

THE FREEMASONS' MAGAZINE:

OR,
GENERAL AND COMPLETE LIBRARY,

For FEBRUARY 1794.

EMBELISHED WITH
A BEAUTIFUL PORTRAIT OF JAMES NORTHCOTE, ESQ.

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

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

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

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

Brother *RICHARDSON'S* Verses in our next.

Windex came too late for this month's publication.

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

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

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

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

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THE
FREEMASONS' MAGAZINE.

OR
GENERAL AND COMPLETE LIBRARY.

FOR FEBRUARY 1794.

THE
ANCIENT CONSTITUTIONS
OF
THE FREE AND ACCEPTED MASONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“ SOLOMON TO HIRAM THE KING.

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

“ HIRAM TO KING SOLOMON.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE
PRINCIPLES OF FREE MASONRY EXPLAINED.

[*Concluded from Page 5.*]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[From Vol. I. Page 553.]

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

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

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

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

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

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

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

quences with which my confinement might very possibly be attended.

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

[*To be continued.*]

A VIEW
OF THE
PROGRESS OF NAVIGATION.

IN SEVERAL ESSAYS.

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

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

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

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

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

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

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

[To be continued.]



ON THE
PROPRIETY OF MAKING A WILL.

TO THE EDITOR.

SIR,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ANECDOTES
OF THE
LATE HUGH KELLY.

[Continued from Page 55.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[To be concluded in our next.]

EXTRACT FROM AN
ESSAY ON INSTINCT.

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

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

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

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

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

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

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

The third class are those which are improvable by experience.

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

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

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

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

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

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

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

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

THE
ORIGIN OF LITERARY JOURNALS.

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

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

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

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

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

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



LETTER

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

AN ORIGINAL MS.

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

Your Majesty's most humble,

Sister and servant,

ELIZABETH.

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

LETTER

FROM QUEEN ELIZABETH TO MARY QUEEN OF SCOTS.

IN FRENCH.

WROTE BY HER SECRETARY. MS.

MA COUSINE,

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

Ma Cousine, votres tres affectionée Cousine,

ELIZABETH, R.

. A translation of the above in the next Magazine.

ON. MAN.

FROM THE FRENCH.

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

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

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

M.



ON JEALOUSY.

FROM THE FRENCH.

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

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

ON
YOUTHFUL COURAGE AND RESOLUTION.

FROM THE FRENCH.

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

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

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

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

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

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

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

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

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

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

INVASION.

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

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

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

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

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

1. Therefore, the Embarkation of the Troops.

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

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

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

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

II. *The Sailing of the Grand Armament.*

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

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

take, though only in a fleet of 50 or 60 sail of common merchantmen. Judge, therefore, what must be the case among a fleet of 1000 sail of transports, where the cargo consists of soldiers, and of horses, the one sick, and the other both sick and frightened; and where the sailors themselves are so ignorant and unskilful, as to add greatly to the general confusion instead of remedying it!

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

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

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

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

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

IV. *The March of the invading Army.*

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

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

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

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

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

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

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

<i>Leagues.</i>		<i>Leagues.</i>	
From Brest to Galway	130	From Dieppe to Brighton	26
Cork	100	Hatting	22
Plymouth	60	Calais to Dover	7
Torbay	70	Dunkirk to Ramsgate	15
Portsmouth	100	Margate	17
The Downs	132	Nore	25
Cherbourg to Portsmouth	26		

ANECDOTES

OF

JAMES NORTHCOTE, Esq.

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

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



James Northcote Esq. R.A.

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

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

“ A guide, philosopher, and friend.”

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

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

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

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

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

SURPRIZING INGENUITY.

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

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

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

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

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

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

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

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

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

CURIOUS ACCOUNT OF THE
PHYSICIANS OF ANCIENT EGYPT.

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

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

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

INSTANCE OF THE
POWER OF MUSIC OVER ANIMALS.

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

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

PLAN OF EDUCATION.

BY DR. CHAPMAN.

Qualifications and Duty of Teachers.

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

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

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

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

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

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

Culture of the Mind till the Age of Ten Years.

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

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

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

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

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

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

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

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

[*To be continued.*]

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

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

I am, Sir, Your Faithful Brother,

B. B.

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

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

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

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

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

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

NEWGATE,
ALDGATE, and

CRIPPLEGATE,
DOWGATE *,

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

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

REMARKS ON THE MUTABILITY OF FORTUNE.

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

* Dour or Dowgate, signifies the Watergate.

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

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

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

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

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

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

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

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

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

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

LONDON CHARACTERIZED.

BY DR. JOHNSON.

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

LITERARY INTELLIGENCE.

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

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

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

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

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

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

PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS, JAN. 21.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

His Lordship next noticed the truth of the reports made by the French Ministers, which, with the guillotine at their back, they durst not garble or falsify. He concluded with proposing the following motion: That this House having seen, that the French nation, by the 113th and 119th clauses of their new constitution, has renounced every idea of interfering in the internal affairs of other states, and has declared herself the ally of every free people, most humbly beseech his Majesty to recognize the Republic of France, that thereby a foundation may be laid for a lasting peace between the two nations.

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

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

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

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

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

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

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

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

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

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

PROTEST.

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

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

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

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

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

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

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

8thly. Because in one year of the trial of Warren Hastings, Esq. namely, in the year 1790, there were no less than four decisions of the House of Lords upon this subject, viz. on the 25th day of February, when the Lords resolved,

That the Managers for the Commons be not admitted to give evidence of the unfitness of Kelleram for the appointment of being a renter of certain lands in the province of Bahar; the fact of such unfitness of the said Kelleram not being charged in the impeachment.

And again on the 4th day of May, when the Lords decided,
That it is not competent to the Managers for the Commons, to put the following question to the witness upon the seventh article of charge, viz.—Whether more oppressions did actually exist under the new institution, than under the old?

And again on the 18th day of May, when the House of Lords resolved,
That it is not competent to the Managers for the Commons to give evidence of the enormities actually committed by Deby Syng; the same not being charged in the impeachment.

And again on the 2d day of June, when the Lords resolved,
That it is not competent for the Managers on the part of the Commons, to give any evidence upon the seventh article of the impeachment, to prove that the letter of the 5th of May, 1781, is false, in any other particular than that wherein it is expressly charged to be false.

The said divisions of the House of Lords are founded upon principles not peculiar to trials by impeachment. They are founded upon common sense, and on the immutable principles of justice.—In Scotland those principles are peculiariy necessary to be adhered to, inasmuch as by the laws of that part of the united kingdom, a defendant is obliged to produce a complete list of all his witnesses in exculpation, the day before the trial. That alone appears to me a considerable hardship. But if, after such list is actually delivered in by the defendant, any facts (or supposed facts) not particularly set forth as crimes in the indictment, may, on the following day, for the first time, and without notice, be suddenly brought out in evidence upon the trial against the defendant; such defendant, from such an entrapping mode of trial, may be convicted, although innocent. Such proceedings (whether supported or unsupported by any old Scotch statute passed in arbitrary times) ought I conceive, to be revised. For, in a free country, there ought not to be one mode of administrating justice to one man, namely, to Mr. Hastings, and an opposite mode of administrating justice to another man, namely, to Mr. Muir.

STANHOPE.

HOUSE OF COMMONS.

Jan. 21. The proceedings in the House of Commons took a similar turn to those in the Upper House.

The Address to his Majesty being moved by Lord Clifden, who took a short but general review of the atrocities committed by the ruling powers in France, and seemed of opinion, that no peace could be made with safety or with honour, while the present system existed in that country.

He was seconded by Sir Peter Burrel.

The amendment was moved by the Earl of Wycombe, who delivered his sentiments decidedly against the conduct of Administration; slightly glancing over what he termed their wicked and absurd policy in commencing the war: He took a comprehensive view of the operations of the late campaign, on some of which he was diffuse, even to minuteness, and the whole had his unqualified disapprobation. The mis-carriages at Martinico and Dunkirk, he was particularly severe on.—The former, he said, was so inadequately planned, and disgracefully conducted, as to merit a parliamentary enquiry. With respect to Dunkirk, he was justified, he said, by great military authorities, in asserting, that neither the design, nor the means taken to carry it into effect, were adequate to such an important purpose.

He painted the present situation of this country as critical and alarming; he deprecated the fastidious and ridiculous policy, which refused to treat with the present government of France; he said, that in the end, they would compel us to treat; and he hoped that all true friends of their country would unite in endeavouring to effect a speedy pacification.

Colonel *Tarleton* censured the shameful procrastination of affording succour to the gallant Royalists in France, until the opportunity was lost. What he termed the disgraceful events of our operations at Toulon, did not escape his animadversion, and he ridiculed the measure of sending an Honourable Baronet to the south of France, in order to make proselytes to royalty. He then adverted to the train of domestic calamities which the war had already occasioned at home, in the almost total stagnation of several branches of manufactures, and the ruin of thousands of families; all which distresses must be aggravated by a prolongation of the war. He glanced at what he considered the profusion of Ministers, in forming treaties with 'beggarly allies,' whose co-operation was purchased by immense subsidies.

Sir *James Murray* vindicated part of the Duke of York's conduct in the late campaign, which he conceived was glanced at by a former speaker.

Sir *William Malher* and Mr. H. Browne spoke in favour of the address. Mr. Courtenay against it.

Lord *Mornington* supported the motion for the address, and defended the conduct of administration, with respect to the commencement and prosecution of the war with great ability; in doing this, his Lordship deemed it necessary to recur, at considerable length, to the proceedings of the ruling party in France, as well in a legislative point of view, as in the line of military operation; the intent of which appeared to be, to shew the insecurity, dishonour, and pernicious consequences, which, in all human probability, must result from treating with a set of men, who had repeatedly manifested themselves void of every principle of public and private virtue, and capable of the grossest outrages on all laws, human and divine.

Mr. *Sheridan* observed, that the speech of the noble Lord, was more remarkable for its eloquence than its brevity; he had entertained the House with several extracts from Brissot's pamphlets, but as far as he had read, his extracts went against his own arguments. All parties of France had reprov'd each other for going to war. What did this prove, but that all parties in France were inclined to peace? Every thing tended to shew that France was inclined to peace; for Brissot had been expressly accused with having involved the country in war. He then animadverted on the conduct of Genet in America. How did that wise country behave on that occasion? Where is the man who would say she felt herself degraded by her conduct? She was not to be forced into hostilities, and was in consequence now enjoying that prosperity which we might have experienced, had our proceedings been characterized by similar prudence. He said, he had remarked that revolutions always commenced with the minority; if so, the smaller the minority, the greater the danger. The minority, of which he was then a Member, had been already pretty well thinned; if any person was wanted for a Chancellor;—if any person was wanted for a Welch Judge, they could there be found; it would be but right if the Gentlemen would return a few of the Members to restore the balance. It had been said that this was a defensive war; he, on the contrary, thought we were the aggressors; and that it was absolutely a war of choice. It was a war to establish some form of government in France, and it must be a monarchical form, from whence alone security could be derived. What greater security there was for the maintenance of treaties under a monarchy, than under any other form, he could not ascertain, as the conduct of the King of Prussia and the Empress of Russia, in the dismemberment of Poland, which they had solemnly engaged by treaty to protect, afforded no better hopes from monarchs than was to be found in republics. He reprobated the conduct of Ministers, the mode of carrying on the war in all quarters; at Toulon and Dunkirk, in the East Indies, and in the Channel, convinced that nothing but peace could put an end to the calamities which our improvident opposition had brought upon us. It was a reflection on the character of Englishmen, to say that any danger could be apprehended by this country from the establishment of a republic in France.

Mr. *Wyndham* with great ingenuity supported the arguments of Lord Mornington, combated the objections to carry on the war, and conceived it more necessary than ever to pursue it with unabating vigour.

Mr. Secretary *Dundas* replied to some imputations which had been thrown out against his Majesty's Ministers, for want of vigilance and attention to the mode of car-

rying on the war. The equipment of the Military and Naval expeditions had, he said, exceeded every thing that could be paralleled in history. The number of seamen, which was at first only 13,000 had been rapidly increased to 50,000; the ships put into commission had been also increased, and Ministers had been so provident as to protect our commerce, and at the same time to send our fleet to the West Indies and Toulon. He should have no objection, when the House chose to investigate the conduct of Ministers, to come forward with arguments to prove that their exertions in the Military and Naval Departments had been superior to any thing that before had been known.

Mr. Fox complained of the complicated shape in which the question now appeared, and wished that it had been before fairly stated, that the present was a war to exterminate the Jacobin party in France.

It was a melancholy thing now to hear that we could not treat till the Jacobins were destroyed. This was a speculation in which we risked every thing that was dear. He reprobated the principles of the war, and the mode of conducting it. He thought, on the first appearance of the Duke of Brunswick's Manifesto, that it would be a signal of devastation throughout Europe; that those who were parties at the first signing of the treaty of Pilnitz, were guilty of the origin of the war, and that no power which entered into it without aggression, could be entirely free from the criminality of any of its consequences. It had been said, that France was always the aggressor; and to prove it, M. Robespierre was referred to, as having said that Brissot was wrong in declaring the war; which, early in the commencement of last Session, had appeared to be approaching. In contradiction to the sense of the House, and to the prevailing opinion of the public at that period, he had proposed to treat with France. It was his satisfaction at that moment;—it would be the satisfaction of his whole life, that he had made that proposition. Had it been received and become effectual, a million of lives would probably have been saved by it. We were now, however, engaged in the war, and the only profitable enquiry must be, how we could get out of it. His opinion was, that we should try to treat with the Jacobin government, or with any other government that exists in France. There would be as good security from it, that treaties would be kept as we could have from any crowned head whatever; nay, as we could have if Louis the Sixteenth had been actually restored to the crown.

Ministers had declared, that the restoration of Monarchy in France would be the signal of peace; yet, if all the difficulties about limiting the Monarchy, concerning which, General Wurmser in Alsace had held different ideas from the Allies at Toulon, were settled exactly to our wish, and that Louis XVII. was grateful; a Monarch will attend to the wishes of his people, and, if any part of the French empire was withheld, as an indemnity for our expences, might they not urge him to take some opportunity of recovering it—an opportunity, perhaps, when Austria or Prussia, instead of being our ally, might be that of France?

There was something very peculiar in our hatred to France, which, indeed, had been raised by the greatest crimes; yet it was remarkable, that there should be so much difference between our opinion of crimes on different sides. In France, a declaration, or pretence of liberty, had been successful, and that crime had involved us in a war;—in Poland, Liberty herself had been destroyed by despotism, and that crime was noticed only by occasional, well-turned phrases of disapprobation.

Mr. Fox pressed very strongly the opinion, that the continuance of the war has strengthened the Jacobin party in France, which was the minority at the commencement of hostilities, but now bears sway over every part of France. He asked, if there was any probability of overthrowing the Jacobins? He thought, there was scarcely a possibility of that event. He was not much comforted by the statements of their finances, or the depreciation of their assignats. The Americans were vilified in the same manner; the very same arguments had been applied to them, as had been recently applied respecting France: We had abused the Americans as we were now abusing the French; but, said he, "if I live, I shall live to see you treat with those with whom you will not now; and God send that that period may be as favourable for making peace as the present." He then considered the consequences which might

be expected from the rejection of a proposal to treat; those consequences would be very important in this country; the refusal of the Jacobins to treat would ruin them in the opinion of the French people, would arm every hand, and rouse every heart against them.

Mr. Fox thought, that there had been gross mismanagement in the conduct of the war. At Jamaica, our whole fleet had waited for convoy. Not a word had been said of Dunkirk. He wished to know who had advised the separation of the Duke of York's army from that of the Prince of Cobourg. When a British Prince, at the head of his army, approached the sea, the natural dominion of his country, he must have expected to find the whole coast a fortress for him. What must have been his feelings at finding a few gun-boats of the enemy, commanding the shore, and harassing all his operations. Of that expedition some account must be given to the House.—He noticed the circumstances of the evacuation of Toulon, which, as it must have been taken with a view of being preserved, should have been defended by British, or British and Austrian troops, instead of Spaniards and Portuguese. The conduct of Ministers towards Neutral Powers, Mr. Fox contended, had been unwarrantable. The order issued relative to American ships, they had the prudence to withdraw, and he hoped the retraction had come in time to amend the error. General Washington's admirable speech displayed all the temper, with all the firmness of that great man; and it was apparent enough, that, under his guidance, America would strenuously preserve her rank among nations. The misconduct and insolence of Genet, the French Envoy, had not provoked General Washington to any measures which could tend unnecessarily to produce a rupture with the French. He had asserted his own dignity by demanding the recal of that Minister, which was granted, and the intercourse of America with France was preserved.

Mr. Fox concluded by moving an amendment, the substance of which was, "That the House should humbly assure his Majesty of their readiness to afford the necessary support for his arms; expressing their hopes, at the same time, that some opportunity might be found for concluding a peace with the French nation—and that, when such an opportunity should be found, no obstacle to the negotiations would occur from the form, or nature of the government in France."

The Chancellor of the Exchequer said, he was anxious to state clearly his sentiments on the present occasion.—There was no ambiguity in the intention of his Majesty's Ministers with respect to the present war. They had clearly and explicitly stated, that the grounds were security to ourselves and our allies, and indemnity for aggressions already committed. These measures cannot be obtained while the present government exists in France; a government effectually destructive in its principles to all the governments in Europe. If, therefore, the arguments admitted by the House for undertaking the war were good, they were certainly now more forcible for continuing it with all possible vigour. War could present no calamities so terrible as those in which this country might be involved from relaxing in her preparations, at the very moment when these preparations were upon the point of being successful.

He objected to the amendment proposed; as the destruction of a faction ruinous in its principles to all the powers of Europe, to religion, morality and law, was the reason of our first taking arms.

The first step of the Revolutionary Tribunal was the abolition of Religion, to pave the way for fresh crimes, to familiarise the mind with guilt, and by removing the obstacle of fear, to relieve it from the restraints of conscience. Their second measure was the seizure of property; and their mode of inflicting punishment, by taking from the accused all privilege of defence immediately followed. All these crimes were converted into resources of revenue. From the pillage of the Churches, the destruction of property, the confiscation of effects, the unbounded circulation of assignats, and the imposition of a forced loan, they had hitherto derived the means for conducting their military operations: but these desperate resources were certain symptoms of approaching decay. It has been argued, that the spirit of the French has made them brave in the field; but their efforts are the effect of a most terrible system of restraint and oppression—they are compelled into the field by the terror of the guillotine, and supported there only by those resources which their desperate situation affords. A system so monstrous and terrible must speedily be overthrown; and he did not hesi-

tate to declare, that he would rather choose to persevere in the war, even amidst the worst of disasters, and deem such conduct much more safe and honourable, than to conclude a peace with the present ruling powers in France.

It was acknowledged by the law of nations, that where two parties were destroying each other, a third power might interfere to promote tranquillity. It was, in the present instance, both our duty and our interest to interfere, and prevent those evils; and continue our efforts against such a system, aggravated in its effects, and increased in its means; against a faction constantly varying the persons in its administration, like the succession of scenes in theatrical representations. Much did it become surrounding nations to prohibit intercourse with a country where immorality and infidelity go hand in hand; and to resist oppression, which had grown to so gigantic an extent, that it would, if not crushed, operate to the terror of Europe.

It should have been recollected, that a decree had been passed by the Convention, which enacts, that they will not treat with any of the Belligerent Powers, except they first acknowledge the Unity and Indivisibility of the French Republic. How could we with propriety do this? *How did we know, that if we did, we should have any security that this treaty would be kept?* In every point of view, therefore, he saw that the hazard of war would be preferable to the calamities which an improvident peace would bring upon this country.

At five in the morning the House divided, when there appeared,

Against the Amendment, 277—For it, 59,
Majority in support of Government, 218.

22d. Lord Clifden reported the Address, and on the question for its passing being put,

Mr. Fox rose, and enquired, if it was the intention of Gentlemen opposite to him, to submit the treaties lately entered into with Russia and Sardinia to the particular consideration of the House; which their importance required.

The Chancellor of the Exchequer replied, that they were not intended for particular discussion, but were to be considered in the Committee of Supply.

Mr. Fox then said, that he would take the first opportunity of delivering his sentiments on those subjects at large. At present he contented himself with condemning them in general terms, particularly the treaty with Sardinia; which he deemed so injurious to the interests of this country as to justify the House in refusing to enable his Majesty to fulfil his stipulations.

23d. Mr. Pitt gave notice of his intention to bring forward the Budget on Wednesday se'nnight.

It was also resolved, that private business should commence at two, and public business at four, as last year.

27th. The report of the Resolution of the Committee for a Supply; was brought up and agreed to, *nem. con.*

Mr. Adam rose to give notice, that he meant to move for leave to bring in a bill, for the purpose of rendering the Criminal Law of Scotland the same as that of England, that petty offences should be tried by jury, and that there should be a right of appeal from the judiciary of that kingdom to the High Court of Parliament in this. He further meant to move, that particular instructions be given to the Committee, who were to draw up the Bill, to include in the benefit of the Act those sentences which passed in the year 1793.

Mr. Dundas said, that he had no objection to the disquisition of the conduct of the Legislative capacity of an united kingdom, and which he pledged himself to prove perfectly legal and necessary.

Mr. Sheridan observed, that, as both questions must solemnly have the adjudication of Parliament, it was possible at least, that, after the discussion, it may be of opinion, that the late sentences inflicted upon Mr. Muir, Mr. Palmer, and others, were illegal. In such case it would be extremely unjust that these Gentlemen should be out of the reach of being benefited by the determination. He therefore felt a degree of confidence that no further measure would be taken towards carrying the sentences into effect, till the question was finally discussed.

Mr. Dundas wished the House not to entertain any confidence of the kind.

Mr. Fox said, that as far as opinion went, he certainly did think the conduct of the Judges in Scotland perfectly unjust. He considered that the circumstances relative to the trials for Sedition, which had agitated the public mind for these four months past, were totally apart, and should be subsequently considered, as was intended by the particular instructions to the Committee.

Mr. Pitt said, he was by no means averse to the going into the disquisition; but at the same time agreed with Mr. Dundas in the legality of the sentence.

Mr. Dundas presented a message from his Majesty, acquainting the House that he had ordered the landing of the Hessians at the Isle of Wight and Portsmouth, on account of sickness; and an Address of Thanks was ordered to the King for the communication.

Mr. Sheridan enquired, whether they were part of the forces destined to act under Lord Moira, to which he was answered from the Treasury Bench in the affirmative.

28th. Mr. Grey wished to know the number and destination of the Hessian troops.

Mr. Pitt said, it might be improper to make those particulars public, and that all which was necessary had been communicated in his Majesty's message.

Mr. Fox thought the House entitled to some general knowledge of those circumstances.

Mr. Sheridan made a motion for various Papers relative to the emoluments of offices under Government, particularly the Staff of Toulon and under Lord Moira, which, after some conversation, was granted.

29th. In a Committee of Supply, Mr. Hobart in the Chair,

Lord Arden moved, that 85,000 seamen, including 12,115 marines, be granted to his Majesty for the service of the year 1794.

Mr. Fox rose, not to oppose the motion, but to take the opportunity of making a few observations on a circumstance which nearly concerned the commerce of the kingdom. Our trade in several quarters had suffered considerably for want of adequate convoys. The Baltic fleet had, in consequence of its convoy not waiting for the fleet lost 16 or 17 sail, which were captured and carried into Norway. The Quebec fleet had also suffered from circumstances nearly similar; part of it being bound to Portugal and Spain, as well as to Great Britain, a number of ships of the former description were taken, as its convoy was obliged to separate from the fleet, on account of a strong gale of wind. The West India fleet was necessitated to wait near three months in port for a convoy; a circumstance which obviously must have distressed that trade very much. He thought these were circumstances of a serious and weighty nature, and demanded the fullest explanation from his Majesty's Ministers.

Mr. Pitt said, he had no difficulty in saying, it would appear, that at no period whatever was so effectual a protection extended to the trade as at present; the circumstances spoken of by the Right Hon. Gentleman, he said, might arise from causes which could not be attributed to Government; as the various delays on account of the ships not being ready, the different opinions of the several merchants, as to the strength of the convoy, proper places of rendezvous, time of sailing, their various views and interests, and the unforeseen and irresistible accidents of wind and weather; however, no vessel which had taken the advantage of the protection of convoy had been captured. The naval exertions of this country were greater than at any former period, and attended with more signal successes.

A conversation ensued between Messrs. Fox, Pitt, Sheridan, Anderson, and Admiral Gardner; the latter Gentleman vindicated the conduct of Administration, and proved that the most effectual protection had been extended to the trade of the country.—The Committee then agreed to the motion.

31st. The House having resolved itself into a Committee of Supplies,

Mr. Fox rose, and in a speech of considerable length, accused Administration of having granted a subsidy to the King of Sardinia, without any equivalent whatever to this country.

Mr. *Poisin* defended the measure on the ground, that it was necessary to have allies.

Mr. *D. Ryder* said, it was absolutely expedient to stop the French on the side of Savoy.

Mr. *Grey* attacked the conduct of Ministry in this instance, with great warmth and spirit.

Mr. *Canning*, in his maiden speech, spoke with great ability in favour of Administration, and said, it would be cruel and unjust in us to ask a poor prince to fight with us, without properly subsidizing him for it.

Mr. *Stanley* and Mr. Alderman *Newenham* spoke in favour of the treaty with the King of Sardinia—after which it was agreed to.

STRICTURES

ON

PUBLIC AMUSEMENTS.

COVENT GARDEN, FEBRUARY 1.

THE Honourable Mrs. TWISLETON came forward in the character of *Belvidera*, in *VENICE PRESERVED*, at Covent Garden Theatre, and was received with abundant applause, by a very crowded and brilliant audience. This Lady's features are agreeable, and her person possesses peculiar symmetry and elegance, but the latter is rather petite, and the former want expression. She appeared to have studied the part, and to have watched the manner of Mrs. *SIDDONS*, and those actresses, who are allowed to be most successful in its representation, with great attention. Hence she was correct in all the means of producing stage effect, and played several of the scenes powerfully. Though her action was somewhat redundant, it was in general graceful. Upon the whole, it was an effort entitled to no inconsiderable share of commendation.

3d. The Royal Family went to the little Haymarket Theatre, for the first time this season. A most afflicting scene occurred at the opening of the doors. In descending the stairs to the Pit, some of the foremost of the multitude lost their feet and fell; the crowd passed over them with that thoughtless fury, which in such a moment no compassion can touch, no eloquence soften, and in this way, 15 human beings were trodden to death. The confusion lasted half an hour, and for all that time no possible aid could be given to the victims; one only of whom was recovered.

The following is a correct list of the persons killed:—

Mrs. Brandram, wife of Mr. Brandram, White-lead Manufacturer, Horsleydown.—Miss Brandram, niece of Mr. Brandram.—Mr. Brandram, his nephew. Mr. Brandram himself was apparently recovered, but is since dead.—Benjamin Pingo, Esq. York Herald, of the Herald's College.—J. C. Brooke, Esq. Somerset Herald, of ditto.—Mrs. Hartley, Earl-street, Blackfriars.—Mrs. Willis, and Master Willis, wife and son of Mr. Willis, attorney, of Gray's-inn.—Mr. Garbutt, late Master of the Three Sisters of Whitby.—Mrs. Gwatkin, wife of Mr. Gwatkin, Dancing-master, Bartlett's Buildings.—Mrs. Spencer, St James's market.—Miss Williams, Pall Mall, daughter of Mr. Williams, Copper-plate-smith, Shoe-lane.—Mr. Robinson, of Clerkenwell, Farrier.—Miss Charlotte Bushnell, niece to Mr. Norton, of Berners-street. In all 15 persons.

Exclusive of the above lamented victims to this accident, near twenty others suffered material injuries.

A bill from the Theatre stated, that the accident was wholly to be attributed to the eagerness of the crowd, and not to any defect in the Pit staircase—that it was occasioned by the effect of their eagerness, is certainly true, yet, from the extreme steepness of the stairs, those at the bottom are actually obliged to sustain the whole weight

of the people above them, and the level that is between them and the pay-door is so very small that but few persons can stand on it. A plan is very properly adopted by the Manager, if possible, to prevent any such accident in future; that plan is the fixing of a bar at the top of the stairs.

The Coroner's Verdict on the above unfortunate persons was, "*Accidental Death by Suffocation, and being Trampled upon at the Pitt-door of the Haymarket Theatre.*"

5. A new comedy, called "*LOVE'S FRAILTIES; OR, PRECEPT AGAINST PRACTICE*" was performed at Covent Garden Theatre; the characters of which were as follow, and thus represented:

Sir Gregory Oldwort,	- - -	Mr. QUICK.
Charles Seymour,	- - -	Mr. HOLMAN.
Mr. Muscadel,	- - -	Mr. LEWIS.
Mr. Craig Campbell,	- - -	Mr. MUNDEN.
James,	- - -	Mr. FARLEY.
Lady Louisa Compton,	- - -	Mrs. FAWCETT.
Lady Fancourt,	- - -	Mrs. POPE.
Paulina,	- - -	Mrs. ESTEN.
Nannette,	- - -	Mrs. MATTOCKS.
Mrs. Wilkins,	- - -	Mrs. PLATT.

This Comedy comes from the pen of the author of "*THE ROAD TO RUIN,*" and was, excepting one particular passage, received with applause.

The main object of the satire is to hold up to ridicule that character so common in life, a man professing the utmost purity of morals, and rigidly austere upon those who do not exactly square their conduct by the precepts he has eternally in his mouth, although he is the slave of vicious passions in private, and lecherous in the extreme. The hypocrite's character (Sir George) is well drawn, and his precepts and practice are forcibly contrasted.

The plot exhibits the distress of a man of family, driven to penury by the oppression of a brother, and obliged to turn Painter, in order to provide some maintenance for an only daughter, and his faithful servant from Switzerland, who had lived with him twenty years, nursed his child, attended his wife in her last illness, and shared in all his misfortunes. A brother and sister of high birth are taken under Sir Gregory's roof, on being deserted by their noble relations, when they lost their parents, but this is done by Sir Gregory, not from motives of benevolence, but out of mere ostentation. The sister has privately married an officer in the army, and the brother has pledged his troth to Paulina, the daughter of the Painter, who loves him with a mutual and equally ardent passion, Sir Gregory commands the latter to pay his addresses to Lady Fancourt, who though she had given Muscadel to expect her hand, takes a violent liking to Mr. Seymour, the brother, and hence arises all the interest created by the embarrassment of the two lovers. Lady Fancourt hearing of Mr. Seymour's attachment, goes to see the Painter's daughter, imagining that her high rank will awe her into a compliance with her wishes, and influence her to abandon all hopes of Mr. Seymour. She is charmed with the beauty and elegance of Paulina's person, and still more by the excellence of her understanding, the refinement of her sentiments, and the soundness of her judgment. Every fresh interval adds to the impression, and at last the Lady is wrought to confess the superiority of Paulina's mind, and to resign her own pretensions to Mr. Seymour's hand. The Painter, who has all the pride of high birth, proves to be the brother ruined and abandoned by Sir Gregory, and Sir Gregory being detected in his secret sins, they mutually disclaim their former prejudices, and a general reconciliation takes place.

Muscadel is a character of some eccentricity, and as far as it goes, LEWIS plays it very finely; he has not a vast deal to do; but in the hands of this actor, a little will go a great way.

The Dialogue has some pithy observations interspersed throughout, and it abounds with whimsical similes and well-applied temporary allusions. One passage of it, viz declaring that a gentleman was a less useful, and often a less worthy member of society than an artist or a tradesman, gave offence to a few of the audience, on the ground of its rather favouring of the democratical principles of the times, and pre-

voked a loud and continued expression of disapprobation and disgust, which, for a few seconds, interrupted the performance, and damped the effect of the scene. The rest of the play was well received; it will not, however, be so popular as "THE ROAD TO RUIN," not being equally charged with bold and original character, nor possessing equal powers of attraction.

The Performers did their several parts justice.

The Prologue was written by Mr. THELWALL, and pointed out the various things to which a Prologue to a Play might be assimilated.

The Epilogue was short and sweet, and received with applause.

Sth. "THE PURSE; OR, BENEVOLENT TAR," an interesting sketch of one act, was presented at the Haymarket. The *Tar*, who has been absent from home upwards of eight years, gives a *Purse*, containing the half of his acquisitions, to a boy, whom he finds administering to the wants of a distressed mother. The latter proves to be his wife, and he is rewarded by finding that the filial pity which he had admired and assisted, was that of his own son!

The story afforded scope for several natural expressions of strong feeling, which were admirably delivered by the younger BANNISTER. There is also some pretty music—the composition, as we understand, of Mr. REEVE.—The Author, Mr. CROSS, of Covent Garden Theatre, has conducted this simple Fable with a degree of skill, very creditable to his Dramatic talents, and the piece on the whole was received with much applause.

22. A new Comic Opera, called the "TRAVELLERS IN SWITZERLAND," was produced for the first time, at Covent Garden Theatre, and was received with distinguished approbation.—The Characters are—

Sir Leinster Mc'Loughlin,	- - -	Mr. ROCK.
Mr. Sidney,	- - -	Mr. MUNDEN.
Dorimond,	- - -	Mr. JOHNSTONE.
Dalton,	- - -	Mr. INCLEDON.
Comte Friponi,	- - -	Mr. FAWCETT.
Daniel,	- - -	Mr. QUICK.
Robin,	- - -	Mr. BLANCHARD.
Swiss Burgher,	- - -	Mr. THOMSON.
Serjeant,	- - -	Mr. RICHARDSON.
Fisherman,	- - -	Ms. TOWNSEND.
Swiss Soldiery, &c.		
Lady Philippa Sidney,	- - -	Mrs. MATTOCKS.
Miss Somerville,	- - -	Miss POOLE.
Julia,	- - -	Mrs. CLENDINING.
Nerinda,	- - -	Mrs. MARTYR.
Margery,	- - -	Mrs. HENLEY.
Shepherdess	- - -	Miss HOPKINS.

Attendants, &c.

FABLE.

This piece opens with the entrance of DANIEL, who is soon followed by Mr. Sydney, Lady Philippa, and their daughter Julia—the "*Travellers in Switzerland*." After a dialogue, in which Lady Philippa's high estimation of her ancestry is ludicrously exhibited, it appears that Dorimond, a lover of Miss Sydney, having been rejected by her father, had accompanied them in their journey under the disguise of a Swiss servant, and has thus saved her life in the passage of a torrent. The story then proceeds with the reception of a letter from Count Friponi, a neighbouring Nobleman and adventurer, who desires permission to visit Lady Philippa; a circumstance which awakens the jealousy of Mr. Sydney, and induces him to assume the disguise of a Swiss Guide, for the purpose of satisfying his doubts as to their connection, and of preventing the dangers which he apprehends from it.—Lady Philippa, in the mean time, imagining Mr. Sydney to be on his journey towards Strasbourg, resolves to visit an ancient castle, concerning which the pretended guide has excited her curiosity, by repeating a rumour of its being enchanted; and her servant Daniel, whose timidity and curiosity

are perpetually counteracting each other, is sent forward to obtain reception for the party. Sir Leinster M'Loughlin, an admirer of Julia, now detects Count Friponi in proposing an elopement with her, and challenges him to a meeting on a spot where Sir Leinster is apprehended by a Swiss Magistrate; just as he had marked out the ground, and prepared himself, under some laughable circumstances, for the encounter. Count Friponi, who arrives immediately afterwards, imputing his absence to cowardice, demands who will be his substitute, when Dorimond offers his sword, and upon Friponi's refusing the contest, degrades him by taking the cockade from his hat.

The Enchanted Castle, to which the scene soon after changes, is the residence of Miss Somerville, who had fled from England upon a supposition that her lover, Dalton, was more attached to her fortune than to her person. Before the gates of this place Daniel arrives at night, and having induced Robin to leave his guard, in order to partake of a skin of wine, the latter becomes intoxicated, and Daniel readily obtains admittance to the castle. Here a series of adventures distresses him, and alarms the family, who are thus put upon their guard against the real dangers, arising from a scheme of Count Friponi to carry off Miss Somerville and her treasures by force. At this moment Dalton, who has been previously in the neighbourhood, reaches the castle, and assists in defending it, when an explanation is produced between him and Miss Somerville, who surrenders to him her castle and herself. Mr. Sydney, being now convinced that Lady Philippa's conduct towards Count Friponi is attended by no greater errors than those of vanity, discovers himself, relates the fidelity and bravery of Dorimond, to which he had been a witness, bestows his daughter upon him, and declares his own reconciliation with Lady Philippa, with which the piece concludes.

The story is worked up with such judgment and ability, as to render it amply interesting. It abounds with business and incident, well managed. The Dialogue is nervous, and flows with ease and elegance. It is enlivened by frequent sallies of wit, in which the author has in many instances been peculiarly happy; and is enriched by the most refined sentiments. The songs are charmingly written; and have a degree of poetic merit, seldom found in compositions of such a description.

The Author of this piece is Mr. BATE DUDLEY. The music comes from SHIELD, whose celebrity has long been established. It is partly selected, but for the greater part is original. The selections are made with infinite taste and judgment; and the new music certainly must be considered among his happiest efforts—particularly the air, "*Ever let me shun the danger,*" which was sung with the most scientific sweetness by Miss Poole.

In the getting up of this Opera, Mr. HARRIS, whose liberality the public have so often commended, and will we trust continue to reward—has displayed his usual spirit; the dresses are very pretty, and the scenery is throughout beautifully picturesque of the country in which the scene is laid, particularly the Castle, some views of the lakes and of the mountains.

The whole Operatic and Comic force of the Theatre was thrown into this piece; and all the Performers exerted themselves with the utmost success.

At the Haymarket Theatre, on the same Evening, a new Comedy, called "*THE BOX LOBBY CHALLENGE,*" was performed for the first time; the particulars of which, for want of room, we must defer till our next.

A CURIOUS FACT.

A YOUNG Lady, in the neighbourhood of Newcastle, of the name of TYRER, was presented last English Lottery with the sixteenth part of a Ticket, which was drawn a prize of 100*l.* The money arising from the prize, she disposed of in the purchase of a quarter of a ticket, by which she gained Five Thousand Pounds. An Actor belonging to the Theatre at Newcastle had made her a present of the purchase money, and she has since given her hand in return to him who was the instrument of making a fortune, which now gives them the means of living in an elegant and comfortable style.

POETRY.

 FOR THE FREEMASONS' MAGAZINE.

 ROYAL ARCH.

The Words by J. F. STANFIELD.
Set to Music, with a GRAND CHORUS, by BROTHER HUQUIER.

WHEN orient WISDOM beam'd serene,
 And pillar'd STRENGTH arose—
 When BEAUTY ting'd the glowing scene,
 And Faith her mansion chose—
 Exulting bands the Fabric view'd ;
 Mysterious powers ador'd ;
 And high the *Triple Union* stood,
 That gave the MYSTIC WORD.

Pale Envy wither'd at the sight,
 And frowning o'er the pile,
 Call'd Murder up from realms of night,
 To blast the glorious toil.
 With ruffian outrage join'd in woe,
 They form the league abhorr'd ;
 And wounded Science felt the blow,
 That crush'd the MYSTIC WORD.

Concealment, from sequester'd cave,
 On sable pinions flew ;
 And o'er the sacrilegious grave,
 Her veil impervious threw.
 Th' associate band in solemn state,
 The awful loss deplor'd ;
 And wisdom mourn'd the ruthless fate,
 That whelm'd the MYSTIC WORD.

At length, thro' Time's expanded sphere,
 Fair Science speeds her way ;
 And warm'd by Truth's resplulence clear,
 Reflects the kindred ray.—
 A second Fabric's towering height,
 Proclaims the Sign restor'd ;
 From whose foundation—brought to light,
 Is drawn the MYSTIC WORD.

To depths obscure, the favour'd TRINE,
 A dreary course engage—
 Till thro' the Arch, the ray divine,
 Illumes the sacred page !
 From the wide wonders of this blaze,
 Our ancient Signs restor'd ;
 The Royal Arch alone displays,
 The long-lost MYSTIC WORD.

FREEMASON PROLOGUE.

Written by Mr. WOODS.

Spoken by him at the NEW THEATRE, EDINBURGH, on Monday Evening, February
18; 1793, when was performed,

I'LL TELL YOU WHAT!

By desire of the Most Worshipful and Most Noble,
GEORGE, MARQUIS OF HUNTLEY;

GRAND MASTER OF SCOTLAND.

THE glorious Temple rais'd by DAVID's Son,
Where HIRAM's skill with matchless splendor shone,
In many a verse hath spoke the MASON's fame,
And equal'd with the King's the Master's Name.

The ample base,—where Sculpture twines the wreath,
And fondly bids departed Virtue breathe,—
The beauteous Column that ne'er tires the eye,
The lofty Spire that seems to pierce the sky,
All these, and more, the MASON's skill display;
Prest by the Hand of Time, they melt away:
More fix'd the Fame his moral aims impart;
On the Foundation of an upright heart
He rears a Structure Chance can ne'er annoy,
Malice deface, nor Ignorance destroy.

None but the favour'd band, who boast the will
A Brother's generous purpose to fulfil,
May with due Rites and formal reverence tread
The sacred paths by Mystic Science made:
Hence vain Conceit hath often aim'd to throw
Contempt on maxims it could never know—
Tho' Religion does her face enshrine
In awful clouds, we own her voice divine;
MASONS with anxious zeal their Myst'ries guard,
Yet of the MASON's worth who hath not heard?
Their public Acts, by Truth to Fame consign'd,
Speak them the liberal Friends of human kind:—
And might the Muse their gracious Deeds recite.
She'd not forget the kindness shown to-night.

In GALLIA's fields, when ENGLISH HARRY fought,
His drooping Soldiers in their tents he sought;
"The man to-day that draws for me his sword,
"Shall be my BROTHER!"—was the Hero's Word:
The name of Brother touch'd each soldier's breast,
He grasp'd his arms, and shook with pride his Crest,
Th' event is known—the Boasters forc'd to yield,
Fled, while the band of Brothers scour'd the field:—
If thus the name of Brother like a charm
Cou'd frozen Valour into Action warm,
What solid Virtues 'mongst this Band must grow,
Who own a Brother's Name, and all his Duties know!

P R O L O G U E

WRITTEN FOR THE

Y O U N G G E N T L E M E N ,

O F T H E

REVEREND MR. AUDINET'S ACADEMY, BLOOMSBURY.

HOW chang'd the modern days from days of yore!
 When learning flourish'd less, but sense the more;
 When artless manners found a place at court,
 And truth and genius wanted not support;
 When censors bow'd to Humour's sportive sway,
 And authors wrote for honour, not for pay;
 Mankind then judg'd the effort as it drew,
 The force of precept and example too.
 Struck with the jest, or with the moral fir'd,
 The young were gladden'd and the old admir'd;
 Bright emulation all its power imprest,
 And nourish'd god-like virtues in the breast.

But then, as riches grew, and manners turn'd,
 Fell pride increas'd and souls with envy burn'd;
 Distrust and diffidence with friends arose,
 And men that liv'd as brothers dealt as foes.
 Discord and hatred ravag'd all the earth,
 And greatness was the substitute of worth:
 The **MANLY TRUTHS** of **PUBLIC SPIRIT** fled,
 And **EARLY VIRTUES** moulder'd with the dead.

Still were there some, whose minds defection brav'd,
 Whom mercy cherish'd and whose affection sav'd;
 Who nobly met the terrors of the storm,
 Wrapt in the image of a *Saviour's* form.
 Here Hanway's spirit claims the pensive pause,
 He lov'd our child-hood and approv'd our cause.
 The gen'rous mind with fostering care he rear'd,
 Its faults corrected, but its truth rever'd;
 And as the magic of his precept taught,
 The juster moral with the purer thought;
 His own example cheer'd the checquer'd way,
 And virtue stem'd the vigour of decay.

Such the kind friends that mingle here by night,
 Who guard our morals as they teach us right;
 And eager to approve the scholar's part,
 Confer on child-hood, praise deny'd to art.
 From us they learn what greater things arise,
 The boy that's playful, and the man that's wise.

Here may the wretch his shafts of malice spare,
 To crush the effort cherish'd by your care.
 E'en strangers, when they learn 'tis Nature's cause,
 Will aid our acting with a **FRIEND'S** applause.

RURAL FELICITY: A POEM.

BY DR. PERFECT.

*“ Bene est cui Deus oblatit,**“ Parca quod satis est manu.”*

HOR.

HAPPY the man who leads the rural life,
 With face of pleasure owns his happy state;
 And lost to Faction, Envy, Care, and Strife,
 Disdains the follies which attend the Great.

King of his peaceful realm he lives secure,
 Calls independence, Sov'reign Bliss! his own;
 Scorns the Circean call of Fashion's lure,
 Nor feels the thorny roses of a crown.

With heart estrang'd from pain, unvext he lives,
 Low in the herbag'd sweet sequestred vale,
 Amid the joys which calm contentment gives—
 For calm contentment loves the cottag'd dale.

Expanding there, from worldly tumult free,
 It gives that wealth which is above all store;
 Sweetens the labours of rusticity,
 And fixes life above *the wish for more.*

Thankful his food from Nature's hand he takes,
 And toils with patience thro' the busy day;
 At his command far Cultivation wakes,
 And Plenty calls her Patron to repay.

See with what bliss he speculates his kine,
 In rumination wrapt beneath the shade;
 Derain'd by patient custom, to resign
 Their milky treasures to the Rustic Maid.

Revisits oft the daisy-sprinkled mead,
 Where stray his fruitful ewes and lambs at large;
 Forgetting not the poultry race to feed,
 E'er faithful to his sweetly-varied charge.

His is one scene of ever-blooming ease,
 Blessings on blessings gild his still retreat;
 Each thought that Innocence can yield to please,
 And all each kindred virtue makes complete.

Delightful state, give me one bleating flock—
 Let me but call one lowing Herd my own,
 Quick would I fly, ye Pow'rs! to shun the rock,
 Where monster Vice erects her ebon throne.

The tow'ring Elm should canopy my seat,
 And guard me from each rude insulting wind;
 Salubrious herbs give relish to my meat,
 And Health from Temp'rance blooming vigour find.

I ask no turtle to supply my board,
 No high-sauc'd food in my repast be seen;
 Whom Sylvan Fare sufficient taste afford,
 Pure balmy Health enjoys with mind serene.

THE FREEMASONS' MAGAZINE,

Oh, how the Groves, the Fountains, and the Bow'rs,
 The winding Vallies, and their purling rills,
 Alternate testify his happy hours,
 Whose guile-less bosom rural pleasure fills.

Free from the sordid miser's lucrous rage,
 He hugs his competence, nor wishes more;
 Unknown to pain he mellows into age,
 And thinks his *little a capacious store*.

Thrice happy he! how sweet is life thus led?
 Where low Ambition never durst intrude;
 Where sleep refective downs the homely bed,
 And gold-clad cares molest not Solitude.

TO FRIENDSHIP.

BY THE SAME.

THE Evening, how calm it appears,
 How placid, how pleasant, and cool!
 From labour returning the Sheers,
 Stop to drink at the green-sedgy pool.

Come Celadon, pomp lay aside,
 To trifles no longer descend;
 Thou foe to unciviliz'd pride,
 To me thou unvarying Friend.

The shepherds sing Carols of Love,
 The ploughmen are blythe on their way;
 The turtle's soft coo in the grove,
 The green is all jocund and gay.

With music re-echoes the glade,
 The valley with harmony rings;
 The tabor and pipe in the shade,
 Make the Rustics as happy as Kings.

In Friendship together we'll walk,
 And mark the decline of the day;
 With cheerfulness wander and talk,
 'Till Phœbus withdraw his last ray.

IMPROPTU

OCCASIONED BY SEEING THE TITLES OF
 TWO DRAMATIC PIECES.

POETS, 'tis said, are always poor!
 And Bailiffs ever dread:—
 Old Homer begg'd from door to door,
 And Otway wanted bread.

But sure the ancient maxim lies,
 For things seem quite reverse,
 One Poet gives the world a PRIZE,
 Another gives his PURSE.

ON CONTENT.

FROM AN OLD MS. 1631.

VALLEYS may hills become, and so may hills
 Be unto valleys turn'd; it is our wills,
 Not the condition of our outward state,
 That doth unto us happiness create.—
 Be but content, and Nature being serv'd,
 Grace will say we have more than we deserv'd :
 So 'tis not what we have, or what we want,
 But our desires that make the measure scant.
 With bread and water Nature is content ;
 From these easy gifts, the whole world's extent,
 Will not deny ; our magazines of store,
 Too little is, if we be craving more :
 Be pleas'd with what you have, and you will find
 Always enough with a contented mind.
 What folly 'tis, still more and more to crave,
 To dispossess ourselves of what we have—
 Content's not broad, nor narrow, short, or long,
 But suitable to our frail condition.
 If low, she can as humbly condescend,
 If high, she can as joyfully ascend :
 She nothing wants, though she may more desire,
 She likes her seat below, but could sit high'r.
 Content is like a sympathising wife,
 Who happy makes her own and husband's life ;
 But if a hand of pride, and that unjust,
 Shall seek to lay my honour in the dust,
 Restrain my Liberty, and me defame,
 By false reproaches cast on my good name ;
 And add too, home insulting banishment,
 Thinking to awe me with their punishment :
 Alas ! how vain have they their malice spent,
 When I can take my antidote Content.
 Now God it is that teacheth us Content,
 If good or evil come, God hath it sent :
 Yet here let no blasphemous Libertine,
 Once think that God the author is of sin :
 God sin doth punish, which he could prevent ;
 He hates the sin, but owns the punishment.
 The God of goodness would not sin permit,
 Knew he not how to bring good out of it.
 Added to Content, when I do possess
 The multiplied blessings of godliness
 I have enough—I cannot say to spare,
 Because the world and I made even are ;
 Whereby my joy itself enlargeth more,
 Than was my fear of losing it before—
 Contentment, joy, treasures for the soul is,
 While discontent's incapable of Bliss.

M.

ON AN INFANT

THAT DIED SOON AFTER THE BIRTH.—MS.

AS careful nurses in their beds do lay
 Their Babes, which would too long the wantons play;
 So to prevent his youth's ensuing crimes,
 Nature, his nurse, laid him to bed betimes.
 Within this marble casket lies,
 A jewel rich, of highest prize,
 Which Nature in the world's disdain,
 Just shew'd, and shut it up again.

M.

EPITAPH.

SAME MS.

WITHIN this coffin, finew-shrunk and dead,
 Lies MARY'S joy *, and she no tears hath shed;
 Not that she wants affection to lament
 The burying of so sweet an instrument
 Of her content, but that her pow'r is such,
 That she can raise it up, and with her touch,
 Make it so speak, that he which understands
 The language, must confess her active hands
 Have strength, tho' not the chain of fate to break,
 Yet sure to raise the dead, and make it speak.
 And if you be impatient of delay,
 To know the mystery; then bid her play.

M.

EPITAPH ON A NOBLE LADY.

SAME MS.—NO AUTHOR.

HERE she doth lye, that reconciles the strife,
 How one may be a Virgin and a Wife;
 And yet secur'd for ever from the fear,
 Once to let fall a mournful Widow's tear.
 She did not marry, for by faith to him,
 She was betrothed, that did purge her sin;
 And by that contract led a Virgin's life,
 That so she might become a spotless Wife:
 Having here nothing else to do at all,
 But to prepare against her Spouse did call;
 Who now hath summon'd her to be his bride.
 She answer'd with joy, I come to abide
 With thee, O Lord, my Husband, and my Life,
 Made by thy Word, and by thy Love, thy Wife;
 Never to be divorc'd, nor to delight,
 But sole in thee, to whom my troth is plight.
 Thus she became a Wife, and doth remain
 A Virgin, and what heart can entertain
 A thought, how she that's married to her Maker,
 Can of a Widow's tears be made partaker.

M.

* A Guitar.

 FOREIGN AND DOMESTIC INTELLIGENCE.

THE KING of PRUSSIA has given the most solemn assurances to the EMPEROR, by the Marquis de LUCCHESINI, of his fixed resolution to continue the war, in concert with the Austrians, with the utmost vigour and exertion.

The KING of SPAIN has published a Declaration, in which he declares his object to be,

“ To establish a form of Government under an Hereditary Monarchy, with the reserve of treating hereafter, when the French troubles shall cease, concerning the modifications which its more solid establishment may be thought to require. His Majesty is fully persuaded that such are the sentiments of his Britannic Majesty, his Ally!”

An article from Magdebourg says, the reason why M. LA FAYETTE, LAMETH, and the other French Officers are removed from here to Glatz and Silesia, is, the expected arrival of a number of their countrymen prisoners of war. M. LAMETH has enjoyed but a poor state of health ever since he came; but by the KING of PRUSSIA's leave, his mother has attended him. All those prisoners are said to have had the liberty of reading, and to have been well supplied with books from persons possessing libraries.

General Field-Marshal MOLLENDORF arrived at Mentz, Jan. 31, and received the Command in Chief of the Army from the reigning Duke of BRUNSWICK.

The American President having represented the expediency of the States of America being always in a state of defence, in order to repel any armed force or power, the Congress have come to the resolution immediately to build and equip twenty large frigates, and raise an augmentation to their army of ten thousand men.

Accounts have been received at Jamaica from St. Domingo, that 16 more parishes of that island, which had not been devastated by the Negroes, had applied to our Governor at St. Nicola Môle, to surrender on the same conditions as the other part of the island in possession of the British forces; which proposal had been acceded to, and a force sent for their protection.

Giafar Han, sovereign of the Chiras, one of the most powerful princes of Persia, has lately been dethroned by his brother, Mehemet Han, who entered into the possession of his dominions. This new Persian usurper is now threatening the Turkish dominions with a powerful invasion.

A far more formidable enemy has lately arisen in Arabia, who menaces the Sublime Porte with no less than a total subversion of the Mahometan religion, and destruction to the reign of the successors of the Caliphs. This enemy is Scheich Hujabi, who is at the head of a numerous Arabian tribe, encamped between Mecca and Bassora. He professes to deny the divine mission of Mahomet, the sanctity of the Alcoran, and all the religious ceremonies of Mahometanism. He and his tribe are continually adoring the Divinity in the open field, despising the institution of mosques, or temples. The father of this Arabian chief, an old man of 80, is the founder, and principal priest of this new sect.

ACTION BETWEEN the ANTELOPE and L'ATLANTE.

THE Antelope packet sailed from Port Royal with the mails for England, on the 27th November. On the 1st December, not far from Cumberland Fort, on the coast of Cuba, she perceived two schooners, which stood directly for her, and hoisted Spanish colours. Mr. Curtis, Master of the packet, suspecting them to be privateers, bore away for Port Royal, but L'Atlante outsailing her consort, persevered in her chase, which she continued till four o'clock, when the wind falling, she rowed and came up with the packet, and after exchanging several shots, the privateer sheered off. At five o'clock in the following morning, she rowed off again, grappled the Antelope on the starboard side, and used every endeavour to board her; but these en-

deavours were bravely repulsed by the crew and passengers of the packet, and with considerable slaughter.

Mr. Curtis, Master of the packet, unfortunately lost his life early in the action, as did the Steward, and Monsieur Le Roy de la Grange, from St Domingo, Secretary to Colonel Loppinot, who was also on his passage to England. The Mate was shot through the body, but great hopes are entertained of his recovery; the second Mate died of a fever, and the command of the packet devolved on the Boatswain, who, with the brave fellows left to support her, and the assistance of the passengers, repulsed the crew of the privateer in every attempt they made to board, which they perceiving, made an effort to cut away their grappling; but the Boatswain not being inclined to part with them, jumped aloft and lashed the privateer's square-sail-yard, to the Antelope's fore-shroud, descended upon deck, and with his mess-mates gave the enemy a few volleys from their small arms, which obliged them to call out for quarter, which was complied with, notwithstanding they had the bloody flag hoisted during the whole of the action: The prize was taken immediate possession of, and at eleven o'clock the next morning, safely lodged in the harbour of Annetto Bay.

The following is a list of the killed and wounded on board the privateer:—1st Captain wounded, since dead—2d Captain wounded, since dead—30 men killed during the action—3 since dead of their wounds—14 wounded—16 unhurt—65 men, consisting of French, American, and Irish.

L'Atlante was fitted out at Charlestown, and had been out a month, during which period, she had captured a Bermudian brig.

The behaviour of Mr. Nodin, formerly a midshipman, is said by Colonel Loppinot, to surpass description. He stood by the helm and worked the ship, armed with a musket and pike, which he alternately made use of; when he perceived the men climbing the quarters, he quitted the helm, and with the pike dispatched all that came within his reach, returning at proper intervals to right the vessel. With this instrument and the musket he killed several men, and continued his astonishing exertions for more than an hour and a quarter.

When the enemy called for quarter more than 20 men lay dead on the decks, and several more had fallen into the water; on boarding her, they found a very large quantity of ladies' and gentlemen's wearing apparel, pillaged, no doubt, from some vessels they had previously fallen in with.

A representation having been made to his Honour the Lieutenant-Governor, and to the House of Assembly, of the gallant conduct of the officers and crew belonging to the Antelope packet, the sum of 500 guineas was immediately voted to be distributed, as follows, viz.—200 guineas to the widow and family of Mr. Curtis, the late master—100 to the Mate—100 to the Boatswain—and 100 to the crew.

LONDON, JANUARY 21.

The Session of the Irish Parliament was opened by a Speech from the Lord Lieutenant, in which he informed both Houses, that

“His Majesty's object is peace; and that he will exert himself, in concert with his Allies, whenever an occasion shall present itself, for obtaining this desirable end, without surrendering the honour of his crown, or sacrificing the present or future security of his people and the rest of Europe.”

23. Accounts were received from Mr Beaver, who superintends the settlement lately formed on the Island of Bulam in Africa. These accounts are dated the latter end of July, and mention, that in consequence of death, and particularly of desertion, their number was reduced to nine whites, and between twenty and thirty free natives; that there had not been a death on the settlement for the last six months, which plainly evinces that it was not the climate that caused the mortality at first, but the irregularity of their living, and making too free with raw spirits. He says he only wants a few well-disposed young men to make the settlement complete. Live-stock of all kinds is in great plenty; so much so that they have been able to accommodate the Gentlemen at the Sierra Leone Settlements with cattle. Elephants are in

great plenty—a drove of which he attacked, and killed two, the proboscis of which is excellent food. Several very fine springs of water have been lately discovered; and he has not the least doubt but this settlement, in a few years will be equal, if not superior to any Colony in the West-Indies, if properly supported.

The society of Grand and Royal Arch Masons, held their anniversary at Freemason's Tavern. The meeting was respectable, at which his Royal Highness the Duke of Clarence, Patron of the Order, presided. The day passed with the utmost conviviality and harmony.

Feb. 1. On Saturday, *Sophia Bacon* was charged by *John Hog*, a *pork-butcher* in the Borough, with stealing out of his shop a *pig's face*, his property. From the evidence of several respectable persons who came forward on behalf of the trembling culprit, who was very big with child, the Magistrates had every reason to suppose, that the theft was committed more from a propensity peculiar to a woman in her situation, than a dishonest principle; in consequence of which, she was discharged.

5. Wednesday morning were executed before Newgate, pursuant to their sentence, *John Rabbitts* and *William Brown* alias *Bartlett*, two very old offenders. The notoriety of the men drew together a very great concourse of spectators.

The sufferers conducted themselves with much decorum, confessing several robberies, amongst which was that and the murder of Mr. Eaton in Eerwick-street, Soho; of Mr. Woodcock, who was knocked down and robbed of his watch in Bedford-row; a Gentleman in or near Gough-square, whom also they knocked down and robbed, leaving him for dead, but on enquiry next morning they found he was recovered; and a Gentleman on the south side of Leicester-square was robbed in the same manner, of nine guineas, by *Rabbitts* alone. They strongly recommended both Mr. Vilette and Mr. Kirby to speak in favour of *Beazley*, who was convicted with them, declaring he was a young thief, and was always averse to going with them, protesting he would enter for a soldier; but of *Driskill*, who had turned King's evidence, they said, he was the promoter of their enormities.

6. A mercantile house in the city, has received a letter from the Master of the *Ant*, of Liverpool, which vessel had been captured by a French frigate, and carried into Havre de Grace; it was dated the 24th of last month, from Havre, and states that the crew of the *Ant* had been treated with much humanity; that the Master had been liberated; and that, after many interrogatories before a committee of Magistrates of the town, the command of a small vessel in the service of the Republic had been offered to him; that it was intimated to him that the 'National Convention meditated a descent on Ireland,' and that it was the desire of that Assembly, to obtain as many persons as possible that were acquainted with the coasts of that kingdom.

He speaks of the armament going forward there as of great magnitude: there were 130 large transports lying in the harbour ready for the reception of troops, with which the town and neighbourhood were crowded, but of whose number he could form no just estimate.

The English prisoners at Havre amounted to about 400, and were on the point of being removed to Rouen, where near 2000 were confined.

Feb. 10. Mr. F. Palmer was put on board the vessel bound for Botany Bay with Messrs. Muir, Skirving, and Margarot. They were all hand-cuffed.

It appears by Lloyd's lists, that from the 1st of February 1793, to the 1st of February 1794, 306 ships have been taken by all the Allied Powers from the French; and that the French have taken from the Allied Powers 400. The balance, therefore, of captures, in favour of France, is 94.

Some new French guineas have already passed into this kingdom. They are a little heavier than ours, and very nearly resemble them, except that there is a small difference in the initial letter of the name of the King, which makes the letter G. appear as a C.

Lord Macartney is arrived at Pekin; he was well received by the Emperor, and his Lordship entertains great hopes of accomplishing his important mission.

PRÉFERMENTS.

JAMES CROMPTON, Esq. the Under Secondary, admitted one of the Attornies of the Lord Mayor's-Court, on the resignation of William Chippindale, Esq. The Rev. Peter Carleton, A. M. appointed to the Deanry of the Cathedral Church of St. Patrick, in the City of Dublin. Mr. Hodgson, of Reading, appointed Secretary to the Speaker of the House of Commons. The Rev. William Farish, M. A. Fellow of Magdalen College, elected Professor of Chemistry in the University of Cambridge, in the room of Dr. Pennington, of St. John's College, promoted to the Regius Professorship of Physic. The Right Rev. Dr. Madan, Bishop of Bristol, to the See of Peterborough. The Hon. and Right Rev. Dr. Cornwallis, Bishop of Litchfield and Coventry, to the Deanery of Durham. The Hon. and Right Rev. Dr. Sutton, Bishop of Norwich, to the Deanery of Windsor. Michael Smith, Esq. to be Junior Baron of the Irish Court of Exchequer, in the room of Mr. Baron Hamilton. Tankerville Chamberlaine, Esq. to be a Justice of the Irish Court of Common Pleas, in the room of Mr. Justice Hellen deceased. The Hon. Mr. Knox, son of the Earl of Northland, to be a Commissioner of the Irish Revenue, in the room of Mr. Bushe, deceased. Edward Saunders, Esq. to the first Seat in Council at Fort St. George. The Hon. W. Frederick Wyndham, to be his Majesty's Envoy Extraordinary to the Court of Florence. William Jackson, Esq. to be a Commissioner of Excise. The Earl of Pembroke, elected High Steward of Salisbury. J. P. Ricketts, Esq. appointed Governor of Barbadoes, in the room of David Parry, Esq. deceased. Right Hon. Lord Romney elected President of the Society for the Relief of Debtors, in the room of his father. John Richardson, Member for Newtownlimavady, appointed Usher of the Court of Chancery, and Accountant General of Ireland, in the room of the late Baron Power. In consequence of three vacancies of Royal Academicians, Messrs. Stothard, Lawrence, and Westall, elected to fill those vacancies. The Rev. Mr. Gauntlet, Fellow of Winchester College, Oxford, elected Warden of New College, in the room of the Rev. John Oglander, D. D. deceased. The Rev. Mr. Dickinson, late of Clare-Hall, Cambridge, appointed Lecturer of St. Martin's in the Fields, in the room of the Rev. Mr. Harrison, deceased. The Rev. James R. Deare, Chaplain to the Earl of Bute, to the Vicarage of Luton, in Bedfordshire. Dr. Edward Roberts elected Physician to St. Bartholomew's Hospital, in the room of Dr. Francis Biddulph, deceased.

MARRIAGES.

William Currie, Esq. of East Horsham, Surrey, Member of Parliament for Gatton, to Miss Percy Gore, youngest daughter of the late Col. Gore, Lieut. Governor of the Grenades. At Bath, Granado Pigot, of Abington Pigotts, Cambridgeshire, Esq. to Mrs. Eliz. Bertie, relict of the late Peregrine Bertie, Esq. of Layton, in Essex. Edward Harvey, Adjutant-General of all the Land Forces, to Miss Harben, daughter of Thomas Harben, Esq. of Lewes. Richard Kenrick, Esq. junior Major in the Royal Denbighshire Militia, to Mrs. Irwin, mistress of the Post-office, at Stratford upon Avon. At Melbury, Dorset, Thomas Mansel Talbot, Esq. of Margam Perice, in Glamorganshire, to the Right Hon. Lady Mary Strangeways, second daughter of the Earl of Ilchester. Ichabod Wright, Esq. of Nottingham, Banker, to Miss Day, of Catton, Norfolk.

DEATHS.

The Right Hon. Viscount Mountstuart, eldest son of the Earl of Bute. At Barbadoes, Capt. Briggs, of the 61st reg. of foot. Rich. Potenger, Fellow of King's College, Cambridge. Aged 54, Mr. F. Viret, an eminent grazier in Oxfordshire; he has left a widow, 10 daughters, and six sons. J. Dickinson, Esq. Captain of the *Thisbe* frigate. Aged 109, and 9 months, Mrs. Lolly, of Bradford, in Yorkshire. J. Tomkins, Esq. Banker of Abingdon. In Dublin, in her 79th year, the Right Hon. Lady Ann Daly, aunt to the Marquis of Clanricarde. G. Buck, Esq. Lieut. Col. of the North Devon militia. At Wilton, near Salisbury, the Right Hon. Henry Herbert, Earl of Pembroke and Montgomery. Mr. Willis, of the Thatched House tavern, St. James's-street. At Ryccotte, Oxfordshire, the Countess of Abington. The Lady of Sir Thomas Hyde Page, Knight. At Lambeth palace; Lady Eden. In the 83d year of his age, M. Arbuthnot, Admiral of the Blue. At Durham, Gen. Lambton.