

THE FREEMASONS' MAGAZINE:

OR,
GENERAL AND COMPLETE LIBRARY,

For MARCH 1794.

EMBELLISHED WITH
A BEAUTIFUL PORTRAIT OF JOHN WATKINS, L. L. D.

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

We feel ourselves infinitely obliged to *W**** R****** for his Memoirs of our respected Brother Watkins; and indulge a hope that he will continue his favours.

R. W.'s letter from Glasgow came to hand. We merely acknowledge the receipt to save the expence of another.

We are much obliged by our Brother *Cosmo*'s kindness, and hope he has received our letter and subsequent parcel.

J. B.'s favour is received—We are sorry to be under the necessity of deferring it till our next.

The entertaining Remarks made in a "*Tour to the Lakes of Killarney*," by *Capper Lloyd, Esq.* are received, and shall appear in our next. Our friend *Capper* will please to accept our best acknowledgments for his various favours.

We have to apologise for the non-insertion of many articles that have been sent to us, as they are liable to the duty on advertisements. In such cases money should be sent with them. The puff on "*Flowers from Sharon*" comes under that description. We recommend it as an affix to the next edition of those *sublime* poems.

Any of the Portraits contained in this work may be had in frames, handsomely gilt and glazed, at 3s. each, by applying at the *BRITISH LETTER FOUNDRY*, Bream's Buildings, Chancery-lane, where Communications for the Proprietor will be thankfully received, and requested to be addressed.

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THE
FREEMASONS' MAGAZINE.

OR

GENERAL AND COMPLETE LIBRARY.

FOR MARCH 1794.

A CHARGE

Delivered in the UNION LODGE at EXETER, on the Feast of St. JOHN the Baptist,
A. L. 5770*.

By BROTHER C———. R. W. M.

BRETHREN,

BEING this day, by your choice, exalted into this chair, it is the fervent wish of my heart to render myself as little undeserving as possible of the distinguished honour; many important duties has a Master of a Lodge to perform; and though I despair of performing all of them as I ought, yet I shall always endeavour to do so; and therefore hope that some indulgence will be due to the rectitude of my intentions, even when I fall into error. To give instruction is one of the duties of a master; I do not, however, presume, Brethren, to give instruction to *you*, yet I think it incumbent upon me at this festival—I think my office requires it of me, to consider the nature of our institution (the more we consider it, the more we shall admire it), and to remind you of those duties it prescribes; those duties are very serious and important, and have this day, I doubt not, been expatiated upon in many places, by Reverend Brethren in the solemn Temple.

I speak to a most respectable assembly; I speak to men of enlarged understandings, and liberal educations; but I speak to those with whom I am connected by the most affectionate ties; I speak to my brethren; they will make every allowance which can be expected from fraternal affection; and that thought will give me resolution.

* Some expressions, perhaps sentences, in this charge, belong to different writers whose names are not mentioned; it was never intended to be printed, the author, therefore, at the time of writing it, never minuted down to whom he was obliged for them, and he cannot now recollect:—He thinks it proper to say this, that it may not be thought he, in the smallest degree, assumes to himself what belongs to another.

Our Order instructs us in our duty to the great Artificer of the Universe; directs us to behave as becomes creatures to their Creator; to be satisfied with his dispensations, and always to rely upon *Him* whose *wisdom* cannot *mistake* our happiness, whose *goodness* cannot *contradict* it.

It directs us to be peaceable subjects, to give no umbrage to the civil powers, and never to be concerned in plots and conspiracies against the well-being of the nation; and as political matters have sown the seeds of discord amongst the nearest relations, and most intimate friends, *we* are wisely enjoined, in our assemblies, never to speak of them.

It instructs us in our duty to our neighbour; teaches us to injure him in none of his connections, and in all our dealings with him to act with justice and impartiality. It discourages defamation; it bids us not to circulate any whisper of infamy, improve any hint of suspicion, or publish any failure of conduct. It orders us to be faithful to our trusts; to deceive not him who relieth upon us; to be above the meanness of dissimulation; to let the words of our mouths be the thoughts of our hearts, and whatsoever we promise, religiously to perform.

It teaches inviolable secrecy; bids us to the unenlightened never to discover our mystic rites, or betray a confidence a brother has placed in us.—It warms our hearts with true philanthropy, with that philanthropy which directs us never to permit a wretched fellow-creature to pass by *unnoticed*—never to pass by, till we have presented him with the cup of consolation, and have made him drink copious draughts of the heart-reviving milk of human kindness. It makes us lovers of order; stifles enmity, wrath, and dissention, and nourishes love, peace, friendship, and every social virtue; it tells us to seek our happiness in the happiness we bestow, and to love our neighbour as ourselves.

It informs us that we are all children of one father; that man is an infirm, short-lived creature, who passes away like a shadow; that he is hastening to that place where human titles and distinctions are not considered; where the trappings of pride will be taken away, and virtue alone have the pre-eminence; and, *thus* instructed, *we* profess, that merit is the only proper distinction. We are not to vaunt ourselves upon our riches, or our honours, but to clothe ourselves with humility; to condescend to men of low estate; to be the friends of merit in whatever rank we find it. We are connected with men of the most indigent circumstances, and in a Lodge (though our Order deprives no man of the honour due to his dignity or character), *we* rank as Brethren on a level; and, out of a Lodge, the most abject wretch *we* behold belongs to the great fraternity of mankind; and, therefore, when it is in our power, it is our duty, to support the distressed, and patronise the neglected.

It directs us to divest ourselves of confined and bigoted notions (the source of so many cruel persecutions), and teaches us, that *humanity* is the soul of all religions. We never suffer any religious disputes in our Lodges (such disputes tend to disturb the tranquillity of the mind), and, as Masons, *we* only pursue the universal religion, the religion of nature. Worshipers of the God of mercy, *we* believe that, in every nation, he

that feareth *him* and worketh righteousness is accepted of him. All Masons, therefore, whether Christians, Jews, or Mahometans, who violate not the rule of right written by the Almighty upon the tablets of the heart, who *do* fear him, and *work* righteousness, *are* to acknowledge as brethren; and though we take different roads, we are not to be angry with each other on that account; we mean all to travel to the same place; we *know* that the end of our journey is the same; and we are all affectionately to hope to meet in the Lodge of perfect happiness. How lovely is an institution fraught with sentiments like these; how agreeable must it be to *Him* who is seated on a throne of everlasting mercy; to that God who is no respecter of persons.

It instructs us likewise in our duty to ourselves; it teaches us to set just bounds to our desires; to put a curb upon our sensual appetites; to walk uprightly.

Our Order excludes women; not because it is unwilling we should pay a proper regard to that lovely sex (the greatest, the most valuable gift that heaven has bestowed upon us), or because it imagines they would not implicitly obey the strictest commands of secrecy; but it knows if they were to be admitted to our assemblies, that our bosoms must often be inflamed by love; that jealousy would sometimes be the consequence; that then we should no longer be kind brethren, but detested rivals, and that our harmonious institution would by that means be annihilated: but though our Order excludes women, it does not forbid our enjoying the pleasures of love, but it bids us enjoy them in such a manner as the laws of conscience, society, and temperance, permit; it commands us for momentary gratifications not to destroy the peace of families; not to take away the happiness (a happiness with which grandeur and riches are not to be compared) which those experience whose hearts are united by love, not to profane the first and most holy institution of nature. To enjoy the blessings sent by divine beneficence, it tells us, is virtue and obedience; but it bids us avoid the allurements of intemperance, whose short hours of jollity are followed by tedious days of pain and dejection; whose joys turn to madness, and lead to diseases, and to death. Such are the duties which our Order teaches us, and Masonry (the heavenly Genius) seems now thus to address us:

The Order I have established in every part of it shews most consummate wisdom; founded on moral and social virtue it is supported by strength; it is adorned by beauty, for every thing is found in it that can make society agreeable. In the most striking manner I teach you to act with propriety in every station of life; the tools and implements of architecture, and every thing about you, I have contrived to be most expressive symbols to convey to you the strongest moral truths. Let your improvement be proportionable to your instruction. Be not contented with the name only of Free Masons; invested with my ancient and honourable badge, be Masons indeed. Think not that it is to be so to meet together, and to go through the ceremonies which I have appointed; these ceremonies in such an order as mine are necessary, but they are the most immaterial part of it, and there are weightier mat-

ters which you must not omit. To be Masons indeed, is to put in practice the lessons of wisdom which I teach you. With reverential gratitude, therefore, cheerfully worship the Eternal Providence; bow down yourselves in filial and submissive obedience to the unerring direction of the mighty Builder; work by his perfect plans, and your edifices shall be beautiful and everlasting.

I command you to love your neighbour; stretch forth the hand of relief to him if he be in necessity; if he be in danger, run to his assistance; tell him the truth if he be deceived; if he be unjustly reproached and neglected, comfort his soul, and sooth it to tranquillity; you cannot shew your gratitude to your Creator in a more amiable light, than in your mutual regard for each other.

Taught as you are by me to root out bigoted notions, have charity for the religious sentiments of all mankind; nor think the mercies of the Father of all the families of the earth, of that Being whom the heaven of heavens cannot contain, are confined within the narrow limits of any particular sect or religion.

Pride not yourselves upon your birth (it is of no consequence of what parents any man is born, provided he be a man of merit), nor your honours (they are the objects of envy and impertinence, and must, ere long, be laid in the dust); nor your riches (they cannot gratify the wants they create), but be meek and lowly of heart: I reduce all conditions to a pleasing and rational equality; pride was not made for man, and he that humbleth himself shall be exalted.

I am not gloomy and austere; I am a preacher of morality, but not a cruel and severe one; for I strive to render it lovely to you by the charms of pleasures which leave no sting behind; by moral music, rational joy, and harmless gaiety. I bid you not to abstain from the pleasures of society, or the innocent enjoyments of love or of wine: to abstain from them is to frustrate the intentions of Providence. I enjoin you not to consecrate your hours to solitude: society is the true sphere of human virtue; and no life can be pleasing to God, but what is useful to man. On this festival, in which well-pleased, my Sons, I see you assembled to honour me, be happy—let no pensive look profane the general joy; let sorrow cease; let none be wretched; and let pleasure, and her bosom friends, attend this social board. Pleasure (as one of my children has elegantly expressed it), is a stranger to every malignant and unsocial passion; and is formed to expand, to exhilarate, to humanize, the heart. But he is not to be met with at the table of turbulent festivity; he disclaims all connexions with indelicacy and excess, and declines the society of Riot roaring in the jollity of his heart. A sense of the dignity of human nature always accompanies him, and he admits not of any thing that degrades it. Temperance and cheerfulness are his *bosom* friends; and at the social board, where he never refuses his presence, these friends are always placed on his right hand and on his left; during the time he generally addresses himself to cheerfulness, till temperance demands his attention: on this festival, I say, be happy; but, remember *now*, and *always* remember, you are Masons, and act in such a manner, that the eyes of the censorious (ever fixed upon you) may see nothing in your conduct

worthy of reproof; that the tongue of the slanderer (always ready to revile you) may be put to silence. Be models of virtue to mankind (examples profit more than precepts), lead uncorrupt lives, do the thing which is right, and speak the truth from your hearts; slander not your neighbour and do no other evil unto him, and let your good actions convince the world of the wisdom and advantages of my institution. Oh! my Sons! the unworthiness of some of those who have been initiated into my Order, but who have not made themselves acquainted with me, and who, because I am a friend to rational gaiety, have ignorantly thought excesses might be indulged in, has been disgraceful to themselves, and discredited me.

Have I any occasion to mention charity to the UNION LODGE—to that Lodge to which no object of distress has ever applied without being relieved—to that Lodge which, catching the true spirit of my institution, has decreed that, on the festivals of St. John, there should always be a collection made for charitable purposes, and that the Master or Wardens should recommend the propriety of it. Whilst free from care you are enjoying the blessings of Providence, you forget not to raise the drooping spirits, and exhilarate the desponding hearts of indigent brethren; and whilst you know one worthy man is deprived of the *necessaries* of life, you cannot enjoy its *superfluities*. Ye have passed from death unto life, because ye love the brethren. With the chains of benevolence and social affection, my Sons, I link the welfare of every particular with that of the whole: the chief foundation of my institution is charity; I cry aloud to my children, not to pass by on the other side when they see objects of distress, but to go to them, and have compassion upon them; to bind up their wounds, pouring in oil and wine; to set them on their own beasts; to carry them to a place of safety, and take care of them. I bid them weep for those who are in trouble; never to see any perish for want of clothing, or suffer the stranger to lodge in the street, but to open the door to the traveller. Never to cause the eyes of the widow to fail, or eat the morsel by themselves alone, and the fatherless not be partakers thereof. I shew them the path which is perfumed by the breath of benediction, and which leads to the celestial Lodge where the merciful shall obtain mercy.

But some of my children might have inclination to assist the poor in their trouble, and not be able to do so without prejudicing themselves or their families: remember, my Sons, that when I direct you to be charitable, I direct you to be so as far as you can without doing injury to yourselves or your connections. But money is not the only thing the unfortunate stand in need of; compassion points out many resources to those who are not rich for the relief of the indigent; such as consolation, advice, protection, &c. The distressed often stand in need only of a tongue to make known their complaints; they often want no more than a word they cannot speak, a reason they are ashamed to give, or entrance at the door of a great man, which they cannot obtain.

Ye are connected, my Sons, by sacred ties; I warn you never to weaken, never to be forgetful of them. I have only to add, that I wish you happy. Virtue, my Sons, confers peace of mind *here*, and happiness in the regions of immortality.

MASONIC ANECDOTE.

From the Travels of ALEXANDER DRUMMOND, Esq. Consul at Aleppo; written at Smyrna in 1745, and published at London, in folio, 1754.

AT this Carnival season they have an assembly here, to which Mr. Consul Crawley did me the honour to introduce me; and, as I had formed a Lodge of Free Masons in the place, the ladies had conceived a strange notion of my character; for I had been represented to them, by some priest, as a conjurer of the first magnitude, who had the devil at my command, and raised the dead by my diabolical incantations. These terrible prepossessions, instead of frightening them, had only served to raise their curiosity; and when I entered the room they surveyed me with truly female attention: after they had satisfied their eyes with a most minute examination, they seemed to think I did not differ much from the other children of Adam, and became so familiar to my appearance, that one of the number was hardy enough to desire me to dance with her; and, as she escaped without danger, I was afterwards challenged by a pretty little blooming creature, with whom I walked seven minuets during the course of the evening.

As I have mentioned the Lodge of Free Masons, I cannot help congratulating myself upon the opportunity I had of making so many worthy Brethren in this place, and of forming the only Lodge that is in the Levant.

For ages past a savage race
O'erspread these Asian plains,
All nature wore a gloomy face,
And pensive mov'd the swains.

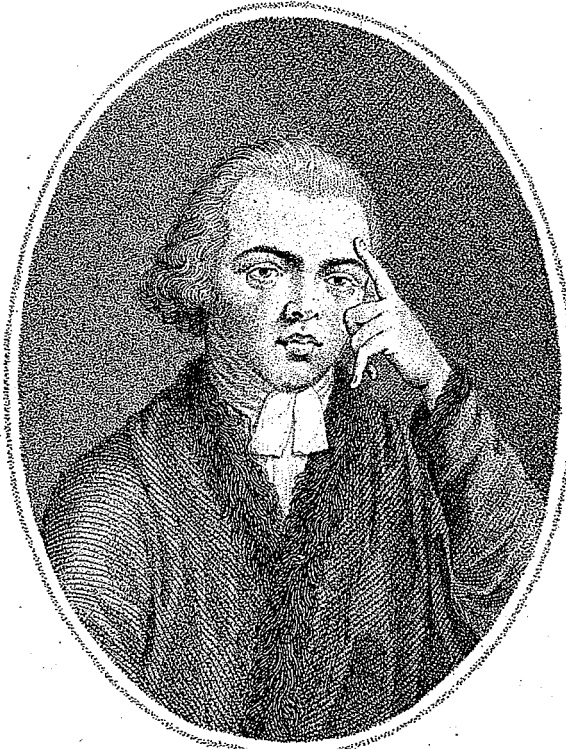
But now Britannia's gen'rous sons
A glorious Lodge have rais'd,
Near the fam'd banks where Meles runs,
And Homer's cattle graz'd;

The briery wilds to groves are chang'd,
With orange-trees around,
And fragrant lemons, fairly rang'd,
O'ershade the blissful ground.

Approving Phœbus shines more bright,
The flow'rs appear more gay,
New objects rise to please the sight
With each revolving day.

While safe within the sacred walls,
Where heav'nly friendship reigns,
The jovial Masons hear the calls
Of all the needy swains.

Their gen'rous aid, with cheerful soul,
They grant to those who sue;
And while the sparkling glasses roll,
Their smiling joys renew.



Lacey, sculp. 5

John Watkins I.L.D.

Published by, Seale, and W. Walker, Ave. Marie Lane, April, 1794. —

ACCOUNT
OF
JOHN WATKINS, L. L. D.
[WITH A PORTRAIT.]

NOTHING, perhaps, can be of a more delicate nature than the biographical delineation of a living character. While curiosity on the one hand is alive to know every particular relative to those persons by whose labours we have profited, or whose situation in life renders them the objects of admiration; the hand of the biographer, on the other, is restrained from that boldness of execution which is necessary to give his figure force and effect. Many circumstances must be thrown into shade; others entirely suppressed; and the free representation of character and disposition cannot possibly be expected.

It is only when the hand of death gives the finish, that we can look for the full and impartial representation, attended with all those minutæ which the tenderness of friendship hitherto kept concealed.

Of the living personages, therefore, whose portraits occasionally grace our Magazine, our readers are to look for little more than a leading account of circumstances, and to a brief sketch of character.

The gentleman, whose portrait we have given in the present number, is a native of Devonshire; though we are informed he had not any part of his education in that county.

If our intelligence is accurate (and we have no reason to question it) he may be considered as *αὐτοδίδακτος*, one of those whose genius will burst forth in spite of depression, and arise to full view and catch the admiration of men.

Through all the juvenile part of his life, he seemed to be hovering over the chambers of death. His early years were chequered with misfortunes, and clouded with disease. More than once, we are told, have the anxious attendants declared him to be no longer an inhabitant of this *nether sphere*.

In such a state of weakness and inadequacy for society, literature formed his only amusement. Though placed in a respectable seminary of learning, his infirmities pressed so severely upon him, that the advantages which he derived from that situation were comparatively but small. To the exercise, therefore, of his own mind, aided by the sedentariness which necessity thus imposed upon him, his attainments either in the languages or the sciences are principally to be attributed.

Of one who has devoted himself entirely to literary pursuits, and a life of learned ease, scarcely any particulars can be gathered to gratify public curiosity. The adventures of but few authors have afforded entertainment by their variety, or excited surprize by their novelty.

If the subject of the present memoir has not dazzled by the splendour, or astonished by the number, of his productions, he can yet felicitate himself on their tendency. Nor has he any reason to complain of the want of public approbation. Though the far greater part

of them have been anonymously ushered into the world, they have yet been marked with the applause of the judicious and the worthy.

We cannot presume to withdraw the veil; otherwise we could point out some distinguished pieces which have issued from his pen. Among these are some political performances of considerable vigour and celebrity. He has not been the least active or successful in the literary ranks who have come forward in the season of alarm to vindicate our glorious constitution against the insidious attempts of innovators.

In 1791 he published "Proposals for a History of the Church of England, from the Establishment of the Reformation under Queen Elizabeth to the present time." This undertaking, which is designed to be comprised in two volumes quarto, was recommended to him by some of the most learned and worthy prelates of the Church. The prospectus to this history has been greatly admired by the best judges of good writing. In this great design he has made a large progress; and we are informed, that one volume will make its appearance in the present year.

In 1792 he printed, in one volume octavo, "An Essay towards a History of Bideford;" but a small impression only of this work was struck off, as it was originally compiled for the use of the author's learned and ingenious friend Mr. Polwhele, who is compiling the History of Devonshire.

As a Mason, Dr. W. is undoubtedly entitled to a very distinguishing notice. A Lodge has been established by him at the place of his residence; and, we are informed, is in a very flourishing state. The CHARGE delivered at its Constitution was published at the unanimous request of the numerous and respectable assembly of brethren who attended the ceremony, and is a very animated composition. The Prayer pronounced at the Consecration has been greatly admired. Both were republished in the IVth Number of our Magazine*; and deserve to be carefully read as well by those who are not, as those who are Members of our Society.

In the Preface to the Charge, the author says, "He has it in contemplation to devote some future period of his life to a search into the History of Masonry, comprehending, of course, a view of the Progress of Civilization, with a Biography of those persons who have adorned the world, and have been dignified by the Masonic character." This we sincerely hope, (and we are sensible that we have herein the concurrent wish of many eminent brethren) that he will be enabled by leisure, health, and encouragement, to perform.

We can, however, assure our readers that a MASONIC TREATISE from the Doctor's pen will be announced for publication in a short time. But the plan of this is rather elucidatory than historical.

Possessed of a vigorous intellect, he has been indefatigable in his researches into the various branches of our Order. His knowledge of the Hebrew language, and acquaintance with the Cabala, have enabled him to explore even the most obscure intricacies of an institution that certainly takes its date in the patriarchal times.

And it is, moreover, with the glowing pleasure of friendship, and the impartiality of truth, that we can say, the virtues of the heart are united in him to the powers of the mind.

He is a warm, sensible and generous friend; a sociable, entertaining, and communicative companion; and an instructive, ardent, and benevolent brother!

One who has the happiness of calling him by each of these three appellations bears with rich satisfaction this testimony to a character he loves and reveres.

W***** R*****.

CONTINUATION OF THE NARRATIVE OF
JOHN COUSTOS, FREEMASON,
IN THE INQUISITION AT LISBON.

(Continued from Page 100.)

HOWEVER, afterwards calling to mind that grief would only aggravate my calamity, I endeavoured to arm my soul with patience, and to accustom myself in the best manner I was able to my unfortunate situation. Accordingly I roused my spirits, and banishing, for a few moments, all these horrible and mournful ideas, I began to reflect seriously on the methods how to extricate myself from this labyrinth of troubles. The consciousness that I had not committed any crime which could justly merit death, would now and then soften my grief, but immediately after dreadful thoughts overspread my mind, when I recollected the crying injustice of which the tribunal that was to judge me is accused. I considered that, being a Protestant, I should inevitably feel, in its utmost rigours, all that rage and barbarous zeal could infuse in the breasts of Jesuits, who cruelly gloried in committing to the flames great numbers of ill-fated victims, whose only crime was their differing from them in religious opinions; or, rather, who were obnoxious to those tygers merely because they thought worthily of human nature, and held in the utmost detestation those Romish barbarities which are not to be paralleled in any other religion.

These apprehensions, together with the reflections which reason suggested to me, viz. that it would be highly incumbent on me to calm the tumult of my spirits, in order to prevent my falling into the snares which my judges would not fail to spread round me, either by giving them an opportunity of pronouncing me guilty, or by forcing me to apostatize from the religion in which I was born; these things, I say, worked so strongly on my mind, that from this moment I devoted my whole thoughts to the means of my justification. This I made so familiar to myself, that I was persuaded neither the partiality of my judges, nor the dreadful ideas I had entertained of their cruelty, could

intimidate me, when I should be brought before them; which I accordingly was, in a few days, after having been shaved and had my hair cut by their order.

I now was led, bareheaded, to the President and four Inquisitors, who, upon my coming in, bid me kneel down, lay my right hand on the Bible, and swear, in the presence of Almighty God, that I would speak truly with regard to all the questions they should ask me: These questions were, my Christian and surnames, those of my parents, the place of my birth, my profession, religion, and how long I had resided in Lisbon. This being done, they addressed me as follows:

“ Son, you have offended and spoke injuriously of the Holy Office, as we know from very good intelligence, for which reason we exhort you to make a confession of, and to accuse yourself of, the several crimes you may have committed, from the time you was capable of judging between good and evil to the present moment. In doing this, you will excite the compassion of this tribunal, which is ever merciful and kind to those who speak the truth.”

It was then they thought proper to inform me, that the diamond, mentioned in the former pages, was only a pretence they had employed in order to get an opportunity of seizing me. I now besought them, “ To let me know the true cause of my imprisonment; that having been born and educated in the Protestant religion, I had been taught, from my infancy, not to confess myself to men, but to God, who, as he only can see into the inmost recesses of the human heart, knows the sincerity or insincerity of the sinner’s repentance who confesses to him; and, being his Creator, it was he only could absolve him.”

The reader will naturally suppose, that they were no ways satisfied with my answer; they declaring, “ That it would be indispensably necessary for me to confess myself, what religion soever I might be of, otherwise that a confession would be forced from me, by the expedients the Holy Office employed for that purpose.”

To this I replied, “ That I had never spoke in my life against the Romish religion; that I had behaved in such a manner, ever since my living at Lisbon, that I could not be justly accused of saying or doing any thing contrary to the laws of the kingdom, either as to spirituals or temporals; that I had always imagined the Holy Office took cognizance of none but those persons who were guilty of sacrilege, blasphemy, and such like crimes; whose delight is to depreciate and ridicule the mysteries received in the Romish Church, but of which I was no ways guilty.” They then remanded me back to my dungeon, after exhorting me to examine my conscience.

Three days after they sent for me again, to interrogate me a second time. The first question they asked was, “ Whether I had carefully looked into my conscience, pursuant to their injunction?” I replied, “ That after carefully reviewing all the past transactions of my life, I did not remember my having said or done any thing that could justly give offence to the Holy Office; that, from my most early youth, my parents, who had been forced to quit France for their religion, and

“ who knew by sad experience how highly it concerns every one, that
 “ values his ease, never to converse on religious subjects in certain
 “ countries; that my parents (I say) had advised me never to engage
 “ in disputes of this kind, since they usually embittered the minds of
 “ the contending parties, rather than reconciled them; farther, that I
 “ belonged to a society composed of persons of different religions, one
 “ of the laws of which society expressly forbids its members ever to dis-
 “ pute on those subjects upon a considerable penalty.” As the Inquisi-
 “ tors confounded the word Society with that of Religion, I assured them,
 “ That this society could be considered as a religious one no other-
 “ ways than as it obliged its several members to live together in Cha-
 “ rity and Brotherly Love, how widely soever they might differ in re-
 “ ligious principles.”

They then enquired, “ How this society was called?” I replied,
 “ That if they had ordered me to be seized because I was one of its
 “ members, I would readily tell them its name; I thinking myself not
 “ a little honoured in belonging to a society, which boasted several
 “ Christian Kings, Princes, and persons of the highest quality among
 “ its members; and that I had been frequently in company with some
 “ of the latter, as one of their Brethren.”

Then one of the Inquisitors asked me, “ Whether the name of this
 “ society was secret?” I answered, “ That it was not; that I could
 “ tell it them in French, or English, but was not able to translate it
 “ into Portugueze.” Then all of them at once fixing their eyes atten-
 “ tively on me, repeated alternately, the words FREEMASON; or,
 “ FRANC-MACON. From this instant I was firmly persuaded, that I
 “ had been imprisoned solely on account of Masonry. They afterwards
 “ asked, “ What were the institutions of this society?” I then set be-
 “ fore them, as well as I could, “ the ancient traditions relating to this
 “ noble art, of which (I told them) James VI. King of Scotland *,
 “ had declared himself the protector, and encouraged his subjects to
 “ enter among the Freemasons: That it appeared from authentic ma-
 “ nuscripts, that the kings of Scotland had so great a regard for this
 “ honourable society, on account of the strong proofs its members had
 “ ever given of their fidelity and attachment, that those monarchs es-
 “ tablished the custom among the Brethren, of saying, whenever they
 “ drank, God preserve the King and the Brotherhood: That this ex-
 “ ample was soon followed by the Scotch Nobility and the Clergy,
 “ who had so high an esteem for the Brotherhood, that most of them
 “ entered into the society.

“ That it appeared from the traditions, that the Kings of Scotland
 “ had frequently been Grand Masters of the Freemasons; and that,
 “ when the Kings were not such, the society were impowered to elect,
 “ as Grand Master, one of the nobles of the country, who had a pen-
 “ sion from the Sovereign, and received, at his election, a gift from
 “ every Freemason in Scotland.”

* The constitutions of the Freemasons, &c. for the use of the Lodges, by Dr. An-
 derson, page 38, London, 1723. Some other passages here are taken from the same
 work.

I likewise told them, "That Queen Elizabeth, ascending the throne of England at a time that the kingdom was greatly divided by factions and clashing interests, and taking umbrage at the various assemblies of great numbers of her subjects, as not knowing the intention of those meetings, she resolved to suppress the assemblies of the Freemasons: However, that before her Majesty proceeded to this extremity, she commanded some of her subjects to enter into this society, among whom was the Archbishop of Canterbury, Primate of England: That these, obeying the Queen's orders, gave her Majesty so very advantageous a character of the fidelity of the Freemasons, as removed at once all her Majesty's suspicions and political fears; so that the society have, ever since that time, enjoyed in Great Britain, and the places subject to it, all the liberty they could wish for, and which they have never once abused." They afterwards enquired, "What was the tendency of this society?" I replied, "Every Freemason is obliged, at his admission, to take an oath on the Holy Gospel, that he will be faithful to the King, and never enter into any plot or conspiracy against his sacred person, or against the country where he resides; and that he will pay obedience to the magistrates appointed by the monarch." I next declared, "That Charity was the foundation and the soul, as it were, of this society, as it linked together the several individuals of it, by the tie of fraternal love, and made it an indispensable duty to assist in the most charitable manner, without distinction of religion, all such necessitous persons as were found true objects of compassion." It was then they called me a liar; declaring, "That it was impossible this society should profess the practice of such good maxims, and yet be so very jealous of its secrets as to exclude women from it."

The judicious reader will perceive at once the weakness of this inference, which, perhaps, would be found but too true, were it applied to the inviolable secrecy observed by this pretended Holy Office in all its actions.

They presently gave orders for my being conveyed into a deeper dungeon than the one I was in before; the design of which, I suppose, was to terrify me completely; and here I continued seven weeks. It will be naturally supposed, that I now was overwhelmed with grief. I will confess, that I then gave myself up entirely for lost, and had no resource left, but in the Almighty, whose aid I implored continually with the utmost fervency.

[To be continued.]



BRIEF ACCOUNT
OF
COLONEL MAEK,

A CELEBRATED AUSTRIAN OFFICER OF THE PRESENT DAY.

COLONEL Maek is a native of Wurzburg, and son of a tradesman of that place. He began his military career as a common hussar in an Austrian regiment, but his uncommon talents for military drawing, his unwearied application to this art, and his extraordinary skill in laying down plans, soon raised him from obscurity, and introduced him to the notice of Marshal Laudohn. This General employed him on different occasions, and attached him to the staff of the army under the character of a Geographic Engineer. His distinguished conduct at the affair of Lissa still more ingratiated him with that great commander.

Field-marshal Laudohn had made all his dispositions for crossing the Danube, and attacking that place. Mr. Maek, who had formed the plan of passing the river, as well as that of the attack, went the night before to the Marshal to receive his last orders; when this General informed him, that he had just received intelligence of the Turks having been reinforced at Lissa by a corps of 30,000 men, and that of course he had given up his project of an attack, as, after having passed the river, in case of meeting with any disaster, he should be at a loss how to effect his retreat. Mr. Maek did not credit the report of the reinforcement, but could not prevail on the Marshal to execute his intended attack. Mr. Maek left the General, crossed the Danube in a boat, accompanied by one single *hulan*, stole into the place, got certain information of the supposed reinforcement not having arrived, took a Turkish officer prisoner in the suburb, repassed the Danube, and at four o'clock in the morning informed the Marshal of his expedition. On this report the Austrian army passed the river, and took Lissa, the whole garrison of which place, consisting of 6000 men, were made prisoners of war.

In the present war, Colonel Maek, still attached to the staff, has much contributed to the successes obtained at the beginning of the campaign, especially at the attack and capture of the camp of Famars, for which he made all the necessary dispositions. In this affair he received a wound, the cure of which obliged him to repair to Brussels. He expected to be made Quarter-master General of Prince Cobourg's army, but this place having fallen to the share of Prince Hohenloe, his wound afforded him a pretext to retire to Vienna. Called there to the conferences held with respect to the plan of operations for the ensuing campaign, he has caused a system to be adopted totally different from that which has been pursued in the preceding campaigns. This he has laid at Brussels before the commanding Generals of the confederate troops, and has communicated the same to our government. We learn that every where it has met with the fullest approbation.

LETTER

FROM QUEEN ELIZABETH, TO THE QUEEN OF SCOTLAND.

From a Copy in Secretary CECILL's Hand.

MADAME,

OUR perplexitè is such, both for your trooble, and for the occasions therof, that we cannot fynd the old waye, which we were accustomed to walk in by wrytyng to you with our own hand: and yet therein we meane not, you shuld conceive on our part any lack of our old frendshipp; in my case that with our honor and reason we may express; wherfor we have sent this beror, our very trusty servant and consellor, Sr Nicholas Throkinorton, Knight, to understand truly your state; and theruppon to impart to yow our meening at full lenght, than we cold to your owne faythfull servant Robert Melvyn, who although he did, as we beleve accordyng to the chardg gyven hym, use much ernost speche to move us to thynk well and allow of your doyngs, yet such is both the generall report of yow to the contrary, and the evidency of sondry your acts sence the deth of your late husband, as we cold not be by hym satisfied to our desyre, wherfor we require you to gyve to this berar, firm credit in all thyngs as you wold gyve to ourselves, and so we end.

From our howse of Rychmont the last day of June 1567, the IX yere of our reign.

ELIZABETH, R.

TRANSLATION

OF QUEEN ELIZABETH'S LETTER TO MARY QUEEN OF SCOTS,

As given in the MAGAZINE of February.

COUSIN —*,

THIS gentleman, Mr. Nevil, our ambassador, has particularly confirmed the testimony which several others have already made to us, of the good and kind affection you shew on all occasions towards us, when you have the means of doing so; on our part, not being able to express our gratitude, we have endeavoured to testify our acknowledgment by these few lines, till such time as we shall be able to convince you of it by effects. We beg to assure you of our sincere friendship, and the desire we have to remain at all times,

My Cousin,

Yours very affectionately,

ELIZABETH, R.

* The transcriber has kept as close as possible to a literal translation, which comes near to the manner of the Queen's writing in English.

CHARACTER OF
 RICHARD CUMBERLAND,
 LORD BISHOP OF PETERBOROUGH.

REIGN OF KING WILLIAM III.

HIS disposition was easy, cheerful, humble, undesigning: His candour towards all men was without example: He took every thing by the best side. It is no hyperbole to say, that in humility of mind, in sweetness and benevolence of temper, and in innocence of life, he was not exceeded by mortal man: He was without gall or guile, so perfectly free from any tincture of artifice, ambition, or ill-will, as though he had in these respects come into the world free from the corruptions of human nature: His composition had no alloy of vain glory: He never did any thing to court applause or gain the praise of men: He never acted a false part, or put on the mask of disguise: His heart and tongue always went together: If he ran to any extreme, it was the excess of humility, the safest side for every Christian to err on: He lived with the plainness and simplicity of a primitive Bishop, looked and conversed like a private man, hardly maintaining what the world calls the dignity of his station: He was not one that loved to have the pre-eminence, and he contended with nobody for prerogative and precedence: He was hospitable without a grudge: No man's house was more open to his friends, and the ease and freedom with which they were entertained was peculiar to it: The poor always found a substantial relief at his door, and his neighbours and acquaintance a hearty welcome to his table, after the plentiful and plain manner in which he lived: Every thing in his house served for friendly entertainment, nothing for luxury or pomp: His natural genius was not quick, but strong and retentive: He was a perfect master of every subject he studied; every thing he read remained with him. The ideas in many mens minds are too much like the impressions made in soft wax; they are never distinct and clear, and are soon defaced: In his mind they were like impressions cut in steel; they took some time to form, but were distinct and durable. The subjects he had chiefly studied were these; Researches of Ancient Times; Mathematics in all its parts, and the Scriptures in the Original Language: These were the great works of his life. He was thoroughly acquainted in all the branches of Philosophy: He had good judgement in Physic, knew every thing that was curious in Anatomy, had an intimacy with the Classics: In short, he was no stranger to learning in general; for every subject he had occasion to discourse on he appeared as much master of as though the direction of his mind had chiefly lain that way: He was thoroughly conversant in Scripture, and had laid up the treasures of it in his mind: No hard passage whatever occurred occasionally, or in reading, but he would readily give the meaning of it, and the several interpretations thereof without consulting his books. Learned men often love

and affect to be silent; his Lordship was so humble, that he thought nobody too mean to be conversed with, and so benevolent that he was willing every body that came near him should partake of his knowledge: As he was the most learned, so he was the most communicative man alive: No conversation pleased him so well, as that which was directed to some part of learning. During the whole extent of a very long life his soul enjoyed a constant calm and serenity, never ruffled with any passion: Having a mind so friendly to his body, and being exactly regular and temperate in his way of living, he attained to a good old age, with perfect soundness of judgment: He was never afflicted, or subject to any disease or distemper; never complained that he was ill, or out of order; came constantly from his chamber in a morning with a smile on his countenance: His senses and bodily strength lasted better than could well be expected in a man whose course of life had been studious and sedentary. Yet I (saith my author) who conversed daily with him, thought that the faculties of his mind were less impaired than those of his body: He remained master of all the parts of learning he had studied when young: He ever loved the Classics, and to the last week of his life would quote them readily, and to the purpose. He lived to the 87th year of his age, with, I believe, fewer sins to afflict his mind than any man at that advanced period of life: Blest with a disposition from every evil passion, he died in the year 1719.

This account of his life is taken from the private papers of Mr. Payne, many years his domestic Chaplain.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

A CORRESPONDENT takes the liberty to hint to his Brethren, the propriety of an attention to the political character of those persons who shall offer themselves candidates for our Order in the respective Lodges. Though, as MASONS, we are citizens of the world, yet, sheltered as we are under an impenetrable veil of secrecy, it behoves us to give a mild and generous legislature no room to suspect that any of our meetings are coverts for disloyalty. This suspicion may, however, be naturally excited, if we are observed to admit to our society men whose sentiments are known to be adverse to the constitution by which we are protected. A Masonic Assembly is profaned and polluted by the presence of an infidel or a disloyalist.

W.

AN
ACCOUNT OF DRUIDISM:

[From Mr. POLWHELE'S "Historical Views of Devonshire," Vol. I. just published.]

IT appears, that the British Druids, like the Indian Gymnosophists, or the Persian Magi, had two sets of doctrines; the first, for the initiated; the second for the people: That there is one GOD, the creator of heaven and earth, was a secret doctrine of the Brachmans. And the *nature* and *perfection* of the deity were among the Druidical arcana *. Pomponius Mela confirms this account of Cæsar: *Druidas terræ mundique magnitudinem et formam, motus cæli et siderum, et quid Dii velint scire se profiteri.* And Lucan: *Solis nosse Deos, et cæli numina vobis.* That these ideas were derived from Noah †, I have scarcely a doubt: they were brought into this island by the immediate descendants of those holy men, to whom only the secrets of Noah were communicated; and who, as consecrated to religion, were thus entrusted with the secrets of Heaven. The imperishable nature of the soul was another doctrine of the Druids, which, in its genuine purity, perhaps, was incommunicable to the vulgar. But the soul's immortality, connected with many sensitive ideas, was generally preached to the people. It was with unvarying firmness that the Druids asserted the immortality of the soul. And the universal influence of this doctrine on their conduct, excited the surprise of the Græeks and Romans. It was this which inspired the soldier with courage in the day of battle; which animated the slave to die with his master, and the wife to share the fates of her husband; which urged the old and the feeble to precipitate themselves from rocks, and the victim to become a

* Selden (on Drayton's Polyolbion) observes, "Although you may truly say with Origen, that before our Saviour's time Britain acknowledged not one true God; yet it comes as near to what they should have done, or, rather, nearer than most of others; either Greek or Roman, as Cæsar, Strabo, Lucan, and other authors might convince us. For, although Apollo, Mars, and Mercury, were worshipped among the vulgar Gauls; yet it appears that the Druid's invocation was to one all-healing and all-saving Power."

† A Chaldean inscription was discovered some centuries ago in Sicily, on a block of white marble. A bishop of Lucera, who wrote on the subject, asserts, that the city of Palermo was founded by the Chaldeans in the earliest ages of the world. The literal translation of this inscription is as follows: "During the time that Isaac, the son of Abraham, reigned in the valley of Damascus, and Esau, the son of Isaac, in Idumea; a great multitude of Hebrews, accompanied by many of the people of Damascus, and many Phenicians, coming into this triangular island, took up their habitation in this most beautiful place, to which they gave the name of Panormus." The Bishop translates another Chaldean inscription, which is over one of the old gates of the city. This is extremely curious—"There is no other God but one God. There is no other power but this same God. There is no other conqueror but this same God, whom we adore. The commander of this tower is Saphu, the son of Eliphaz, the son of Esau, brother of Jacob, son of Isaac, son of Abraham. The name of the tower is Beyeh; and the name of the neighbouring tower is Pharat."

willing sacrifice; and, hence, the creditor postponed his debts till the next life, and the merchant threw letters for his correspondents into the funeral fires, to be thence remitted into the world of spirits! The Druids believed also, that the soul, having left one earthly habitation, entered into another; that from one body decayed and turned to clay, it passed into another fresh and lively, and fit to perform all the functions of animal life. This was the doctrine of transmigration, maintained in common by the Druids and the Brachmans*. Sir William Jones describes a great empire, the empire of Iran, the religion of which was *Sabian*, so called from the word *Saba*, that signifies a host, or, more properly, *the host of Heaven*, in the worship of which the Sabian ritual consisted. *Mababeli* was the first monarch of Iran: his religion he was said to have received from the Creator, as well as the orders established throughout his monarchy, religious, military, mercantile, and servile. These regulations were said to be written in the language of the gods †. The tenets of this religion were, that there is but one God, pure and good; that the soul was immortal, and an emanation from the Deity; that it was for a season separated from the Supreme Being, and confined to the earth to inhabit human bodies, but would return to the Divine Essence again. The pure sectaries of this religion maintained, that the worship of fire was merely popular, and that they appeared only to venerate that sun upon whose exalted orb they fixed their eyes, whilst they really humbled themselves before the Supreme God. They were assiduous observers of the motions of the heavenly luminaries, and established artificial cycles, with distinct names, to indicate the periods in which the fixed stars appeared to revolve. They are also said to have known the *secret powers of nature*; and thence to have acquired the reputation of magicians. Sects of these still remain in India, called Sufi, clad in woollen garments or mantles. In ancient times every priesthood among the eastern nations had several species of sacred characters, which they used in their hiero-grammatic writings to render their religion more mysterious, whilst they preserved its written doctrines and precepts in such characters as none but their own order could understand. These sacred characters have been often noticed by antiquarians under the denomination of *Ogham* ‡. The *Ogham* characters were used by the priests of India and Persia, the Egyptians and Phenicians, and the Druids of the British isles. Sir William Jones tells us, that the writings at Persepolis bear a strong resemblance to the *Ogham*; that the unknown inscriptions in the palace of Jemschid are in the same characters, and are,

* That the Druids believed in the immortality of the soul, and in its transmigration from one body to another, is not only affirmed by Cæsar, but by many ancient writers. Αφθαίτης τας Ψυχας λειπει—says Strabo: And Lucan:

Vobis Autoribus, umbra
Non tacitas crebi sedes, diisque profundi
Pallida regna petunt:—regit idem spiritus artus
Orbe alio longa, cœcitis si cognita, vitæ.

See also Val. Maximus, and Diodorus.

† All the sculptures of Persepolis are purely Sabian.

‡ In ancient Punic *Ogham* signifies wisdom.

probably, sacerdotal and secret, or a sacerdotal cypher; and that the word *Ogham* is Sanscrit, and means "mysterious knowledge." That similar inscriptions are to be found in Ireland is abundantly proved by Colonel Vallancey. But the most extraordinary circumstance is, that the word *Ogham* still continues among the people of Indostan, Persia, and Ireland, with the same sacred meaning annexed to it! The Druids not only concealed, in this manner, their sacred tenets from the knowledge of the people, but they often instructed their pupils by symbolical representations, with the same view of involving their doctrines in mystery, and rendering them too dark for the vulgar apprehension. This mode of instruction was truly oriental; and, to prove that the Druids were even refined in their allegories, the picture of Hercules Ogmius, as described by Lucian, need only be produced*. There is another evidence of the symbolical learning of the Druids in *basso relievo*, discovered, some time since, over the door of the temple of Montmorillon, in Poictou. It is a lively representation of the several stages of life at which the Druid disciples were gradually admitted into the mysteries of the Druid system.

From these mysteries of the Druids let us pass to their popular doctrines. Amidst the sublimer tenets of this priesthood, we have everywhere apparent proofs of their polytheism; and the grossness of their religious ideas, as represented by some writers, is very inconsistent with that divine philosophy which we have considered as a part of their character. These, however, were popular divinities which the Druids ostensibly worshipped, and popular notions which they ostensibly adopted, in conformity with the prejudices of the vulgar mind. The Druids well knew that the common people were no philosophers. There is reason, also, to think that a great part of the idolatries I am about to mention, were not originally sanctioned by the Druids, but afterwards introduced by the Phenician colony. But it would be impossible to say how far the primitive Druids accommodated themselves to vulgar superstition, or to separate their exterior doctrines and ceremonies from the fables and absurd rites of subsequent times. Cæsar thus recounts the popular divinities: "*Deum maxime Mercurium colunt. Hujus sunt plurima simulacra. Hunc omnium artium inventorem ferunt;*"

* Hercules was there exhibited and known by his usual ornaments; but, instead of the gigantic body and fierce countenance given him by others, the Druids painted him, to Lucian's great surprise, aged, bald, decrepid; and to his tongue were fastened chains of gold and amber, which drew along a multitude of persons, whose ears appeared to be fixed to the other end of those chains. And one of the Druid philosophers thus explains the picture to Lucian: "We do not agree with the Greeks in making Mercury the god of eloquence. According to our system this honour is due only to Hercules, because he so far surpasses Mercury in power. We paint him advanced in age, because eloquence exerts not all her most animated powers but in the mouths of the aged. The link there is between the tongue of the eloquent and the ears of the aged, justifies the rest of the representation. By understanding his history in this sense we neither dishonour Hercules nor depart from the truth: for we hold it indisputably true, that he succeeded in all his noble enterprizes, captivated every heart, and subdued every brutal passion; not by the strength of his arms (for that was impossible) but by the powers of wisdom, and the sweetness of his persuasion." Corlaase's Antiquities, p. 100.

bunc viarum atque itinerum ducem; hunc ad quæstas pecuniæ mercaturasque habere vim maximam arbitrantur.—Post hunc, Apollinem, et Martem, et Jovem, et Minervam.—De his eandem fere quam reliquæ gentes habent opinionem—Apollinem morbes depellere—Minervam operum atque artificiorum initia transdere—Jovem imperium cælestium tenere—Martem bella regere." The origin of the British gods, has been generally attributed to the Phenicians or Canaanites. The god whom the Romans compared to *Jupiter*, was worshipped by the name of *Taram*, or *Taramis*, and of *Thor*—both which names signify *the Thunderer* in Phenician. The god whom the Romans compared to *Mercury* was worshipped under the name of *Tentates* or *Thentates*, or *Taantes* or *Tboth*—the Phenician name for the *son of Misor*. The god whom the Romans compared to *Mars*, was worshipped under the name of *Hixzus* or *Hesus*, and also by the name of *Cham*, or *Camu*, or *Camo*—called by the Romans *Camulus*. He was also called *Hues*, which is another name for *Bacchus* or *Barchus*—that is, the *son of Chus*. The Greeks adopted the *Hues* in the rites or orgies of *Bacchus*. It is of Phenician origin, and signifies *Fire*; and, as such, *Bacchus* was worshipped! The god whom the Romans compared to *Apollo* was worshipped by the name of *Bel-ain*; or, as the Romans called him, *Belinus*. He was also called *Bel-atre-cadrus*, from the Phenician *Bel-atir-cares*, signifying, *Sol Assyriæ Deus*. The god whom the Romans compared to *Diana*, was *Belisama*: it is a Phenician word signifying the *Queen of Heaven*. The god whom the Romans compared to *Minerva*, was worshipped by the name of *Onca*, *Onva*, or *Onvana*, the Phenician word for that goddess. The god whom the Romans compared to *Venus*, was worshipped by the name of *Andraste*—the *Asiate* of the Phenicians. The other gods of the Britons were the *Pluto*, *Proserpine*, *Ceres*, and *Hercules*, of the Romans. Of these divinities the Druids had symbolical representations: a cube was the symbol of *Mercury*, and the oak of *Jupiter* *. But it would be a vain attempt to enumerate their gods: in the eye of the vulgar they deified every object around them. They worshipped the spirits of the mountains, the vallies, and the rivers. Every rock and every spring were either the instruments or the objects of adoration. The moon-light vallies of *Danmonium* were filled with the fairy people, and its numerous rivers were the resort of *Genii*. The fiction of fairies is supposed to have been brought, with other extravagancies of a like nature, from the eastern nations, whilst the European christians were engaged in the holy war: such, at least, is the notion of an ingenious writer, who thus expresses himself: "Nor were the monstrous embellishments of enchantments the invention of romancers, but formed upon eastern tales, brought thence by travellers from their crusades and pilgrimages, which, indeed, have a cast peculiar to the wild imagination of the eastern people †." That fairies, in particular, came from the East, we are assured by that learned orientalist, *M. Herbelot*, who tells us that the Persians called the fairies *Peri*, and the Arabs *Genies*; that, according to the eastern fiction, there is a certain

* Their affected veneration for the oak, and even the oak-mistletoe, is well known.

† Suppl. to the Trans. Pref. to *Jarvis's Don Quixote*.

country inhabited by fairies, called *Giunisian*, which answers to our *Fairy-land*; and that the ancient romances of Persia are full of *Peri*, or fairies *. Mr. Warton †, in his Observations on Spenser's Faery Queen, is decided in his opinion that the fairies came from the East; but he justly remarks, that they were introduced into this country long before the period of the crusades. The race of fairies, he informs us, were established in Europe in very early times, but "not universally," says Mr. Warton. The fairies were confined to the north of Europe—to the *ultima Thule*—to the *British isles*—to the *divisis orbe Britannis*. They were unknown at this remote æra to the Gauls or the Germans; and they were, probably, familiar to the vallies of Scotland and Danmonium, when Gaul and Germany were yet unpeopled either by real or imaginary beings. The belief, indeed, of such invisible agents, assigned to different parts of nature, prevails at this very day in Scotland, and in Devonshire and Cornwall, regularly transmitted from the remotest antiquity to the present times, and totally unconnected with the spurious romance of the Crusader or the Pilgrim. Hence those superstitious notions now existing in our western villages, where the *Spriggian* ‡ are still believed to delude benighted travellers, to discover hidden treasures, to influence the weather, and to rule the winds. "This, then," says our excellent critic, in the most decisive manner—"this," says Warton, "strengthens the hypothesis of the northern parts of Europe being peopled by colonies from the East!" The inhabitants of Shetland and the isles pour libations of milk or beer through a holed stone, in honour to the spirit *Browne*, and I doubt not but the Danmonii were accustomed to sacrifice to the same spirit, since the Cornish, and the Devonians on the borders of Cornwall, invoke, to this day, the spirit *Browny*, on the swarming of their bees. With respect to rivers, it is a certain fact that the primitive Britons paid them divine honours; even now, in many parts of Devonshire and Cornwall, the vulgar may be said to worship brooks and wells, to which they resort at stated periods, performing various ceremonies in honour of those consecrated waters: and the Highlanders, to this day, talk with great respect of the Genius of the Sea; never bathe in a fountain, lest the elegant spirit that resides in it should be offended and remove; and mention not the water of rivers without prefixing to it the name of *excellent* §; and in one of the western islands the inhabitants retained the custom, to the close of the last century, of making an annual sacrifice to the Genius of

* Herbelot tells us, that there is an Arabian book entitled, "*Pieces de corail amassees sur ce qui regarde le Ginnes, ou Genies.*" But, above all, see the Arabian Night's Entertainments.

† See Mr. Warton's Observations on Spenser, Vol. I. p. 64.

‡ "That the Druids worshipped rocks, stones, and fountains, and imagined them inhabited, and actuated by divine intelligences of a lower rank, may be plainly inferred from their stone-monuments. These inferior deities the Cornish call *Spriggian*, or spirits, which answer to *Genii* or *Faeries*; and the vulgar in Cornwall still discourse of their *Spriggian*, as of real beings, and pay them a kind of veneration." Borlase, p. 107.

§ See Macpherson's Introduction to the History of Great Britain and Ireland, p. 163, 164.

the Ocean. That at this day the inhabitants of India delfy their principal rivers is a well-known fact; the waters of the Ganges possess an uncommon sanctity; and the modern Arabians, like the Ishmaelites of old, concur with the Danmonii in their reverence of springs and fountains. Even the names of the Arabian and Danmonian wells have a striking correspondence. We have the *singing-well*, or the *white-fountain*, and there are springs with similar names in the deserts of Arabia. Perhaps the veneration of the Danmonii for fountains and rivers may be accepted as no trivial proof, to be thrown into the mass of circumstantial evidence, in favour of their eastern original. That the Arabs, in their thirsty deserts, should even adore their "wells of springing water," need not excite our surprize; but we may justly wonder at the inhabitants of Devonshire and Cornwall thus worshipping the gods of numerous rivers, and never-failing brooks, familiar to every part of Danmonium.

[To be concluded in our next.]

LIFE OF
PHILIP EGALITE,
LATE DUKE OF ORLEANS,

[FROM THE FRENCH,]

IT was on the 13th of April, 1747, that heaven, in its wrath, permitted nature to produce that man, who was one day to become the opprobrium of the human race, and the author of the misfortunes of his country. It was undoubtedly to afford an example of how far it is possible for human degeneracy to reach, that he was placed in the most elevated rank of life, born on the steps of a throne, and nearly allied to a family, the amiableness of which is hereditary.

Although from his infancy Lewis Philip of Orleans seems to have possessed the *germ* of the most horrid passions within his own bosom, yet it was not transmitted to him from his parents; for his father's heart was the sanctuary of all the private virtues; and if his mother may be reproached with *certain errors*, which rather proceed from the temperament of the human frame than gross immorality, yet it cannot be said, that vice formed the basis of her character. Philip, then, is solely indebted to himself for the hideous organization of his mind; it was there that he formed the depraved source of those terrible disorders and degrading sentiments, which he is notoriously known to have developed during the course of his life. It must be allowed, however, that he has often boasted of being the son of a coachman, and the baseness and meanness of his conduct give but too much countenance to the assertion.

Education, which is meant to rectify natural defects, or at least to render them harmless, and to give a proper force and direction to good qualities, did not produce this happy effect on him: it was found utterly impossible to alter his primitive character. Education, however, added one more to the catalogue of his crimes, by teaching him the perfidious art of disguising his natural disposition, whenever interest made this sacrifice necessary.

Our early years usually glide away in a happy apathy; infancy resembles a polished glass, which every where presents an uniform surface. It is only necessary to observe here, that the vicious character of our hero resisted all the efforts of his instructors, who endeavoured in vain to sow corn in a soil calculated only to produce tares.

The first developement of the passions generally takes place in an inordinate attachment to the *sex*, but this discovery of a new sense, which often becomes the source of a virtue, became in the person of Philip an active principle of vices and disorders. He never felt the sweet workings of that sensibility, which exalts and purifies the soul! The first exploits of this prince, then known by the title of the Duke of Chartres, were disfigured by the most disgusting debauchery, and he soon became one of the most notorious libertines about the court.

After having enjoyed every celebrated *Lais* in the capital, his highness became acquainted with one of those women whose fall is occasioned rather by credulity than depravity. A child which this lady bore him, in spite of all the tears and entreaties of the mother, was sent by the unnatural father to the foundling hospital, and the mother herself abandoned to misery and want a short time afterwards!

It is generally in the bosom of voluptuousness that debauchery experiences its first punishment. It accordingly happened that his indelicacy and love of variety exposed him to a loathsome and odious disease. In addition to this, he contracted, from an early period of his life, the horrid and contemptible vice of drunkenness. His love of wine augmented with his years, and the *pimples* with which his face was studded, sufficiently attested his excesses.

Such were the conduct and the morals of Philip, when his father, hearing of his debaucheries, and hoping to put an end to them, endeavoured to unite him to the daughter of the grand admiral of France.

To pronounce the name of Mademoiselle de Penthièvre, is to pronounce that of virtue. I will not here make her eulogium: is there a single Frenchman, to whom the beauty and the good qualities of this adorable princess are unknown? She was an angel in a human shape, sent by heaven upon earth, on purpose to complete the happiness of any other mortal than him of whom we are now treating.

Lewis XV. solicited the consent of the grand admiral to this marriage, and the ceremony took place under the auspices of that monarch! The bride was all obedience; she accepted willingly of a husband whom her father had honoured with his approbation.

The nuptial knot, which often becomes a check upon the passions, did not in the least change the disposition of the Duke de Chartres;

he still continued to pursue his illicit pleasures, and a princess, calculated by nature to restrain any other than himself, had the unhappiness to behold all her efforts unsuccessful.

The whole world is acquainted with the mortification endured by her, while attempting to reclaim a husband, at once cruel and unfaithful, and with what admirable constancy she witnessed those excesses of which she herself was the victim. She was never heard to utter the least complaint; mildness, prayers, and tears, were the sole weapons she ever employed against him.

Avarice, usually the vice of old men, avarice, which seems to be expressly excluded from the eccentricities of youth; was another of the crimes that disgraced the conduct of Philip of Orleans. It was this that induced him to form an alliance with the Penthièvre family, for their immense wealth had long excited his covetous disposition. But his consort had a brother recently united to a charming princess, and it was necessary to the completion of his views, that he should be gotten rid of. Incessantly tormented by the desire of securing the whole property to himself, the duke conceived the most horrid expedient, to arrive at the summit of his wishes. Having acquired an ascendancy over the Prince de Lamballe, he led him into every species of youthful excess; and he succeeded but too well, for his unfortunate brother-in-law became the victim of his perfidious arts, and died in the flower of his age, without leaving any issue. This event gave great joy to the Duke de Chartres, but he disguised his pleasure, and even pretended to be deeply afflicted at the premature death of his relation.

The same motives that induced this profligate prince to ruin the health of the Prince de Lamballe, induced him to be more thrifty of his own; for his solicitude to enjoy the fruits of his crimes, led him to curb his inclination to debauchery. He accordingly became less addicted to his pleasures; but this seeming moderation, which in other men is usually the effect of reflection, was in him nothing more than the result of the most odious speculation. He wished to live longer, merely that he might have an opportunity of committing a greater number of crimes, and his excesses were less violent in one direction, merely that they might become more horrible in another.

The passions succeed each other with such rapidity in the heart of a vicious man, that it is almost impossible to point out the reigning vice. His highness now became addicted to gaming, and, as in a depraved soul no passion ever takes root without being accompanied by its corresponding crime, Philip had no sooner become a gambler than he also became a cheat. A prince of the blood, a nobleman enjoying several millions of annual income, to turn *black leg*, and to be as notorious as any one rogue in the whole capital! This may appear extraordinary, but it is nevertheless true.

Such was his ardour in the pursuit of illicit gain, that he became pupil to Jonas, Comus, and Pinetti, received lessons from them daily, and was initiated in all the mysteries and subtleties of the profession. From the theory of this perfidious art he passed rapidly on to its practice. Taking advantage of the ascendancy produced by his rank,

he easily contrived to strip the young noblemen at the court of their fortunes. He actually ruined several, and the indigence to which he saw them reduced only served to excite his raillery. Another speculation of the same kind also proved uncommonly successful. He introduced horse-racing, after the English manner, into France; and so effectually displayed his *jockeyship* as to be always victorious. The king being at length informed of the low and despicable tricks practised by his unworthy relation, abolished horse races; and this is the only punishment which this too indulgent prince inflicted on a wretch who disgraced the blood of the Bourbons.

Soon after this the duke went into England, and made that island the theatre of his exploits. A great personage (the Prince of W.) permitted himself to be imposed upon by the *apparent* amiableness of his manners, and this connection cost him several thousand guineas, which the artful Philip procured by means of his usual practices. But as his royal highness was himself an adept in the game at which the money was lost, he one day perceived that he was cheated, and actually caught the Duke of Chartres in the fact. His soul revolted at an act of baseness, which he could not have expected in a man of such an illustrious rank; and he next day sent him a challenge, which he had the cowardice to refuse.

On the declaration of a war against England, Philip, rather from a love of novelty, than a noble and generous ambition, requested to serve in the navy, under the command of admiral count d'Orvilliers. The king, out of respect to his quality, as a prince of the blood, conferred on him the command of a division. Every body is acquainted with his conduct on board the *St. Esprit*, during the engagement off Ushant. In the heat of the action the rear-admiral was frequently seen to descend into the *hold*, under different pretexts: the truth is, he was afraid to expose himself to the enemy's fire. After the combat his highness resigned his command, and returned to the capital to announce the victory, and being now content with the *laurels* he had so *bravely* won, he swore that he would never expose himself any more to the rude conflicts of war.

The infamous manner in which he cheated the proprietors of the houses in the immediate neighbourhood of the *palais royal*, and the conversion of his gardens into streets, rendered him odious to the Parisians. It was on this occasion that the following satirical song was composed:

*En calculant d'avance
Son nouveau bâtiment
Chartres en diligence
Arriva dans l'instant:
De ma société, dit-il, je me contente:
Je fais bâtir un bel hôtel,
D'un jardin j'ai fait un b
Je suis là dans mon centre.'*

It was in order to withdraw himself for some time from this notoriety, that he repaired to Versailles, and obtained the king's leave to visit Italy.

On the death of his father, which occurred soon after, he acquired a degree of opulence hitherto unattained by any subject, and on this occasion he scorned to have recourse to hypocrisy, in order to dissemble his joy!

A bad son, a bad husband, the Duke of Orleans was also a bad parent. His children, abandoned from their early youth to the negligence of strangers, but seldom experienced either his cares or his caresses.

The crimes of Philip had, of course, attracted the scorn of the royal family. The coward is naturally vindictive, and the famous affair of the diamond necklace furnished this wretch with but too good an opportunity to evince his hatred to the queen. The disputes also which about that time took place between the sovereign and the parliament of Paris, furnished the most ample means of vengeance. He accordingly declared himself in favour of that tribunal, and on this occasion the vulgar, who are always led by appearances, believed him to be a sincere patriot, and thought that his public would expiate his private conduct; as if the good qualities of the one did not form the basis of the other; and he that had displayed a heart entirely bereft of the feelings of nature, could all of a sudden become a good citizen!

It were needless to enter into a detail of the Duke of Orleans' crimes from this period to the revolution. His conduct during the assembly of the notables, and the establishment of the *cour plénière*;—in short, his reiterated efforts to shake the legitimate authority of the throne, under pretext of supporting the parliaments, which the people then looked upon as their *palladium*, are known to every one. The mortifications which he then experienced, and more especially his exile, made him exceedingly popular; and, in truth, *his seemingly patriotic conduct* was well calculated to impose upon the multitude. Many thought that there was a native grandeur in the mind of Philip, which on certain occasions elevated him above himself. But those who observed his conduct more attentively, knew what interpretation to give to his actions, and were well aware of the secret motives that induced him to assume so favourable an appearance. When he *dared* to oppose the will of the monarch, relative to the enregistering of the edict for a loan, it was easy to perceive that he was actuated by personal animosity; in fine, he was only the defender of the parliaments and the people from interested motives, and, above all, from that ardent desire of vengeance which ever occupies a bad heart.

The events that occurred soon after were but too favourable to his views, and the assembling of the states-general formed an epoch highly auspicious to all his wishes. It was then that, forgetting his avarice, or rather applying the sums issued by it to the purposes of his ambition, he began to scatter about his wealth with profusion, in order to get himself elected a deputy to the states-general, and to procure the nomination of a number of his creatures to seats in that assembly. Convinced of the necessity of being supported by the public opinion, he also courted popularity by every possible means, and bestowed immense sums of money in largesses among the indigent. The recal of

Mr. Necker furnished him with new means of success. He connected himself more intimately than ever with that minister, and, colouring his private views with the appearance of the public good, he soon converted that foreigner into one of his most zealous partizans. The Duke of Orleans found means to conciliate the favour of a great number of the members of the states-general, and Mirabeau, who could never resist *gold*, became his creature.

To the arts, intrigues, and money of this prince, we are indebted for the revolution. It was under his auspices that the Jacobin club originated; his palace became the center of all the insurrections, of all the incendiary motions, of all the sanguinary measures, which were at this period unceasingly directed against the supreme authority.

Supported by a large body of the members of the legislature, flattered by the journalists in his pay, surrounded by a crowd of minions, and adored by a deluded populace, the ambition of Philip began to expand, and he now aspired at nothing less than the throne. But his crimes were unaccompanied by courage. The lion darts upon his prey, and seizes it at once; the reptile attempts it by a winding and crooked path. The fifth and sixth of October afford an explanation of the base and criminal means by which this monster attempted the diadem: but the manifest protection of heaven saved the lives of the sovereigns of France, and defeated his guilty intentions.

These events at length opened the eyes of his partisans. Those who once thought that he acted from motives similar to their own now took the alarm, and Baillie*, La Fayette†, and Sieyest‡, perceiving their patron to be influenced by interested views, began to desert him.

He was accordingly obliged soon after to leave France, and repair to England, under pretence of being employed on some secret mission; but his retreat is to be ascribed solely to his own fear, and the remonstrances of the king, who had but too much reason to be discontented with his conduct.

On his return Philip entered into all the intrigues of the *feuillants*, the *jacobins*, and the *maratists*. Every body is acquainted with the indecent ardour which he displayed while co-operating in the most violent measures of the new constitution, even in those which despoiled him of his rights as a prince of the blood, and a gentleman. This apparent disinterestedness was calculated to gain the *mob*, for this monster renounced every thing, merely that he might invade what did

* It was to the Duke of Orleans that Baillie was indebted for his elevation to the municipal chair. He had long before that period been the *pensioner* of his serene highness.

† La Fayette enjoyed the *protection* of the duke of Orleans, and after the revolution acted in concert with him. When his interests became different from those of his patron, a division instantly took place. On this occasion the duke addressed him as follows: "*Souvenez-vous que celui qui vous a fait, peut aussi vous defaire.*" La Fayette put his hand on his sword, and exclaimed, "*Osez*——!"

‡ It was the Abbé Sieyès who drew up the *memoirs* which the Duke of Orleans published previously to the meeting of the states-general, in which his serene highness so warmly espoused the interests of the *tiers-etat*, and the cause of the people.

not belong to him, and only stripped himself of his own rank, in order to obtain the first dignity in the state.

The flight and subsequent arrest of the king became new subjects for triumph to the Duke of Orleans. On the acceptance of the constitution by a prince no longer free, his unworthy *relation*, who at that period held the balance of the two rival parties in his own hands, threw all his weight into the scale of the *jacobins*, a circumstance which enabled them to triumph first over the *feuillants*, and soon after over La Fayette, who lost his character in the estimation of all good citizens, by the inconstancy of his temper.

The legislative was still more favourable than the constituent assembly to the views of Philip, for his influence having risen in the express *ratio* of the preponderance of the *jacobins*, he was enabled to nominate a prodigious number of his creatures to the representative body. The people, of whom a great portion was led astray, and the remainder intimidated, subscribed to all the innovations proposed, and thinking themselves free because they were taught to believe so, waited patiently in expectation of the moment when they were to be rendered happy.

But it was not enough to *sap* the throne, it was also deemed necessary to overturn the monarchy, and take away the life of a *constitutional* sovereign. Lewis XVI. was at this very moment merely a king by *courtesy*. Forced to repair to the capital, and to reside in the midst of his enemies, his authority was at first illusory, and from the moment of his arrest he was detained in a state of the most deplorable captivity. Orleans, who had already influenced the public opinion to such a degree as to render the two most august personages in France odious to the people, the monster Orleans left nothing untried to augment the hatred of their subjects; and the king was soon after first deposed and then *murdered*! If the duke had possessed the talents of a great man, he would undoubtedly have seized the vacant throne; but, impeded in his ambitious projects by the natural pusillanimity of his temper, he was incapable of taking due advantage of such an auspicious event. A bold and daring usurper, in such a case as this, would have acquired either a *crowns* or a *grave*; but the cowardly Egalité, although he wished to reign, did not know how to die!

Even after France had been converted into a republic Philip did not despair of becoming a king. He was, in appearance, a most zealous partisan of the *levelling* doctrines of democracy, and cunningly endeavoured to give all possible extension to the reigning system: that is, he wished to make liberty degenerate into licentiousness, and to substitute anarchy to the rule of the laws.

Orleans, who had voted for the death of his sovereign, and glutted his eyes with his blood, also incited the populace to the unnecessary and ferocious massacre of the first and second of September. But the career of this illustrious ruffian was not of long duration, for he himself fell a victim to the animosities of Brissot and Robespierre, and was soon after actually transferred as a state prisoner from Paris to Marseilles. He revisited the capital only to experience greater humiliations. The dispute between the *girondists* and the *mountain party* was

the signal for his death, and the place in which he had glutted his eyes with the last agonies of his king, was justly destined to become the scene where he himself was to lose his head by the hands of an executioner.

Thus fell, by that very system of *disorganization* which he himself had introduced, Lewis Philip Duke of Orleans, a coward, an assassin, a traitor; an ambitious man without genius; a bloody-minded man without energy. He lived destitute of virtue; he died destitute of remorse. His hideous and deformed carcase has become the prey of vultures, and it is in the entrails of those animals, less ferocious than himself, that the merciless and inhuman Philip has found a tomb.

ACCOUNT OF PENPARK-HOLE,

IN THE COUNTY OF GLOUCESTER.

BY GEORGE SYMES CATCOTT.

THE very melancholy circumstance of the Rev. Mr. Newnam's falling into Penpark-Hole, on the 17th of March 1775, greatly excited the curiosity of the public, and for some weeks brought together a vast concourse of people daily to visit the gloomy spot. A few persons of credit summoned fortitude sufficient to descend into, and explore this dreary cavern, which attempt would upon any other occasion have been rejected with horror, and deemed almost impracticable.

The mouth of this subterraneous cavern runs nearly east and west, being about thirty-five feet long, and fourteen wide. Near the middle is a separation caused by an ash tree, the root of which growing part in the north bank, and part in the south, supports the tree growing over the mouth of this (as I may very justly call it) tremendous cavern, for never did I till then see so dreadful a chasm. A little below this tree, is a prop or pillar of stone, which appears to have been left with a design to keep the north or back part from falling down. Below this pillar the tunnel extends itself higher and wider. About twelve yards from the surface or mouth of the hole is a smaller cavity, running westward, down which a person may (if he is cautious) go safely without assistance; and at the bottom, by leaning over the precipice of the rock, in a clear and light day, have a distinct view of the form and structure of the main tunnel, and part of the water below. When the cavern is viewed from this place, the spectator is immediately struck with horror at the sight of the rugged rocks which hang over-head, and the deep and gloomy gulph beneath. The few (and indeed they are but very few) who have been bold enough to go to the bottom of this dreary cavern, descended at the place where the unfortunate Mr. Newnam fell in, which lies nearly east and west, as mentioned before; and were let down gradually by the assistance of two or three men, who attended there for that purpose. The ropes, which ran in pulleys, were fastened

to the root of the ash tree before mentioned. At first the entrance is very steep, and continues so for about twenty-seven feet. I am informed by a gentleman (Mr. William White) who has taken a very accurate survey of it, that it is four feet in six perpendicular; and the roof, in some places, not three feet in height. When you are passed this place, you immediately disappear from the eyes of the spectators. About thirty feet lower, there is a large cavern on each side the rock, one in an east, the other in a west direction: that on the western side, which is much the smaller, may be easily entered; but that on the eastern, which is about five yards higher up, is far more difficult of access; though some few very curious persons have been bold enough to enter them both. An ingenious person of my acquaintance (the before-mentioned Mr. William White), who has taken a very exact drawing of the whole, informed me that he had visited both these caverns: that to the westward extends about twenty yards, where he found the way nearly stopped up by several large cragged stones, which appear to have fallen from the roof. These caverns are rendered still more gloomy by the bats, which are sometimes seen flying about them. I had a tolerable view of both caverns in my passage up and down, but as I was unused to visit such places, I was too anxious for my own safety to enter that on the eastern side, but contented myself with taking an accurate survey of the other.

About the midway there is a small projection of the rock, scarce large enough for two persons to stand on. Here I staid some minutes to breathe, as well as to take a view of this dreary place, as it cannot be seen to so much advantage from any other part. When I had sufficiently gratified my curiosity, I walked from thence along the ridge of the rock into the western cavern, which I found to be about thirty feet long, and eight or ten broad at the entrance, and nearly as much in height. I found this apartment perfectly dry, but nothing worthy of observation in it; there were a few loose stones scattered up and down the bottom, but they were neither so large nor numerous as those in the caverns below. I know not whether it may be worth mentioning, but I thought it somewhat remarkable, that when I last visited this place, I could not see a single bat in any part of it; I suppose they had changed their habitation, finding themselves disturbed and molested by persons daily descending to their peculiar domains.

When you have passed these caverns, you descend in a direct perpendicular, between thirty and forty feet, after which you reach the bottom by a descent almost as steep as that you just before passed. I imagine the whole length from the surface to the bottom, when the water is low, to be about 200 feet. When you are arrived there, you land on a large quantity of broken rocks, dirt, stones, &c. partly thrown down by persons who visit the mouth of the cave from motives of curiosity, and partly by rains, melting of snow, &c. which form a kind of bay between two caverns, both filled, when I was there the first time, with water. When you survey the place from hence, objects only of the most dismal kind present themselves to view from every quarter; and indeed nothing less than ocular demonstration can con-

vey to the mind an adequate idea of the gloomy appearance of these subterranean caverns. The deep water almost directly under your feet, rendered still more gloomy by the faint glimmering rays of light reflected upon its surface from the openings of the chasms above, and the black rugged rocks, horrid precipices, and deep yawning caverns over head, brought to my remembrance the following lines of Milton :

- “ The dismal situation waste and wild,
 “ A dungeon horrible on all sides—
 “ No light, but rather darkness visible,
 “ Serv'd only to discover sights of woe,
 “ Regions of horror, doleful shades, &c.”

The cavern on the left, which runs westward, is seventy-eight feet in length, and sixteen in breadth. The entrance into it is rendered very awful by a shelving roof on the north side, about twenty feet high, which gradually decreases till it terminates in small branches running in among the rocks. When I visited this place (Easter-Monday, Apr. 17,) the water was totally desiccated, and as I had with me a sufficient quantity of lights, I had an opportunity, by disposing of them properly, of traversing it quite to the end, and examining every part with the most minute circumspection, which I could not do before. I was however obliged to be very cautious how I proceeded, as the bottom and sides were still very slippery and damp, occasioned by the mud and slime which the water had deposited. On examining this cavern, I observed a large quantity of semipellucid spar on the sides and bottom; some of the former I brought up with me, but that which adhered to the bottom was of a whiter colour, and appeared more opaque than the other. On the lower end and sides are chasms through which, I suppose, the water vents itself; and from the mud and slime remaining on the sides of the rock, I conceive there must be at least eight feet of water in this cavity in the wet seasons. The bottom was entirely covered with large rough stones, some of them near a ton weight, which appeared to have fallen from the roof and sides. On the right, a large spacious apartment opens to your view, about ninety feet long, and fifty-two broad, running from the landing-place towards the north-east, with a hard rocky vaulted roof, about thirty feet above the water, when I was there the first time; but when the water is at the lowest, I suppose it must be at least ninety feet, so that you cannot even with the assistance of torches discover distinctly the summit of it.

A place so spacious and lofty must exhibit to a person unaccustomed to subterranean caverns, a scene the most dismal and dreary that imagination can possibly paint; and the pendant rocks which sometimes break in very large pieces over head, and from the sides, strike the mind with dreadful apprehensions of danger.

The roof appears to be of nearly an equal height in every part; and very much resembles the ceiling of a gothic cathedral. The sides are almost perpendicular, and considering the whole to be entirely the work of nature, of uncommonly just proportion. The place is rendered still more awful by the great reverberation which attends the voice

when you speak loud; and if thoroughly illuminated, must have a very beautiful appearance.

The water which, when I was there at both times, totally covered the bottom, was of an oval form, and as sweet, clear, and good, as any I ever drank, and in many places between seven and eight fathom deep; but in August 1762, it was found not more than one fathom: so that in a dry season, you may (as I am informed) safely walk round the sides. And notwithstanding, when I visited this place a second time, it was at least twenty feet perpendicular lower than when I first went there, as it is supposed, upon the most just calculation, to sink about ten inches in a day and a night.

I could not perceive the least appearance of the two prominent rocks, as mentioned by Captain Collins, who visited this place in Sept. 1682. By this gentleman's account it appears, there are some caverns in the largest chasm, which, when I was there, were filled with water, and consequently not discernable. Perhaps, when the place is free from that inconveniency, it may exhibit a very different appearance from what it did when I was there, and may be of much larger dimensions.

As I was determined during my stay, which was about an hour and a half, to view the place attentively, I made one of the men row a floating stage (launched whilst I was there) with several candles on it, which burnt perfectly clear, twice round the cavern, so that I had a tolerable view of every part of it.—At the further end, about eight feet above the water, (when I was first there) is a cave, which I suppose to be the same as mentioned by Captain Sturmev, who visited this place in 1669; the entrance into which is about ten feet broad, and five high, and very much resembles the mouth of a large oven. A gentleman who has traversed it almost to the end, assured me, it was nearly as long as the large one below, but much narrower.

Having by this time sufficiently gratified my curiosity, I began to think, to use the words of a great and ancient poet, of once more revisiting "The roddie Lemes of Daie." I found the ascent far more difficult than the descent, and was struck with horror at the sight of the rugged rocks I had just passed. In my passage up, I was greatly alarmed by being thrown on my back, in a place where the rock was almost directly perpendicular over the water, but soon recovered myself, though not without difficulty, and was very thankful when I had once more put my feet on *terra firma*, and had a sight of my anxious friends and acquaintance, who flocked round me, as if I had been a being risen from the subterranean world; and laughed very heartily when they saw the dirty condition I was in, and the very grotesque figure I made with a large collier's hat, jacket and trowsers, and my handkerchief bound round my head.

I shall now take leave for the present of this dismal place, with the following remark, viz. Should any one be desirous of seeing yawning caverns, dreadful precipices, pendant rocks, and deep water, rendered still more tremendous by a few faint glimmering rays of light reflected from its surface (which had passed through the crannies above) than if obscured by total darkness; let him descend, and take a survey of

Penpark-Hole, and I will engage his curiosity will be fully gratified, as he will there see such dismal scenes as are scarcely to be paralleled, and of which the most lively imagination can form, at best, but a very faint idea.

An ingenious person*, who has several times descended this place in search of Mr. Newnam's body, twice made the tour of Europe, and visited most of the remarkable caverns in this part of the globe, assured me, he had seen very few more horrid and difficult to explore than that of Penpark-Hole.

ON READING.

[By Mr. AIKIN.]

AT the head of all the pleasures which offer themselves to the man of liberal education, may confidently be placed that derived from books. In variety, durability, and facility of attainment, no other can stand in competition with it; and even in intensity it is inferior to few. Imagine that we had it in our power to call up the shades of the greatest and wisest men that ever existed, and oblige them to converse with us on the most interesting topics—what an inestimable privilege should we think it!—how superior to all common enjoyments! But in a well furnished library we, in fact, possess this power. We can question Xenophon and Cæsar on their campaigns, make Demosthenes and Cicero plead before us, join in the audiences of Socrates and Plato, and receive demonstrations from Euclid and Newton. In books we have the choicest thoughts of the ablest men in their best dress. We can at pleasure exclude dulness and impertinence, and open our doors to wit and good sense alone. It is needless to repeat the high commendations that have been bestowed on the study of letters by persons, who had free access to every other source of gratification. Instead of quoting Cicero to you, I shall in plain terms give you the result of my own experience on this subject. If domestic enjoyments have contributed in the first degree to the happiness of my life, (and I should be ungrateful not to acknowledge that they have) the pleasures of reading have beyond all question held the second place. Without books I have never been able to pass a single day to my entire satisfaction: with them, no day has been so dark as not to have its pleasure. Even pain and sickness have for a time been charmed away by them. By the easy provision of a book in my pocket, I have frequently worn through long nights and days in the most disagreeable parts of my profession, with all the difference of my feelings between calm content and fretful impatience. Such occurrences have afforded full proof both of the possibility of being cheaply pleased, and of the

* The gentleman above alluded to is Captain James Hamilton, formerly an officer in the late King of Prussia's service.

consequence it is of to the sum of human felicity, not to neglect minute attentions to make the most of life as it passes.

Reading may in every sense be called a *cheap* amusement. A *taste for books*, indeed, may be made expensive enough; but that is a taste for editions, bindings, paper, and type. If you are satisfied with getting at the sense of an author in some commodious way, a crown at a stall will supply your wants as well as a guinea at a shop. Learn, too, to distinguish between books to be *perused*, and books to be *possessed*. Of the former you may find an ample store in every subscription library, the proper use of which to a scholar is to furnish his mind without loading his shelves: No apparatus, no appointment of time and place, is necessary for the enjoyment of reading. From the midst of bustle and business you may, in an instant, by the magic of a book, plunge into scenes of remote ages and countries, and disengage yourself from present care and fatigue. "Sweet pliability of man's spirit, (cries Sterne, on relating an occurrence of this kind in his Sentimental Journey) that can at once surrender itself to illusions, which cheat expectation and sorrow of their weary moments!"

C A R D

To the READERS of the FREEMASONS' MAGAZINE, and in particular to a Correspondent signing J.

[See Vol. I. Page 599.]

SIRS AND BROTHER,

THE charge by Edward Collis [Mag. Vol. I. No. VI. p. 452] was not only communicated to this Magazine *without his knowledge*, but the putting his name to the title was also *what he never meant*. The mistake originated as follows:

The charge was *only read* in a meeting of the Roman Eagle Lodge, and as the book from which he read it was very scarce (even not to be had in Scotland), he was prevailed upon to print a few copies of it for the information of the brethren; but *without any knowledge or design of his name being put in the title*, which was done by a mistake of the Printer in a few of the first copies; one of which having fallen into my hands, I *not knowing* that it had been written by any other person, (till I made enquiry on account of brother J.'s representation), and thinking it would be very acceptable to the Readers of this Magazine, sent it to the Publisher, with some other articles of my own, not having the least design to *impose* upon any person whatever.

Hoping *this true and faithful representation of the matter* will satisfy brother J. to whom I confess myself much indebted for the notice he has taken, I remain his much obliged brother,

Edinburgh, Feb. 21, 1794.

VINDEX, Fr. Aq. Rom.

TO THE
EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

A Friend has communicated to me, an account of an extraordinary young man; but as he sends it without date, and quite in the abstract, I shall copy his account verbatim; and am,

Your humble servant,

CAPPER LLOYD,

“ John Collett, son of a farmer, at Slaughter (now at Burford school), weighs 23 stone, horseman's weight, measures round the body 4 feet 10 inches, round the thigh 3 feet 10 inches, round the legs 2 feet 1 inch, 5 feet 10 inches high, aged 15 years.”

Upon comparing this account with one which I have in my possession, of the celebrated Edward Bright (making allowance for the difference of their ages), it seems equally curious.

Edward Bright was a grocer at Malden, in Essex, where he was born in the year 1721. At twelve years and a half old he weighed 10 stone 4 pound, horseman's weight; before he was twenty, he weighed 24 stone, or 336 lb. and thirteen months before he died his weight was 42 stone 12 lb. or 5 cwt. 1 qr. 12 lb.; supposed when dead (as he grew considerably fatter after the last time of weighing) 44 stone, or 5 cwt. 2 qr.: he was five feet 9 inches and a half high; his body round the chest, just under the arms, measured 5 feet 6 inches, and round the belly 6 feet 11 inches; his arm, in the middle of it, was 2 feet 2 inches, and his leg 2 feet 8 inches. It was his practice, when bled, to have two pound of blood taken away at a time. He died on the 10th of November 1750, of a lethargy, and was buried at Malden. His coffin was 3 feet 6 inches broad at the shoulders, and 2 feet 3 inches and a half at the head; 22 inches at the feet, and 3 feet 1 inch and a half deep. It was drawn to the church by 12 men, amidst a vast concourse of people, who flocked from all parts of the adjacent country to see the interment. The body was let down into the grave by an engine, fixed up in the church for that purpose.

Forty-three years hath now elapsed since this extraordinary man descended to the grave. It may be grateful to sentimental curiosity to remark, that the trivial circumstance of his having been fatter than other men, is likely to rescue from oblivion the name of Edward Bright; while thousands, and tens of thousands of his contemporary actors on the great stage of human life—are now for ever forgotten.

A good full length portrait, and also the last coat which he wore, are now in the possession of Mr. John Fry, Newington Green.

CHARACTERS

WRITTEN IN THE LAST CENTURY.

BY JOHN EARLE, BISHOP OF WORCESTER.

A GOOD OLD MAN

IS the best antiquity, and which we may with least vanity admire. One whom Time hath been thus long working, and, like Winter fruit, ripened when others are shaken down. He hath taken out as many lessons of the world as days, and learnt the best thing in it, the vanity of it. He looks over his former life as a danger well past, and would not hazard himself to begin again. His last was long broken before his body, and yet he is glad this temptation is broke too, and that he is fortified from it by his weakness. The next door of death sads him not, but he expects it calmly as his turn of nature, and fears more his recoiling back to childishness than dust. All men look on him as a common father, and on old age, for his sake, as a reverend thing. His very presence and face puts vice out of countenance, and makes it an indecorum in a vicious man. He practises his experience upon youth without the harshness of reproof, and in his counsel is good company. He has some old stories still, of his own seeing, to confirm what he says, and makes them better in the telling; yet he is not troublesome neither with the same tale again, but remembers with them how oft he has told them. His old sayings and morals seem proper to his beard, and the poetry of Cato does well out of his mouth, and he speaks it as if he were the author. He is not apt to put the boy on a younger man, nor the fool on a boy, but can distinguish gravity from a sour look, and the less testy he is, the more regarded. You must pardon him if he like his own times better than these, because those things are follies to him now that were wisdom then; yet he makes us of that opinion too when we see him, and conjecture those times by so good a relic. He is a man capable of a dearness with the youngest men, yet he is not youthfuller for them, but they older for him, and no man credits more his acquaintance. He goes away at last too soon whensoever, with all men's sorrow but his own, and his memory is fresh when it is twice as old.

A WEAK MAN

Is one whom Nature huddled up in haste, and left his best part unfinished: the rest of him is grown to be a man, only his brain stays behind. He is a man that has not improved his first rudiments, nor attained any proficiency by his stay in the world: but we may speak of him yet as when he was in the bud, a good harmless nature, a well-meaning mind, if he could order his intentions. It is his misery that he now most wants a tutor, and is too old to have one. He is now two steps above a fool, and a great many more below a wise man; yet the fool is oft given him, and by those whom he esteems most. Some

tokens of him are, he loves men better upon relation than experience; for he is exceedingly enamoured of strangers, and none quicker weary of his friends. He charges you at first meeting with all his secrets, and on better acquaintance grows more reserved. Indeed he is one that mistakes much his abusers for friends, and his friends for enemies; and he apprehends your hate in nothing so much as in good counsel. One that is flexible with any thing but reason, and then only perverse; and you may better entice than persuade him. A servant to every tale and flatterer, and whom the last man still works over. A great affecter of wits and such prettinesses; and his company is costly to him, for he seldom has it but invited. His friendship commonly is begun in a supper, and lost in lending money. The tavern is a dangerous place to him, for to drink and to be drunk, is with him all one, and his brain is sooner quenched than his thirst. He is drawn into naughtiness with company, but suffers alone, and the bastard commonly laid to his charge. One that will be patiently abused, and take exceptions a month after when he understands it, and one cannot endear him more than by cozening him, and it is a temptation to those that would not. One discoverable in all silliness to all men but himself, and you may take any man's knowledge of him better than his own. He will promise the same thing to twenty, and rather than deny one break with all. One that has no power over himself, over his business, over his friends, but a prey and pity to all; and if his fortunes once sink, men quickly cry, 'Alas!' and forget him.

A MERE GREAT MAN

Is so much heraldry without honour; himself less real than his title. His virtue is, that he was his father's son, and all the expectation of him to beget another. A man that lives merely to preserve another's memory, and let us know who died so many years ago. One of just as much use as his images; only he differs in this, that he can speak himself, and save the fellow of Westminster a labour; and he remembers nothing better than what was out of his life. His grandfather and their acts are his discourse, and he tells them with more glory than they did them; and it is well they did enough, or else he had wanted matter: his other studies are his sports, and those vices that are fit for great men. Every vanity of his has his officer, and is a serious employment for his servants. He talks loud and obscenely, and scurvily, as a part of state, and they hear him with reverence. All good qualities are below him, and especially learning; except some parcels of the Chronicle, and the writing of his name, which he learns to write not to be read. He is merely of his servants faction, and their instrument for their friends and enemies, and is always least thanked for his own courtesies. They that fool him most do most with him, and he little thinks how many laugh at him bare-headed. No man is kept in ignorance more of himself and men, for he hears nought but flattery, and what is fit to be spoken, truth, with so much preface, that it loses itself. Thus he lives till his tomb be made ready, and is then a grave statue to posterity.

ON AFRICAN SLAVERY.

[By Mr. SWIFT.]

THE untutored African was safely sheltered in his native woods, without fear of any foreign power, till the time of the Portuguese discoveries. A short time after the splendid adventure of Columbus, Vasco de Gama completed those discoveries by steering round the Cape of Good Hope, and opening to his country the inexhaustible riches of the East. This event produced a revolution that changed the channels of commerce, and poured upon Europe the delicacies and luxuries of the Indus and Ganges. The Portuguese first imported the Africans into Europe, and made that miserable nation an article of traffic. They were followed by the Spanish, and all the commercial nations, for the purpose of supplying with slaves their American colonies. All eagerly engaged in a branch of trade that held out such lucrative profits as to stifle the feeble voice of compassion, and the unsupported claims of justice. In this manner the discovery of America has proved a most calamitous event to Africa, and has extended the slave-trade to such a degree, as to call upon humanity, philosophy, and religion, to combine their exertions to abolish so destructive a custom. America is the only christian country where domestic slavery is tolerated in any considerable degree.—May it be the glory of the present age to wipe away this reproach from our land.

To attempt a refutation of the arguments advanced in defence of this custom, in this enlightened period, would be a useless labour.--- Dissimilarity of complexion, and inferiority of mind, are arguments so far from justifying this conduct, that they serve to evince, that the extreme baseness of the persons who advance them can only be exceeded by those who carry them into practice, by taking an unfair advantage of the weak and defenceless state of their fellow creatures, and doubling those misfortunes which, it is pretended, they have inherited as their portion from the God of nature.

That the condition of the African is meliorated by removing him from his native wilds to the cultivated fields of America, will appear to be false, upon an examination of the fact. In their own country, before their retreat was discovered by the European merchants, the savages of Africa lived in the exercise of that freedom and independence which are natural to their state in society, and in the enjoyment of that repose and indolence which resulted from the warmth of their climate and the fertility of their soil. Though destitute of the security of a well-regulated government, and exposed to all the distresses of frequent wars; yet, from their innocence and simplicity of manners, they derived a felicity and tranquillity of mind which are unknown to their barbarous oppressors, and which perhaps fall not so far short of the artificial pleasures of polished life as pride and vanity have pretended. Such

was their situation in their own country. Let us consider the situation in which they are placed by the slave-trade. In order to realize the subject, let us contemplate the scene which is now taking place on the various parts of the earth—let us extend our prospect at once to the whole globe, and comprehend, in one view, all the miseries of this unfortunate people.

From the ports of commercial nations, ships are constantly sailing to Africa, and the merchants at their ease are coolly calculating the accumulation of wealth which will accrue to them in proportion to the pain which they inflict upon their fellow men. On their arrival on the coast, the natives are filled with fears and apprehensions of danger. As far through the country as the name of the white people has been heard, so far the alarm is sounded. Actuated by the hopes of gain, many of the natives are induced to engage in the trade, and become the instruments of reducing their wretched brethren to slavery:—They procure by theft or purchase, and sell for a trifling compensation; persons of every age, sex, and condition. When their cargo is completed, the traders frequently close the business by detaining and carrying away those very natives who have furnished them with their slaves—a just punishment upon them for their barbarity, but which evinces our African traders to be as void of good faith as they are of humanity. Not only are individuals induced to commence robbers by this practice, but the kings and leaders of nations and tribes are animated to undertake martial expeditions for the purpose of acquiring prisoners to sell for slaves. Through the barbarous realms of Africa, the sable nations move from every side to mortal combat—the din of battle resounds—death and ruin mark their progress, and the vanquished who are taken prisoners, are reserved for distresses in comparison with which death may be deemed a blessing. The theft of the robber, and the depredation of the warrior, extend to every quarter, and no place can be found for the enjoyment of safety and repose. The father can never enjoy peace and tranquillity in the bosom of his family. He is hourly exposed to have his wife and children torn from his arms, and transported to a country from whence they can never return. Such incidents so frequently happen, that they are the perpetual theme of conversation. They can repeat a thousand tales of the misfortunes of their friends and neighbours, which imprint the deepest gloom on their minds, and impress them with a constant fear and expectation of suffering such unspeakable calamities.

While such horrors destroy the tranquillity of the interior parts of the country, behold on every hand innumerable troops are descending to the ports frequented by the christian traders. No language can describe the anguish and despair which they experience when they are dragged from their native land and dearest friends, and transported to the place where they are exposed to sale. Imagine a father torn from the embraces of a distracted wife—children ravished from the arms of their parents, and lovers compelled to bid each other an everlasting farewell. Perhaps they are all obliged to accompany each other in this scene of distress: Their tears, their lamentations, and their intreaties

would procure them relief, were not the breasts of the traders steeled against the soft emotions of pity, and the generous sentiments of humanity. These victims of avarice are sold with less ceremony than the beasts of the field; they are stowed in ships in a most uncomfortable situation, and loaded with shackles of iron. The father hears by turns the groans of a beloved son confined in chains, and the screams of his faithful wife and innocent daughters, struggling against the attacks of their brutal ravishers. Can there be a human heart that does not soften with compassion at the cries of anguish and exclamations of sorrow, when the ships depart from the coast—when the slaves take a last view of their native climes, to which they have no hopes ever to return—when they bid an eternal adieu to all that is dear to them, and find themselves involuntarily embarking on a voyage, the unknown terrors of which give full scope to the most gloomy exercise of the imagination. I seem to hear the melancholy sound of a thousand voices united in deploring their unspeakable calamities, and which re-echo for the last time in their native groves and wilds, which have often witnessed their joyous songs and innocent amusements. But the African coast soon disappears, and they pursue their trackless path to the region destined to be the theatre of their wretchedness. In their passage they form such dreary ideas of their future condition, that they voluntarily deprive themselves of life to avoid approaching evil.—Whenever they can break from their chains, animated with a prospect of returning to their native country, they plunge themselves into the ocean, and terminate at once their lives and their misfortunes. Not only do these ignorant savages put a period to their own existence, but, fired by rage and revenge, they sometimes burst the bands that confine them, and imbrue their hands in the blood of their oppressors. Instances have happened where the whole crew have fallen victims to the rage, and satiated the vengeance of their injured slaves. The Africans are then left alone in the ship, without a pilot to direct their course. Imagine the horror of their condition—unskilled in the art of navigation—incapable of steering the ship, and driven before the winds, they are exposed to the fury of the waves, and depend on chance for relief. They wander round the ocean in the vain hopes of regaining their native shore, till their food becomes exhausted, and they perish by the unrelenting hand of famine.

When the traders escape the storms of the ocean, and the vengeance of the Africans, and arrive in the West India islands, and those countries where there is a demand for their cargo, the sale of these unfortunate people completes their wretchedness. In distributing them through the plantations, no regard is paid to the tender ties of consanguinity and the sacred bonds of friendship. They are compelled to undergo a severity of servitude unparalleled in the annals of mankind. They are doomed in the burning climes, beneath a meridian sun, to incessant labour and fatigue. When their strength is exhausted, and they totter under their burdens, the lash of the whip quickens them to the last exertion of expiring life. They are denied a sufficient respite from their labours to rest their weary limbs and enjoy the necessary relaxation of

repose. Their scanty subsistence is insufficient to supply the calls of nature and satisfy the cravings of hunger. Not only do their unfeeling masters refuse them a participation of the fruits of their labour, but they subject them to torture and cruelty which render life intolerable, and at which humanity shudders. For the most trivial offences they inflict upon them the most barbarous punishments. In these countries, nothing is more common than the sound of the whip and the screams and lamentations of the defenceless slaves—when their bodies are gored with wounds, and the blood flows in streams, they are plunged into the ocean, whose waves sharpen the pains with the keenest agony. Their barbarous oppressors are so far from compassionating their sufferings that they laugh at their miseries and mock at their calamities.

But these people do not always tamely submit to such unprovoked injuries. Sometimes the voice of revenge is heard among them—they suddenly rush to arms, and retaliate upon their masters all the cruelties they have received at their hands. Animated with fury and hatred, they deal promiscuous destruction on all their foes, and the bloodiest scenes of civil war are displayed. They spare neither age nor sex—the blooming virgin and the helpless infant are involved in one common ruin. Whole families, enjoying the fairest prospect of affluence and happiness, are cut off at a stroke and swept to the dust—the ignorant insurgents, after a short gratification of their revenge, are vanquished, and subjected to a repetition of cruelties beyond the power of language to describe.

This unhappy nation, exhausted by unremitting fatigue, depressed by the rigour of servitude, and debilitated by the severity of punishment, drag on a melancholy, uncomfortable existence, strangers to the pleasures of life. Their only consolation is, that the extreme torments they suffer in this life remove all apprehensions about a future state, and disarm death of those terrors which make such an impression upon the minds of the rest of mankind, as to deprive them of the transitory pleasures of living by the perpetual fears of dying. To them the prospect of terminating life, furnishes the pleasing consolation of terminating their wretchedness—To them the messenger of death is an angel of peace, and they fondly believe that they shall have a day of retribution in another existence in their native land—The funeral rights of a slave are performed by his brethren with every mark of joy and gladness—they accompany the corpse with the sound of musical instruments—they sing their songs and perform their dances around the grave, and indulge themselves in mirth and pleasantries, upon an occasion which the rest of the human race contemplate with horror and anxiety,



ORIGINAL LETTER

OF

DOCTOR JOHNSON.

THE following letter of Dr. Johnson to a friend, upon the death of his wife, Mr. Boswell, in his biographical account of that truly great man: Vol. I. p. 221, supposes to be, and laments as, lost. "The dreadful shock of separation," says he, "took place on the 8th; and he (Dr. Johnson) immediately dispatched a letter to his friend, the Rev. Dr. Taylor, which, as Taylor told me, expressed grief in the strongest manner he had ever read; so that it is much to be regretted it has not been preserved."

It is now produced to the public by Dr. WILLIAM FAULKNER, of Bath, and is certainly well worthy of preservation.

TO THE REV. DR. TAYLOR.

DEAR SIR,

March 17, 1752, O. S.

Notwithstanding the warnings of philosophers, and the daily examples of losses and misfortunes which life forces upon us, such is the absorption of our thoughts in the business of the present day—such the resignation of our reason to empty hopes of future felicity;—or such our unwillingness to foresee what we dread, that every calamity comes suddenly upon us, and not only presses us as a burthen, but crushes as a blow.

There are evils which happen out of the common course of nature, against which it is no reproach not to be provided. A flash of lightning intercepts the traveller in his way. The concussion of an earthquake heaps the ruin of cities upon their inhabitants. But other miseries time brings, though silently, yet visibly forward, by its own lapse, which yet approaches unseen, because we turn our eyes away, and seize us unresisted, because we could not arm ourselves against them, but by setting them before us.

That it is in vain to shrink from what cannot be avoided, and to hide that from ourselves which must sometimes be found, is a truth which we all know, but which all neglect, and perhaps none more than the speculative reasoner, whose thoughts are always from home, whose eye wanders over life, whose fancy dances after meteors of happiness kindled by itself, and who examines every thing rather than his own state.

Nothing is more evident than that the decays of age must terminate in death. Yet there is no man (says Tully) who does not believe that he may yet live another year; and there is none who does not, upon the same principle, hope another year for his parent or his friend; but the fallacy will be in time detected; the last year, the last day, will come; it has come, and is past.—"The life which made my own life pleasant is at an end, and the gates of death are shut upon my prospects."

The loss of a friend on whom the heart was fixed, to whom every wish and endeavour tended, is a state of desolation in which the mind

looks abroad impatient of itself, and finds nothing but emptiness and horror. The blameless life—the artless tenderness—the pious simplicity—the modest resignation—the patient sickness, and the quiet death,—are remembered only to add value to the loss—to aggravate regret for what cannot be amended—to deepen sorrow for what cannot be recalled.

These are the calamities by which Providence gradually disengages us from the love of life. Other evils fortitude may repel, or hope may mitigate; but irreparable privation leaves nothing to exercise resolution, or flatter expectation. The dead cannot return, and nothing is left us here but languishment and grief.

Yet such is the course of nature, that whoever lives long must out-live those whom he loves and honours. Such is the condition of our present existence, that life must one time lose its associations, and every inhabitant of the earth must walk downward to the grave alone and unregarded, without any partner of his joy or grief, without any interested witness of his misfortunes or success. Misfortunes indeed he may yet feel, for where is the bottom of the misery of man! but what is success to him who has none to enjoy it? Happiness is not found in self-contemplation;—it is perceived only when it is reflected from another.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and gives no farther intelligence. Revelation is not wholly silent. “There is joy in the angels of heaven over a sinner that repenteth.” And surely this joy is not incommunicable to souls disentangled from the body, and made like angels.

Let the hope, therefore, dictate what revelation does not confute—that the union of souls may still remain; and that we, who are struggling with sin, sorrow, and infirmities, may have our part in the attention and kindness of those who have finished their course, and are now receiving their reward.

These are the great occasions which force the mind to take refuge in religion. When we have no help in ourselves, what can remain but that we look up to a higher and a greater Power? And to what hope may we not raise our eyes and hearts, when we consider that the *greatest Power is the best?*

Surely there is no man who, thus afflicted, does not seek succour in the Gospel, which has brought life and immortality to light! the precepts of *Epicurus*, which teach us to endure what the laws of the universe make necessary, may silence but not content us. The dictates of *Zeno*, who commands us to look with indifference on abstract things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviation of the loss of friends, and rational tranquillity in the prospect of our own dissolution, can be received only from the promise of Him in whose hands are life and death, and from the assurances of another and better state, in which all tears will be wiped from our eyes, and the whole soul shall be filled with joy.—Philosophy may infuse stubbornness, but religion only can give patience.

SAM. JOHNSON.

ANECDOTES

OF THE

LATE HUGH KELLY.

[*Concluded from Page 110.*]

HAVING managed this business so adroitly, our Author seemed determined to keep his name out of view in any piece he should hereafter write for the stage. When he, therefore, produced his next play, which was the comedy of "The School for Wives," he prevailed upon his friend the late Justice Addington to stand *father*, which he did in an open and avowed manner.

This comedy, which came out in the year 1774, met with very considerable success, insomuch that Mr. Addington, after the ninth night, finding that the real author had nothing to fear from the malice of his enemies, wrote him a letter, which appeared in the public papers of that day, recapitulating his reasons for his assumed authorship, and restoring to his friend the well-earned laurels of his labours.

This was turning the tables with some dexterity on his enemies, and it is probable they felt it. They vented their spleen a little on the *veracity* of Mr. A——'s conduct, but at the same time they did not consider, it was their original unfair treatment that first suggested this manœuvre, which, though in other cases it might break in upon the *inviolability of truth*, in this instance was an act of friendly defence and interposition.

"The School for Wives," though it might be supposed to be taken from a piece under this title in the French, was the unborrowed production of Kelly's pen. He did not understand the French language well enough to avail himself of it by a spirited translation, and, if he did, we believe had too good an opinion of his talents and his facility in writing to try. As it is we think it a comedy of some merit, both in morals and character; it possesses none of the deep and nice requisites of the human mind, but it exhibits common foibles in a pleasing, dramatic manner, such as the generality of an audience are induced to understand and feel, and from such as they may be supposed to receive both pleasure and improvement.

The same year he brought out an afterpiece, called "The Romance of an Hour," wherein he likewise, for a time, concealed his name, and might for ever, without the least injury to his reputation, it being upon the whole a very flimsy performance. It, however, worked its way tolerably well, as by tacking it to good first pieces, and opportune nights, it brought some money both to the Author and the Theatre.

In 1776 his comedy of "The Man of Reason," came out at Covent Garden Theatre; but, notwithstanding the success of our Author in two previous comedies, it received its final damnation on the first night. Various causes have been assigned for this. The Author and his

friends gave out it was Woodward's misconception of his part that principally promoted it, aided by the malice of those enemies who formerly made head against his dramatic productions; but the fact was, it was carried down by its own *lead*. Party malice had a good deal subsided by this time, and as far as it appeared by the complexion and conduct of the audience, they gave it a fair and equitable trial.

The plot of this play, as far as we can remember (for it was never printed), turned upon a man who, attempting to do every thing by the rigid rules of reason and abstraction, felt most of his plans counteracted by the customs and habits of the world. How far this may be dramatized in skilful hands, is another question; but it was far above Kelly's grasp; such a subject required strong views and nice discriminations of character; it likewise required such a selection of incidents as were proper to elucidate that character: but in all those our Author was deficient; he had but one *forte* in dramatic writing, and that was *sentimental dialogue*; deprive him of that, and you left him very little pretensions indeed.

The disappointment of this comedy stuck so close to our Author's heart, both in point of interest as well as fame, that he determined never to write for the Stage again. He had been called to the bar about two years before this, and though he had at that time qualified himself very little for the practice of the profession, he resolved now to advert to it as the great object of his pursuit; for this purpose he gave up all his literary engagements (which were very profitable to him), and reserving only to himself the character of Barrister, he had now, in a great degree, to begin the world again; to exchange light congenial reading for the severer studies of the law; and what was much more serious to him, to give up what was little short of a certainty, for all the precariousness of a new profession.

Our Author's usual prudence here forsook him, and his error should be a warning to others in similar circumstances. Kelly from his Editorship, the Theatre, and holding in a variety of other respects "the pen of a ready writer," could make little less than one thousand pounds *per* year (at least in such years as he brought out a new play). Here was a kind of certainty for himself, his wife, and a family of five or six children, and this he *altogether* relinquished for a profession in which neither his natural inclination, his education, or even occasional studies, had fitted him. He did not weigh sufficiently in his own mind the difficulty of beginning any learned profession with success between thirty and forty years of age; nor the many examples which were before his eyes of Barristers properly educated for their profession, with considerable talents and connexions, who were obliged to wait four, five, six, nay sometimes ten years, before any accident drew them forward into any thing like a profitable practice. He should have likewise considered the peculiarity of his own situation, which, in point of fortune, age, and connexions, could not brook such a delay, and that, by this total change, he likewise gave up the established fame of an Author of some celebrity, to mingle in the train of juvenile ambulators of Westminster-hall.

His die, however, was cast, and our Barrister now appeared in all the honours of the long-robe at the Old Bailey. This was a Court he very properly chose for his *debut*, being, in the first place, principally confined to the knowledge of the Crown Law; and, in the second, as it procured him the patronage of his old friend Mr. Richard Akerman, the late keeper of Newgate, one who (though

“ seldom when
The steeled jailor is the friend of men,”)

reversed this character through life, by every act of humanity in his office, and of kindness and good-will to his numerous friends and acquaintances; one to whose memory we are happy to pay this just tribute of applause; one who preserved his *integrity* in the midst of vice, and his *manners* from the daily contagion of bad example.

Kelly entered on his new profession with some diffidence; what he wanted in law he made up in language; and as he delivered himself with fluency, and had a good voice, he was heard with some attention. He drew some notice too from another source: whether he had observed and reprobated the brow-beating, and sometimes very rude method practised by some counsel in the examination of witnesses, or whether he did not feel himself confident enough in knowledge for such a practice, he took up the line of softness and persuasion, and interrogated his witnesses almost with as much good manners as are generally practised in conversation. This was reprobated by some of his friends, as not the usage of the courts; but Kelly defended his own manner as being more agreeable to the laws of reason and civility.

He pursued this line for a year or two with unremitting attention; but his profits as a Barrister, compared with those of an Author, fell considerably short, whilst his expences remained the same: hence he became in *debt*, and hence he *lost that peace of mind which is unattainable without independence*.

Kelly's income from his profession the last year of his life has been computed by the late Mr. Akerman, who knew it almost to exactness, to be from two to three hundred pounds *per* year. This, with two hundred *per* year pension, which it is said he enjoyed, ought to have kept him out of debt, particularly as his original habits could not lead him to any extravagance; but he had imprudently, a few years before, set out upon a certain scale of expence, on the accidental profits of some lucky hits, and vanity (though necessity afterwards enjoined it) would not let him retrench.

Unreasonable as this conduct must appear to every man in his cooler moments, it is, however, not so unusual. He must know little of the world who does not calculate for the general force of habits; but when those habits are the result of vanity and self-indulgence, they stick with incredible adhesion. Some dream on to the last, without wishing to be diverted from the flattering delusion; others see their danger, but hope, in the chapter of accidents, to find relief; whilst others, balancing for some time between the shame of indirectly telling the world they are no longer able to afford living as they did, and the

dread of ruin, prefer the former as less painful to their feelings, and thus await the slow but certain minings of poverty and disgrace.

This decrease in our Author's fortune, though concealed from the world, was not concealed from himself. He felt the sacrifice he made to vanity, but was now too much effeminated by the habits of indulgence and self-importance to recover; he, therefore, in some respect, applied to Bacchus, as the last resource of desponding minds; that officious deceitful friend, who offers his alliance in time of difficulty, for no other purpose but to turn his arms, in the end, against his principal. In short, Kelly, in the hours of relaxation, indulged rather too freely in the pleasures of the table, and if he did not find his dose sufficiently strong there, generally carried up a bottle to his bedchamber, in order to recover that composure which his waking thoughts denied him.

The effects of this, a natural corpulency, and a sedentary life, early brought on by habits of business, induced an abscess in his side about the latter end of January 1777, which he rather neglected in the beginning, till becoming more painful, his physicians, amongst other things, advised the hot-bath, as apprehensive of a mortification. As they were bringing him in a sedan from Newgate-street Bagnio after this operation, the writer of this account had the last nod from him, which he gave with his usual complacency and friendship, though he had evidently the hand of death on him at the time. Soon after he arrived at his house in Gough-square he became speechless, and next morning, on the third day of February, he died, in the thirty-eighth year of his age.

His death having openly declared the derangement of his affairs, his numerous friends exerted themselves very laudably for his family. The Right Hon. Alderman Harley, very much to his honour, lost not a moment in securing a comfortable annuity for his widow; and Dr. Johnson (whose charity kept pace with his extensive genius) being solicited to write a prologue to our Author's comedy of the "Word to the Wise," which his friends thought proper to revive on this occasion, cheerfully undertook it. These, with the publication of his works by subscription, raised some foundation for the support of the widow and five children. But, alas! how vain and perishable are often the wisest and friendliest precautions in human affairs! The widow and four children are long since more amply provided for in another world, whilst the remaining son (if he yet remain, no accounts having been received from him for several years) is now an officer in the East-Indies.

Thus ends the little history of a man who, though destitute of fortune, friends, and profession, early connexions, or a regular education, rose to a respectable situation in life by the mere efforts of his genius, and a well-regulated conduct; and had he lived long enough, and could have altered his late habits (which by the advice of his friends he was exerting himself to accomplish), there was a great probability of his attaining the first legal honours of the City, having many capital friends there, and possessing an attention and complacency of manners that would have always secured their attachment.

In his person Kelly was below the middle size, fair complexion, round face, and though naturally inclined to corpulency, had a passion for dress not altogether so consistent with his figure, situation, or understanding. In conversation he was pleasing and facetious, never dogmatising or contradicting, but evidently disposed to conciliate the good opinion of every one around him. He had the art, too, of administering to his vanity and self-importance by various little ways, which, though superior minds must despise, perhaps should not be altogether overlooked by men rising in the world. He did this with such dexterity, and under such an air of humility, as seldom failed of what he sought for. For, whether he meant to give the impression of a man of great business, high acquaintance, or great profits in his line of authorship, the company generally caught the tone, and sounded the very note he wished for.

As a husband and father his conduct was truly exemplary; for though he was in both duties very affectionate, he took a particular pleasure in giving exterior marks of it, as he was seldom or never seen in public places without his wife hanging on his arm, surrounded by three or four children. He had a vanity in this no doubt, but then it was a vanity produced from a good source, it was of a very pardonable kind.

Nor was his attention and benevolence confined to his own family, but took a wider spread for his friends and society. To the former his advice and interest were never deficient, and to such of the latter as wanted his assistance, he was ever ready to relieve their distresses; and this was so much the natural result of his own feelings, as often to exceed the proper bounds of his income. To poor authors he was particularly liberal, constantly promoting subscriptions in their favour, and as he had a numerous and respectable acquaintance, was in general very successful. Hearing one day that a man who had abused him in the newspapers was in much distress, and had a poem to publish by subscription, he sighed, and exclaimed, "God help him—I forgive him—but stop (then pausing)—tell him to come and dine with me to-morrow, and I'll endeavour to do something for him." The man went, was received very cordially, when Kelly gave him a guinea for his own subscription, and disposed of six copies.

To his father, who was in indigent circumstances in Dublin (notwithstanding the largeness of his own family), he allowed twenty pounds per year, which he regularly remitted to him every quarter, besides occasional presents of useful things, and on his father's death continued the same kindness to his mother. It is with revived emotion that we relate the remaining part of this anecdote. On the first account of his death his mother never spoke afterwards. The loss of such a son, whose fame was, no doubt, the honest pride and solace of her life, with the sad, cheerless prospect of bewailing his loss in poverty and misery, struck at her vital powers so powerfully, that she instantly fell into convulsions, and died at the expiration of three days.

As a writer Kelly's genius must be allowed to be extraordinary, considering the scanty support of his education, and under what pressure

of fortune most of his performances were written; and, even under these disadvantages, his two comedies of "False Delicacy" and "The School for Wives," are well entitled to the merit of stock pieces, and as such we wonder why they are not oftener represented.

His reputation as an Author was so high, after the success of "False Delicacy," that he may be considered as one of the first who raised the copy-money of plays, which before stood at about sixty pounds to one hundred, one hundred and twenty, and sometimes one hundred and fifty; nay, he himself is said to have received two hundred pounds for the tragedy of "Clementina." His prose works were held in equal estimation, of which the following instance is a proof:

The late Alderman Beckford, when Lord Mayor, happened to speak of Kelly rather disrespectfully in some company, as a Poet and an Irishman: the touching upon either character at that time was sufficient to rouse our Author's feelings, who upon any opportune occasion had no disinclination to come before the public. He, therefore, instantly sat down to write Beckford a letter, wherein, with some point on the *heinous* charges exhibited against him, he rallied that Magistrate pretty freely. For the copy-money of this letter (though the whole did not make above a sheet) he refused six guineas; and, because he could not get ten, published it in the newspapers gratis.

In short, Kelly had talents enough to keep his literary fame alive whilst he himself lived, and had his education been better, and fortune easier, so as to have enabled him to select and polish his works, his genius was such as probably might have given his name a niche amongst the first dramatic poets of this country.

PLAN OF EDUCATION.

BY DR. CHAPMAN.

[Continued from Page 133.]

Culture of the mind from ten to fourteen or fifteen years of age.

IN this period, as the body, approaching towards maturity, is capable of more vigorous efforts; so the mind, unfolding itself by an ampler display of its powers, becomes more susceptible of a more extensive culture. Children, as yet void of cares, and undisturbed by the more troublesome passions, have likewise more leisure in this delightful season to lay up a stock of provisions for the succeeding stages of life. This stock will not lie in coffers, which may be stolen, nor in granaries, which may be consumed; but in their limbs, in their heads, in themselves. This then is the proper time for instruction and study, as well as for labour and exercise. In their studies they will need much to be directed; for there are some branches of knowledge which have little influence on practice, and others which require a more enlarged understanding than can be expected in children. Both

these kinds being improper for a boy, his studies will be more confined; but they will be more instructive and more useful. His acquaintance with natural objects, and the changes which are made upon them by art, is now to be extended. And as language is the channel by which we communicate our thoughts to one another, the study of the English language is to be carried forward and completed. The languages of ancient Greece and Rome, and especially the latter, ought likewise to be studied, if, beside other advantages, we would attain a nice discernment of the propriety of idiom and beauties of style, or even acquire an exact and grammatical knowledge of our mother tongue. But a critical taste of this kind does not seem to be necessary in every station; nor do the circumstances of mankind allow the privilege of a classical education to be equally enjoyed by all. But, as was observed before, a boy, even of the lowest rank, ought to have a liberal education, if his genius be extraordinary.

Misled by appearances, we are apt to make a wrong estimate of the trades or occupations of mankind. Those which minister to luxury are more esteemed and encouraged in the world than those which furnish the necessaries of life. But, without shewing a contempt of any that require no bad qualities of the heart, we should value those which are most useful, ingenious, and independent.

As every man, without exception, owes his labour to society, and cannot be trained up with the same ease when advanced in life, it is during this period chiefly that he ought to qualify himself for a liberal profession, or begin to learn a trade. He ought to consider that he is born for the public good. The more he consecrates his cares to the public good, the happier and the more clear-sighted he will be. It is selfishness that blinds the understanding, by contracting the heart. A young man should therefore accustom himself to do all the good actions in his power; to make the interest of the indigent his own; to assist them with his money and his counsel; to be tender-hearted; to love peace; and reconcile those that are at variance; to comfort the afflicted; to relieve the oppressed. He should be taught to extend his benevolence to all mankind; and, in the exercise of the social and generous affections, he should be warned not to transgress that first and most important precept, which we have formerly recommended; not to hurt one, while he serves another.

His duty to God ought to be the leading principle of all he does: he ought to worship God in spirit and in truth, and he should study, in every thing he undertakes, to approve himself to him with simplicity and integrity of heart. But his duty to God, as well as to his neighbour, will be more fully explained in the following part of this work.

Plan of study at school.

The first literary attempt of children, in this island, ought to be the study of the English language. Before this be begun, the child should be capable of a full and clear articulation, without drawling; and to propriety of pronunciation, as far as circumstances permit, he should

be accustomed in every word he utters. Then beginning to read, he should be carried forward, not by tedious and painful tasks, but by short and easy lessons, that he may not be oppressed, or disgusted. His book should contain nothing that is not suited to his tender years: it should consist of words in common use; it should treat of things which he sees around him, and the more obvious qualities of these should be pointed out. He will be particularly delighted with descriptions of the country, the seasons, and the animals which he has an opportunity of seeing, &c. To these should be added, short biographical and historical anecdotes, of a moral tendency, written in a simple stile, and collected with judgment. His succeeding books should be chosen with the same judgment, and explained with the same care; and when animals or other objects are mentioned, which he has not seen, or which he cannot understand by descriptions, drawings of them will be of use. He should be master of one lesson before he be carried forward to another; as he advances in reading, he should be trained up to accuracy in spelling; when he can read with ease, he should be instructed in the simplest rules of the English Grammar; and when he can use his fingers with freedom, he should be taught the useful art of writing.

In this manner ought the first years of his studies to be spent; and, as an accurate knowledge of the English language is an object of great and general importance at school, he should persevere in studying it, from time to time, till he be well acquainted with its syntax, and its idioms*.

As the student has been, hitherto, under a steady course of moral discipline, and has acquired a classical taste, a taste for what is most beautiful in manners as well as in sentiments, those fine impressions will naturally remain; they will render the care of parents, through the subsequent very critical period, more pleasant and more successful; and they will concur with the more powerful aids of religion, in forming the Man, the Citizen, and the Christian.

It may be expected that I should mention the Roman Classics and the auxiliary authors that deserve to be read at school. The time allotted for a school education does not admit of reading all the Roman authors who wrote during the purest ages of that elegant language; nor, if it did admit, would it be proper to put them all into the hands of youth. The impressions which are made on the hearts of youth by their teachers are of so important a nature, and so ready to remain through life, that no book ought to be taught, or recommended, that

* In this course he ought to be employed, now and then, in transcribing such select letters and such passages of his lessons as are most beautiful and most proper to be got by heart. He ought also to be accustomed to turn examples of bad English into good; to express the same thought in different words; to describe horses, trees, and other objects around him; to translate from Latin into English; to perform every exercise with attention; to correct his errors with the greatest exactness; to rehearse, with a clear and distinct voice, whatever passage he commits to memory, and to declaim, at stated times, and on subjects which he understands, before a public and respectable auditory.

has not a tendency to improve their minds, and to form their hearts to virtue; to prepare them for the duties of life, and direct their conduct through it; no book, where the sentiments, if not very important, are not, at least, innocent. The capital authors, with the order in which they may be read, are mentioned in the detail of the method that was pursued in the school of Dumfries, while under the direction of the Author; and even some of those, though admired for the beauties of their style, are to be taught with much discretion; and the wheat is to be separated from the tares. A prudent and virtuous teacher has still such a choice of Roman Classics, or of parts of them, proper for youth at schools, that he can be at no loss to furnish his pupils with useful subjects of study, and with the best patterns of justness of composition and elegance of language.

A VIEW
OF THE
PROGRESS OF NAVIGATION.

IN SEVERAL ESSAYS.
(Continued from Page 101.)

ESSAY VI.—*Portuguese Voyages in the Fifteenth Century.*

TO the spirited exertion of Prince Henry of Portugal, the Portuguese are indebted for those settlements which gave them the first European commerce by the Cape of Good Hope, and raised that kingdom to so high a degree of celebrity. In 1415 the prince had accompanied his father to the taking of Ceuta, and brought back with him so strong an inclination for making discoveries, that he employed about forty years in those attempts, expending a considerable sum of money, and procuring experienced mariners from all parts.

Anno 1417. His first effort was not at first very successful; he fitted out two ships that proceeded no further than Cape Non, which, from its projecting far into the sea, is called by the Spaniards Bojador, from the Spanish word Bojar. Round this cape a strong current ran, and a heavy swell, which deterred these young navigators from attempting it, not considering that by keeping out at sea they might avoid it. Prince Henry, who knew how this difficulty was to be overcome, in

1418. Tent Juan Gonzales Zarco and Tristan Vaz, gentlemen of his household, in a small ship, with orders to pass that formidable cape.—They sailed, but before they reached the coast of Africa they met with such violent storms, that they expected every moment to founder, and were driven before the wind without knowing where they were. They at last fell in with a small island, which, from their deliverance, they

called *Porto Santo*, or Holy Island. They found inhabitants on it, neither civilized nor quite barbarous, but the soil appeared remarkably fruitful. On their return, the prince was highly elated with his discovery, and next year,

1419, sent Gonzales and Vaz on another voyage to Porto Santo. They saw at a distance something like a cloud, and directing their course towards it, they discovered another island, to which, from the vast woods which covered it, they called Madera, that word in their language signifying wood. This island lies south of the former, and the two together are by modern geographers called the Madeira Islands. These two discoverers obtained grants of different parts of the islands, under the title of Capitanos. Gonzales in his travels is said to have found the remains of the chapel and tomb erected by Machan. The discoverers began to settle, and, in order to clear their lands, set fire to the trees, which fire is said to have continued burning for some years, and now caused as great a scarcity of wood as there was before a plenty. Prince Henry caused sugar canes to be carried from Sicily, and planted there, which thrived exceedingly.

We find on record a trading voyage made in 1439 by one Querino, from Candia, who was shipwrecked on the coast of Norway. This voyage did not add any new store to the science of geography, but is so very curious a fragment, that we shall take a future opportunity to lay it before our readers.

The prince employed twelve years without making any further discoveries till about 1432, when Gilianes, in a bark, passed the hitherto invincible Cape Bojador, an action, says our author, which in common opinion was looked on as equal to the labours of Hercules.

About this time, Prince Henry obtained of Pope Martin V. a perpetual donation to the crown of Portugal, of whatever discoveries should be made from this cape to the East Indies, inclusively. This step was taken both as a security against the interfering of other nations, and an incentive to the common people to engage in the services.

In 1434, Gilianes went again in his bark with Alonso Gonzales Baldaya, in a larger vessel, and passed thirty leagues beyond the cape: where landing, they saw a great track of men and cattle; and, without any farther enquiry, returned home, giving the name of Angra de Ruyvos, or the Bay of Gurnets, to that coast, from the fish they found there.

Next year, 1435, the design was continued, and they passed twelve leagues farther. Here they put ashore two men on horseback, who, going on till the afternoon, saw nineteen of the natives armed with javelins. These flying, were pursued, and some of them wounded, so was one of the Portuguese. They ran along the coast twelve leagues farther, where, at the mouth of a river, they saw about five thousand sea wolves, many whereof they killed, and brought away their skins; which, being a novelty, were then held in great esteem. Going farther into the land, they found fishing nets drying, but no people; and their provisions being spent, they were obliged to return to the prince, without making any farther progress.

Antonio Gonzales, with Tristan, was sent in 1440 to the same place, in order to load his vessel with the skins of sea-wolves. Gonzales went back to Portugal with some slaves; but Tristan, having first careened, coasted on as far as Cabo Blanco, or White Cape, where, though he saw the track of people, yet finding none, he sailed home.

In 1442, Antonio Gonzales returned again to the same coast, carrying with him the chief of the Moors he had taken, who promised to give seven Guinea-slaves for his ransom; but being once at liberty, he forgot his promise. However, on his landing, others came to redeem the two young men that were prisoners; giving in exchange ten blacks of several countries, and a considerable quantity of gold dust, which was the first brought from those parts. For this reason, a rivulet that runs about six leagues up the land, was called Rio del Oro, or the River of Gold. Besides these things, they brought home a shield of buckskin, and some ostriches eggs; every body admiring the colour of the slaves. The gold stirred up covetous desires, and encouraged Nunno Tristan to undertake the voyage again in 1443. Advancing farther, he discovered the island Adeget, one of those of Arguim. Hence they went over to another, which they called De las Garzas, or the Island of Hawks, because of the vast numbers they saw there, some of which they took.

In 1444, Lancelot, the prince's servant, Gilianes (who first passed Cape Bojador), Stephen Alonso, Roderic Alvarez, and Juan Diaz, having obtained the prince's leave, on paying him an acknowledgment, erected a company in the town of Lagos to pursue these discoveries.

Gonzalo de Cintra set out with one ship in 1445, and coming to the islands Arguim, ran up a creek at night, intending to go ashore; but the tide ebbing, he stuck; and, in the morning, two hundred Moors coming upon him, he was killed with seven of his company. These were the first Portuguese killed in these attempts; and from the captain that place took name, being called Angra de Gonzalo de Cintra, fourteen leagues beyond Rio del Oro. Antonio Gonzales, Diego Alonzo, and Gomez Perez, set out next year, 1446, in three caravels, bound for that river, with orders to treat about the conversion of those barbarians, of peace, and trade. The proposals were rejected, and they returned, bringing back one of the natives, who came voluntarily to see the country; and John Fernandez remained there with the same design. Nunno Tristan made another voyage, and brought twenty slaves from a neighbouring village. Denis Fernandez, in another vessel, passing the mouth of the river Sanaga, which divides the Affanaji from the Jalofs, took four blacks, who were fishing in an almadia, or boat. Sailing forward, he discovered the famous Cabo Verde, set up a wooden cross, and returned.

Antonio Gonzales, Garcia Mendez, and James Alonzo, though separated by a storm, met again in 1447 in the islands of Arguim. Falling upon a village, they seized twenty-five Moors of those which fled from them. He that ran best took most, as Lorenzo Diaz, who took seven, whilst others caught but one, and some none. They called this point Cabo del Rescate, or Cape of Ransom, because some blacks were

ransomed there. Their joy was the more, in that they found Juan Fernandez, who was left there the last voyage.

Dinisianez de Gram, Alvaro Gil, and Mafaldo de Setubal, with each a caravel, landed in the island Arguim, where they took seven Moors, and, by their help, forty-seven afterwards. They ran along the coast of the continent eighty leagues, and at several times took fifty slaves, losing seven Portuguese; whose boat being left dry by the ebb in the island De las Garzas, they were all killed. Lancelot, who once before had commanded a small fleet, sailed from Lagos again towards Arguim, as admiral of fourteen vessels. At the same time set out for Madera, Alvaro and Dinis Fernandez, Juan de Castille, and others, who altogether, with the former fourteen, made up twenty-seven sail. Nine of the fourteen from Lagos came to Arguim. Alvaro de Freytas returned home with his three ships; but Lancelot with his sailed to the island Tider, being unwilling to return as light as they came out, and designing to sail to the Sarrah of the Affanhaji, and Guinea; but after some small attempts, resolved for the island of Palma. They touched at Gomera, and were entertained by the commanders, Piste and Brucho, in acknowledgment of some kindness they had received from prince Henry.

Lancelot, being homeward-bound, discovered the river Ovedek, which he called Sanaga, because a black of that name was released there. It was then believed to be one of the branches of Nile; because they were informed it came far from the eastward. Stephen Alonso, in a small boat, went up the river, and took two blacks, after considerable opposition made by their father. Roderigo Anez and Dinis Diaz were here separated from the rest by a great storm, and arrived in Portugal. Lancelot steering towards Cape Verde, went ashore upon an island, where he found nothing but goats, and these words cut on the bark of a tree, *Talent de bien faire*. This was Prince Henry's motto, which expressed his designs, and gave Lancelot to understand the Portuguese had been there before. It was Alvaro Fernandez, of Madera, who had conducted them thither. Lancelot stood along the shore, while Gomez Perez going up close in a boat, threw a looking-glass and a sheet of paper with a crucifix on it to some blacks, who breaking and tearing them to pieces, poured in a volley of arrows; for which they designed to be revenged next day: but a great storm, which dispersed all their ships, prevented the execution. Lawrence Diaz got home first; Gomez Perez put in at Rio del Oro, whence he brought one slave, and many skins of sea wolves; and found the people there somewhat tractable. Alvaro Freytas and Vincent Diaz, in the island Tider, took fifty-nine slaves. Dinis Fernandez and Palacano, at Cape St. Anne, took nine more, twelve of their men swimming ashore for them. With these, and such like small successes, they all returned home, having lost one small vessel; but the men were saved.

NEW DISCOVERY FOR STOPPING INVOLUNTARY BLEEDINGS.

The Caustic Volatile Alkali has been discovered, by Dr. J. M. de Pira, physician to the King of the Two Sicilies, to be wonderfully efficacious in stopping hæmorrhages from veins or arteries. The proportion of the Caustic Volatile Alkali employed is four ounces to a pound of water.

ANECDOTES OF J—— SWARTS.

J SWARTS, a famous German painter, being to work a roof-piece in a public town-hall, and to paint by the day, grew exceedingly negligent, so that the magistrates and overseers of the work were every now and then fain to hunt him out of the taverns. Seeing he could not drink in quiet, he, the next morning, stuffs a pair of stockings and shoes suitable to those he wore, hangs them down betwixt his staging where he sat to work, removes them a little once or twice a day, and takes them down noon and night; and, by means of this deception, drank, without the least disturbance, a whole fortnight together (the inn-keeper being privy to the plot, and his very trusty friend. The officers came in twice a day to look at him, and, seeing his legs hang down, suspected nothing, but greatly extolled their convert J. Swarts, as the most laborious and conscientious painter in the world.

The same J. Swarts had admirably well performed the history of our Saviour's passion, large and in oil colours. Cardinal B—— was so pleased with it that he resolved to bring the Pope to see it.—Swarts knew the day, and, determining to put a trick upon the Cardinal and the Pope, painted over the oil, in fine water colours, the twelve disciples at supper, but together by the ears, like the *Lapithea* and the *Centaur*; the pots and dishes flying about their ears like hail; Christ interposing to make peace among them. At the time appointed came the Pope and Cardinal to see this curious piece—Swarts carried them to the room where it hung—they stood amazed and thought the painter mad. At last says the Cardinal, "Thou idiot, call you this a passion?" "Yes, faith," said he, "and a very good one too; I believe you never saw the like in your life." "I think so too," says the Cardinal, "but, sirrah, shew me the piece I saw when last here."—"This is it," says Swarts, "for I have no other finished in the house." The Cardinal called him a liar—the painter swore he had no other—the Pope laughed to see the broil. "There," says Swarts, "your holiness has seen my lord cardinal's passion, I will now shew you our Saviour's; only be pleased to retire a few minutes out of this room, but, before you go, examine the length and breadth of this picture; and, if you please, you may leave a servant with me." They did so, and were no sooner retired than Swarts, having prepared a sponge and warm water, immediately expunges the whole history in water colours; then introducing the Pope and Cardinal presents them with a most lively and doleful picture of our Saviour's passion.—They run to the picture, examine private marks, and find them there, and are farther assured by their attendant that it is the same. They stand astonished, judge Swarts a necromancer, and such a change impossible without the aid of the devil. At last the painter explains the riddle, and then they know not which to admire most, his wit or his work.



 PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS.

IN the House of Lords no material business was agitated till
Feb. 14. When the House having been summoned upon a motion of Lord Lansdowne, respecting a peace with France, the noble Marquis rose to say, that an intimation had reached him from one of his Majesty's ministers, that public business of very great importance made them desire the discussion might be postponed. He would therefore defer his motion till Monday next.

Lord Grenville expressed his obligation to the noble Lord for the attention which he had shewn to the accommodation of the ministers.

LORD MOIRA'S EXPEDITION.

The Earl of Moira rose to take notice of some observations that had been thrown out by an Honourable Gentleman (Major Maitland) in another House, on the Expedition which he had the honour to command. His Lordship explained, at some length, the general outlines of the Expedition, the views of his Majesty's ministers, and the communications which had taken place with the Royalists on the subject. He had been sent for, he said, by his Majesty's ministers on the 17th of October, and informed by them of the succours with which it was intended the Royalists should be furnished. He did not hesitate to undertake the Expedition proposed, nor that responsibility which he considered as attached to it. The Royalists had demanded a certain force to co-operate with them, and his Majesty's ministers had appointed a much greater force than they had requested; it only remained that a point of junction should be fixed; and before that could be effected, some signals were agreed upon, and some frigates sent to repeat those signals; but they were not answered by the Royalists. On the 10th of November some persons were sent to concert measures with them. The Royalists had required artillery and artillery-men, as they had scarce any one who understood the use of cannon. His Lordship had represented to his Majesty's ministers, who had entrusted him with a discretionary power on this Expedition, the necessity of bringing some persons from Flanders who were acquainted with the management of artillery; and, as he hoped to have formed an immediate junction with the Royalists, he had appointed two French officers of great merit his aides-du-camp, and another as his secretary; and, under all circumstances, he thought himself justified in making those appointments.

His Lordship said, if it should be thought that he had done wrong, he was willing that the whole expence attending that measure should be deducted out of the appointments which were attached to the command with which he had been honoured. He could not make known the names of these officers because they had children and friends in France, to whom such a publicity might be fatal. But, said his Lordship, whatever difference of opinion men may entertain of the French Revolution, "God knows these gentlemen have seen the measure of their sufferings amply filled? Let it not then be said, that the hand of a British gentleman directed the dagger to increase those sufferings, by adding another wound to the many which they have already received. He concluded by saying, that he took the whole responsibility upon himself, because his Majesty's ministers had fully approved of the appointments he had recommended to them.

After a few words from Lord Lauderdale, in justification of the notice that had been taken in the House of Commons of these appointments,

Lord Grenville said, that his Majesty's ministers, after having so fully approved of what the Earl of Moira had done, would share the responsibility with him.

17th. The Marquis of Lansdowne rose to make his promised motion for promoting a peace with the Republic of France. It was, he said, the inviolable right of parliament, not to vote away the money of the people without due investigation. Thirteen millions were now called for to prosecute this ruinous war; and it behoved their Lordships, instead of discussing the characters or pretensions of the persons who compose the Convention of France, to examine into the bonds and mortgages that

loaded the table, and which bound the people of England to pay every farthing of that immense sum! The individuals of the National Convention were here to-day and gone to-morrow; these were not objects deserving the attention of their Lordships, at a moment when they were called upon to encounter and provide for another campaign, after the blood that had been spilled, and the treasure which had been exhausted during the last; and in which, considering the little progress that was made, the House could not feel satisfied in contemplating the consequences of another. All the great writers who have turned their thoughts to military tactics, from the earliest period down to that of the intelligent General Lloyd, have uniformly stated the folly of attempting to make any impression on the frontiers of France. This, by all writers on the subject, was deemed impregnable. He concluded, therefore, by moving their Lordships "to implore his Majesty to declare without delay his disposition to make peace upon such disinterested and liberal terms as are best calculated to render the peace between any two nations lasting, and to communicate such declarations to his allies, that an immediate end may be put to that daily effusion of human blood which, if suffered to proceed, must change the character of the nations of Europe, and in the place of that improving spirit of humanity which has till lately distinguished modern times, substitute a degree of savage ferocity unexampled in the annals of mankind."

Earl Fitzwilliam said, that consistent with the Address presented to his Majesty from that House, their Lordships could not agree with the present motion. If their Lordships regarded their families, their posterity, and their country, they must concur in a strenuous opposition of that destructive anarchy which has overrun France. The safety of the country, the preservation of the constitution, of every thing dear to Englishmen, and to their posterity, depended upon the preventing the introduction of French principles, and the new-fangled doctrine of the Rights of Man; and that this could only be effected by the establishment of some regular form of government in that country, upon which some reliance might be placed.

The Duke of *Grafton* agreed with every part of the motion. Addresses, he said, had come from every part of the country during the American war, to make peace. The Americans had been stigmatised with epithets similarly opprobrious with those which we now applied to France; but the result of all of it was, that we had treated with America. Peace, he said, was almost universally desired in this country; it was the only remedy for the ravages of war. France, if she had been left to herself, would never have endangered the peace of this country; and I shall ever object, said the noble Duke, to this country interfering in the internal regulations of any other.

The Duke of *Leeds* approved the principle, and defended the prosecution, of the war. A compliance with the noble Marquis's motion he urged, would be a dishonourable desertion of our allies, and an unjustifiable infringement of treaties.

Lord *Lauderdale* supported the motion of the Honourable Marquis; he deprecated the conduct of ministers in the commencement and execution of the war. It had not been attended, he said, with that vaunted success which had been so loudly trumpeted abroad. When the historian should record it, posterity would see nothing that could tinge the cheek of a Briton with the glow of satisfaction. He replied to most of the arguments against him: he vindicated the French from the charge of atheism; he did not believe, he said, that an atheist could exist any where.

Lord *Grenville* said, the more this point was discussed, he was convinced they would find still firmer conviction of the necessity of still continuing the war with unremitting energy. Our laws, our liberty, our religion, our constitution, depended upon the issue of the present contest. The French character was essentially hostile to all the governments of Europe. The war had been entered into with the full consent of Parliament—they had gone up to the throne requesting his Majesty to pursue the most vigorous hostilities—they had gone up to the throne with an address promising to co-operate with his Majesty in pursuing the war with vigour; and within three weeks, said Lord Grenville, shall we change our opinion, relax in our operations, and dishonourably abandon our Allies?

The Marquis of *Lansdowne* replied at length to all the arguments used against his motion. At two o'clock this morning the House divided, when there appeared—
For the motion 13—Against it 103.

19th. The Duke of *Norfolk* rose to say, he wished it might be given in instruction to the committee to whom the Mutiny Bill was referred, that a clause should be intro-

duced to include the Hessian troops in that bill, as had been done in respect to the Fencible Regiments in Scotland.

Lord Grenville replied that such a measure required mature and serious deliberation. It did not to him appear necessary, but if the wisdom of Parliament should judge it expedient, a separate bill appeared more proper.

Lord Thurlow thought the subject was of a grave and serious nature, and deserved deliberation; but did not think it was properly brought forward in the present form.

Lord Lauderdale declared he had heard language on the subject of introducing these troops, which made it highly expedient to come to some precise determination on the subject; and as the Mutiny Bill did not expire till the 25th of March, the motion of Friday next would elucidate the business more clearly than at present.

Lord Stanhope entered into a warm Philippic against the introduction of the troops in question. He quoted from Blackstone, that if any should arrest a traitor in any treasonable act, and kill him therein, he should not be considered as guilty of murder. He concluded, we think not very appositely, with saying, that if any minister, or any other person, should do any thing to destroy the liberties of this country, he hoped he would not survive it, but suffer the just punishment of his crime.

Lord Grenville said, he most heartily agreed with the wishes of the noble Lord who spoke last, that he who should attempt to destroy the liberties and constitution of this country might perish. That *there were* such persons *was certain*; and that they might meet with the fate they deserved, should they be rash and wicked enough to attempt it, he most devoutly wished.

Lord Lauderdale seemed to feel considerable emotion from this observation. When assertions of that kind came, he said, from such high authority, each man would distrust his neighbour, and say, "thou art the man!" He wished ministers to produce proofs in support of such insinuations, and to punish those who might deserve it, or to enact such laws as might be necessary for that purpose.

Lord Grenville answered, if any should be so rash as to make such attempts, it would be found that the existing laws were sufficient to punish them.

The Duke of Norfolk then deferred his motion to some future day.

21st. The Earl of Albemarle presented a bill for the purpose of indemnifying his Majesty's ministers for the introduction of foreign troops into this country.

Lord Grenville and others resisted the bill, saying, that landing of the Hessian troops was an act of necessity, and ministers wanted no indemnity on that account. On a motion for a second reading, there appeared for it 12, against it 89.

The Duke of Norfolk moved, that the Mutiny Bill be recommitted, for the purpose of inserting a clause respecting the Hessian troops. The bill was ordered to be recommitted.

23th. On occasion of the General Fast, the Lord Chancellor, attended by a few of the spiritual and temporal peers, went to Westminster-Abbey, where they heard divine service, and a sermon, by the Bishop of Norwich, from Joel xi. ver. 15, 16, 17, and part of the 18th.

HOUSE OF COMMONS.

FINANCIAL MEASURE OF FRANCE.

Mr. Pitt stated, that the French Convention had decreed that all persons residing in the French Republic should withdraw their property from the English funds, and exchange it for assignats. This measure, he said, was of the most important nature, and would require some extraordinary steps on our part; and as no time was to be lost, he moved that the House should sit next day (yesterday) on the business, which was agreed to.

A debate took place on the report of 85,000 seamen for the current year, which was at length agreed to, and the House adjourned.

Feb. 1st. Mr. Pitt gave notice of a Bill preparing to be brought in, to prevent the Transfer of any Stock belonging to French citizens.

Colonel Maitland made a motion respecting Emigrant officers being employed in the troops for the expedition under Earl Moira, which he conceived as highly illegal.

Mr. Dundas obliquely denied the existence of the fact, and thereon the Colonel's motion was negatived.

3d. The *Solicitor General* said, that after what had been stated by his Right Hon. Friend on a recent occasion to the House, relative to what he was about to propose, it was unnecessary for him to say any thing; he therefore moved for leave to bring in a bill, "To prevent the payment for a certain time, of effects or money, in the hands of subjects of Great Britain, the property of French subjects, to the orders, &c. of the persons exercising the powers of Government in France, &c. and for restoring the same to the individual owners."

The *Chancellor of the Exchequer* seconded the motion, which meeting the unanimous concurrence of the House, the bill was ordered to be brought in.

The House in a Committee of Ways and Means, voted the Land and Malt Taxes, in the usual manner.

Ordered, That the sums of 558,021*l.* and 547,310*l.* should be granted to his Majesty for the ordinary and extraordinary expences of the Navy, for 1794.

AUGMENTATION OF THE ARMY.

The *Secretary at War* having stated, that upwards of 10,000 men more had been raised last year, than had been raised in any one year of either of the last wars, moved, that 60,244 men, including 3882 invalids, be granted to his Majesty for the service of 1794.

Mr. *Hussey* thought the most vigorous exertions possible of this country, could never do any service to the cause she was engaged in; and said he was sick of the war on the Continent.

Major *Maitland* asserted, that the situation of the Allied Powers on the Continent was worse at present than at the commencement of the campaign.

The miscarriage at Dunkirk, he conceived, was to be attributed to the sending an inadequate force to attack it; and the unpardonable neglect of the Ministers at the head of the Naval and Ordnance departments respecting the gun-boats and artillery.

Mr. *Jenkinson* contended, that the plan laid down by Ministers for conducting the campaign, and the efforts of the several officers in its execution, was such as merited the applause, instead of the censure of the House. He observed, that the enterprise against Dunkirk had been commenced as early as the season, with a view to the health of the troops in such a low marshy soil, would permit.

Capt. *Berkley* stated, that the orders which were received for the sailing of the gun-boats were, that they should be before Dunkirk between the 21st and 24th of August; and that they arrived there on the 23d.

The *Chancellor of the Exchequer* observed, that as he understood it was proposed by gentlemen opposite to him, that the subjects of the present debate should be brought forward on a future day for separate and particular discussion, he should reserve all detailed observations until then. The question was put and agreed to.

The *Secretary at War* then moved for a grant of the different expences of the army ordinaries and extraordinaries, as well as for the subsistence of the above troops, all which were agreed to; as were those of the ordnance, on the motion of Captain Berkley.

4th. On the Report of the Committee of Supply, Major *Maitland* renewed those objections to the increased Staff of the army, which he pressed on a former night.

Sir *George Yonge* replied, that no addition was made more than necessity required.

Mr. *Steele* remarked, that the Major himself had acceded to those terms relative to the promotions of rank which he appeared generally to condemn.

Major *Maitland* acknowledged this, and said, that if he had not availed himself of the late circumstances, he might have remained in his present rank as long as Mr. Pitt was Minister.

ROMAN CATHOLICS.

Mr. *Mitford* obtained leave to bring in a Bill to free Roman Catholics from the double land-tax.

FRENCH PROPERTY.

The *Attorney-General* brought in a Bill for preventing the payment of any sums, bills of exchange, &c. to persons resident in France, and subject to the operations of a late decree of the Convention; which was read a first, and ordered to be read a second time on Thursday.

Mr. *Adam* made a motion for assimilating the criminal laws of Scotland and England, by giving the power of appeal in cases of misdemeanor, from the Court of Justice and the Circuit Courts, to the House of Lords in England.

Col. *McCleod* seconded the motion, which, however, was negatived.

BUDGET.

5th. The House having resolved itself into a Committee of Supply, Mr. Hobart in the Chair,

Mr. Pitt rose and said, he should divide the Supplies under three different heads, as distinctly relating, first, to the Ways and Means, secondly, to the Loan, and other measures of Finance, and thirdly to the Taxes.

ESTIMATES.

To render these Estimates intelligible, observed Mr. Pitt, it will here be necessary to recapitulate the amount of the deficiencies respectively, and thus be clearly and perfectly understood as we proceed.

Navy Estimates	_____	_____	_____	_____	£. 5,525,330
Army Estimates	_____	_____	_____	_____	6,411,000
Ordnance Estimates	_____	_____	_____	_____	3,345,000
Miscellaneous	_____	_____	_____	_____	206,000
Deficiencies of Grants	_____	_____	_____	_____	474,000
Deficiencies of Duties on Land and Malt	_____	_____	_____	_____	350,000
Contribution to the National Debt Fund	_____	_____	_____	_____	200,000
Conjectural Estimates	_____	_____	_____	_____	5,500,000
				Sum total	£. 20,011,330

ORDNANCE.

Ordinaries, per ann.	_____	_____	_____	_____	£. 324,000
Extraordinaries, ditto	_____	_____	_____	_____	377,000
Estimates of the year 1793	_____	_____	_____	_____	643,000
					£. 1,344,000
Miscellaneous	_____	_____	_____	_____	206,000

Which was exceeding, by 70 or 80,000l. the Estimates of Finance in 1791.

LOAN.

The terms and conditions of the Loan were, for every 100l. in money to receive 100l. in the 3 per cents.—25l. in the 4 per cents.—and 11s. 5d. long annuities. The following calculation, giving the price of Stock at the time of the bargain, will prove the specific value of the negotiation:—

Three per cents	67 1-half	_____	_____	worth	£. 67 10 0
Four per cents	84	_____	_____	worth	21 0 0
Long Annuities	20 years 1-8th	_____	_____	worth	11 9 9
					£. 99 19 9

TAXES.

Mr. Pitt then proposed to repeal the Tax on Gloves, Births and Burials; and proposed a variety of new and additional Taxes, the produce of which would be as follows:—

Duty on British Spirits	_____	_____	_____	_____	£. 107,000
Duty on Foreign Spirits	_____	_____	_____	_____	136,000
Bricks and Tiles	_____	_____	_____	_____	70,000
Slates and Stone	_____	_____	_____	_____	30,000
Crown and Plate Glass	_____	_____	_____	_____	52,000
Paper	_____	_____	_____	_____	63,000
Attorneys	_____	_____	_____	_____	25,000
					£. 483,000

The House then, in a Committee of Ways and Means, voted

The sum of 11,000,000*l.* to be raised by Annuities, viz.

- 100*l.* Subscribers to be entitled to 100*l.* 3 per cents. from the 5th of January, 1794.
 Also 25*l.* 4 per cent. Annuities from the 10th of October last, and to an annuity of
 11*s.* 5*d.* for 66 years. To be paid by instalments.
 2,697,000*l.* out of the Consolidated Fund, which shall arise from the 5th of April,
 1794, to the 5th of April, 1795.

That there be granted to his Majesty, viz.

- 1*od.* per Gallon on single Brandy imported.
 2*od.* ————— on Brandy above proof imported.
 8*d.* ————— on Rum from the British Colonies,
 16*d.* ————— on ditto above proof.
 8*d.* ————— on Warehoused Rum.
 16*d.* ————— on over-proof ditto.
 7*od.* ————— on single Spirits imported.
 2*od.* ————— on over-proof ditto.
 To be paid by the Importers.

- 1*d.* per Gallon for wash for extracting Spirits for home consumption.
 1*d.* ————— for Cyder and Perry, or any other wash for ditto.
 2*d.* ————— for wash made from refused wine, or foreign cyder.
 2*s.* 8*d.* for every 96 gallons of wash made by Bishops of Maidstone.
 To be paid by the Makers or Distillers.
 5*d.* 1-half-penny per gallon for Spirits made in Scotland and imported,
 Also an additional duty in proportion for over-proof.
 To be paid by the Importers.

- 2*od.* per 1000 on Bricks.
 18*d.* ditto on plain Tiles.
 4*s.* 6*d.* per 1000 on Pan Tiles not exceeding 10 inches square,
 2*s.* 2*d.* do. addition exceeding 10 inches square.
 1*s.* 1*od.* per 1000 for Tiles other than the above.
 To be paid by the Makers.

And a Drawback to be allowed on exportation.

- 1*l.* 3*s.* 4*d.* per cwt. upon Books imported.
 1*s.* 6*d.* for every 1000 Bricks imported.
 1*s.* 1*od.* for every 1000 plain Tiles imported.
 4*s.* 1*od.* per 1000 for Pan or Ridge Tiles imported.
 11*d.* per 1000 for Paving Tiles, not above 10 inches square,
 1*s.* 1*od.* per 1000 for ditto above 10 inches.
 1*s.* 1*od.* per 1000 for all other Tiles imported.
 10*s.* per ton upon Slates carried coastways.
 2*s.* 6*d.* ditto upon Stones, Gurnet, and Marble.

That the duties of Excise on Paper, Pasteboard, Mill-boards, Scale-boards, and Glazed paper, do cease, and that there be charged in lieu thereof,

- No. I. 2*d.* 1-halfpenny per lb. Excise Duty upon Paper for writing, drawing, and printing.
 No. II. 1*d.* per lb. upon Coloured and Whited Brown, except Elephant and Cartridge.
 No. III. 1-half-penny per lb. for Wrapping Paper.
 No. IV. 2*d.* 1-halfpenny per lb. upon all other Papers, except Sheathing and Button Papers.
 No. V. 10*s.* 6*d.* per cwt. upon Pasteboard, Mill-board, Scale-board, and Glazed Papers.

A Drawback to be allowed on Exportation.

- That the Duties of Customs of the above do cease, and there be taken in lieu thereof,
 1*od.* per lb. on No. I. imported.
 2*d.* per lb. on No. II. imported.
 6*d.* per lb. on Paper Hangings imported.

- 10*d.* per lb. on all other Papers imported.
 2*s.* per cwt. upon Pasteboards, &c. imported.
 10*s.* 8*d.* 3-fourths on Flint Glass imported.
 8*s.* 3-fourths on Materials used in making Window Glass.
 A Drawback of 8*d.* 3-fourths, on every foot of Plate Glass imported.
 14*s.* 6*d.* per cwt. on Flint Glass exported.
 9*s.* 11*d.* per ditto on Crown ditto exported.
 8*d.* 3-fourths, per foot on French Plate ditto exported.
 14*s.* on French Plate ditto imported.
 9*s.* 11*d.* on French Window ditto imported.
 14*s.* per cwt. on other Glass imported.
 10*s.* 8*d.* 3-fourths per cwt. on Plates of Glass not less than 1485 square inches, made in Great Britain.
 A Stamp Duty of 100*l.* upon Contracts of Persons serving as Clerks to Attornies.
 100*l.* Admittance for every Attorney.
 50*l.* for Contracts of Clerks to Attornies in Courts of Conscience.
 50*l.* for Admittance of Attornies in the Welsh Courts.
 That the Additional Duties upon Foreign Spirits imported, granted and continued by Acts of 31 Geo. III. be made perpetual.
 Also upon Sugar, by Act 31 Geo. III. be made perpetual.
 Also a Drawback on Sugar, allowed by the said Act, to be made perpetual.
 That the said Duties be carried to the Consolidated Fund.
 After a few observations from Mr. Fox, who was the only Member that spoke on the subject, the Report was ordered to be brought up next day.

Feb. 7. The House resolved itself into a Committee of the whole House on the Land-tax Bill, (Mr. Rose having previously moved, that a clause for making up the deficiency of the Land-tax for the last year, and another for exempting his Majesty's Roman Catholic subjects from the payment of a double land-tax, should be referred to the consideration of the committee) Mr. Hobart in the chair,

The bill having passed the committee, the report was ordered to be received on Monday.

SLAVE TRADE.

Mr. *Wilberforce* said, that probably it might have been imagined by some gentlemen, from the way in which his notice was worded, that it was his intention to move for the total and immediate abolition of the Slave-trade; but he could assure the House, that at present that was not his design. His sole object just now was, to prevent our supplying foreign possessions with slaves imported in British bottoms; and therefore, however warm certain gentlemen might be against the abolition of the trade in general, as affecting our commercial prosperity, yet as the branch of traffic which he now wished to stop was in point of fact annihilated by the present circumstances of Europe, those gentlemen must be lost to all sense of national shame, or concern for the honour of their common nature, if they threw any obstacle into the way of his motion; and as, on this account, he did not think it necessary further to trouble the House, he would conclude, by moving for leave to bring in a bill for the purpose he had mentioned.

The Speaker put the question, and observed, according to order, that the motion should be referred to a committee.

Sir Wm. Young said, that if we abandoned this trade, the other nations of Europe would pursue it. That its continuance was even a point of humanity, as when the natives of Africa could no longer sell their prisoners, they would murder them. He was no friend to political theories which were impossible to be reduced to practice. He doubted not but he should divide with a large majority.

Mr. Whitbread, after regretting the thinness of the House, declared that he was much disappointed at the declaration of the honourable gentleman, that he did not mean to bring forward any proposition for the direct and total abolition of this infamous traffic. The House, in his opinion, ought to shew to the other House of Parliament, that their zeal in this great cause was in no degree abated, and, by thus testifying their own undiminished activity, to bring the other House to some sense of shame, on account of the criminal delay of which it had been guilty. And as no exigency of time, and no apprehensions of danger, could extenuate or sanction gross injustice, he trusted

that the Hon. Gentleman would continue his exertions till the end of them was completely answered.

Mr. Cavendish defended the House of Lords from the imputation of unnecessary delay thrown upon it. He considered the present bill as nugatory, and regarded the whole abolition system as supported by republicans and levellers.

Alderman Newnham thought the question had been carried as far as it ought. He was against the motion, and he thought it was urged by those who were inimical to our constitution; it was part of a grand system moved by them.

Mr. Pitt said, at the same time that he was disposed to pay every proper degree of respect to the other House, yet he could not help expressing his surprise and mortification, that the Lords had been able to afford only four days to the discussion of this momentous subject. But, whatever might be the reasons for this delay, it was, in his opinion, one of the strongest motives which could be urged for persisting in the measure now before the House.

The Speaker then put the question, "That leave be given to bring in a bill for prohibiting the subjects of this country from supplying other nations with slaves"—The House divided, when there appeared, for *Mr. Wilberforce's* motion, 63; against it, 40.

10th. After some private and preliminary business had been transacted, *Mr. Whitbread*, jun. moved, "that there be laid before the House a copy of the articles of agreement between the King of Great Britain and the Elector of Hanover, relative to the supply of a body of Electoral troops to the former," which was ordered.

Mr. Grey made some observations on the recent disembarkation of the Hessian troops, and moved, "that the employment of foreigners in services of military trust, or bringing foreign troops into the kingdom, without the consent of Parliament, is contrary to law."

Mr. Serjeant Adair wished the motion had not been made, and moved the previous question, which, after a debate that continued till eleven o'clock, was carried, on a division, Ayes 184, Noes 35.

11th. The report of the committee, which sat on the proposed measure for repealing the Glove and Birth and Burial taxes was agreed to by the House, and bills for the repeal ordered to be brought in accordingly.

The Speaker acquainted the House, that he had received a letter from the Marquis Cornwallis, acknowledging the receipt of the thanks of the House, and expressing his gratitude and sense of the high honour thereby conferred on him. He then read the letter from the chair.

Mr. Secretary Dundas, previous to his moving for a renewal of the Alien Bill, observed that any doubts which might have arisen as to the extent of its powers, may be rectified and explained when the new bill was brought in. The right hon. Secretary here alluded to some instances where aliens had procured friendly arrests against themselves for debt, in order to remain in the kingdom after being ordered away. He then moved for leave to bring in a bill for the regulation of aliens arriving or resident in this kingdom, which was ordered accordingly.

The House resolved into a committee on the French Property Bill; the different clauses were agreed to, with some amendments proposed by *Mr. Attorney General*. The House then resumed, received the report, and ordered the bill with the amendments to be printed.

12th. The bill for imposing a duty on Attornies was read a second time.

Mr. Jolliffe said a few words on the hardships to which certain clerks would be subjected.

Mr. Rose said there was a pretty general misunderstanding as to part of the operation of this bill. There was a clause in it, which provided that any attorney, paying the duty on admission into one of the courts, should be admitted into all the others, if he pleased, without paying any thing further.

The bill was then ordered to be committed to a committee of the whole House on Monday next.

18th. *Mr. Fox* rose to bring forward his promised motion on the subject of Convoys, which he prefaced with a speech of considerable length, and concluded by mov-

ing, "That it be referred to a committee to enquire into the protection which the trade of his Majesty's subjects had received from Convoys during the present war."

Admiral *Gardner* observed, that in opposition to the voluminous details adduced by Mr. Fox, he would put in a general way the unired and publicly avowed sentiments of the great mercantile body of the kingdom, which were unanimous in asserting, that, upon the whole, the trade to the different quarters had never received such effectual protection as during the present war.

Major *Maitland* spoke at some length in supporting what had been advanced by Mr. Fox, and insisted on the necessity of an enquiry.

The *Cbancellor* of the *Exchequer* replied to the arguments of Mr. Fox and Major *Maitland*; some other Members spoke, and Mr. Fox explained, when the question being put, the House divided—For the Motion 48—against it 202—and at two in the morning adjourned.

21st. Mr. *Vaughan* called the attention of the House to a circumstance, which, he was of opinion, involved the existence of our West-India possessions. He alluded to the very alarming steps which the French had recently taken towards the emancipation of their Negroes, and putting them on a footing to oppose the English in St. Domingo. He said, that such an example to our Negroes might be attended with the most dreadful consequences. He then moved an Address to his Majesty, that he would be graciously pleased to order such measures to be taken, for the tranquillity of the British Islands in the West Indies at the present juncture, as in his wisdom he may think fit.

Mr. *Secretary Dundas* replied, that he certainly could not countenance such a motion, as it tended to imply an insinuation of neglect on the part of Ministers at the present juncture; a charge which, he assured the Hon. Gentleman, had not the smallest foundation.

Mr. *Vaughan* said, he was perfectly satisfied with the declaration, and with the concurrence of the House he would withdraw his motion; which was done accordingly.

Mr. *Sheridan* moved, 1. 'That there be laid before the House Copies of all Letters, &c. received from Governor Wentworth, relative to the Colonies of Nova Scotia.—2. All other official accounts received relative to the same.—3. All letters received from Major-General Ogilvie, relative to the same.—4. The return of the Garrisons, number of men and officers, &c. in the said Colony.—5. The Correspondence between the Ministers and General Ogilvie, and Governor Wentworth, respecting the said Colony,' &c.

Mr. *Dundas* objected to the 2d article of the Motion, which was negatived without a division; the other articles were successively agreed to by the House.

24th. Mr. *Sheridan* presented a petition from the Rev. F. Palmer, setting forth, the alleged grievances of his case, complaining of the conduct of the Court by which he was convicted, &c. and praying such relief as the House in its wisdom should deem meet. On putting the question for its being brought up, a conversation of some length arose between several Gentlemen.

Mr. *Pitt* proposed, that the debate should be postponed to a future day, and mentioned Monday, which Mr. Fox objected to as too distant, and moved for Thursday, which was carried.

Mr. *Whitbread, jun.* then moved for an Address to his Majesty, that he would be pleased to order, that the execution of the sentence of transportation against Messrs. Muir and Palmer should be suspended till after Thursday; on which a debate ensued, and the question being put, the House divided, Ayes 34—Nocs 104.

25th. The House resolved itself into a Committee, to consider of Regulations to be made in the Penny-Post, on which a conversation of considerable length took place.

Mr. *Sheridan* considered this as a new tax, under the title of a regulation of an old one; and that although the case was trivial in itself, yet the principle on which it proceeded was wrong, for that the regular conduct of Finance should be, first, a Supply was to be agreed upon to a certain amount; and then, after time being allowed to consider the case attentively, the Ways and Means for raising that Supply were to be proposed: And again, some time was to be given the House to consider on the mode

of raising that Supply; and the whole being determined, there could not after that regularly be an additional Tax for that year. The present proposition was not a new Tax in point of form or name, but was so in point of fact, for it proposed an additional Tax on the Carriage of certain Letters under the title of the Penny-Post.

Several resolutions for the proposed regulation were read and agreed to, and the report ordered.

Mr. *Sheridan* gave notice, he should move some amendments on these resolutions on the report.

Sir *William Young* brought up a Petition from the Planters of the West-Indies, and Merchants resident in Great Britain, trading to the Colonies, &c. complaining of the tendency of the Bill now depending for the Abolition of the Slave Trade from the Coast of Africa, in British vessels, or by British subjects, to foreign territories; stating, that such Bill, if passed into a law, would materially injure their Trade, as well as Commerce in general. Col. *Tarleton* also presented a similar Petition from Liverpool. They were both ordered to be laid on the table.

Mr. *Wilberforce* then moved the Order of the Day for the second reading of the above Bill.

Sir *William Young* opposed it, and moved an amendment, instead of the word 'now', 'this day six months.'

Mr. Alderman *Nezombam* supported the amendment, and expressed apprehensions of a dangerous effect from such a Bill as the present, as tending to encourage the new doctrines of Equality, and the destruction of all ranks and subordination in society.

A debate then took place, in which Mr. *Fox* and Mr. *Pitt* spoke in favour of the Bill; and the question being put, the House divided—For the Bill 56—against it 38.

The Bill was then read a 2d time, and ordered to be committed.

26th. The House resolved itself into a Committee on the Attornies' Tax Bill, and Mr. *Hobart* having taking the Chair, the different Clauses were proceeded with by the Committee, accompanied by a long conversation, in which the Chancellor of the Exchequer, Messrs. *Sheridan*, *Adam*, *Jolliffe*, Sir *William Dolben*, and Mr. *Rose*, bore the principal part; in the course of which it appeared, that such Clerks as were article'd to Attornies previous to the 5th instant, were to be exempted from the Tax.

Sir *W. Dolben* wished that a provision might be made, exempting such Clerks as may be article'd to their fathers from the first part of the Tax.

The Chancellor of the Exchequer replied, that such a proposition could not be countenanced, as it would go entirely to do away the effect of the Tax.

Mr. *Adam* confessed himself averse to the Tax, as deeming that it would go rather to degrade a profession in the Public opinion, among which were as respectable and as useful Members of Society as in any other.

The Chancellor of the Exchequer acknowledged, that, as in all other collective bodies, there were certainly some most respectable characters among the profession in question; but he contended, that in point of regulation the Tax must have a good effect, as by excluding indigent persons, it prevented all those who could not have the advantage of a liberal education from becoming members of it.

Mr. *Sheridan* spoke in support of the observation of Mr. *Adam*.

After which the different clauses and provisions of the Bill were agreed to by the Committee, and the House resuming, ordered the report to be received on Monday.

27th. Colonel *Tarleton* moved, that a list of all the ships cleared out from Liverpool to the Coast of Africa, from July 1793, to the latest dates, be laid before the House; and also of the number of Slaves imported into the British West India islands in 1791, 92, and 93.

Mr. *East* moved for leave to bring in a Bill for the better regulation of the Poor Laws, the leading features of which were, to prevent in future poor persons from being removed from the place of their residence, until they became actually chargeable thereto.

Mr. Alderman *Anderson* acquainted the House, that, in consideration of the expensive war in which we were engaged, it was not the wish of the Corporation of London to petition that House for the Repeal of the Duty upon Coals, at this time, though it was a Duty which was severely felt by all the poorer classes of the people.

The Order of the Day being read for resuming the adjourned debate on the question for receiving the Petition of the Rev. Thomas Fische Palmer, Mr. Sheridan said, that agreeable to the notice which the House had received of his intentions, and possessed of time to take into consideration the propriety and justice of receiving the Petition, he had no doubt of its being received.

Mr. Pitt, after a few observations, agreed to its being received.

Mr. Sheridan then moved, that the Petition may lie on the table, which was agreed to.

23th. The Speaker and a few of the Members attended Divine Service in St. Margaret's Church, being the day appointed for a General Fast.

STRICTURES
ON
PUBLIC AMUSEMENTS.

HAYMARKET, FEBRUARY 22.

A NEW Comedy under the title of the *BOX LOBBY CHALLENGE* made its first appearance here. There are but few men who possess greater abilities for dramatic writing than the reputed author of this piece (Mr. CUMBERLAND). His *Challenge* is spirited, and he has managed the *combat* with effect most appropriate. The following is a sketch of the fable:

Young Grampus, a young blockhead of fortune, is sent for to town, for the purpose of being launched forth on the grand tour. He falls into the hands of Fulsome, a parasitical author, and young Crotchet, an illiterate debauchee. The latter makes love to Miss Grampus, the maiden-aunt, and succeeds in cheating her out of her fortune. Crotchet insults, at the theatre, Letitia, a young lady under the guardianship of Old Grampus; he is chastised by Waterland, a young officer, and gives Fulsome's card. In his pursuit of his antagonist Captain Waterland gets introduced into the Grampus family, and to Letitia, of whom he has become enamoured, and, after the usual difficulties, obtains her hand; and, at the same time, Crotchet and Miss Grampus are also united.

The dialogue is neat, animated, and pregnant with humour and well-managed equivoque—it contains some just and well-directed strokes of satire against the reigning follies of the times,—and, by its pleasantries, must excite mirth without corrupting the heart; we, therefore, heartily join our voice to the applause with which it was received.

The following are the Prologue and Epilogue; the former spoken by Mr. Barrymore, the latter by Mrs. Goodall.

PROLOGUE.

BY THE HONOURABLE FRANCIS NORTH.

AS some fond Father who a bantling rears,
Feels nought but pleasure in his tender years;
His tricks at school, and all the pranks he plays,
E'en the boy's foibles then excite his praise;
A little spirit well becomes a Youth,
Jack, tho' unlucky, always speaks the truth;
But when, arriv'd at a maturer age,
He launches Jacky upon Life's great stage,
With joy elate, with anxious fears deprest,
What hopes and horrors fill a Parent's breast?
Ere yet he dares to cast the dangerous die,
And shew his darling to the public eye,
The hopes of all his future joy he sends
To visit some *he knows* to be his friends;

SURLY exclaims, eat up with gout and spleen,
 "The Stripling's well enough, but much too lean;
 He'll be short-liv'd, he has his Mother's cough,
 A galloping consumption took her off."
 "Is this Sir JACOB's son?" Old TOOTHLESS cries—
 "The Boy is of a most alarming size!
 Such o'ergrown monsters never can be strong;
 Don't tell his father—but he can't live long."
 So when the Bard at first prepares his play,
 His heart beats high, and all his prospect's gay;
 "'Tis done, 'tis done,"—th' enraptur'd poet cries,
 "The labour 's over, I shall grasp the prize.
 SNARLER, upon whose word I can depend,
 SNARLER shall see it—he's indeed a friend.
 How do you like my piece, good Critic, say?
 Nay, do not flatter—Don't you like the play?"—
 "Why, yes, sir—Eh—the thing is well enough."
 "Is it not good?"—"Humph, yes—What cursed stuff."
 "I think, my friend, the playhouse will be cramm'd."
 "I think so too—and think your play'll be damn'd."
 At length the night, the awful night ensues,
 Fatal to many an offspring of the Muse;
 The Father bids his fancy's child appear,
 And hopes to meet no friendly Snarler here;
 Moral his Boy, if entertaining too,
 His fortune's fairly made when judg'd by you.

EPILOGUE.

BY GEORGE COLMAN, JUN. ESQ.

IN days of yore, when Knights were cas'd in mail,
 Like lobsters in a shell, from head to tail;
 When sparring Nobles challeng'd to the lists,
 Deem'd it ignoble e'er to spar with fists;
 Stout were their limbs, and sturdy were their blows—
 They met, were slain, or else they slew their foes.
 In modern Challenges, how heroes dwindle;
 In arms they're nothing—and in legs they're spindle!
 And ah! how shocking to a Peer of old,
 Some Pugilistic Noble to behold?
 Who, when one brute his brother brute opposes,
 Stands Umpire of black eyes and bloody noses!
 How would the champions, clad in iron suits,
 Stare at our champions in round hats and boots!
 Stare to see Jacky give his card to Bobby,
 And 'Prentice challenge 'Prentice in the Lobby.
 That such things are we witness ev'ry day,
 When heroes quit the Counter for the Play;
 When Green Box errants hurl the sharp retort,
 Eager for fame, and hot with BEAUZOV's port!
 "Who are you, Sir?"—"Who am I?—why I'm—phoo!"
 "The world knows me, Sir—Dammé, who are you?"
 "Meet me to-morrow morning in Hyde Park,
 I'm Mr. PLUME the banker's fifteenth clerk."
 Oh! may these warriors of the desk and quill
 Pursue their petty broils, and challenge still;
 Of such contentions wholesome be the fruit!
 And duelling be brought to disrepute.
 May Englishman no Englishman oppose,
 But wield his sword against our common foes!

NEW DRURY-LANE THEATRE, MARCH 12.

This Theatre opened with an Oratorio, consisting of a Grand Selection of Sacred Music. Language can convey but a very inadequate idea of a spectacle, we will venture to say, the grandest ever displayed in this kingdom. The theatre combines, in the happiest manner, elegance and simplicity. It is large, without the audience being in any one part of it too far from the stage. It is lofty, without offending the eye with too great a height; and so judiciously constructed, that in every part the lowest tones may be heard distinctly.

It not being the province of a Magazine to record the transient entertainments periodically produced by selections of music, and which can scarcely be said to form any part of the drama, we shall proceed to give a particular

DESCRIPTION OF THE NEW BUILDING.

Although the foundations and great part of the main walls were finished some time since, and had, therefore, the advantage of drying and settling, the internal parts of the theatre have been completed with unprecedented expedition. The same circumstances which interrupted a while the forwarding the theatre, rendered it impossible to proceed on the buildings around, which, together with the theatre, will form one great and complete plan, standing foremost in the rank of public edifices in this metropolis.

The convenience and safety of the public will, besides, be very effectually provided for by covering the footway with a colonade of the Grecian Ionic order (a part of which is executed) affording shelter below, and, at the same time, forming a terrace before the windows of the theatre above, which, when secured with ornamented iron-work, and lighted by a number of lamps, as it is intended it shall be, will contribute very greatly to the elegance of the appearance. The plan will include an area of upwards of 320 feet in length, by 155 in breadth, and the height of the building, measuring from the substruction to the roof, is 118 feet.

The buildings which surround the theatre are faced with Portland stone, and will be finished with a ballustrade. The theatre, which rises above them, is to be faced with stone, and finished with a ballustrade. Through the roof rises a turret, masking a large ventilator, and a staircase which leads to a terrace on the roof. On the summit is placed a figure of Apollo, more than 10 feet high, which is to be removed to the west front when finished, and replaced by one of Shakespear.

The accommodations for the stage are upon a much larger scale than those of any other theatre in Europe. The opening for the scenery is 43 feet wide and 38 high; after which the painter and mechanist will have a large space of 85 feet in width, 92 in length, and 110 in height, for the exertion of their respective abilities.

In the roof of the theatre are contained, besides the barrel loft, ample room for the scene-painters, and four very large reservoirs, from which water is distributed over every part of the house, for the purpose of instantly extinguishing fire, in any part where such an accident is possible: at the same time the greatest precautions have been used to prevent any such misfortune, by the application of every kind of security that expence and ingenuity can suggest. Besides other precautions, an iron curtain has been contrived, which, on any such occasion, would completely prevent all communication between the audience and stage, where alone accidents by fire have been known to commence.

The audience part of the theatre is formed nearly on a semi-circular plan. It contains a pit, eight boxes on each side of the pit, two rows of boxes above them, and two galleries, which command a full view of every part of the stage. On each side of the galleries are two more rows of boxes, rising to a cove, which is so contrived as to form the cicling into a complete circle. The Proscenium, or that part of the stage which is contained between the curtain and orchestra, is fitted up with boxes, but without any stage door, or the usual addition of large columns. The boxes are furnished with chairs in the front rows, and behind with benches. The trimming and covering are all of blue velvet.

The corridors which surround the boxes are spacious, and communicate with each other by means of staircases in the angles of the theatre. At the west end of the theatre there is a very large semi-circular room, opening by an arch to the corridors, and

having fire places in it and bar-rooms, from which the company may be supplied with refreshments. There are also large saloons on the north and south sides of the theatre, and also handsome square rooms; one of which is intended for the use of his Majesty, and the other for the Prince of Wales. These rooms are fitted up in the modern taste, with large handsome pannels and glasses, and are susceptible of a great deal of decoration, which is intended to be introduced, as soon as the ornaments can be obtained from the artists who are engaged in the preparation of them.

The decorations of the theatre are in a style entirely new, and are intended to have a richness of effect, and, at the same time, a simplicity which may gratify the eye without interfering with any of the decorations which appear on the stage. With this view the cieling has been painted in compartments of one colour only, and the same style of painting prevails through the decorations of the galleries. The fronts and insides of the boxes have for the ground a clear blue colour, richly ornamented in chiaro oscuro. The different rows are supported by silver columns of antique forms, and the cut-glass lustres are attached to these columns by silver brackets. In the center pannels on the front of the boxes are introduced paintings, by Rebecca, from antique subjects. Besides the silver columns which support the boxes, there are four principal square, but small pillars, which support the cieling, and are decorated with looking-glass. The sound-board or cieling of the Proscenium is painted in compartments, and in the front of the Proscenium is introduced the royal arms, with trophies and other suitable accompaniments.

The entrances to the theatre, while the bill in Parliament is pending, necessarily fall short of the convenience which is intended. From Russel-street there are two box entrances into a large hall, decorated with columns; another entrance which leads to the gallery-staircase, and also a private entrance for his Majesty. On the other side of the theatre, next Marquis-court, the same entrances are repeated: but, till the new street (which is intended to be called Woburn-street) is opened, these can only be approached by foot-passengers, or by company coming in chairs. As a chair-door, the box entrance on that side is at present more complete than to any other public building in London. There are five other entrances to the theatre also incomplete, one next Brydges-street for the pit, one for the boxes, two for the galleries, and one in Drury-lane for the stage. In these two streets will be the handsomest and most decorated fronts; besides the Ionic porticoes, these fronts are to be decorated with pilasters, trophies, rich iron work, and other analogous ornaments; and will face buildings containing a coffee-house, tavern, library, shops of various sorts, residences for the performers, and others belonging to the theatre.

According to the plan, it is proposed to be, in every respect, the first and completest edifice of the sort in Europe, and worthy the capital in which it stands.

PHILOSOPHICAL EXPERIMENT.

FRESH water may be extracted from salt water by the following simple process: A common hog'shead is provided with a false bottom, about three or four inches above the lower head. This false bottom is perforated with a number of holes, and over them a filter of flannel.—The barrel is then nearly filled with the finest sand, beat down very hard; a tube, communicating with the space between the two bottoms, is extended to a convenient height above the top of the barrel. The sea-water is poured into this tube, and pressing every way, according to its altitudes, it endeavours to force its way through the sand to the top of the barrel, from whence, by this mode of filtration, it is drawn off fresh, and fit for use. Any other filter will do as well as flannel, which will stop the sand, and admit the water. The saline particles being heavier, and perhaps differently formed, meet with obstructions from the sand, and are left behind. The experiment is so easy, that it promises to be of great utility.

POETRY.

FOR THE FREEMASONS' MAGAZINE.

ODE TO MASONRY.

The Words by Brother DOCTOR BROWN—Set to Music by Brother SHIELD ;
And performed by Brothers MEREDITH, EVANCE, &c.

AT THE
DEDICATION OF THE PHŒNIX LODGE, SUNDERLAND,
APRIL 5, 1785.

RECITATIVO.

BRING me, ye sacred Choir! the deep-ton'd shell,
To which sublime ISAIAH sung so well:
To MASONRY exalt the strain sublime,
And waft her praises on the wings of Time.
Thy lore to sing shall be the care of Fame—
And, hark! she gives assent, and chaunts each honour'd name.

AIR.

I.

Sound the full harmonious song ;
To MASONRY divine the strain prolong—
And first the grateful tribute bring
To the great, the sapient KING ;
Who, inspir'd by Power divine,
Made *Wisdom, Strength, and Beauty*, all combine
To *frame, confirm, and deck* the vast design!

II.

And now we mourn, alas! too late,
The sad, the melancholy fate
Of him whom Virtue could not save!
Cloth'd in virgin *innocence*,
Attend ye CRAFTSMEN, and dispense
Your choicest flowers around the Tyrian's grave.

* * * * *

[From prudential motives, which will be apparent to the worthy Correspondent who contributed this article, we here suppress a verse, for which we hope to stand excused.]

RECITATIVO SECUNDO.

Hail, social SCIENCE! eldest born of Heaven,
To soothe the brow of sad Misfortune given ;
To raise the soul and gen'rous warmth impart ;
To fix the noblest purpose in the heart ;
To thee we owe, in this degen'rate age,
Those *mystic links*, which heart to heart engage.

AIR.

I.

Band of Friendship! best cement
 Of social minds, in Brothers' love!
 Far hence be Envy, Discontent,
 And every ill which mortals prove:
 No dark suspicion harbours here,
 But all is open, all sincere:
 No curst informer listens to betray;
 But all is sunshine, all is day.

CHORUS.

No curst informer listens to betray;
 But all is sunshine, all is day.

II.

But now to thee, fair *Pity's* child,
 Sweet *Charity*, of aspect mild,
 The tributary lay is due—
 Vain are the joys of hoarded wealth
 To thine; thou giv'st the *rosy bloom* of health
 To sad *Affliction's* pallid hue!
 These blessings, *MASONRY*, are thine;
 Hail! *sacred Science—Mystery divine!*

CHORUS.

These blessings, *MASONRY*, are thine;
 Hail! *sacred Science—Mystery divine!*

GRAND CHORUS.

Thou *boly Mystery!* first almighty Cause!
 By thee the *GREAT CREATOR* fram'd his laws,
 When *Chaos* heard th' almighty fiat rung,
 And sacred Order from Confusion sprung!
 The waters now collected flow'd,
 And as they murmur'd own'd the God.
 The mighty planets now he plac'd,
 Which, still revolving, speak his praise;
 This earth he fram'd, with seasons grac'd,
 With heat inform'd, each useful plant to raise.
 The Sun he fix'd, the central soul,
 To animate the mighty whole.
 Harmonious, regular they move,
 Just emblem of fraternal love.
 The laws of *MASONRY* are Nature's laws;
 Hail, *sacred Mystery—first Almighty Cause!*

ADVICE TO A PAINTER.

WHOEVER in Painting wishes to excel
 The chaste design of Rome should study well,
 His light and shade by those of Venice rule,
 His colours take from the Lombardian School,
 With Titian's nature and his truth combine
 Fam'd Buonarota's grand and awful line;
 Raphael's exact proportions keep in view,
 Corregio's pure and perfect style pursue;
 With learned Primiticio invent,
 Adopt Tabaldi's splendid ornament;
 Then o'er the whole with nice discernment place
 Some chosen traits of Parmagianio's grace.

THE ENQUIRY.

A MIDST the myrtles as I walk'd,
 Love and my sighs thus intertalk'd :
 " Tell me," said I, in deep distress,
 " Where shall I find my shepherdess?"
 " Thou fool," said Love, " know'st thou not this,
 In ev'ry thing that's good she is ?
 In yonder tulip go and seek,
 There wilt thou find her lip and cheek :
 In the enamel'd pansy by,
 There shalt thou see her curious eye ;
 In bloom of peach, in rose's bud,
 Flow the pure rivers of her blood :
 In lilies high that farther stands,
 The emblems of her whiter hands :
 In yonder rising hill, there smell
 Such sweets as in her bosom dwell."
 " 'Tis true," said I; and thereupon,
 I went to pluck them one by one :
 And of all to make an union,
 But on a sudden all was gone ;
 With that, I said, sure all these be,
 Fond man, resemblances of thee ;
 And like these flow'rs thy joys shall die,
 E'en in the twinkling of an eye ;
 And all thy hopes of her shall wither,
 Like these frail sweets, thus knit together.

M.

PROCRASTINATION.

VOX ET PRTEREA NIHIL.

" I LOVE you,"—oft the youth did say ;
 " I love you"—oft the maiden sigh'd :
 Thus echoed both from day to day,
 Till one wax'd cold, and t'other—DIED !

MONTHLY CHRONICLE.

LEGHORN, *January 30.*

ON the 15th instant a desperate action took place off the height of Porto Vecchio between three Sardinian vessels and two Barbary zebecks. The Sardinians grappled and took one of 18 guns and 100 men, and also grappled and boarded the other of 12 guns and 96 men ; but some of the crew, rather than yield, set fire to her, and she blew up, but happily not before the Sardinian vessels had disengaged themselves and picked up the people who had been blown up, amongst whom were some Sardinians. The crews of the Sardinian vessels were so enraged that they dispatched all the Turks and Algerines whom they had taken, consisting of 92. The loss of the Sardinians was 7 men killed, and 75 wounded.

The war of the Creek nations against the United States of America was happily concluded on the 30th of November, by a treaty, of which official information has been received by the Congress.

PARIS, *February 5.*

Three Deputies from St. Domingo entered the Hall of the National Convention on the 3d instant. Their introduction was signalised by the fraternal kiss. It was afterwards decreed by the Convention, that **SLAVERY IS ABOLISHED IN ALL THE FRENCH COLONIES!** That all the men of colour are French Citizens, and that they shall enjoy the blessings of the Constitution. Of the three Deputies introduced, one was a negro, one a mulatto, and one a white.

The re-capture of Toulon was celebrated at Perpignan in the following singular manner.—Milhaud, the National Deputy, ordered three hundred women, who had been convicted of correspondence with emigrants, and condemned to die, to be brought from the prison to the square where the instrument of death is erected. The scene was in the highest degree affecting. The women, drowned in tears, advanced to the fatal scaffold, on which the executioners stood prepared to administer the fatal blow. The people in great numbers beheld the terrific scene with awful silence.

Milhaud, mounting the scaffold, addressed the women in a speech, in which he pointed out to them the error of their conduct, and the danger in which their measures tended to involve the Republic. He concluded his address by ordering the executioners to knock off the fetters of the women, all of whom he set at liberty and pardoned.

ST. FIORENZO, IN THE ISLAND OF CORSICA, *February 22.*

The tower and garrison of Mortella surrendered on the 10th of this month; the strong redoubt and batteries of the Convention were taken by storm on the 17th, after a severe cannonading of two days; the same night the enemy abandoned the tower of Fornelli, and two considerable sea batteries dependent upon it; on the 19th they retreated from St. Fiorenzo to Bastia; previous to their retreat one of their frigates was sunk, and another burnt in the gulph: and the town, forts, and port, were taken possession of the same day by his Britannic Majesty's land and sea forces.

The loss of the British consists of 13 killed and 39 wounded, besides 6 sailors of the *Fortitude* killed and 56 wounded, from the fire of the Fort of Mortella.

Thus are the English now masters of the Fortress and Gulph of Fiorenzo, which is the most important station in Corsica; divides the French posts, affords a safe harbour for a numerous fleet, and, from its commanding situation, with respect to the coast of France and Italy, is at this moment of peculiar importance.

COPENHAGEN, *March 1.*

ON Wednesday evening, about five o'clock, a dreadful fire broke out in the Royal Palace of Christiansbourg, which, communicating from the Hereditary Prince's apartments, where it began, to the rest of the building, in the space of seven or eight hours reduced the whole to a heap of ashes. The Royal Family have happily escaped without accident, but the greater part of their valuable effects have been a prey to the flames. It is not yet known what number of lives have been lost, but it is to be hoped, considering the rapidity of the conflagration, which was increased by a very strong wind, that the number is not great. This palace, one of the most commodious and most sumptuously furnished in Europe, was built in the reign of Christian the Sixth, and is said to have cost (in building only) considerably above a million sterling: it seems therefore not an exorbitant calculation to suppose that, with the loss sustained by the hundreds of individuals by whom it was inhabited, the whole damage may amount to two millions sterling. It is some consolation, in so great a disaster, that the Royal library, consisting of between two and three hundred thousand volumes, which stood detached from the principal pile, has been fortunately saved. During the whole of this distressful scene the garrison and the citizens were under arms, and every effort was made, both by the military and the sailors, to prevent disorder and pillage.

His Danish Majesty is lodged for the present in an apartment at Count Bernstorff's, and the rest of the Royal Family are dispersed in different quarters of the town, where they will remain till houses proper for their reception can be got ready.

LONDON, *February 27.*

A Court of Common Council was held at Guildhall; amongst other business the local tax of three shillings per chaldron on coals was brought forward; and on an inti-

mation to renew the petition to Parliament on that subject, Mr. Alderman Skinner observed, that this was not the time to petition Parliament for any tax to be taken off; he therefore should not move for a petition to the Hon. House of Commons, as was done last year, but content himself with moving, "That the representatives of this city in Parliament be desired to state in their places, that the Corporation do not intend, during the present session, to renew their petition for the repeal of the local duty on coals, under a just consideration of the existing circumstances of the country; but that it is the intention of the corporation to embrace the first favourable opportunity of calling the attention of the Hon. House to their reasonable claim for relief:" which was unanimously agreed to.

This being the 12th day, and in the 7th year of the trial, Mr. Hastings addressed the High Court on the delays of the prosecution against him. He had relied much, he said, on the testimony of Marquis Cornwallis, but as the health of the noble Marquis did not permit his attendance in his place, he had relinquished his intention of calling upon his Lordship; and for this sacrifice he hoped the High Court would in requital suffer no further delay in the trial.

March 1. The Grand Tribunal sat again at Westminster-Hall, when Mr. Hastings again implored the High Court to proceed on his trial without further loss of time; the Managers expressed their readiness to proceed *de die in diem*, but the Lords put off the further proceedings till Monday the 7th day of April.

This day the royal assent was given, by commission, to the Mutiny act, the act to preserve French property, the acts to repeal the Glove-tax act, and the duties on Births, &c. and the act to indemnify such persons as have omitted to qualify for officers and employments.

The drafts from the Guards, intended as a reinforcement to our army in Flanders (consisting of about 300 men), marched in high spirits, for Greenwich, to embark for Ostend.

After the Guards were embarked, a riot broke out, which was occasioned by a party of the 11th regiment of Dragoon guards having enlisted a baker belonging to the Victualling-Office, which being made known to the rest of the bakers, butchers, &c. of the Office, who conceived that he was trepanned, a skirmish ensued to rescue him, in which several men were wounded, when a party of the Horse Guards were sent for, which made all quiet.

2. The Duke of York left town and arrived at Deal at half past eight next morning. His Royal Highness sailed in the Vestal frigate, and arrived at Ostend at half past one o'clock on Wednesday afternoon.

Twenty-six fine chargers were embarked at Deal, on the 3^d, for the Duke of York and his Aides du Camp. Some of these were a present from his Majesty.

The following is a copy of the certificate granted on the marriage of Prince Augustus Frederick to Lady Augusta Murray, by the curate of St. George's, Hanover-square.

" AUGUSTUS FREDERICK and AUGUSTA MURRAY, both of this parish, were married in this church, by banns, this 5th day of December, 1793.

" By me, T. DOWNES, Curate."

" This marriage was solemnized between us

" AUGUSTUS FREDERICK,

" AUGUSTA MURRAY."

12th. Souiden Lawrence, Esq. had the honour to kiss his Majesty's hand on being appointed one of the Judges of the Court of Common Pleas, in the room of the late Sir H. Gould, deceased. He at the same time received the honour of knighthood.

Mr. Butler, who has just recovered the title of Earl of Ormond, in Ireland, claimed it upon a principle which has now been clearly ascertained, that an English attainer does not include Irish honours. The Earldom of Ormond is of the date of 1327.

The Princess Royal outward-bound East Indiaman has been captured by three French frigates near the Sunda Islands. A Dutch ship of great value has likewise fallen into the hands of the French in the same quarter. The Princess Royal did not tamely submit, but engaged the French frigates for upwards of an hour; during which time the mace and carpenter were killed, and several seamen wounded.

In the Irish House of Commons, on the 4th, Mr. Ponsonby introduced his promised Bill on the subject of Parliamentary Reform. It was opposed in a long speech by Sir Hercules Langrish, and supported by Mr. Grattan; several others also spoke, and the debate continued till twelve at night, when the Bill was thrown out, by adopting Sir Hercules Langrish's motion, that it be read a second time on the 1st of August. Ayes 142, Noes 44.

TEMPORARY AUGMENTATION OF THE ARMY, FOR INTERNAL DEFENCE OF THE COUNTRY.

A plan for the augmentation of the forces for internal defence against any attempts that may be made by the enemy, has been transmitted by Government, to the Lord Lieutenants of the several counties, containing a proposition of the following measures:

1. To augment the Militia by Volunteer Companies, or by the addition of privates to each Company.

2. To form Volunteer Companies in particular towns, especially on or near the sea coast.

3. To raise Volunteer troops of Fencible Cavalry to serve only during the war and within the kingdom; the officers to have temporary rank only, but not half pay; arms and accoutrements to be found by Government, but the levy-money to be furnished by the persons raising such troops, who are also to find horses, but to be paid for at a reasonable price by Government. A person raising two troops to have the rank of Major; four troops, Lieutenant Colonel; and six troops that of Colonel.

4. To form other bodies of cavalry within particular counties, to consist of the Gentlemen and Yeomanry; the Officers to receive temporary commissions from the Lord Lieutenants, and the muster-rolls also to be approved by them; no levy-money to be given, and the horses to be furnished by the gentry or yeomanry who compose the corps; but the arms and accoutrements at the expence of the public; such corps to be exercised only at such times as shall be fixed with the approbation of the Lord Lieutenants, to be liable to be embodied or called out of their counties by special directions from his Majesty, in case of actual appearance of invasion, and to be liable to be called upon by order from his Majesty, or by the Lord Lieutenant, or Sheriff of the county, to act within the county, or in the adjacent counties, for the suppression of riots and tumults. In either case, while actually on service, to receive pay as cavalry, and be liable to the provisions of the Mutiny Bill.

5. To enroll and appoint places of rendezvous for a sufficient number of persons in different parishes and districts, particularly in places near the sea coast, to serve as pioneers, or to assist the regular force in any manner necessary, on the shortest notice, in cases of emergency.

The above plan is now under discussion before most of the Grand Juries of the several assizes throughout the kingdom.

NEW PENNY-POST PLAN.

By this it is intended, that instead of five principal offices, there will be only two; it being found that so many offices, instead of expediting the duty, render it complicated, and occasion delay.

Instead of the number of deliveries, and the hours of dispatch, varying in different parts of the town, as at present, there will be six deliveries each day in all parts of the town, from Mary-le-bonne to Limehouse, and the dispatch to all parts will take place at one and the same time.

There will be two sets of letter-carriers, who will go out in turns at regular periods; by which means a person living at Mary-le-bonne may send letters to or receive letters from Limehouse, a distance of seven miles, five times a day.

Beyond the limits of the General Post delivery, the General Post and foreign letters arriving by the mails early in the morning, are, in consequence of the necessary early departure of the letter-carriers, in no instance at present dispatched from the Penny-Post Offices before the second delivery at two in the afternoon; and to such parts as have but one delivery not before the next morning. But, by the New Penny-Post, they will be

dispatched to all parts the same morning, and will be delivered between eleven and one o'clock at the most distant places.

At present, the answers to General-Post letters cannot, for the reason above stated, be returned by the mails, even from places bordering on the metropolis, the same day, some very few instances excepted; and from such parts as have but one delivery, they cannot be returned till the *third* day; nor can answers to Penny-Post letters be received in London, in the latter case, till a *fourth* day—instead of which, by the New Penny-Post, there will be from two to six hours, according to the distance and situation of places, for answering all letters sent from town in the morning of the same day, when such answers as are to go by the General-Post will be dispatched by the mails, and such as are for delivery in town will be delivered out by the letter-carrier *the same evening*.

Persons putting in letters by nine in the morning at the distance of ten miles from the chief Penny-Post Office, and later at less distant parts, may receive answers from London *the same afternoon*.

There will be three deliveries of letters in most parts of the country, within the limits of the Penny-Post, and in very few instances less than two; and there will be two Posts daily from all parts within the distance of ten miles from Lombard-street.

Instead of the public being obliged to pay, as at present, one penny at putting in of each letter to pass by the Penny-Post, it will be left to the option of the writer, whether the postage shall be paid at putting in, or on delivery; but for letters put into the Penny-Post, which are afterwards to pass by the General-Post, *one penny must be paid* at putting in, as at present.

The letter-carriers' walks, both in London and the country, will be rendered more equal in point of duty than at present, by reducing the extent of each walk—and, in short, every other regulation will be made in this department, which may be necessary to give the most complete accommodation to this great metropolis and its environs.

It is said that arrangements are made for including the populous and respectable neighbourhoods of Richmond, Petersham, and Ham, in the New Penny-Post; by which regulation, instead of the letters going by the circuitous route of Isleworth, they will be conveyed direct to Richmond; when, besides the convenience of three posts a day, the opportunity of answering General-Post letters by return of the mails from London, and other considerable advantages, the inhabitants will get their letters cheaper, by being relieved from the extra charge they are now subject to for conveying them from the Isleworth Office.

PREFERMENTS.

MR. White, Assistant Solicitor to the Treasury, Solicitor, in the room of William Chamberlayne, Esq. The Rev. Francis Howell, Canon Residentiary of Exeter Cathedral. The Rev. John Rippon, M. A. to the Vicarage of Hitchin, in Herts. The Rev. Mr. Menzies, of Rochester, to the vacant Prebend in that cathedral. The Rev. William Benwell, to the vicarage of Great Hale, Lincolnshire. M. Finucane, Esq. one of his Majesty's Counsellors at Law, in Ireland, a Baron of the Exchequer in that kingdom, in the room of Baron Power deceased. The Rev. John Eyre, Prebendary of Apesthorpe, to the vacant Residencyship in York Cathedral. The Earl of Carhampton admitted at the Custom-house, Bristol, to the office of Patent Customer Inwards at that port, in the room of the late William Whitby, Esq. Richard Palmer, Esq. of Hurst, Berks, unanimously elected a Verdurer of Windsor Forest, in the room of Penyston Portlock Powney, Esq. deceased.

MARRIAGES.

John Lee, Esq. of Burley, in Yorkshire, to Miss Maria Mainwaring, second daughter of Lady Kaye, and sister of Charles Mainwaring, Esq. of Goltho, in Lincolnshire. Edmund Howard, Esq. of Henrietta-street, Covent Garden, to Miss Louisa Lemon, of Brighton. Henry Hickens, Esq. of Poltair-house, in Cornwall, to Miss Emma Rebow,

second daughter of the late Isaac Martin Rebow, Esq. of the Park, near Colchester, and Member for that Borough in five successive Parliaments. At St. Mildred's, Bread-street, John Sheppard Killick, Esq. late of Gould-square, Crutched-Friars, Meal-factor, to Miss Hamerton, daughter of Charles Hamerton, Esq. one of the Sheriffs of London and county of Middlesex. At Weston, the seat of Sir Henry Bridgeman, Bart. Geo. Gunning, Esq. son of Sir R. Gunning, to Miss Bridgeman, daughter of Sir Henry Bridgeman. At Edinburgh, the Hon. Captain Francis Gray, to Miss Mary Anne Johnston, daughter of Major Johnston, late of the 61st regiment. Stephen Thornton, Esq. of Austin Friars, to Miss Mary Littledale, daughter of Tho. Littledale, Esq. of Rotterdam. At Edinburgh, John Connel, Esq. Advocate, to Miss Margaret Campbell, daughter to the Right Hon. the Lord President of the Court of Session. William Troward, Esq. of Sloane-street, Chelsea, to Miss Spurrier, of Curzon-street, May-Fair. H. Gawler, Esq. of Lincoln's Inn, to Miss Lydia Frances Neale, youngest daughter and coheirress of the late Robert Neale, Esq. of Shaw-house, Wilts. John Minet Fector, Esq. of Updown, in Kent, eldest son of Peter Fector, Esq. of Dover, to Miss Laurie, only daughter of Sir Robert Laurie, Bart. of Maxwelton, Member for the county of Dumfries. James H. Blake, Esq. of the Prince of Wales's regiment of Light Dragoons, and brother to Sir Patrick Blake, Bart. to Miss Gage, sister of Lord Viscount Gage. At St. James's church, Mr. Newbold, to Miss Julia Digby, one of the Maids of Honour to the Queen. At Edinburgh, Lewis Mackenzie, Esq. eldest son of Sir Roderick Mackenzie, Bart. to Miss Lockhart, daughter of the late Tho. Lockhart, Esq. Commissioner of Excise. At Clifton, John Bonamy, Captain in the Royal American regiment of Foot, to Miss Helen Edgell, daughter of C. Edgell, Esq. of Clifton-hill. At Gretna-Green, Capt. Stackpole of the Guards (on the recruiting service in Yorkshire), to Miss Wentworth: the lady is daughter to the late Sir Tho. Blackett, Bart. and is possessed of 10,000l. in cash, and an estate of 3000l. per annum. Mr. Boulton, of Charing-cross, coach-master, to Miss Wilson, of Finsbury-square. The Right Hon. Edward Earl of Oxford, to Miss Scott, daughter of the Rev. Mr. Scott, of Richmond, Yorkshire. At Falmouth, Mr. Richard Thorinton, a private in the second West Riding of Yorkshire Militia, to Miss Johanna Beaton, a young lady of 2,000l. fortune. At Bath, the Rev. Mr. Thomas, rector of Street and Walton, in Somerset, to Miss Harington, daughter of Doctor Harington, Mayor of Bath. Captain George Langton, of the Royal North Lincoln Militia, to Miss Mainwaring, third daughter of the late Thomas Mainwaring, Esq. of Goths, Lincolnshire. At Maidstone, Edward Russell, Esq. Banker, to Miss Eleanor Taylor, daughter of C. Taylor, Esq. of Malling. J. G. Lemaître, Esq. only son of the late Hon. T. G. Lemaître, one of the Judges of the Supreme Court of Judicature at Bengal, to Miss Vassall, eldest daughter of John Vassall, Esq. of Chatley-Lodge, Wiltshire. R. Brudenall, Esq. Equerry to the Queen, to Miss Cook, of Holles-street. At Whiteparish, Hants, William Wyndham, Esq. of Dinton, to Miss Popham, daughter of Alexander Popham, Esq. Member for Taunton, and a Master in Chancery.

DEATHS.

At Bath, Thomas Tuttridge, Esq. one of the Gentlemen Ushers of his Majesty's Privy Chamber. Thomas Manningham, M. D. At Hull, Mark Darley, a seaman on the impress service: he had, in company with a midshipman and another seaman, made a forcible entry into a house in which one Mark Bolt, a mariner, lodged, whom they endeavoured to impress, when Bolt fired a pistol loaded with slugs at Darley, and killed him; Coroner's verdict—*homicide in self-defence*. At Berwick on Tweed, Capt. Charles Terrot, of the Invalids, aged 82 years. He lived to be the oldest officer in his Majesty's service, having borne a commission for 67 years. At Calne, in Wilts, Mr. Samuel Tripp, senior, late an eminent soap-manufacturer in Bristol. The Rev. John Shebbear, rector of East Hordon, Essex. In Charterhouse-square, William Loveday, Esq. At Rothwell, in Northamptonshire, of a dropsy, Mrs. Cougan, who, in the space of two years and one month, was tapped 14 times, and had eighty-one gallons and three quarts of water taken from her. At Prestonpans, J. Ross, Esq. of Balkeal, late Major of the 31st regiment of Foot. At his house in East Dereham, Norfolk, Sir John Fenn, Knt. M. A. F. A. S. in the Commission of the Peace, and a Deputy Lieutenant in that county, for which he served the office of Sheriff in 1791. At Edin-

burgh, the Hon. Baron Rutherford, of Fairnington. Mrs. Newton, of Charles-street, Berkley-square, widow of Dr. Newton, late Lord Bishop of Bristol. At his house in Litchfield-street, Soho, Mr. John Gerrard, Auctioneer. Mrs. Lyall, widow of Mr. John Lyall, of Thetford, Banker, whom she survived but a month and three days. At his house in the Exchequer, Westminster, in the 74th year of his age, The Most Noble Henry Fienmes Pelham Clinton, Duke of Newcastle upon Tyne, and Newcastle under Line, Earl of Lincoln, Lord Lieutenant and Custos Rotulorum of the county of Nottingham, Steward, Keeper, and Guardian of the Forest of Sherwood, and Park of Folewood, in Nottinghamshire, High Steward of East Retford, Auditor of his Majesty's Exchequer, Comptroller of the Customs in the port of London, High Steward of Westminster, President of the Westminster Hospital, Knight of the Garter, L. L. D. and F. R. S. His Grace is succeeded in his titles and estates by his only son, the Right Hon. Thomas Pelham Clinton, Earl of Lincoln, now Duke of Newcastle, who is married, and has issue. Sir William Burnaby, Bart. of Broughton, in Oxfordshire, a Captain in his Majesty's navy. At his house in St. James's Place, Sir Francis Drake, Bart. Mr. John Skutt, Attorney, and one of the Clerks of the Commissioners of the Court of Requests for the Tower Hamlets. At Chatham, Lieutenant Bunbury, who was wounded by his antagonist in a duel a few days since at Brompton. Captain Harvey, late of the Wivenhoe cutter. The Rev. W. Hughes, vicar of All Saints, Northampton. At Nassau, New-Providence, Major Sir Henry Marr, Knt. of his Majesty's 47th regiment: this gallant veteran commenced his military career under General Braddock, and was in the action in which that unfortunate officer lost his life. Capt. James Turing, of the Madras Establishment, brother to Sir Rob. Turing, Bart, at the Fort of Panagra, which he commanded. Thomas Brand, Esq. of the Hoo, in Hertfordshire. At Woolwich, in the 96th year of his age, Dr. Irwin, Surgeon General to the Ordnance. Sir John Sebright, of Beachwood, Herts, Bart. a General in the army, and Colonel of the 18th regiment of foot. In the East-Indies, Mr. Caleb Tripasa, formerly of the Contractor East-Indian. At Dublin, the Rev. Thomas Hastings, L. L. D. Archdeacon of Dublin, Vicar-General of the Dioceses of Dublin and Clogher, Rector of St. Peter's, &c. George Middleton, Esq. comptroller of the customs at Leith. At her house in Lower Brook-street, the Right Hon. the Countess of Digby. At Stamford Baron, aged 84, the Rev. Michael Tyson, Dean of Stamford, Archdeacon of Huntingdon, rector of Gretford in Lincolnshire, and of Wittering in Northamptonshire. The Rev. William Young, A. M. Archdeacon of Norwich, Rector of Threxton, and vicar of Swaffham, both in Norfolk. The Right Honourable Maria, Lady Eardley: her Ladyship was the daughter of Sir Eardley Wilmot, Lord Chief Justice of the Court of Common Pleas, and was married to his Lordship in 1766. At Hanover, Colonel Van Sporck. At his house in Lincoln's-Inn Fields, aged 84, the Hon. Sir Henry Gould, Knt. one of his Majesty's Justices of the Court of Common Pleas, which distinguished office he had held upwards of thirty years. Aged 80, Samuel Chamberlain, Esq. of Drake-street, Red Lion square. At the Countess of Mornington's, the Right Hon. Lady Mary Wesley, sister to the present Earl of Mornington. At Bath, Samuel Stephens, Esq. of Tregenna Castle, Cornwall. Major Gore, Deputy Lieut. Governor of the Tower. Rev. William Steggall, Rector of Wyverstone and Hawstead, both in Suffolk. At her house in Queen-Ann-street East, Lady Jane Buller, in the 75th year of her age: she was daughter to the late Earl Bathurst, and mother to the Hon. Mr. Justice Buller. In child-bed, the Right Hon. Lady Catherine Rodney, wife of the second son of the late Lord Rodney, and sister of the present Earl of Westmeath, of the kingdom of Ireland. At Newport, Isle of Wight, the Rev. Mr. Dickenson, Mayor of that town. At Stubbings, on Maidenhead Thicket, Charles Amblor, Esq.

BANKRUPTS.

John Warwick, of Friday-street, London, warehouseman. John Anderson, of Holborn, London, bookseller. William Peter Watson, of Selby, Yorkshire, mercer. Richard Boxall, of Duke-street, St. Mary-le-bonne, victualler. William Pennington, late of Halliwell, Lancashire, manufacturer. Thomas Liddiard, of Great Pulteney-street, Westminster, carpenter. William Williams, of Lambeth Butts, Surrey, broker. William Pearne, of Leicester-square, hardwareman. Thomas Moss, late of

Charing Cross, taylor. Jonas Freemantle, of Gray's Inn-lane, horse-dealer. Richard Watson, of Upton Magna, Salop, iron-master. Anthony Calvert, of New-street, Covent-Garden, glass-seller. John Humphreys, of Webb-street, in the parish of St. Olave in the Borough of Southwark, victualler. John Lawrence, Thomas Yates, and David Holt, all of Manchester, in the county of Lancaster, cotton-spinners. Peter Morris and Peter Morris the younger, both of the city of Bristol, carpenters. John Haywood, of Birmingham, brass-founder. Daniel Sinclair, of Conduit Vale, Greenwich, Kent, master mariner. John Sellar, late of Garlick-Hill, London, glass-seller. Robert Capps, of St. Margaret's Hill, Southwark, vintner. Richard Roche, of Bow-street, Covent Garden, haberdasher. Humphry Clarke, of Ausley, Warwickshire, maltster. Thomas Gray, of Camberwell, Surrey, malt-factor. Joseph Smith, of Stanhope-street, and late of Knightsbridge, money-scrivener. Thomas Woodford, of Bath, linen-draper. William Watts, of Bristol, plumber and shot-maker. John Tull, of Lower Brook-street, Grosvenor-square, dealer. Stephen Moorhouse, of Aberford, Yorkshire, mercer. Charles Gilbert the elder, Charles Gilbert the younger, and William Atkins, of St. George's-Fields, back-makers. John Sanders, of Chipstead in Surrey, coal-dealer. Richard Lloyd, of Lewes, draper. Thomas Shipway, of Hoxton, scavenger. Thomas Raymond, of Southampton, ship-builder. Hammond Nicholls, of Canterbury, watchmaker. John Lynam, High-street, Southwark, hatter. Thomas Weaver, of Oxford-street, carpenter. William Mason, of Leeds, tanner. Thomas Chabre, of Abergavenny, Monmouthshire, money-scrivener. Stephen Carter, of White-Horse-yard, Drury-lane, woollen-draper. James Bell the younger, of Thornton in Craven, Yorkshire, dealer. John Conrad Treiby, of Great Russell-street, Covent-Garden, haberdasher. William Gillett, of Bristol, brewer. James Fletcher, of Manchester, cotton-manufacturer. Richard Bentley, of Manchester, cotton-manufacturer. John Smith, of Birmingham, millwright. Joseph Boardman Orme, of Manchester, hardwareman. William Whittaker, of Manchester, merchant. William Line, of Hayfield, Derbyshire, cotton-spinner. John Carrington of Manchester, maltster. James Hulley, of Hurst-Brook, in Ashton-under-Line, cotton-manufacturer. Thomas James, of Oswestry, in Salop, grocer. Edward Jones, of Bridgend, Glamorganshire, sadler. Edward Harvey and John Dye, of St. Martin's-le-Grand, Newgate-street, warehousemen. Edward Thompson the younger, of Cambridge, cabinet-maker. Thomas Holgate of Rochdale, in the County Palatine of Lancaster, sadler. John Kayley of Grindleton, Yorkshire, maltster. Thomas Lloyd, of Broseley, in Salop, dealer in coals. John Tarrant, of Ramsbury, Wiltshire, innholder. William Burge, of Bath, money-scrivener. Charles Johnson and John Lyon Tomlinson, of Oxford-street, linen-drapers. William Page, of Erdington, in Aston, near Birmingham, butcher. Thomas Babbs, of Finchingfield, near Saffron-walden, Essex, tanner. Thomas Jones, of Cateaton-street, London, Manchester-warehouseman. Jacob Hall, of Newcastle upon Tyne, hatter. John Jackson, of Upper Berkley-street, St. Mary-le-bonne, apothecary and man-midwife. Jacob Mendes Da Costa, Richard Matson, and John Bible, of Thames-street, druggists. Dennis Howard, of Peterborough, Northamptonshire, shopkeeper. William Charter, of Bramham, Yorkshire, maltster. Edwin Humphry Sundys, of Kingston, Kent, money-scrivener. Richard Watenhall, late of Pall-mall, wax-chandler. John Linghard, late of Rathbone-place, Middlesex, haberdasher. Thomas Ward and Richard Claxton, of Brook-street, New Road, St. Pancras, carpenters. William Zachary and Samuel Glaister, of Shoreditch, brewers. John Bellingham, of Oxford-street, St. Mary-le-bonne, tin-plate worker. Richard Phillips, of Little St. Martin's-lane, Long Acre, coal-merchant. Jesse Marchant, of Burwash, Sussex, carrier. Moses Taylor, of Walsall, Staffordshire, plater. William Wilcox, of Bath, haberdasher. John Sykes, late of Newport, Essex, maltster. Stephen Young, late of Burford, Oxfordshire, fellmonger. Richard Bounsall, of Long Acre, victualler. John Close, of Paradise-row, Chelsea, cabinet-maker. John Slack, of Manchester, cotton-dealer. Edmund Taylor, of Newton, Lancashire, tanner. William Duncan, of Newcastle-upon-Tyne, cabinet maker. Peter Sefton, and John Sefton, of Blackburn, Lancashire, cotton-manufacturers. Richard Anstee Sheppard, of Bath, money-scrivener. Joshua Broadhead, of Manchester, ironmonger. James Laman, of Leadenhall-street, London, grocer. Charles Le Caen, of Bankside, Southwark, coal-merchant. John Arnaud, of Greek-street, Soho, confectioner. Charles Pitt, of Paradise-street, Mary-le-bonne, mason.