faithful Marygold;
Whose leaves their saffron blaze unfold,
When first the Sun asserts his reign,
Hail his glad progress through the Day,
Close gradual with his parting ray,
Nor open till he shines again.

VIII.

ILL-NATURE to a corner stole,
And taught her blood-shot Eyes to roll,
As if she meant to blight
Each Flow'r of happier scent or hue,
For none she chose of all that grew
Save pois'nous Aconite.

IX.

Hand in hand, for they never asunder are seen,
All graceful their footsteps, all easy their mien,
CONTENTMENT and INNOCENCE tripp'd it along,
By the delicate Snow-drop was Innocence known,
Contentment chose Heart's-ease, and call'd it her own;
Nor envied the gay nor the great in the throng.
The Throng-just hint to wild Conceit, like mine---
Why what a wreath had I begun to twine!
Indulgent as she was, methinks I hear
E'en FANCY's self now whisper in my ear,
" Quit ere 'tis tedious, quit this flow'ry road,
" Nor, what was meant a Nosegay, make a Load."

M.

THE

FORSAKEN FAIR.

AN ELEGIAC DITTY.

WHEN Thomas was present how swift pass'd the hours,
When Thomas was absent how slow!
In yonder gay vallies we crop'd Pleasure's flow'rs,
Those vallies re-echo my woe.

The rose that incrimson'd my once-blooming cheek,
(Now pluck'd by the hand of Despair,)
Or those moments of Happiness, where shall I seek?
Those moments supplanted by care.

'Neath that tree where we oft have enjoy'd the cool shade,
I oft have believ'd his fond strain;
By his smiles I 'm deceiv'd, by his tongue I 'm betray'd,
His pleasure encreases my pain.

But the time is approaching, when downward I 'll sink
To somnific Lethe's dark shore;
At Oblivion's fountain I 'll strive not to think
Of Thomas or perjury more.

W. D. G.

TO THE
PRINTER OF THE FREEMASONS' MAGAZINE.

SIR,

IT is Forty-Six Years since the following Lines were written by a Gentleman the Morning after he was passed to the Second Degree in Masonry.

OF all the Orders founded by the great,
The wise, the good, of old or modern date;
None like the CRAFT of Masonry can claim
The glorious summons of immortal Fame:
Fix'd on her principles Creation stands,
Form'd by the first Almighty Master's hands,
Who by thy rules, O Geometry! display'd
His Wisdom, Strength, and Beauty, thro' the Worlds he made.
The soul of man, with knowledge he imprest,
And taught him Masonry to make him blest;
But soon frail man forgot the pointed road,
And lost his knowledge when he left his GOD.
Long did he wander, sore with woe opprest,
And dire Remorse stung home his conscious breast;
At length he pray'd---and Heav'n receiv'd his pray'r,
Pleas'd to behold with pity, and to spare,
Taught him a way the Science to regain,
By arduous study, and laborious pain,
Not as before, by intuition giv'n
To the whole race of man, by bount'ous heav'n;
Now 'tis forbad the Secret to declare,
That all may equally the labor share,
And thus the Art from other eyes conceal'd,
Remain as secret as if ne'er reveal'd.
Let Cowans therefore, and the upstart Fry
Of modern wits, our well-earn'd praise deny;
Our Secrets let them as they will deride,
For thus the fabled Fox the grapes decry'd;
While we superior to their folly shine,
Knowing the myst'ries to be all divine.

FITZ GEORGE.

The following Definition of BEAUTY *is the original production of a Miller at Thetford in Norfolk, who, upon being asked, what was Beauty, produced these Lines extempore.*

WHAT is Beauty? who can show?
Eyes that sparkle, cheeks that glow,
Form, proportion, mien, and air,
Aid, but not essentials are.
'Tis the Soul's diviner grace,
Beaming o'er the enlighten'd face;
'Tis all these Perfections join'd,
Fanny's Form, and Fanny's Mind.

THE
QUEEN OF FRANCE's LAMENTATION,
BEFORE HER EXECUTION.

WRITTEN BY

DR. MILLER,

Master of St. George's Lodge of Freemasons', Doncaster.

RECITATIVE.

AH me! what dismal Sound strikes thro' my trembling frame,
Hark! I 'm summon'd hence, that doleful Knell calls me to Death.
I come - - - I come - - - I come.

AIR.

O, murder'd King, from yon bright Sky
Look down, and see my wretched state;
No Friend to help, no Husband nigh,
Expos'd, expos'd to savage Tygers hate.
To God, I cry in deep despair
O deign, O deign, Omnipotent to hear
A helpless Queen------a helpless Queen.

Can princely birth, or beauty's charm,
Avail me in this awful hour;
Can Pity's cry the Wolf disarm,
Who holds the Victim in his power.
O, God, who hear'st my mournful cries,
Give me that help, which Man denies
A wretched Queen.

My bleeding heart------sweet Babes farewell,
All earthly joys, I now resign,
May Angels guard your gloomy Cell,
And blast the murd'rers dark design.
To God I cry in deep despair,
O deign, Omnipotent, to hear
A helpless Queen.

My Knell is rung----I come, I come,
Life's last, distressful scene to prove;
Though ruffians drag me to my doom
Angel's shall waft me to my Love:
For God will hear my mournful cries
And give that peace, which Man denies
A helpless Queen.

FOREIGN OCCURRENCES.

WARSAW, *October* 5.

FINDING the ineffecacy of all attempts to oppose the most atrocious violation, which perhaps the merciless irruption of the northern savages into the Roman Empire may equal but cannot surpass, the Diet of Grodno were forced to submit to the harsh and cruel commands imposed upon them by Prussia.

But dignified even in submission, they added to the injunction by which they ordered the Treaty with Prussia to be signed, the following declaration---it is an

APPEAL TO POSTERITY.

"The Diet of Poland, hemmed in by foreign troops, and threatened with an irruption from the Prussian army---informed too that this irruption shall be attended with universal desolation and dstruction---finally, insulted by a thousand outrages, have been forced to accede to the signing of the Treaty with Prussia.

"They did endeavour to add to the Treaty some conditions to which they conceived that the lamentable situation of their country would have extorted a consent even from the heart of Power. But the Diet were deceived. They found that Power was unaccompanied by pity, and that Prussia, having thrown her victim to the ground, would not refrain from enjoying the miserable satisfaction of trampling upon it. Fresh insults have been heaped upon their heads, and new conditions have been imposed upon them. To prevent all deliberations upon these conditions, the Diet have not only been surrounded by foreign troops, and insulted by menacing notes; but they have been violated by the arrest of their members, who have been dragged ignominiously from the midst of them, while those who were suffered still to possess a personal freedom, have been held in mental oppression and slavery.

"I, therefore, the King of Poland, enervated by age, and sinking under the accumulated weight of so many vexations and such multiplied oppressions; and we also, the Members of the Diet, declare, that being unable, even by the sacrifice of our lives, to relieve our country from the yoke of it's oppressors, consign it to posterity, trusting that means may then be found to rescue it from oppression and slavery---such means are unhappily not in our power. Other countries neglect us. While they reprobate the violations which one country is alledged to have committed against liberty, they can see not only with apathy, but with approbation, the outrages which have been committed against Poland. ---We have done.---We accede for the reasons above-mentioned, to the Treaty laid before us, though it is contrary to our wishes, to our sentiments, and to our rights."

This appeal, as well as a detail of the events of the 23d of September, and the following days, have been transmitted to all the foreign Ministers.

October 12. His Polish Majesty is to receive, at the beginning of every month, the sum of 250,000 florins out of the Public Treasury.

The Deputation appointed for planning a new Form of Government, has been charged to present to the Diet a plan for fixing a certain Military Establishment in Poland and Luthania.

The Army is in general to consist of at least 12,000 men or more, as soon as the requisite funds can be found, without raising new taxes,

MONTHLY CHRONICLE.

LONDON GAZETTE, October 26th. 1793.

Admiralty-Office, October 25.

Copy of a Letter from Captain James Saumarez, of His Majesty's Ship Crescent, to Mr. Stephens, dated off Cherbourg, the 20th of October, 1793.

I HAVE the honour to acquaint you, for the information of my Lords Commissioners of the Admiralty, that this morning, being off Cape Barfleur, in His Majesty's ship Crescent, under my command, I fell in with a French frigate, which, after a close action of two hours and ten minutes, struck to His Majesty's Colours. She proved to be the Re-Union, mounting 36 guns, and manned with 320 men.

I am singularly happy in being able to inform their Lordships, that she has been obtained without the loss of a single man, or even any wounded; although her's has been very considerable indeed, having (as the prisoners inform me) 120 killed and wounded.

I must beg leave to tender the most ample justice to the Officers and ship's company of the Crescent for their cool and steady behaviour during the action; and I take this opportunity to recommend to their Lordships notice the three Lieutenants, Mess. Parker, Otter, and Rye; their conduct has afforded me the utmost satisfaction.

La Re-Union was accompanied by a cutter, which did not attempt to come into action, but made sail for Cherbourg.

London, *October 29, 1793.*

Whitehall, October 29.

The following DECLARATION has been sent, by His Majesty's Command, to the Commanders of His Majesty's Fleets and Armies employed against France, and to His Majesty's Ministers residing at Foreign Courts.

The circumstances in consequence of which his Majesty has found himself engaged in a Defensive War against France, are known already to all Europe. The objects which his Majesty has proposed to himself from the commencement of the War, are of equal notoriety. To repel an unprovoked aggression, to contribute to the immediate defence of his allies, to obtain for them and for himself a just indemnification, and to provide, as far as circumstances will allow, for the future security of his own subjects, and of all other nations of Europe; these are the points for which his Majesty has felt it incumbent on him to employ all the means which he derives from the resources of his dominions, from the zeal and affection of his people, and from the unquestionable justice of his cause.

But it has become daily more and more evident how much the internal situation of France obstructs the conclusion of a solid and permanent Treaty, which can alone fulfil his Majesty's just and salutary views for the accomplishment of these important objects, and for restoring the general tranquillty of Europe. His Majesty sees, therefore, with the utmost satisfaction, the prospect which the present circumstances afford him, of accelerating the return of Peace, by making to the well-disposed part of the people of France, a more particular declaration of the principles which animate him, of the objects to which his views are directed, and of the conduct which it is his intention to pursue. With respect to the present situation of affairs, the events of the War, the confidence reposed in him by one of the most considerable cities of France, and, above all, the wish which is manifested almost universally in that country, to find a refuge from the tyranny by which it is now overwhelmed, render this explanation on his Ma-

jesty's part a pressing and indispensable duty: and his Majesty feels additional satisfaction in making such a declaration, from the hope of finding, in the other Powers engaged with him in the common cause, sentiments and views perfectly conformable to his own.

From the first period when his Most Christian Majesty Louis the XVIth had called his people around him, to join in concerting measures for their common happiness, the King has uniformly shewn by his conduct, the sincerity of his wishes for the success of so difficult, but, at the same time, so interesting an undertaking. His Majesty was deeply afflicted with all the misfortunes which ensued, but particularly when he perceived more and more evidently that measures, the consequences of which he could not disguise from himself, must finally compel him to relinquish the friendly and pacific system which he had adopted. The moment at length arrived when his Majesty saw that it was necessary for him, not only to defend his own rights and those of his allies, not only to repel the unjust aggression which he had recently experienced, but that all the dearest interests of his people imposed upon him a duty still more important, that of exerting his efforts for the preservation of civil society itself, as happily established among the nations of Europe.

The designs which had been professed of reforming the abuses of the Government of France, of establishing personal liberty and the rights of property on a solid foundation, of securing to and extensive an populous country the benefit of a wise legislation, and an equitable and mild administration of it's laws, all these salutary views have unfortunately vanished. In their place has succeeded a system destructive of all public order, maintained by proscriptions, exiles and confiscations without number, by arbitrary imprisonments, by massacres which cannot even be remembered without horror, and at length by the execrable murder of a just and beneficent Sovereign, and of the illustrious Princess who, with an unshaken firmness, has shared all the misfortunes of her royal consort, his protracted sufferings, his cruel captivity, his ignominious death. The inhabitants of that unfortunate country, so long flattered by promises of happiness, renewed at the period of every fresh crime, have found themselves plunged into an abyss of unexampled calamities; and neighbouring nations, instead of deriving a new security for the maintenance of general tranquillity from the establishment of a wise and moderate government, have been exposed to the repeated attacks of a ferocious anarchy, the natural and necessary enemy of all public order: they have had to encounter acts of aggression without pretext, open violations of all Treaties, unprovoked declarations of War; in a word, whatever corruption, intrigue or violence could effect for the purpose so openly avowed, of subverting all the institutions of society, and of extending over all the nations of Europe that confusion which has produced the misery of France.

This state of things cannot exist in France, without involving all the surrounding Powers in one common danger, without giving them the right, without imposing it upon them as a duty, to stop the progress of an evil which exists only by the successive violation of all law and all property, and which attacks the fundamental principles by which mankind is united in the bonds of civil society. His Majesty by no means disputes the right of France to reform its laws. It never would have been his wish to employ the influence of external force with respect to the particular forms of government to be established in an independent country. Neither has he now that wish, except in so far as such interference is become essential to the security and repose of other Powers. Under these circumstances, he demands from France, and he demands with justice, the termination of a system of Anarchy, which has no force but for the purposes of mischief, unable to discharge the primary duty of all government, to repress the disorders or to punish the crimes which are daily increasing in the interior of the country, but disposing arbitrarily of the property and blood of the inhabitants of France, in order to disturb the tranquillity of other nations, and to render all Europe the theatre of the same crimes and of the same misfortunes. The King demands, that some legitimate and stable government should be established, founded on the acknowledged principles of universal justice, and capable of

maintaining with other Powers the accustomed relations of Union and of Peace. His Majesty wishes ardently to be enabled to treat for the re-establishment of general tranquillity with such a government, exercising a legal and permanent authority, animated with the wish for general tranquillity, and possessing power to enforce the observance of it's engagements. The King would propose none other than equitable and moderate conditions, not such as the expences, the risques and the sacrifices of the War might justify, but such as his Majesty thinks himself under the indispensable necessity of requiring with a view to these considerations, and still more to that of his own security, and of the future tranquillity of Europe. His Majesty desires nothing more sincerely than thus to terminate a War which he in vain endeavoured to avoid, and all the calamities of which, as now experienced by France, are to be attributed only to the ambition, the perfidy and the violence of those whose crimes have involved their own country in misery, and disgraced all civilized nations.

As his Majesty has hitherto been compelled to carry on War against the people of France collectively, to treat as enemies all those who suffer their property and blood to be lavished in support of an unjust aggression, his Majesty would see with infinite satisfaction the opportunity of making exceptions in favour of the well-disposed inhabitants of other parts of France, as he has already done with respect to those of Toulon. The King promises, on his part, the suspension of hostilities, friendship, and (as far as the course of events will allow, of which the will of man cannot dispose) security and protection to all those who, by declaring for a Monarchical Government, shall shake off the yoke of a sanguinary Anarchy, of that Anarchy which has broken all the most sacred bonds of society, dissolved all the relations of civil life, violated every right, confounded every duty, which uses the name of Liberty to exercise the most cruel tyranny, to annihilate all property, to seize on all possessions, which founds its power on the pretended consent of the people, and itself carries fire and sword through extensive provinces, for having demanded their laws, their religion, and their lawful Sovereign.

It is then in order to deliver themselves from this unheard-of oppression, to put an end to a system of unparalleled crimes, and to restore at length tranquillity to France and security to all Europe, that his Majesty invites the co-operation of the people of France. It is for these objects that he calls upon them to join the Standard of an Hereditary Monarchy, not for the purpose of deciding, in this moment of disorder, calamity, and public danger, on all the modifications of which this form of government may hereafter be susceptible, but in order to unite themselves once more under the Empire of Law, of Morality, and of Religion; and to secure at length to their own country, external Peace, domestic Tranquillity, a real and genuine Liberty, a wise, moderate and beneficent Government, and the uninterrupted enjoyment of all the advantages which can contribute to the happiness and prosperity of a great and powerful nation.

EXECUTION OF THE QUEEN OF FRANCE.

ON Wednesday the 16th, Marie Antoinette was conducted from the prison of the Conciergerie, to the Place de la Revolution, beyond the garden of the Thuilleries, where Louis had suffered before her.

All the National Guards in the several sections of Paris were under arms, and Henriot the Commandant in Chief attended the Queen, in a private coach, with a guard of cavalry, to the place of execution.

Nothing like sorrow or pity for the Queen's fate was shown by the people, who lined the streets through which she had to pass. On her arrival at the Place de la Revolution, she was helped out of the carriage, and ascended the scaffold with seeming composure. She was accompanied by a Priest, who discharged the office of Confessor, and gave her absolution before she was fixed to the fatal machine. She was in a half-mourning dress, evidently not adjusted with much attention. Her hands were tied behind her back, she looked around, apparently

without much terror; her body being then bent forward by the machine, the axe was let down, and at once separated the head from the body. After the head was displayed by the executioner, three young women were observed dipping their handkerchiefs in the streaming blood of the deceased Queen. They were taken into Custody.

Fronson de Coudray, and Chaveau de la Gards, the pleaders for Marie Antoinette, had been put in a state of arrest before her sentence was pronounced, by order of the Committee of General Safety. The order says, that this is a measure of general safety---that the arrest shall last only 24 hours, and that every attention shall be paid to those prisoners.

An Effectual Method to prevent Mice from eating the Grain in Stacks or Mows, or Cheese, or other articles usually injured by those Vermin.

Mr. Macdonald, of Scalpa, in the Hebrides, having suffered considerably by Mice, put three or four stalks, with the leaves on, of wild Mint, gathered in the field near a brook, at the bottom, near the centre, and at the top of each stack, or mow, as it was raised, and never after had any of his grain consumed. He then tried the same experiment with his cheese, and other articles usually kept in store, and often injured by Mice, with equal effect, by laying a few leaves, green or dry, on the article to be preserved. The experiment is easy to be tried, and, if it prove generally effectual, is a valuable preventative.

An Infallible Cure for the Rheumatism---if we may trust to the natives of the Coast of Guinea. Rub the part affected with a mixture of kyan-pepper and strong spirits.

Benevolence.----A little institution has lately been established at Leicester, which is equally worthy of imitation and of praise. Adjoining this town a gentleman has erected on his paternal estate an elegant but modest structure in the Gothic style, to be occupied always by his own relations, who may stand in need of such an asylum. It is therefore not unaptly denominated a *Consanguinitarium.*---The several occupants are allowed coals, &c. and 5*s.* per week during life; and the estate is charged with these provisions.---The internal management of it is so arranged, that while they are bound to administer to the joint comforts of their little peaceful Society, they are also carefully prevented from interrupting them.

The person who has the private merit of so humane an institution cannot be offended if he be made known, for the benefit of public example----it is JOHN JOHNSON, Esq. Banker, in Bond-street.

Dr. Katterfelto, "*Natural and Moral Philosopher* to his Prussian Majesty, M. D. and F. R. S." is committed to the House of Correction in Shrewsbury, as a rogue and a vagabond.

An Apothecary in Durham had these words written in his window----"*Dying* stuffs sold here."

Halifax. We hear with pleasure that many fine seams of coals, consisting of several acres, have lately been discovered near this place, in the township of Northowram: what is of singular advantage, the water can be carried off by drains without the use of fire-engines.

Sheffield. On Monday last a dreadful fire happened at Weston on the Welland, whereby the house and premises of Mr. King and five small tenements were entirely consumed. This melancholy accident was occasioned by a burning coal having fallen upon a cat; the animal smarting from the heat, took shelter in a hay-loft, and the cinder adhering to her back, set fire to the hay. Seven large families are by the circumstance deprived of their little property.

Leicester. A young man who had been unsuccessful in his addresses to a young woman at Buckminster, a few days since shot himself in her presence. The coroner's verdict has been given lunacy. A number of witnesses attended to prove his being in love; a circumstance which the coroner observed was full ground for his verdict.

[*The extreme length of the Gazette obliges us to postpone Births, Deaths, &c. till our next.*]