



*Lang, sculpit*

To the Grand Lodge of  
Royal Grand Master  
Is respectfully



England this Portrait of their  
George Prince of Wales &c. &c. &c.  
dedicated

*Published by Hatchard & Whiteaker, No. Maria Lane, July 1821.*

THE  
Free-Masons's Magazine,

OR

General and Complete  
LIBRARY.  
VOL: III.

*Commissumque teges et vino tortus et ira.* Hor:



Printed for the Proprietor, & sold by Scatcherd & Whitaker,  
Ave-Maria Lane, & all Booksellers in Town & Country.

1794.

THE  
FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY,

For JANUARY 1794.

ILLUSTRATED WITH  
A BEAUTIFUL ENGRAVING.

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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.

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

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

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

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

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

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

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

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## ERRATA.

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

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THE  
FREEMASONS' MAGAZINE;

OR,  
GENERAL AND COMPLETE LIBRARY.

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FOR JANUARY, 1794.

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TO THE  
PRINTER OF THE FREEMASONS' MAGAZINE.

BROTHER,

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

Your well-wisher,

JAMES SOMERVILLE.

Edinburgh,  
Dec. 12, 1793.

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

VOL. II.

A

J. S.

## A DISCOURSE,

DELIVERED BEFORE

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

ON

*The FESTIVAL of ST. JOHN the BAPTIST,*

JUNE 24, 1789.

BY FRANCOIS XAVIER MARTIN.

Sermo oritur, non de villis, domibusve alienis;

-----sed quod magis ad nos

Pertinent, et nescire malum est.

HORACE.

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

I have said "A SELECT ASSOCIATION."

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

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

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

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

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

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

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

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

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

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

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

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\* Frederick, King of Prussia.

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

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

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

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BRIEF BUT SIGNIFICANT

DESCRIPTION OF FREEMASONRY.

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

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

† Dr. Benjamin Franklin.

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

§ General Washington.



THE  
PRINCIPLES OF FREE MASONRY EXPLAINED.

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

---

BY A BROTHER.

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

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

MY BRETHREN,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*[To be concluded in our next.]*

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A PRAYER,  
USED AT THE INITIATION OF A CANDIDATE.

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

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ADDRESS  
TO FREEMASONS IN GENERAL.

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

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

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

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

This day of \_\_\_\_\_ (Signed)

A. B.

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

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THE  
CEREMONY OBSERVED AT FUNERALS,

ACCORDING TO ANCIENT CUSTOM:

WITH THE

SERVICE USED ON THOSE OCCASIONS.

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**N**O Mason can be interred with the formalities of the Order, unless by his own special request, communicated to the Master of the Lodge of which he died a Member; nor unless he had been advanced to the third degree of Masonry\*.

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

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\* Foreigners and Sojourners are excepted.



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

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

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

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

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

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

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

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

† This is the usual clothing of Master Masons.

## THE FREEMASONS' MAGAZINE;

The Master ;  
 The choristers, singing an anthem ;  
 The clergyman ;

## THE BODY ;

With the regalia placed thereon, and two swords crossed ;

Pall-bearers ;  
 Chief mourner ;  
 Assistant mourners ;  
 Two stewards ;  
 A tyler ;

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

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 THE FUNERAL SERVICE.

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

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

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

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

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

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

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

The Brethren answer,

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

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

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

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

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

The Master then repeats the following prayer :

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

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

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

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

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

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

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

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

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

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

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

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

Answer. ‘So mote it be.’

Master. ‘May we always profess what is good, and may we always act agreeably to our profession!’

Answer. ‘So mote it be.’

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

Answer. ‘So mote it be.’

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

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

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

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

‘From time immemorial it has been an established custom among

the Members of this respectable society, when requested by a Brother, to accompany his corpse to the place of internment; and there to deposit his remains with the usual formalities.

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

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

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

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

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

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

## FOR THE FREEMASONS' MAGAZINE.

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*EXTRACT*

FROM THE LIFE OF THE CELEBRATED

MR. ELIAS ASHMOLE,

AN EMINENT PHILOSOPHER CHEMIST AND ANTIQUARY,

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

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

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

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

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ON THE  
UTILITY, CHOICE, AND USE OF PLEASURES,  
IN REGARD TO  
GAMING, HUNTING, DANCING, THEATRICAL EXHIBITIONS,  
MUSIC, AND FEASTING.

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

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SHAKSP.

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FRAT. AQUIL. ROM.

*Edinburgh, April 22, 1793.*

#### ANECDOTE OF A WRETCHED PORTRAIT PAINTER.

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

ON THE  
NATURE OF DESIGN AND DECORATION IN  
ARCHITECTURE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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ON  
GOTHIC ARCHITECTURE.

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

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

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

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

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

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

BURLINGTON.

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A VIEW  
OF THE  
PROGRESS OF NAVIGATION.

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IN SEVERAL ESSAYS.

[Continued from Vol. I. Page 575.]

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

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

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

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

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



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

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

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

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

[To be continued.]

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## ON LONGEVITY.

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

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

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

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

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

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

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

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

I. The circumstances which favour longevity, are,

#### I. DESCENT FROM LONG-LIVED ANCESTORS.

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

#### 2. TEMPERANCE IN EATING AND DRINKING.

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

#### 3. THE MODERATE USE OF THE UNDERSTANDING.

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

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

#### 4. EQUANIMITY OF TEMPER.

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

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

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

#### 5. MATRIMONY.

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

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

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

was forty years of age \*. I met with one man beyond 80, who had survived a most violent attack of the yellow fever; a second, who had had several of his bones fractured by falls and in frays, and many who had frequently been affected by intermittents. I met with one man of 86, who had all his life been subject to syncope: another who had been for fifty years occasionally affected by a cough †; and two instances of men who had been affected for forty years with obstinate head-achs ‡. I met with only one person beyond 80 who had ever been affected by a disorder in the stomach: and in him it rose from an occasional rupture. Mr. John Strangeways Hutton, of Philadelphia, who died last year in the 100th year of his age, informed me that he never had puked in his life. This circumstance is the more remarkable as he passed several years at sea when a young man §. These facts may serve to extend our ideas of the importance of a healthful state of the stomach in the animal economy, and thereby to add to our knowledge in the prognosis of diseases, and in the chances of human life.

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

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

I shall conclude this head by the following remark—

Notwithstanding there appears in the human body a certain capacity

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

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

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

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

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

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## THOUGHTS ON THE NEW-YEAR ;

AND ON THE  
VICISSITUDES OF LIFE.

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*IN A VISION.*

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

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

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

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

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

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

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

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

January 2, 1794.

J. P.

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### A FRAGMENT ON BENEVOLENCE.

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

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



ON THE  
SACRED CHARACTERS OF KINGS.

FROM MANUSCRIPTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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#### ON KEEPING A SECRET.

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

FRANCIS'S HORACE.

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

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

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

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### GENEROUS SENTIMENTS.

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

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

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## ANECDOTES

OF THE

## LATE HUGH KELLY.

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(Continued from Vol. I. Page 571.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[To be continued.]

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## ANECDOTE OF MARESCHAL DE TURENNE.

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

## EQUALITY OF THE SEXES.

TO THE EDITOR.

SIR,

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

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

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

EPHRAIM TIMID.

DEAN SWIFT.

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

SIR,

London, April 30, 1713.

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

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

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

SIR, Your most faithful humble servant,

J. SWIFT.

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

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### ANECDOTE

OF HIS ROYAL HIGHNESS

THE PRINCE OF WALES.

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

## DOMESTIC PEACE AND HAPPINESS.

(FROM Mr. BUCKLE'S ESSAYS.)

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

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

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

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

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

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

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

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

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### SINGULAR PROPHECY.

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

*Lucy's Prophetic Warnings, Lond. 1707.*

PARTICULARS OF THE  
PLAGUE IN PHILADELPHIA.

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

Philadelphia, 11th Month 18th, 1793.

RESPECTED FRIENDS,

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

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

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



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

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

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

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

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

We are your respectful friends, &c.

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

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

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

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

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

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

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

TEMPERANCE



*In various moods these transitory days  
Confound us not and licentious ways  
Of Temperance alone preserve our strength  
In mind and body to life's almost length.*

*Long's Sculp.*

*Published by Leitchard & Mitiker, No. Maria Lane, Feby 25.*

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

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

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

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

(Signed) “P. S. PHYSICK.  
“J. CATHRALL.”

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## TEMPERANCE.

[WITH AN ENGRAVING.]

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

TEMPLE’S ESSAYS.

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

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

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

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

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

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

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

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

J:



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STRICTURES  
ON  
PUBLIC AMUSEMENTS.

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THEATRE, DECEMBER 16.

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

CHARACTERS.

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

FABLE.

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

The Music, by Storace, was exquisite.

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

DECEMBER 26.

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

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

JAN. 13.

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

JAN. 14.

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

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

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

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

## PROLOGUE

BY THE AUTHOR.

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

## EPILOGUE

BY GEORGE COLMAN, JUN. ESQ.

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



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

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

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

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

## POETRY.

## FOR THE FREEMASONS' MAGAZINE.

## AN ADDRESS

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

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

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

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### ON THE DECEIT OF THE WORLD.

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

## ON THE VANITY OF THE WORLD.

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

M.

## LINES ON AMBITION.

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

A BRITON.

\* See Plutarch's Life of Cæsar.

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

## ELEGIAC STANZAS

ON THE SUDDEN DEATH OF  
MISS E\*\*\*\*\* R\*\*\*\*\*,

December 11, 1793.

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

## ODE

FOR THE NEW YEAR, 1794.

BY HENRY JAMES PYE, ESQ. POET LAUREAT.

## I.

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

## II.

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

## III.

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

## TO THE AFFLUENT.

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“ Assist them, hearts from anguish free !

“ Assist them, sweet humanity ! ”

---

LANGHORNE.

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

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

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

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

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

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

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

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

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

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

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

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 FOREIGN AND DOMESTIC INTELLIGENCE.
 

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QUEBEC, October 17.

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

[NEW-YORK, November 7.

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

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

PETERSBURGH, November 19.

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

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

LONDON, JANUARY 4.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*“ My Lords and Gentlemen,*

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

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

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

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

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

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

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

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

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

“ *Gentlemen of the House of Commons,*

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

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

“ *My Lords and Gentlemen,*

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

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

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

## MISCELLANEOUS INTELLIGENCE.

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

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

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

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

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

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

## FOREIGN MONIES IN BRITISH VALUE.

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

## AGRICULTURE, &amp;c.

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

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

## LANCASHIRE METHOD OF DRESSING POTATOES.

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

## PUTRID FEVER.

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

## PROMOTIONS.

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

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

## MARRIAGES.

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

## DEATHS.

Dec. 15. At Maiden Bradley, Wilts, the Most Noble Webb, duke of Somerset. At Edinburgh, Mr. William Gordon, author of the Universal Accountant. 19. Lady Elizabeth Finch, sister of the late, and aunt of the present earl of Aylesford. 20. Ed. Cras, esq. Deputy Comptroller of the Navy. The Hon. Thomas Grey Egerton, only son of Lord Grey de Wilton. Lady Oughton, widow of the late Sir Adolphus Oughton. Thomas Sutton, esq. of the Custom-house. 21. At Christ-church, Cambridge, Mr. Hugh Cook, student there, and son of the celebrated Navigator. 25. At Riddlesworth, Dowager Lady Wake, relict of Sir William Wake, aged 80. 26. Brownlow, earl of Exeter.