
THE
FREEMASONS' MAGAZINE,
OR
GENERAL AND COMPLETE LIBRARY.

FOR AUGUST 1794.

A LETTER FROM THE LEARNED
MR. JOHN LOCKE
TO THE RIGHT HONOURABLE
THOMAS EARL OF PEMBROKE,
WITH AN OLD MANUSCRIPT ON THE SUBJECT OF
*FREEMASONRY**.

MY LORD,

6th May, 1696.

I HAVE at length, by the help of Mr. *Collins*, procured a copy of that MS. in the *Bodleian* Library, which you were so curious to see: and, in obedience to your Lordship's commands, I herewith send it to you. Most of the Notes annexed to it are what I made yesterday for the reading of my Lady MASHAM; who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the Fraternity.

The MS. of which this is a copy, appears to be about 160 years old: yet (as your Lordship will observe by the title) it is itself a copy of one yet more antient by about 100 years; for the original is said to have been the hand-writing of K. *Henry VI.* Where that prince had it is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the Brotherhood of MASONS; among whom he entered himself, as it

* This is the article to which the *Past Master of the Lodge of Antiquity* referred, p. 6. of the present Volume. It first appeared in the *Gentleman's Magazine*, Vol. xxiii. p. 417.

is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: but I must not detain your Lordship longer by my preface from the thing itself.

CERTAYNE QUESTYONS, with AWNSWERES to the same, concernynge
the Mystry of MACONRYE:

Wryttene by the bande of Kyng HENRYE the Sixtbe of the name, and
faithfullye copyed by me * Johā Leylande Antiquarius, by the com-
maunde of his † Higbnesse.

They be as followethe:

Quest. What mote ytt be ‡?

Ans. Ytt beeth the skylle of nature, the understandynge of the mygbte that ys bereynne, and its sondrye werckynge; sonderlyche, the skylle of rectenynge, of waightes, and metynge, and the treu manere of faconnyng all thynges for mannes use, beadlye, dwel-lynges, and buyldynge of alle kindes, and al oder thynges that make gudde to manne.

Quest. Where dyd ytt begynne?

Ans. Ytt dyd begynne with the || fyrste menne yn the este, which were before the || ffyrste manne of the weste, and comynge westlye, ytt hath broughte berwyth alle comfortes to the wylde and comfortlesse.

Quest. Who dyd brynge ytt westlye?

Ans. The § Venetians, whoo beyng grate merchaundes comed ffyrste ffromme the este ynn Venetia, ffor the commodyte of merchaundysynge beithe easte and weste, by the redde and Myddle-lande sees.

* John Leylande was appointed by King Henry VIII. at the dissolution of monasteries, to search for and save such books and records as were valuable among them. He was a man of great labour and industry.

† His Higbnesse, meaning the said King Henry VIII. Our kings had not then the title of majesty.

‡ What mote ytt be? That is, what may this mystery of masonry be? The answer imports, that it consists in natural, mathematical, and mechanical knowledge. Some part of which, as appears by what follows, the masons pretend to have taught the rest of mankind, and some part they still conceal.

|| Fyrste menne in the este, &c. It should seem by this, that masons believe there were men in the east before Adam, who is called the ffyrste manne of the weste; and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa (which, in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

§ The Venetians, &c. In the times of monkish ignorance it is no wonder that the Phœnicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phœnicians were the greatest voyagers among the antients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

Quest. Howe commede ytt yn Engelande?

Ans. Peter Gower *, a Grecian, journeyedde ffor kunnyng yn Egypte, and yn Syria, and yn everyche lond *whereas* the Venetians hadde plaunteded maçonrye; and *wynnyng* entraunce yn all lodges of maçonnes, he lerned muche, and retournedde, and *woned* yn Grecia Magna †, *wacksynge* and becommynge a myghtye *wyseacre* ‡, and gratelyche renowned; and *ber* he framed a grate lodge at Groton §, and maked many maçonnes; some whereoffe dyd journeye yn Fraunce, and maked many maçonnes; wherefromme, yn processe of tyme, the arte passed yn Engelande.

Quest. Dothe maçonnes descouer here artes unto odhers?

Ans. Peter Gower, whenne he journeyedde to lerne, was fyrste made §, and anonne techedde; evenne soe shulde all odhers be yn *rechbt*. Natheless ¶ maçonnes hauethe *always* yn everyche tyme, from tyme to tyme, communycatedde to mannynde soche of *ber* secrettes as generallyche myghte be usefull; they haueth keped backe soch *allein* as shulde be harmefulle yff they comed yn euylle haundes, *oder* soche as ne myghte be *bolpyng* wythouten the techynges to be so joynedde herwythe in the lodge, *oder* soche as do

* *Peter Gower.* This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English, or how a Greek should come by such a name: but as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name Pythagore, that is, *Petagore*, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them as had first undergone a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said, he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by Dion. Hal.

† *Grecia Magna*, a part of Italy formerly so called, in which the Greeks had settled a large colony.

‡ *Wyseacre.* This word at present signifies simpleton, but formerly had a quite contrary meaning. Weisager, in the old Saxon, is philosopher, wise-man, or wizard; and, having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

§ *Groton.* Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

§ *Fyrste made.* The word *made*, I suppose, has a particular meaning among the masons; perhaps it signifies *initiated*.

¶ *Maçonnes haueth communycatedde*, &c. This paraphrase hath something remarkable in it. It contains a justification of the secrecy so much boasted of by masons, and so much blamed by others; asserting, that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

bynde the *freres* more strongelyche togeder, bey the proffytte and commodytie comynge to the *confrerie* herfromme.

Quest. Whatte artes haueth the maçonnes techedde mankynde?

Answe. The artes * *agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrie, gouvernemente, and relygyonne.*

Quest. Howe commethe maçonnes more teachers than odher menne?

Answe. The *hemselfe* haueth allein the † arte of fyndynge neue artes, whycher arte the ffyrste maçonnes receaued from Godde: by the whycher they fyndethe whatte artes *hem plesetbe*, and the treu way of techynge the same. Whatt odher menne dothe ffynde out, ys *onelyche* bey chaunce, and herfore but lytel I trow.

Quest. Whatt dothe the maçonnes concele and hyde?

Answe. They concelethe the arte of ffyndynge neue artes, and thattys for here own proffytte, and *preise* †. They concelethe the arte of kepynge secrettes ||, thatt soe the worlde mayethr nothings concele from them. Thay concelethe the arte of *wunderwerkynges*, and of *foresayinge thynges to comme*, thatt so thay same artes may not be usedde of the wyckedde to an euyell ende. Thay also concelethe the § arte of chaunges, the *wey* of wynnyng the faculte of ¶ *Abrac*, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle ** *longage* of maçonnes.

* *The Artes. Agricultura, &c.* It seems a bold pretence this of the masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

† *Arte of ffyndynge neue artes.* The art of inventing arts must certainly be a most useful art. My Lord Bacon's *Novum Organum* is an attempt towards somewhat of the same kind. But I much doubt, that if ever the masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied in all the sciences generally, as algebra is in numbers, by the help of which new rules of arithmetic are and may be found.

‡ *Preise.* It seems the masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

|| *Arte of kepyng secrettes.* What kind of an art this is I can by no means imagine: but certainly such an art the masons must have; for though, as some people suppose, they should have no secret at all, even that must be a secret, which, being discovered, would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

§ *Arte of chaunges.* I know not what this means, unless it be the transmutation of metals.

¶ *Facultie of Abrac.* Here I am utterly in the dark.

** *Universelle longage of maconnes.* An universal language has been much desired by the learned of many ages: it is a thing rather to be wished than hoped for. But it seems the masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the pantomimes among the antient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man

Quest. Wyll he teche me thay same artes?

Ans. Ye shalle be techedde yff ye be werthy, and able to lerne.

Quest. Dothe all maçonnes kunne more than odher menne?

Ans. Not so. Thay onlyche haueth *recht* and *occasyonne* more then odher menne to kunne; but manye doeth fale yn capacity, and manye more doth want industrie, thatt is *pernecessarye* for the gaynyng all kunnyng.

Quest. Are maçonnes gudder men then odhers?

Ans. Some maçonnes are not so vertuous as some odher menne; but, yn the moste part, thay be more gude than they woulde be yf thay war not maçonnes.

Quest. Doth maçonnes love eidther odher myghtylye, as beeth sayde?

Ans. Yea verylyche, and yt may not odherwise be: for gude menne and treu, kennynge eidhier odher to be soche, doeth always love the more as thay be more gude.

Here endethe the Questyonnes and Awnsweres.

I know not what effect the sight of this old paper may have upon your Lordship; but, for my own part, I cannot deny that it has so much raised my curiosity, as to induce me to enter myself into the fraternity; which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly. I am,

MY LORD, &c.

JOHN LOCKE.

A GLOSSARY to explain the WORDS in ITALIC CHARACTERS in the foregoing.

Allein, only.

Alweys, always.

Beithe, both.

Commoditye, conveniency.

Conferrie, fraternity.

Facconnyng, forming.

Foresayinge, prophesying.

Freres, brethren.

Headlye, chiefly.

Hem plesethe, they please.

Hemselfe, themselves.

Her, there, their.

Hereynne, therein.

Herwyth, with it.

Holpyng, beneficial.

Kunne, know.

Kunnyng, knowledge.

Make gude, are beneficial.

Metynge, measures.

Mote, may.

Myddelonde, Mediterranean.

Myghte, power.

Occasyonne, opportunity.

Oder, or.

Onelyche, only.

Pernecessarye, absolutely necessary.

Preise, honour.

Recht, right.

Reckenynge, numbers.

Sonderlyche, particularly.

Skylle, knowledge.

Wackynge, growing.

Werck, operation.

Wey, way.

Whereas, where.

Woned, dwelt.

Wunderwerckynge, working miracles.

Wyle, savage.

Wynnyng, gaining.

Ynn, into.

who has all these arts and advantages, is certainly in a condition to be envied: but we are told that this is not the case with all masons; for though these arts are among them, and all have a right and opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I most desire to know is, 'the skylle of becommyng gude and parfyghte;' and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, that 'the better men are, the more they love one another.' Virtue having in itself something so amiable as to charm the hearts of all that behold it.

BRIEF OBSERVATIONS ON

MASONRY,

AS DIVIDED INTO

OPERATIVE AND SPECULATIVE.

[From PRESTON'S "ILLUSTRATIONS OF MASONRY."]

BY *Operative Masonry*, we allude to the useful rules of architecture, whence a structure derives figure, strength, and beauty, and whence result a due proportion, and a just correspondence in all its parts. By *Speculative Masonry*, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity.

Speculative Masonry is so much interwoven with religion, as to lay us under the strongest obligations to pay to the Deity that rational homage which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the divine Creator.

Operative Masonry furnishes us with dwellings and convenient shelters from the vicissitudes and the inclemencies of seasons; and, while it displays the influence of human wisdom, not only in the choice, but in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the wisest, most salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, did not escape the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. The tools and implements of architecture, symbols the most expressive! imprint on the memory wise and serious truths, and transmit unimpaired, through the succession of ages, the excellent tenets of the institution.



TO THE
EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

THAT excellent moralist, Dr. Johnson, has somewhere in his "Rambler" an observation to this effect, "That no man should suffer his heart to be inflamed with malice but by injuries, nor busy himself in contesting the pretensions of others, but when some right of his own is involved in the question."

I received great pleasure from the perusal of the Letter signed "*A Past Master of the Lodge of Antiquity*," printed in p. 5. of your last Number, in answer to a slanderous essay on the subject of Masonry, which had appeared in another periodical publication of the preceding month.

The "Past Master," however, has taken it up in that general manner which seems not to preclude some farther remarks on particular parts of the essay alluded to; and if the few thoughts which may occur to me on the subject shall appear to you worthy of insertion, they are very much at your service.

"*The mysteries of Freemasonry* (says the essay-writer) *have in a great measure contributed to those changes in sentiment and morality, no less than in government, amongst a neighbouring people, which the surrounding nations view with such surprise.*"

The morality inculcated in the disciples of our Institution I never remember to have heard disputed before: and those to whom the Mysteries of our First Degree are familiar well know, that the Lectures peculiar to that Degree constitute one of the most perfect and most beautiful systems of morality that ever was inspired by God or conceived by man.

That the Institution of Masonry is of all others the most ill-calculated to effect any change of political opinion, much less to promote a revolution in any government under which it may be permitted to operate, is a truth; for one of the most positive injunctions imposed on a candidate for our order, and the admonition most frequently repeated in our general assemblies, is, cheerfully to conform ourselves to the government under which we live, and to pay implicit obedience to those laws which afford us protection; this admonition accompanies our progress through all countries of the universe, as well as at home; but it is strengthened with this further impression, that in whatever quarter of the world we may travel, we should never forget the allegiance due to our native sovereign, nor suffer to subside that warm and natural attachment which we owe to the soil whereon we first drew breath. These, Sir, you well know, are among our most positive and binding regulations; yet it seems as if our ancestors, fearful of not sufficiently guarding the Fraternity against the possibility of being suspected of disloyalty, had judged it necessary, in their general

laws, positively to prohibit the utterance of a single sentence in our meetings on any *political* subject whatever *.

I shall here remark, once for all, that if J. M. had been actuated by a pure zeal for the cause he pretends to espouse, that of the security and stability of government, he would not have contented himself with the vague information which a foreign pamphlet could afford him (a pamphlet too on a subject of which, I am bold to say, never man wrote with truth or integrity, or even without a set purpose to mislead or to defame); but would, as the "Past Master" justly observes, have applied, on the credit of his character for probity and honour, for a regular admission to our mysteries, and then, after a fair and full use of his external senses, have exercised his judgment in a candid deduction from the whole †: such a conduct would have been laudable; such is the only conduct that would have suggested itself to a man desirous of discovering truth; and any other conduct gives room to suspect him of a diabolical inclination to defame an Order of Men who in every age and nation have preserved an unsullied name, and been honoured with the most distinguished patronage.

It is the most absurd thing in nature, and the reason will be obvious to every Mason, to believe, that one word on the real arcana of Masonry ever was, or ever could be, committed to writing. Needy men have, we know, levied contributions pretty successfully on the public credulity, by professing to betray the Secret of Masonry; and I am prepared to hear many persons say, that the reason why no secret has been published, or can be written, is, that none exists among us. I am satisfied that they should say so; inasmuch as I prefer hearing men laugh to hearing them lye.

The assertion (which is J. M.'s) "*that this French book is in much esteem among the HONEST part of that nation,*" betrays the cloven foot; to say the least, it proves that a strong prejudice exists in his mind, under the influence of which it is impossible for J. M. to argue with candour.

* No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy: being of all nations, tongues, kindreds, and languages, we are resolved against all politics, as what never yet conducted to the welfare of the Lodge, nor ever will. This charge has always been strictly enjoined and observed. See Noorthouck's *Edition of the CONSTITUTIONS of the Antient Fraternity of Free and Accepted Masons, published under the immediate Superintendence of the Grand Lodge*, (a) p. 356.

† The records of Masonry inform us, that Queen Elizabeth hearing that the Masons had certain secrets that could not be revealed to her, and being jealous of all secret assemblies, sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 27th December 1561; but Sir Thomas Sackville, Grand Master, to justify the Institution, took care to make some of the chief men sent on that errand Free Masons, who then, joining in that communication, made an honourable report to the queen, and she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men, who cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state.

(a) The parts from which we now extract are the "*Antient Charges, collected from Old Records.*"

Either Mr. Le Franc, the alleged author of the French book, must have been a Free and Accepted Mason, or not; if he were, and had entered into solemn obligations of secrecy, does the violation of those obligations give him a title to that implicit credit which J. M. seems willing to allow him; or, is the man who fearlessly violates an oath most awfully administered and accepted in the face of God and man, likely to have many scruples of conscience when he is about to publish a pamphlet *ad captandum vulgus*? If he never was initiated, it follows of course that his work must be a fabrication without sense or meaning. As to the stale pretext of his having derived his knowledge of Masonry from a collection of papers put into his hands by a Master-mason on a death-bed, it is too palpably fictitious to deserve a moment's consideration.

I am sorry to perceive that the abominable impostures of Cagliostro should have brought scandal on an Institution with which they have no more connection than have the most opposite things in nature; and am very willing to believe, that *his* mysteries may have been derived from the "*famous irreligious meeting at Vicenza in 1546.*" But on the subject of Mr. Le Franc's next charge, that Freemasonry is "*a bidden and emblematical system of Equality and Deism,*" I must request permission to remark a little more at length.

The *Equality* established among Masons, is a temporary and voluntary condescension of superiors to inferiors during the meeting of a Lodge (no longer), for the laudable purpose of promoting one of the grand principles of the Order, Brotherly Love. When they depart the Lodge, however, each man resumes his proper rank and station, and honour is paid to whom honour is due. Nor even while the Lodge is open does this condescension of superiors subject them to that kind of familiarity which breeds contempt; if that were the case, disgust would operate to detach them from our fellowship; instead of which, a cordial union in works calculated to promote the happiness of society by the exercise of the most benevolent principles, is the influence under which they meet, and for which generous purpose we happily find, that rank, while it gives power, never deprives of inclination*.

Whoever first conceived the idea on which the Masonic fabric has been reared, must have been endued with wisdom almost super-human. Brotherly Love and Relief are its grand objects; and how could these be effectually pursued, if the jarring tenets, and inessential and ceremonial peculiarities, of different religious sects and persuasions, were suffered to stand as a bar between those who were inclined to adopt

* You are to salute each other in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instruction, as shall be thought expedient, without encroaching upon each other, or derogating from that respect which is due to any brother were he not a Mason: for though all Masons are (as brethren) upon a level, yet Masonry takes no honour from a man that he had before; nay, rather adds to his honour, especially if he has deserved well of the brotherhood, who must give honour to whom it is due, and avoid ill manners. NOOTHOUCK'S CONSTITUTIONS, p. 356, 357.

and co-operate in an *universal system**? Let us, the better to illustrate this point, take a familiar example.

A Turk, a Jew, and a Christian, we shall suppose shipwrecked, and thrown almost lifeless on a foreign shore; perhaps, too, an inhospitable one. Far from being relieved by the inhabitants (who probably may be either Pagans, or, if Christians, Christians of a different church from the miserable sufferer), they will probably be stripped of any valuables that may have attached to their persons, or at least be left unassisted or disregarded. If they beseech succour to preserve life, it is a great chance but religious prejudices step in, to prevent or abridge that succour, and in despair the *men* may die.

* That the principles of Masonry are calculated for universal reception, without offending any particular species of religion, will be plain from the testimony of the following letter, received by the Grand Lodge Feb. 2, 1780 (being a faithful translation from the Persian original), written by his Highness OMDIT UL OMRAH BAHAUDAR, son of the Nabob of Arcot (of course a *Mahometan*).

" To the Right Worshipful his Grace the Duke of MANCHESTER, Grand Master
" of the illustrious and benevolent Society of Free and Accepted Masons,
" under the Constitution of England, and the Grand Lodge thereof.

" *Much honoured Sir and Brethren,*

" An early knowledge and participation of the benefits arising to our House
" from its intimate union of councils and interests with the British nation,
" and a deep veneration for the laws, constitution, and manners of the latter,
" have for many years of my life led me to seize every opportunity of drawing
" the ties subsisting between us still closer and closer.

" By the accounts which have reached me of the principles and practices of
" your fraternity, *nothing can be more pleasing to the Sovereign Ruler of the Universe,*
" *whom we all, though in different ways, adore,* or more honourable to his creatures;
" for they stand upon the broad basis of indiscriminate and universal
" benevolence.

" Under this conviction I had long wished to be admitted of your fraternity;
" and now that I am initiated, I consider the title of an English Mason as one
" of the most honourable that I possess; for it is at once a cement to the
" friendship between your nation and me, and confirms me the friend of mankind.

" I have received from the advocate-general of Bengal, Sir John Day, the
" very acceptable mark of attention and esteem with which you have favoured
" me: it has been presented with every circumstance of deference and respect,
" that the situation of things here, and the temper of the times, would admit
" of; and I do assure Your Grace, and the Brethren at large, that he has done
" ample justice to the commission you have confided to him, and has executed
" it in such a manner as to do honour to himself and me.

" I shall avail myself of a proper opportunity to convince Your Grace, and the
" rest of the Brethren, that Omdit ul Omrah is not an unfeeling Brother, or
" heedless of the precepts he has imbibed; and that while he testifies his love
" and esteem for his Brethren, by strengthening the bands of humanity, he
" means to minister to the wants of the distressed.

" May the common Father of all, the one omnipotent and merciful God, take
" you into his holy keeping, and give you health, peace, and length of years;

" Prays your highly honoured and affectionate Brother,

" OMDIT UL OMRAH BAHAUDAR."

The first testimony Omdit ul Omrah gave of his regard to the Institution, was by the initiation of his brother Omur ul Omrah, who seems equally attached with himself to promote the welfare of the Society.

We now, for the sake of argument, will suppose that each of the three is a Mason; the first thought that occurs to him in his distress is, to enquire if any Lodge of Masons, or any individual members of that Order, are settled in the country (and what country can be mentioned, where civilization or even where commercial intercourse has penetrated, and Freemasonry is not known?); to this Lodge then, or to those individuals, each applies himself as a brother, and having by significant signs and tokens known only to the initiated, proved the truth of his assertions, the ineffable influence of our principles will not fail to be happily experienced*.

See them, then, placed with Brethren in a Lodge met for the express purpose of enforcing by principles and practice the benign doctrine of universal good-will. The Lodge we may suppose consisting of men of the most opposite religious persuasions that can possibly be grouped together. Now it is plain, that if religious subjects were suffered to be discussed in such an assembly, discord, not harmony, must prevail, inveterate hatred, not brotherly love. Wisely, therefore, was it calculated to conciliate true friendship among persons of all religions, by adopting the broad and natural principle of viewing all men as brethren, created by one Almighty parent, and placed in this sublunary world for the mutual aid and protection of each other. The solemnity of our rites, however, which, embracing the whole system of morality, cannot fail to include the first principles of religion, from which morality is best derived, necessarily calls our attention to the Great Architect of the Universe, the Creator of us all. In contemplation of his wisdom, goodness, and power, the Turk under one name, the Jew and Christian under another, can join in adoration, all agreeing in the grand essential and universal principle of religion, the recognition and worship of a Deity, in whose hands are the issues of life and death, though differing in some more minute tenets peculiar to each†; and is it necessary that this admirable

* In the Minutes of the Proceedings of the Grand Lodge of May 5, 1757, appears the following article: "A letter to the Grand Master elect, dated the 22d of April, from Brother N. De Court, late commander of the French merchant-ship St. James, captured the 29th of October last by his Majesty's ship the Windsor, and now a prisoner of war on his parole at Launceston in Cornwall; wishing his Lordship could procure his liberty to return to Bourdeaux, and promising all good offices to Brethren prisoners in France, and praying relief; was read, and spoke to: when it being observed, that as no cartel was as yet settled with the French king, it might not be possible to relieve our Brother otherwise than by money:

"Ordered, That the treasurer do pay 20 guineas to the order of Brother William Pye, Esq. Provincial Grand Master for Cornwall, to be applied for the relief of Brother De Court, in case, on enquiry, he shall find him worthy of assistance."

† A Mason is obliged, by his tenure, to obey the moral law; and, if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country, whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves: that is, to be good men and true, or men of honour and honesty, by whatever denominations or persua-

system of union for the best of purposes should be destroyed, by the introduction in a Christian Lodge of the doctrine of redemption, which must offend the Turk; or of the holy name of the Messiah, which offends the prejudices of the Jew; or in a Turkish Lodge of the name of Mahomet, which must offend both Jew and Christian, and thereby defeat the universality of an excellent Institution? No; we *are* brethren; the Godhead has taught us so to call each other; the innate principle persuades us we are so. Shall, then, this temporary and happy accommodation of sentiment to good purposes stamp us Deists? Very far from it: when the Lodge is closed, each departs untainted by the other, the Jew to his synagogue, the Turk to his mosque, the Christian to his church, as fully impressed as ever with the divine origin and rectitude of his own faith, from the principles of which he has never for one moment swerved in thought or deed. Away, then, with such injurious suspicions!—No more would the first dignitaries of the church sanction by their presence and patronage a system of *Deism*, or any institution destructive of Religion, than the Heir Apparent, and other princes of the blood royal, would assume the direction and support of a Fraternity, whose principles were hostile to the Government over which, in the course of nature, they may be called, as sovereigns, to preside*.

J. M. remarks, with apparent exultation, "*that the monster Egalité was Grand Master of Masons in France*"; it is, indeed, to be lamented, if it was so, that so bad a man should have had a power of dissimulation so to have concealed his principles, as to have imposed on good men, who certainly meant only to avail themselves of his importance in the State to give the greater sanction to their laudable pursuits; but,

"What place so pure, that into it foul things
"Sometimes intrude not?"——

The misconduct of one member (however distinguished) in a society, can surely be no impeachment of its general tendency.

What follows in the essay, about the *scarfs* of Apprentice Masons, and the *bat of a venerable Master*, must allude (if it means any thing) to modes and customs peculiar to the country, as they are assuredly not known in our assemblies.

sions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must otherwise have remained at perpetual distance.

NOORTHOUCK'S CONSTITUTIONS, p. 351.

* A Mason is a peaceable subject to the civil powers wherever he resides, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates: for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honour of the fraternity, who ever flourished in times of peace. CONSTITUTIONS, p. 352.

With respect also to the obligation J. M. mentions, of "laying aside all marks of distinction, such as stars, garters, ribbands, crosses, &c." before a Brother is permitted to enter a Lodge (whence he sagely deduces the source of the French levelling system), we know nothing of them.

He then goes on to say, "*I must not forget the marked protection which the new Legislature [of France] has afforded Freemasonry*; this certainly is but a weak argument *against* our Order; a candid man, or one not predetermined to envenom the dart he meant to throw at an object, would rather have supposed, that as the Members of our Fraternity are in every part of the world so numerous, the greater number of the leading persons who had usurped a power of governing in France, being Masons, and well acquainted with the salutary influence of a plan which excluded all political discussion, and only tended to succour distress and enforce the moral duties, might very naturally be led to countenance so numerous a body of the community, who by their indispensable tenets were prevented (as a body) from meddling with the springs of any government. But J. M. was, it is very manifest, predetermined to view every object through a perverted medium.

His detail of "horrible ceremonies," "imaginary combats," "Rabbinical tales," &c. &c. I cannot speak to, as I have no knowledge of any thing to which they can allude; to contend with him on this subject, were a sciomachy for which I have no appetite; nor is it necessary, as his introduction, just afterwards, of the *Knights of the Sun*, sufficiently proves that he is stumbling among the tracks of imposture, among fanciful establishments, which have no analogy to, and which derive neither support nor countenance from Genuine Masonry.

The forced and affected compliment J. M. then pays to "*many Masons of this country of approved morality and sentiment*," but ill comports with the jaundiced aspect of the foregoing part of the essay; and we give little credit to, and derive small satisfaction from, the lukewarm praises of a man, who has just before been loading with obloquy an Institution to which we are, from principle, most worthily, warmly, and inviolably, attached.

J. M. closes his remarks with three queries. The first has been spoken to in the present essay, but most fully answered by the "*Past Master*;" as to the second, it is difficult for us to say what irregularities some Lodges (*if* Lodges) in France may have been guilty of; as to the third, wherein he is pleased to give us Socinus for the founder of our Order*, and England as the place of its origin, and to

* Faustus Socinus, it is to be observed, was born 1539, and died 1604. Now a record in the reign of Edward IV. (about 1460) in the Bodleian Library, says, "The charges and laws of the Freemasons have been seen and perused by our late Sovereign King Henry VI. and by the Lords of his most honourable Council, who have allowed them, and declared that they be right, good, and reasonable to be holden, as they have been drawn out and collected from the records of ancient times, &c. &c."

compliment the Brethren of this nation as the exporters of its supposed irreligious and republican principles into France, I shall leave the task of reply to some other of your correspondents. For me, I am heartily tired of the subject, ashamed of having troubled you so much at length upon it, and by no means convinced, that either the book in question is not supposititious, or that J. M. is not himself the author of it. I am, Sir,

Your faithful Brother, and occasional Correspondent,
July 1794.

S. J.

A Companion of the Grand Chapter of HARODIM.

[Some further Observations of our Correspondent S. J. on the Masonic Institution, will be found in Vol. I. p. 137—139; and 185—187.]

A

CHRONOLOGICAL TABLE

OF THE

PATRONS AND GRAND MASTERS IN ENGLAND,

FROM THE TIME OF THE ANGLO-SAXONS.

A. D.

597. **A**USTIN the Monk.
680. Bennet, abbot of Wirral.
857. St. Swithin.
872. King Alfred the Great.
900. Ethred king of Mercia.
Prince Ethelward.
924. King Athelstan.
926. Prince Edwin, brother of Athelstan.
957. St. Dunstan, archbishop of Canterbury.
1041. King Edward the Confessor, and Leofric Earl of Coventry.
1066. Roger de Montgomery, earl of Arundel.
Gundulph bishop of Rochester.
1100. King Henry I.
1135. Gilbert de Clare, marquis of Pembroke.
1154. The grand masters of the Knights Templars.
1176. Peter de Colechurch.
1212. William Almaine.
1216. Peter de Rupibus, bishop of Winchester.
Geoffrey Fitz-Peter.
1272. Walter Giffard, archbp of York.
Gilbert de Clare, earl of Gloucester.
Ralph lord of Mount Hermer.

A. D.

1307. Walter Stapleton, bishop of Exeter.
1327. King Edward III.
1350. John de Spoulee, master of the Ghiblin.
1357. William of Wykeham, bishop of Winchester.
1375. Robert of Barnham.
Henry Yevele, called the King's Freemason.
Simon Langham, abbot of Westminster.
1399. Thomas Fitz-Allen, earl of Surrey.
1413. Henry Chicheley, archbishop of Canterbury.
1443. William Wainfleet, bishop of Winchester.
1471. Richard Beauchamp, bishop of Salibury.
1485. King Henry VII.
1493. John Islip, abbot of Westminster.
1502. Sir Reginald Bray.
1515. Cardinal Thomas Wolsey.
1539. Thomas Cromwell, earl of Essex.
1540. John Touchet, lord Audley.
1549. Edward Seymour, duke of Somerset.
1551. John Poynt, bp of Winchester.
1561. Sir Thomas Sackville,

A. D.

1567. Francis Russel, earl of Bedford.
Sir Thomas Gresham.
1579. Charles Howard, earl of Effingham.
1588. George Hastings, earl of Huntingdon.
1603. King James I.
1607. Inigo Jones.
1618. William Herbert, earl of Pembroke.
1625. King Charles I.
1630. Henry Danvers, earl of Danby.
1635. Thomas Howard, earl of Arundel.
Francis Russel, earl of Bedford.
Inigo Jones.
1660. King Charles II.
Henry Jermyn, earl of St. Albans.
1666. Thomas Savage, earl of Rivers.
1674. George Villars, duke of Buckingham.
Henry Bennet, earl of Arlington.
1685. Sir Christopher Wren.
1695. Charles Lenox, duke of Richmond.
1698. Sir Christopher Wren.
1717. Anthony Sayer, gent.
1718. George Payne, esq.
1719. J. T. Desaguliers, L. L. D F. R. S.
1721. John duke of Montagu.
1722. Philip duke of Wharton.
1723. Francis Scott, earl of Dalkeith.
1724. Charles Lenox, duke of Richmond.
1725. James Hamilton, lord Paisley.
1726. William Obrien, earl of Inchiquin.
1727. Henry Hare, lord Coleraine.
1728. James King, lord Kingston.
1729-30. Tho. Howard, duke of Norfolk.
1731. T. Coke, lord Lovel.
1732. Ant. Brown, lord viscount Montacute.

A. D.

1733. James Lyon, earl of Strathmore.
1734. John Lindsay, earl of Crauford.
1735. T. Thynne, lord viscount Weymouth.
1736. John Campbell, earl of Loudon.
1737. Edw. Bligh, earl of Darnley.
1738. H. Brydges, marquis of Carnarvon.
1739. Robert, lord Raymond.
1740. John Keith, earl of Kintore.
1741. James Douglas, earl of Morton.
1742. John, lord viscount Dudley and Ward.
1744. Tho. Lyon, earl of Strathmore.
1745. James, lord Cranstoun.
1747. William, lord Byron.
1752. John, lord Carysfort.
1754. Ja. Brydges, marquis of Carnarvon.
1757. Sholto, lord Aberdour.
1762. Washington Shirley, earl Ferrers.
1764. Cadwallader, lord Blaney.
1767. Henry duke of Beaufort.
1772. Robert Edward lord Petre.
1777. George duke of Manchester.
1782. Henry Frederick duke of Cumberland.
Duke of Clarence, initiated at the Lodge No. 86, held at the Prince George Inn, Plymouth, March 9, 1786.
Prince of Wales, initiated at the Star and Garter, Pall-Mall, Feb. 6, 1787.
Duke of York, initiated at the same place, Nov. 21, 1787.
Prince Edward, initiated in the Union Lodge at Geneva, at the beginning of the year 1790.
1790. George Augustus Frederick Prince of Wales.



TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

PERCEIVING an Extract from a French book, imputing the present French Revolution to the principles inculcated by Free Masonry, I hope some gentleman of abilities and leisure will undertake the refutation of so false an assertion; but should that not be the case, your insertion of the following Vindication of our honourable Order will, I trust, meet the approbation of my Brethren, and much oblige, Sir, your obedient Servant,

CHAPMAN IVES.

Collisball, July 26, 1794.

ON the subject of Freemasonry I might begin with its high antiquity, and easily refute Mr. Le Franc's ideas to the contrary: but it is not necessary to enter upon that point, as it would take up too much time; I shall therefore content myself with a few observations on the influence this writer supposes Freemasonry to have had on the French Revolution, and then explain the precepts which Masonry REALLY inculcates.

Mr. Le Franc remarks that the monster Egalité, Condorcet, Rochefoucault, and other chief Officers of the Masonic Order, were the chief architects of the new constitution: I do not deny the fact; but I think it by no means fair to impute their conduct to Freemasonry. Our Order 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."

That these men belonged to our Order can be no imputation upon it: the Christian religion is certainly the most excellent institution upon earth; but so fallible is human nature, that we daily see many of its professors disgracing both it and themselves; and will any man venture to say, Religion is the cause of it? The author's comparison of the municipal scarf, the president's hat, the stars, garters, crosses, ribbands, &c. are some of them false, and others too insignificant to take notice of; and if it is true, that the new Legislature permits Freemasons to assemble in lodges, it certainly proves they think such meetings at least harmless.

With respect to Freemasonry steeling the heart, I positively deny the assertion. 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 instructs us in

"our duty to our neighbours—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, approve any hint of sus-
 "picion, 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." If these precepts steel the heart, then
 is Freemasonry to be condemned.

With regard to our secrets, they are the cautionary guards and
 innocent distinctions by which we can discover a brother from an
 impostor; and as knowledge must ever be communicated and ac-
 quired gradually, to each class amongst us we wisely affix its dis-
 tinguishing mark.

No greater proof need be adduced that States have nothing to fear
 from us, than that "Kings and Rulers of Nations" are Members of
 this Society, and are its warmest patrons and protectors. The
 late Emperor of Germany was initiated into our Order in the
 White Swan Lodge now held in Norwich, which was convened at
 Houghton for that purpose. The late King of Prussia was also a
 Brother, and our Royal and munificent Heir Apparent does not
 think it derogatory to his exalted situation to preside over us, and
 most graciously did us the honour last year to present the Address of
 the Grand Lodge of England to the Throne; in which, after profes-
 sing our loyalty and fervent attachment to our present Constitution
 and Government, we declare that "we fraternize for the purpose of
 "social intercourse, of mutual assistance, of charity to the distressed,
 "and good-will to all; and fidelity to a trust, reverence to the ma-
 "gistrate, and obedience to the laws," are sculptured in capitals upon
 the pediment of our institution.

CHAPMAN IVES,

Master of the Lodge of Unanimity, No. 136.

Coltishall, July 28, 1794.

THE MASTER AND SLAVE.

AN EASTERN APOLOGUE.

AMIDST the intoxication of his anger, Usbeck swore he would
 put an innocent Slave to death. Already his murdering hand,
 waving over the victim a menacing scymetar, was going to besprinkle
 the dust with his blood: 'Strike, inhuman Master! gratify thy fury,'
 said the Slave, bending under the destructive steel: 'Thou mayest
 deprive me of life, use thy power; but think that, by making me a
 sacrifice, avenging remorse will rob thee of the two greatest sweets
 of thy existence, esteem of thyself, and peace of mind.'—Usbeck, at
 length, acknowledged the horror of the intended deed: 'Live,' replied
 he; 'I am now sensible that happiness ends where crime begins.'

A BRIEF HISTORY OF THE
RELIGIOUS AND MILITARY ORDER OF
THE KNIGHTS TEMPLARS
OF ST. JOHN OF JERUSALEM.

BY J. WATKINS, LL. D.

(Continued from Page 20.)

THE religious zeal which animated the Christians of those days was not to be damped by the numerous and dreadful obstacles which lay in their way to Jerusalem: neither the dangers of the sea, and the still greater perils of their passage from the sea-shore, by the bands of ferocious robbers who were perpetually infesting the passes, nor the heavy tributes and ill-usage which they knew must necessarily compose their lot after their arrival at the holy city, could deter them from undertaking the hazardous pilgrimage. One sight of the cave where the Redeemer of the world had been laid, one prostration on the spot where he shed his blood for the redemption of man, one kiss of the venerable relics there deposited, made them forget their fatigues, their dangers, their wounds, their oppressions, and the evils that still surrounded and lay before them.

The enlightened of the present day may despise their ardour of devotion as superstitious, the trifling sceptic may laugh at their grovelling and irrational notions; but the Christian of modern times unwarping by fanaticism, and untainted with infidelity, cannot bring himself to condemn the motives by which those pious men were actuated. The manner in which they expressed their love to him under whose banner they were enlisted, may not, indeed, give us respectable ideas of their understandings, but surely he can have but little genuine sensibility who can withhold his admiration of their fortitude and their piety.

Great numbers of these religious men perished at the very gates of Jerusalem, from the barbarous treatment which they received at the hands of the infidels: and so general and dreadful were the hardships they underwent as to excite universal pity and indignation throughout the whole Christian world.

As it was accounted a high and even necessary act of devotion for a Christian in those days to visit Palestine, the utmost reverence was paid to such as had undergone the perilous adventure, and the greatest indignation was kindled in the bosoms of Christians in every country against those who rendered the journey thither a measure of so dangerous a nature.

It is not then at all to be wondered at, that the smallest means should produce so extraordinary and stupendous a step as the rising

of the Christian world in a united body for the extirpation of the infidels from the holy land, and the recovery of it once more to the dominion of the cross. The manners and inclination of all Europe were exactly in that state as to render such a measure easy, by whomsoever recommended.

He who had the honour of first preaching up the necessity of this expedition was a poor hermit of Amiens, who having visited the holy land under all the difficulties attending such a journey, and having experienced the calamities which were common to those who undertook it, could emphatically, and powerfully too, call for the attention of his fellow-Christians to so interesting a subject. Peter, for such was his name, burning with the most ardent zeal for the cause of his *fellow-sojourners*, applied first to Simeon the Greek Patriarch, a prelate of considerable piety, munificence, and interest.—Simeon expressed his approbation of the hermit's design, and his wishes for its success; but convinced him, that from the declining state of the Eastern empire no assistance could thence be expected towards it. He urged that the holy land could not be delivered from the rapacious and oppressive hands of the infidels any other way than by a league of the Christian princes of the West.

Though damped in the outset of his views, the hermit was not disheartened; but, agreeable to the opinion, and consonant to the advice of the patriarch, he determined to apply to the Pope, and also to the principal European potentates, and endeavour to stimulate them all to concur in this glorious design.

The soul of Peter was involved in this mighty scheme, and, therefore, taking shipping at Joppa, he proceeded to Italy, where he presented letters of recommendation from the Patriarch of Jerusalem, and depicted the condition of the Christians in Palestine in so moving a manner as greatly to affect both the pontiff and his council. That pope was Urban the Second, a Frenchman by birth, a man of considerable discernment, and animated by a just proportion of religious zeal.

The Pope gave the Hermit his permission to travel over Europe, and to preach up the necessity of the crusade; promising, at the same time, that if his mission should be attended with success, he would strengthen it by every means in his power.

Thus empowered and encouraged, Peter departed with the blessing of his holiness, and visited every part of Europe, representing, wherever he came, in his public harangues, the deplorable condition of the Eastern Christians, and the miseries sustained by the Pilgrims to the holy land.

The warmth of his address, the glowing picture which his experience and zeal so thoroughly qualified him to draw; the striking figure which he exhibited, being barefoot and bareheaded, with a beard reaching to his girdle; his great abstinence and charity; all conspired, in an age of superstition, ignorance, and valour, to ensure him the completest success.

Enthusiasm pervaded the multitude like an electrical shock. The prince and the peasant, the nobles and their vassals, young and old, rich and poor, of either sex, burned with indignation against those who profaned the spot where their Lord was crucified, and that where his precious body had been deposited during the short space of his death.

All were on fire to set out instantly on this great expedition, which appeared to be no other than the cause of heaven; and all other considerations were now buried in that grand one of recovering the holy land from the infidels.

In less than a year the Hermit had passed over Europe, and returned to the Pope with the most satisfactory account of his mission.

In consequence of the favourable disposition which was universally exhibited to the views of the missionary, Urban called two councils in the year 1095; the first at Placentia in Italy, and the other at Clermont in France.

The same spirit prevailed through each of these assemblies; even private feuds were now lost, and all the difference seemed to be who should approve himself the most zealous in a cause of so much importance to the Christian interests.

One voice burst from all parts of the meeting, and nothing was heard for a time but *Dieu le veut, God will have it so!* These words became the device, and also the signal for an onset to the Christian soldiers.

By the last of these councils it was ordered, that every soldier engaged in this enterprise should wear a red cross on his right shoulder.

The ecclesiastics who composed this council, as soon as it was ended, preached up the necessity of the crusade with such zeal, that a prodigious army was soon raised. This mighty mass, which seemed to hang portentous over the fate of Asia, was a motley mixture of priests and laics, old and young, men and women, prompted by various motives to engage in the expedition. Such an ill-selected army must have been soon destroyed, had not some noble soldiers supported them by bands of regular and disciplined troops. The principal of these was *Godfrey of Bouillon*, who headed a body of ten thousand horse, and seventy thousand foot. All the parties composing the crusade took the route to Constantinople. This was in the year 1096, when, upon the plains before that illustrious capital of the East, the Christian princes mustered a hundred thousand horse, and six hundred thousand foot. The Greek emperor Alexis beheld with equal surprise and concern this formidable assemblage in the heart of his empire; and though he knew the nature of their design, and had received strong letters from the Pope, recommending the pious adventurers to his protection, yet, being a prince of the most perfidious disposition, he determined to ruin the enterprize under the mask of friendship. Blinded by his professions, and sensible of his power, the Latin princes engaged to take the city of Nice for him, which the infidels had seized. To this place they laid siege in the spring fol-

lowing, and in about a month delivered it up to the emperor. No sooner had they achieved for him this signal advantage, than he rewarded it by entering into a secret league with the sultan Soliman, by which he engaged to injure the crusaders as much as possible.

While this Christian prince thus formed an alliance with the infidels on the one hand, the caliph of Egypt, dreading the power of the Turcomans, entered into a treaty with the heads of the crusade on the other.

The army of the cross pushed on into Asia, and took Antioch, Tarsus, and Edessa; but while they were thus engaged the caliph of Egypt, separating from them, seized upon Jerusalem, with a determination to reserve it to himself. The Christian princes, though surprised at this treachery, yet did not relinquish their design of recovering the capital of Palestine. They arrived before it on the 7th of June 1099, but the number of their troops was now reduced to twenty thousand foot, and fifteen hundred horse. The Egyptian commander had garrisoned the place with forty thousand regular troops, besides twenty thousand inhabitants whom he had compelled to military service.

After a close siege of five weeks it was taken by assault, and the whole Christian army entered therein on July 15, 1099, putting above ten thousand of the vanquished to the sword. The streets of the holy city ran down with blood; and the feeling heart cannot help lamenting that men who professed to be actuated by motives of religion, should disgrace that religion by murders of the most cruel kind.

The utmost joy was diffused over the Christian world at this conquest, which was still further enhanced by a glorious victory obtained by Godfrey over the caliph of Egypt, who was marching with a large army to raise the siege.

On his return to Jerusalem Godfrey visited the hospital of St. John, where he was received by the administrator named Gerard, a very pious man. Here the prince found numbers of the wounded soldiers lodged and treated in the most affectionate manner; and he was so captivated with the excellent nature of the institution, as not only to take it under his protection, but settled upon it some valuable estates which belonged to his lordship in Brabant.

Several young cavaliers who had experienced the benefits of the hospital, or rather Lodge, entered themselves of the Order, and settled upon it their property. In consequence of this the Society flourished to such a degree that Gerard was appointed rector of it, and a regular habit was adopted by the fraternity, consisting of a black robe with a white cross of eight points on the side near the heart.

The city of Jerusalem being now in the hands of the Christians, the swarms of pilgrims which resorted thither were innumerable, and as they were mostly entertained in the hospital of St. John, they returned with such accounts of the benevolence exercised in it, as to draw to it large benefactions from all parts of Christendom. Gerard was soon enabled to erect a magnificent church to the memory of St. John the Baptist, and additional buildings to advance the cha-

ritable design of the institution. Nor was it long before the Hospitallers of St. John had houses for the accommodation of the distressed in France, Spain, Italy, and other countries; all, however, dependent upon the Hospital of St. John of Jerusalem as their head.

These were all taken under the protection of the Holy See, by Paschal II. who granted them various privileges, which were strengthened and extended by his successors.

(To be continued.)

PRESENT STATE OF FREE MASONRY.

No. IV.

STOCKTON UPON TEES.

THE constitution under which this Lodge is formed is dated so far back as the year 1725. It was originally held at the Swan and Rummer, Finch-lane, London. Lord PAISLEY was then Grand Master; and the Lodge was solemnly consecrated on the 2d day of February 1725, by Dr. DESAGULIERS, Deputy G. M. The first officers were MARTIN O'CONNOR, M. RICHARD SHERGOLD and SAMUEL BERRINGTON, S. and J. Wardens.

The Lodge continued in a flourishing state for many years. Lord Kinsale was initiated, and other names of title and respectability are to be found on the list of members and visitors. Frequent official visitations were made by the Grand Lodge, particularly by the Earl of Inchiquin and Lord Kingston when Grand Masters; and so soon after their constitution as the year 1727 we find the number of members amounting to thirty-five.

SAMUEL BERRINGTON was the second Master, and in 1728 Mr. O'Connor was appointed Junior Grand Warden by Lord Kingston; which office Mr. Berrington also filled some time after; and members of this Lodge were frequently found in the list of Grand Stewards.

On February the 24th, 1730—1. Captain PETER CHESLUP being Master, the Lodge was removed to the Swan Tavern in Exchange-alley, where it was well attended, but returned to Finch-lane in the November following. During this time, and down to the latter end of the year 1734, the Lodge appears to have been much beholden to the services and constant attendance of SAMUEL BERRINGTON, Esq. who was Grand Warden in the year 1742.

From this period we have little account of proceedings till the latter end of 1756, when the Constitution and Lodge were transferred to Stockton in the County of Durham—and the Lodge was accordingly

opened in due form at the Queen's Head Tavern on the 2d of December. THOMAS BURDON, M. THOMAS RUDD and THOMAS WHORLTON, S. and J. Wardens.

The Lodge appears to have flourished.—Several exemplary charities were distributed both to distressed Masons and to the poor at large; the operations of Masonry were duly carried on, and the old charges and regulations were enforced with dignity and decorum. Among those of the original members who by their exertions and perseverance contributed to the stability of the institution, we find a pleasure in recording the names of Brothers BURDON, RUDD, and HUNT.

On Thursday, August 23, 1764, after a solemn procession from the Lodge-room, the foundation-stone of a bridge then intended to be built over the river Tees, was laid by Brother NELSON, one of the undertakers of the building, assisted by Brother HENRY DIXON, W. M. and the Brethren of the Lodge, then No. 23, amidst an infinite number of spectators, who unanimously wished success to an undertaking which, when completed, must prove of the greatest utility to the neighbouring counties.

From that time down to the present day this Lodge has preserved its character of decorum, benevolence, and respectability. The principal gentlemen of the town and neighbourhood have honoured themselves and the Lodge by appearing on the list of Members: the business of the Craft is carried on with attention and intelligence, and the hours of refreshment are enlivened by conviviality tempered with decorum. It is now the LODGE OF PHILANTHROPY, No. 19, meets every first and third Friday, at the Black Lion. Present officers are, R. CHRISTOPHER, W. M.—JAMES CROWE, P. M.—M. CROW, S. W.—M. WADESON, J. W.—J. PEACOCK, Treasurer.—RICHARDSON FAR-
RON, Secretary.

SWALWELL.

In some ancient records we find that Masonry was carried on in this town in the year 1725; but the first regular nomination of officers which is preserved is in 1733. JOSEPH CLARK, M.—JOHN ROBINSON, S. W.—EDWARD ALPOST, J. W.

March 21, 1735.—JOSEPH LAYCOCK, Esq. a member of this Lodge, was appointed by the Earl of CRAUFORD, G. M. Provincial Grand Master for the County of Durham; and the Provincial Grand Lodge was held in this town for many years after. Officers at that time were, K. JONES, M.—W. HAWDON, S. W.—J. ARMSTRONG, J. W.

The Constitution being lost or mislaid, a new one was granted by the Duke of BEAUFORT, G. M. October 1, 1771, the Lodge being then No. 61, and the officers T. CHAMBERS, M.—W. DAGLISH, S. W.—W. HALL, J. W.

This ancient Lodge has flourished very much both in the principles and practice of Royal Science. The mysteries of the HARODIM were exercised and carried on at Winleton, the residence of P. G. M.

LAYCOCK; and numbers of Brethren from the surrounding country repaired to this Lodge for intelligence and instruction.

LODGE OF INDUSTRY, No. 44, meets first Monday. JOHN TAYLOR, W. M. (and P. G. J. W. for the county).—MICHAEL SHIELD, S. W.—HENRY MARSHAL, J. W.—ARRAHAM SHIELD, S. D.—ROBERT WILSON, J. D.—THOMAS CARR, Treasurer.—WILLIAM NEWTON, Secretary. And the internal rites conducted by RALPH ARTHUR, D. M.

GATESHEAD.

The first constitution was granted by the Earl of CRAUFORD, March 8, 1735, and was consecrated by the P. G. Master from Swalwell, attended by the P. G. Lodge, the Lodge of Swalwell, and several Brethren from the neighbourhood, who formed themselves into a grand procession, preceded by a band of music, and clothed in the different jewels and badges of their respective orders.

The code of bye-laws which was adopted was founded in judgment, and seemed admirably calculated to promote harmony and secure the principles of the institution. The first officers on record are, T. JACKSON, M.—T. LEADBETTER, S. W.—J. BULMAN, J. W. and the place of meeting, the Fountain in Pipewell Gate.

It is supposed that the unsettled state of that part of the country during the disturbances of 1745 broke up the regularity of the meetings, till the Lodge fell into decay, and at last crumbled to pieces.

On the petition of ALEXANDER STEWART a new Constitution (then No. 456.) was granted by Lord PETRE, G. M. bearing date 16th October 1773. The secret operations of the Craft were carried on by SAMUEL WILSON—as they are now by Brothers DAVISON and CROWE.

The Lodge has been much beholden to the Rev. Mr. FALCON, who for two years held the chair with attention and dignity. There is a Royal Arch Chapter held here—there are many Knights Templars, and most of the Brethren are initiated into the secrets of the Harodim.

LODGE OF UNION, No. 295, meets at the Blue Bell every second Monday. BR. LITTLEFEAR, W. M.—HILL, S. W.—ARTHUR, J. W.—REAY, S. D.—JACKSON, J. D.—DONCAN, Treasurer.—BYERS, Secretary.

STAINDROP.

RABY LODGE, 372, second Tuesday.

This Constitution was granted by the Duke of CUMBERLAND, G. M. and was solemnly consecrated by the Master, Past Master, Wardens, and Brethren of the Restoration Lodge, Darlington. The Master, Officers, and others of the Stockton Lodge; the Master, Officers, and Brethren of the Lodge of Concord, Barnard Castle; and several

other Brethren assisting at the solemn ceremony. The Brethren then moved in grand procession to the church; each Lodge distinct, with their colours flying, insignia and jewels, and a full band of music. An excellent sermon was delivered by Br. LAWSON of West Witton in Yorkshire. The procession returned in due order to the Lodge, where two able orations were given; the one by Brother CLOUDSLY of Darlington, and the other by our learned Brother HUTCHINSON, the Master of the new Lodge; both of which gave high satisfaction to the fraternal circle. The Brethren, to the amount of fifty-seven, dined together in the Lodge-room at the Raby Castle Inn, and the day was concluded in festivity and decorum.

The Officers at that time were, WILLIAM HUTCHINSON, Esq. M.—DAVID BELL, S. W.—WILLIAM ALDERSON, J. W.—STEPHEN ALDERSON, S. D.—JOHN LUCK, J. D.—THOMAS WALLER, Treasurer.—THOMAS WOOD, Secretary.

The Lodge has continued with but little variation to the present period.

SOUTH SHIELDS.

Though the date of Masonry in this place be not very ancient, yet has the Institution been received with warmth and carried on with spirit and attachment.

The Constitution was granted on the 15th of March 1780. A hall was built, and the Lodge constituted by FRANCIS PEACOCK, Master of St. John's Lodge, Newcastle—the Number being then 521. RICHARD FORREST, W. M.—JAMES PLETTS and WILLIAM BOLAM, Wardens. The meetings and business were carried on with regularity for a few years; but declined gradually till the month of March 1785, when the Brethren ceased to meet.

Since the 1st of June the Lodge has been held at the house of Brother RICHARD RAIN; and from the exertions, guidance, and knowledge of JOSEPH BULMER, Esq. at that time elected Master, has advanced in numbers, science, and respectability.

Brother BULMER has held the chair from that time to the present, excepting the intervention of one year, when Brother PAUL LEE presided. To the abilities and Masonic acquirements of Brother Bulmer, the Lodge owes much, very much of its present consequence and prosperity. The meetings are carried on with regularity and decorum; conviviality is encouraged, order is enforced, and the *real* operations of Masonry conducted and carried on by the R. W. Master, in a stile that do honour to his genius, understanding, and application.

ST. HILD'S LODGE, No. 343.

Meets at the Golden Lion in the Market-place. The present Officers are, JOSEPH BULMER, W. M.—THOMAS WILSON, S. W.—JOHN SIDDAL, J. W.—PAUL LEE, Treasurer.—CHRISTOPHER BAMBRIDGE, Secretary.

MR. TASKER'S LETTERS

CONTINUED.

LETTER THE THIRD.

SIR,

I CONTINUE to write to you without any regular order, concerning the Homeric wounds; and you are now referred to that of Agamemnon in the 11th book; which, in my humble opinion, is a strong proof of my assertions in a former letter, in more points than one. Homer, as you may remember, found it absolutely necessary in this book, to describe the Grecians flying from the Trojans; and to save the honour of his countrymen, he contrived to wound some of his first-rate heroes in such a manner as might oblige them to retire from the fight, but not endanger their lives. Accordingly he narrates, that Coön, a Trojan warrior, darted (*ἀκόντισε*) unperceived at Agamemnon, and hit him, *κατὰ χεῖρα μέσσην*, on the middle of the hand, under the ancon, or elbow; and that the point of the shining dart came out at the opposite side.

The thrilling steel transpierc'd the brawny part,
And thro' the arm stood forth the barbed dart.

POPE.

Read a few lines further, and you will perceive how the original is a picture of nature, and how the translation is otherwise. Homer says, that Agamemnon continued fighting while the warm blood flowed from the wound; but when the wound was dry, and the blood stopped, as Pope in that place beautifully translates,

Then grinding tortures his strong bosom rend,
Less keen the darts the fierce Ilythiæ send.

The Ilythiæ, you well know, were the goddesses that presided over child-birth. In plain English, therefore, when from the lacerated tendons of the hand irritation took place, he felt pains equal to a woman in travail. Whereas, from Pope's description, the generalissimo of the Grecian army would have been effectually maimed in his arm, but no violent or painful symptoms would have followed from the division of a muscular part. In proof of the irritation that must ensue from the wound described, you may recollect that that horrible symptom, the lock-jaw, does very often follow from wounds in the hands and feet in hot climates, and sometimes even in ours.

You, who are such a master of the Greek language, need not be told that *χεῖρ*, derived from the old Greek verb *χῆναι*, to hold, is very unequivocal, and the appropriated word for 'hand,' in all Greek writers. I am therefore surprised to find, that in the Latin prose-translation affixed to Clarke's most judicious and accurate edition of Homer, it should be rendered 'brachium;' the Greek word for arm is *βραχίον*, from which the Latins formed their 'brachium.'

Clarke, in his preface, tells us, that some part of the Latin prose-translation was his own, and that some parts underwent his corrections, I do him the honour to suppose that this part was neither the one nor the other. In all probability the error in the translators proceeded from their not considering that the hand was capable of being turned in all directions, so that the point of the dart might naturally come out in the direction of the elbow, but at any rate, as it appears beyond all dispute, that it must have gone through the hand, I think the difficulty, if any, may easily be removed in another way; for one of the bones of the arm (*ulna*), was by some Greek writers called *ancon*; and as the conjunction of this and the radius form the *carpus*, we may suppose that by the dart's coming out under the *ancon*, may be meant under the wrist. But of those two opinions

Utrum horum mavis, accipe.

P. S. Since the above letter was written, I find, on a perusal of Lord Monboddo's volumes, that his Lordship thinks that Clarke sometimes mistakes the sense of Homer.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

PERMIT me to send you for the amusement of your readers a Grecian story, full as extraordinary as any that the Persian annals can produce. Herodotus assures us that he had it from the Egyptian priests; but even Herodotus thinks some part of it incredible. Other people, perhaps, will think the whole so. I have not translated it with servility; but I have omitted no one fact, nor have varied from any essential point of the original. Where a little circumstance could give a greater resemblance of truth, I have inserted it, but always with a strict view to probable veracity.

Proteus, King of Egypt, was succeeded by Rhamsinitus, the richest and most magnificent prince that ever sat on the Egyptian throne. He took great delight in looking at his treasure; and that he might indulge himself in seeing it all together, and at one view, he built, adjoining to his palace, a large apartment, on purpose to contain the immense quantity of silver which he had amassed. The building was square, and entirely of stone. Three of its walls were inclosed by the palace; the fourth was next the street. In that wall the architect, unknown to the king, had left one of the stones in so loose a manner, that whoever knew the exact place could take the stone out, and make his entrance through the cavity which it had filled. To all other persons except those who were let into the secret, the build-

ing appeared perfect and impenetrable. The royal repository was completed much to the king's satisfaction, who immediately placed all his treasures there, and scarce failed a single day to delight his eyes with the choicest objects of his heart. The subtle architect of this edifice did not live to enjoy the fruits of his skill and craftiness. Not long after he had finished the regal storehouse he was taken ill, and, growing worse and worse, soon found himself beyond all hopes of recovery. Perceiving the inevitable approaches of death, he hastened to send for his two sons, without any other witnesses to see him die; and in his last expiring moments he divulged to them the great secret of the disjointed stone in the treasury: he explained to them in what manner to remove and to replace it; and he omitted no instructions that were necessary for them to observe. This done he breathed his last, leaving his sons, as he hoped, opulent as the king himself.

The father's body was scarce cold, when his sons, by the help of a very dark night, made their first essay in putting their father's directions into practice. They succeeded without difficulty; and from time to time they repeated their practice, and enjoyed their success. Rhamsinitus, whose head and heart were constantly fixed upon his riches, observed in a few days great diminutions in his several heaps of silver. His surprise was inexpressible. He was robbed, but by whom was impossible to guess. Surmise itself was at a loss how to imagine either the persons or the manner. The apartment was whole; every part of the treasury perfectly secured to all appearance; yet when the king, in the greatest anxiety, repeated his visits, he still perceived a continued deprivation of his treasures. The avaricious are generally politic. Policy seldom fails to nourish the roots of avarice. Rhamsinitus smothered his uneasiness, and appeared blind to his loss; but secretly ordered nets to be prepared, and spread over the money-vessels in such a manner as to entrap the thief, and keep him prisoner till the king returned. This was done with the greatest secrecy. The two brothers came back to their source of plenty. One of them entered the treasury, while the other staid without. He who entered was presently taken in the snare. When he perceived his doom inevitable, with a magnanimity that in a good cause must have been highly applauded, he called to his brother, and spoke to him to this purpose: "I am taken. Cut off my head that my person may not be discovered. By this means one of us will escape with life. In any other case we must both suffer a painful ignominious death." Necessity obliged the unwilling brother to obey. He cut off the head, took it away with him, and replaced the stone.

Rhamsinitus, at the sight of a dead body in his treasury without a head, was not more astonished than disappointed. He examined the edifice over and over. All was entire; not the least aperture to be perceived, where any person had come in or gone out. The king's perplexity was as excessive as the cause of it was extraordinary. He went away; but first gave orders that the headless trunk should be hanged upon the outward wall, and guards placed there, who should seize, and immediately bring before him, any person appearing sor-

rowful at the spectacle, or showing the least signs of pity towards the corpse.

The body was no sooner exposed and hung upon the wall, than the mother, who was in possession of the head, positively enjoined her surviving son to take down his brother's body, and bring it to her. In vain he endeavoured to persuade her from such a thought; in vain he represented to her the danger of the attempt. The more he seemed to refuse, the more she persisted in her demand. Her passion even carried her so far, as to threaten, in case of his disobedience, to throw herself at the feet of Rhamsinitus, and to discover to him the remaining thief that had robbed his treasury.

The son, finding every expostulation and every reasonable argument fruitless, resolved to undertake the hazardous enterprise. To this purpose he loaded several asses with skins filled with wine, and driving them towards the place where the guards were posted, he privately broke some of the skins, and let the wine flow about as it might. The guards, who were near enough to perceive the disaster, immediately run with pots to catch the wine and drink it. The owner, with the utmost vehemence, implored them to desist. They were as deaf as he wished them to all his intreaties. Instead of assisting him they only helped to consume his store. By this means they presently became intoxicated; which he perceiving resolved to pursue his conquest; and pretending in a sudden fit of good-humour to be contented with his loss, and to be pleased with their company, sat down amongst them, and generously opened a fresh skin of wine for their drinking. This had the desired effect; they all fell into the depth of drunkenness, and lay dead asleep upon the pavement. Finding each of them sufficiently dosed, he took down his brother's dead body, and by way of triumphal derision shaved every soldier upon the right cheek; then carrying away the corpse upon one of his asses, he brought it to his mother, in filial obedience to her unreasonable request.

So far Herodotus seems to believe the story true; nor, indeed, is it quite beyond the bounds of probability. Herodotus doubts the sequel, but continues the narration to this purpose.

Rhamsinitus, more and more disappointed and enraged at this new and insolent artifice, resolved at any rate, even at the dearest, to purchase the discovery of so dextrous, so bold, and so successful an offender. He ordered his daughter to prostitute herself in the regal palace to all comers indifferently, on those conditions, that every person should first swear to discover to her the most iniquitous actions of his life. The thief, who well knew to what purpose such a strange prostitution, accompanied by such extraordinary injunctions, had been made, resolved once more to elude the deep designs of the Egyptian monarch. He cut off the arm from the body of a man newly expired, and put it under his cloak, carrying it with him in that concealment to the daughter of Rhamsinitus. At his arrival he was sworn and questioned in the manner he expected, that the most iniquitous action he had ever done was cutting off his brother's head in

the treasury ; and that his most subtle, was his method of intoxicating the guards, and conveying away his brother's corpse while they were asleep. The princess immediately endeavoured to seize him. The chamber was dark, and being favoured by that obscurity, he left the dead hand in hers ; and while she thought she held him fast, he withdrew himself from her, and fortunately made his escape out of the palace.

This new event had a new effect upon the king. He was resolved to pardon him ; and caused a proclamation to be published, that if he would discover himself, he should not only receive pardon, but a very great reward from Rhamsinitus. In reliance upon the royal promise, the thief came to the palace, and made an ample discovery of himself and of his transactions ; and Rhamsinitus, according to his declaration, not only pardoned him, but gave to him in marriage the princess his only daughter.

Allowing the truth of those last circumstances, I mean the pardon and the marriage, I must own I think the behaviour of Rhamsinitus much more honourable and prince-like than the behaviour of Pope Sextus Quintus, in consequence of a declaration he had published, to forgive and reward the author of a pasquinade. The story, as I remember to have read it in *Gregoria Leti*, is this :

Pasquin appeared one day in a dirty shirt. Marforio asked him why his linen was so dirty. His answer was, "Because the Pope has made my laundress a princess." Sextus Quintus was of extreme low birth ; he had even been a hog-driver. His sister to get her bread had been a laundress. On the brother's promotion to the papal chair, the sister was exalted to the high degree hinted at by Pasquin. So galling a reproach stimulated the pride and anger of Sextus. However, he repressed his inward sensations, and published a proclamation, by which he promised life, and the reward of a thousand pistoles to the author, if he would reveal himself, and confess the fact to the pope. In confidence of so gracious an edict, the author came to the Vatican, owned what he had done, and demanded the performance of the pontifical promise. The treasurer paid the sum of money in presence of the Pope. "I have paid you the sum promised," said Sextus, "and now I grant you your life ; but I have still kept your proper punishment in reserve ; and therefore I order that your tongue shall be cut out, and your hands cut off, to prevent you from either speaking or writing any more such satires." His Holiness's decree was immediately executed.

When I consider this story, and recollect the great qualities and high situation of Sextus Quintus, I confess I am driven to a reflection which has often occurred to me, that excessive goodness and excessive greatness seem almost incompatible, as they seldom or ever meet in the same person. I am, Sir,

Dean's Yard,
July 25, 1794.

Your constant reader,

J. D.

ON
IMPRUDENT FRIENDSHIPS.

Hoc primum sentio, nisi in bonis amicitiam esse non posse. CICERO.

THE difficulties which foreigners frequently complain of, in acquiring a knowledge of the English language, are many. In particular, they tell us, that they are puzzled in their studies, and perplexed in their attempts to speak, from the circumstance of many words having the same meaning. They also object, that the same word often possesses five or six different meanings. But these difficulties are not confined to foreigners only; they often lie in our own way; and it is not unfrequent to hear a company of literary gentlemen disputing about the meaning of a word that ought to have been fixed long before they were born. Every person who attempts a new dictionary of our language, provided he is not a mere copyist; will soon find that the fixing of the meanings of certain very common words is his greatest difficulty.

The difficulty will also be heightened when we consider that it is often in vain to trace a word back to its first appearance in the language, with a view to give its original meaning. That original meaning, if it can be acquired, is of little use. If I were to call a man a *knave*, or a *villain*, I question much whether his resentment would abate, on my convincing him that these words originally meant nothing reproachful to the moral character.

To critics and lexicographers, however, I shall leave the definition of mere words, and only observe, that in conversation we much oftener hear *common* words used in an improper sense, than those which are less common and more erudite. The words *paradox*, *problem*, &c. are never misrepresented; whereas others, such as *honour*, *reputation*, *friendship*, &c. are scarcely ever quoted, unless to be misapplied.

The words *friendship* and *friend* are used, indeed, in such a variety of senses, all different, that it is almost impossible to recognise the genuine features of that old-fashioned thing called friendship among such a group of unaccountables. A spendthrift, after various attempts to borrow money, complains with a sigh, that he has not a *friend* left in the world; and another, who has not quite reached this period, talks, with some pleasure, of meeting a *dozen* or two of *friends* to dinner at a tavern.—Benjamin Bribewell, esq. invites his *friends* to meet at a public hall, and proceed from thence *in a body*! and Captain Swagger, of the Guards, who has accepted a challenge, requests a brother-officer to go out with him as his *friend*, and see that he be *fairly* run through the body. Ladies who prefer keepers to husbands, usually call them their *friends*; and a highwayman who quarrels with his accomplices concerning the distribution of the booty, wonders that there should be any bickerings among *friends*. Nor is it very uncommon to read in the papers, that two coal-heavers or butchers,

after cutting and bruising one another until they can scarcely stand, are separated by their *friends*—nay, what is more remarkable, they sometimes shake hands, and agree to part *friends*!

Such are the common ideas of friendship; and if such is the only friendship men expect to contract, surely they have little reason to complain if they should be disappointed. After having prostituted the *name*, how can they expect the substance? After having dreamt only of the *sign*, how can they expect the thing signified? If we consider how those connexions which are called friendships are formed, we shall the less wonder that they are unstable with most men: it is sufficient to have been twice or thrice in each other's company, they become thereafter *friends*, and we are not to be surprised, if what is formed so hastily, should be as hastily dissolved. Houses that are thrown up quickly, and while the materials are green and unseasoned, cannot be expected to last long.

There are, on the other hand, some persons who entertain a notion of friendship, so very celestial and romantic, as is not to be expected from the frailty of human nature. They mistake the nature of a *friend*, just as much as the others of whom I have been speaking. They expect *every* thing from a friend, and in this are as much in fault as the others who expected *any* thing. Romantic notions of friendship are much cherished in novels and sentimental writings, but their tendency is often fatal, and at all times pernicious. A very short intercourse with the world of men, convinces them that they have been reading of ideal beings, and their tempers are apt to be soured; in consequence of which they entertain worse notions of men than they deserve.

There are two kinds of men from whom it is impossible to expect real friendship; and if we are sufficiently guarded against them, we shall be furnished with every necessary precaution against a world abounding in a mixture of characters. The one of these is, the low-minded ignorant man; the other is the bad or immoral man. With either of these I aver that it is impossible to form that connexion to which we give the name of friendship, or, if in appearance formed, it will be utterly impossible to retain it, so as to reap the advantages of friendship when they are wanted. My reasons are these:

With regard to the ignorant and low-minded, friendship is not a passion, but an operation of the intellect. The understanding must ever be employed in perfecting it, and in preventing those sallies of momentary regard, which savour more of whim and caprice than of friendship. Of all this an ignorant man knows nothing, and a low-minded man will practise nothing. In such minds self-interest usually has a strong hold; for I would wish it to be understood that mere ignorance, without this poverty of sentiment and generosity, is a misfortune that may be remedied, and never can be the object of censure. There is a wide difference between the ignorance of a man in whom the natural feelings have not been adulterated by vice, nor civilized and refined by education, and that of an illiterate mechanic, who, while he can scarcely spell his name, or comprehend a rational argument, can yet take pride in grasping more money than he who is

capable of instructing a nation.—It is one of the few good advices which Lord Chesterfield gives, never to keep company with those who are at once ‘low in birth, low in mind, and low in manners.’

The second class of men with whom it is impossible to hold friendship, consists of the *bad*. From much reading, and from no small horizon of observation, I think I may challenge the world to produce an instance of real friendship subsisting for any length of time between two bad men, or between a good man and a bad one. The thing is, indeed, in its own nature impossible. The very essence, the life’s blood, if I may use the expression, of friendship, is mutual benevolence; and how that can be expected to exist in minds habituated to profligacy, it is impossible to conceive. It is likewise of the nature of friendship to be disinterested; but no bad man can be expected to entertain a sentiment so pure. If he did he could not practise it, for bad men are ever necessitous, ever covetous, ever desirous of something which they want to supply their pleasures, or, as they probably will term it, to make them happy.—If the whole of friendship consisted in giving pecuniary assistance, they would be the last persons to practise even that, from the urgency of their own demands. But, this, though something, is not the *all* of friendship. How many consolations, how much kindness, what important relief, may a friend afford, of which the loose and profligate can have no idea? No: their skill lies not in averting the calamities of life, or in consoling the troubled sufferer. They cannot

——— ‘Administer to a *mind* diseased—

Nor ‘pluck from the memory a rooted sorrow.’

Should any be yet disposed to doubt the truth of the proposition which I have laid down, namely, that it is morally impossible to hold friendship with the ignorant and low-minded, and with the profligate, I will add, that my argument derives considerable strength from another consideration. In the various circumstances and situations of human life, innumerable cases occur, in which wisdom only can advise and extricate, and in which piety only can console and assist. And having stated this, I will beg leave to ask, whether, in every possible situation of life, wisdom and goodness be not preferable to their opposites?—I entertain no fears for the issue of this question: I am not afraid of the wisdom of a blockhead, nor am likely to be charmed by the benevolence of a profligate.

Ill-judged friendships are the bane of human happiness. A rational creature becomes a mere dupe by them, an useless character to himself, and only serviceable to those who impose upon him. *Tom Fickle* partakes much of such a character. His *friends* are innumerable, and he seems to think it necessary to keep up an increase; they no sooner drop off, which they do the moment that their ends are served, than he supplies their place with others. New faces are to him new friends. The man in whose house he dines, or who dines in his house, is his *friend*. An interchange of civilities and *treats* is all he expects. Yet he is not without some idea, a confused one, indeed, of friendship, and bitterly laments that Jack or Dick Such-a-one has played him a scurvy-trick; he did not expect to be treated so by a friend! In truth,

Tom makes no distinction of characters; his superiors are his best friends, and next to them are his equals in *fortune*; but as his ideas of friendship extend no farther than to an interchange of dinners and wine, his inferiors are as much below par with him as he will be when he comes to discover, what cannot be long concealed, that he *never* had a friend. To such a man Buckingham's advice might be of service :

' When you are liberal of your loves and counsels,
Be sure you be not loose; for those you make friends,
And give your hearts to, when they once perceive
The least rub in your fortunes, fall away
Like water from you, never found again
But where they mean to sink ye.'

Friendship, among people who have not been corrupted by those artificial vices which fatally wait upon civilized life, exists in the greatest possible purity and constancy. The Abbé Fortis gives some curious particulars relative to the friendships of the Morlacchi, a people who inhabit the mountainous part of inland Dalmatia. Friendship is lasting among the Morlacchi. They have even made it a kind of religious point, and tie the sacred bond at the foot of the altar. The Slavonian ritual contains a particular benediction, for the solemn union of two male or two female friends, in the presence of the congregation. The Abbé says, that he was present at the union of two young women; who were made *Posestre* in the church of Perussich. The satisfaction that sparkled in their eyes when the ceremony was performed, gave a convincing proof, that delicacy of sentiments can lodge in minds not formed, or rather not corrupted by society, which we call civilized. The male friends thus united are called *Pobratimi*, and the females *Posestre*, which mean half-brothers and half-sisters. Friendships between those of different sexes are not bound with so much solemnity, though perhaps in more ancient and innocent ages it was also the custom. From these consecrated friendships among the Morlacchi, and other nations of the same origin, it should seem that the *sworn brothers* arose, a denomination frequent enough among the common people in many parts of Europe. If discord happens to arise between two friends among the Morlacchi, it is talked of all over the country as a scandalous novelty; and there have been some examples of it of late years, to the great affliction of the old Morlacchi, who attribute the depravity of their countrymen to their intercourse with the Italians. Wine and strong liquors, of which the nation is beginning to make daily abuse, after our example, will, of course, produce the same bad effects as among us.

Nor is the Abbé mistaken. When these simple people become more men of the world, the romantic part of their friendships will degenerate into that motley unintelligible thing which many people call friendship. Whoever, therefore, wishes to enjoy real friendship, must in the first place expect no more from man than the frailty of his nature will admit; and, in the second place, he must not expect friendship from those, who from their ignorance are not enabled, or from their wickedness are not disposed, to perform acts of mutual benevolence in trying situations.

CAIUS.

FEMALE MERIT AND VANITY

CONTRASTED.

Ah! friend! to dazzle let the vain design;
 To raise the thought, and touch the heart be thine!
 That charm shall grow, while what fatigues the ring,
 Flaunts and goes down, an unregarded thing:
 So when the sun's broad beam has tir'd the sight,
 All mild ascends the moon's more sober light,
 Serene in virgin modesty she shines,
 And unobserv'd the glaring orb declines.

POPE.

AN accomplished woman can never become an object of neglect; she must always remain an object of distinction amongst her acquaintance. When she was young she might please more, but as even then she pleased chiefly by her mind, she will, therefore, continue to please still. The discerning few, at least, will discover in her beauties, which neither the inroads of age nor the ravages of sickness can deface. When "declined into the vale of years," she will still, from the superiority of her character, stand forth an exalted figure. Sense and capacity, joined to worth and sweetness, are exempted from the condition of all things else, which lose their influence when they lose their novelty. "The ornament of grace which wisdom shall give to thy head," will not appear with less real lustre, when infirmity shall cause that head to shake. "The crown of glory which she shall deliver to thee," will, in reason's eye, receive new dignity from grey hairs; or, rather, according to our inspired author, Solomon, those "grey hairs are," themselves, "a crown of glory, being found in the way of righteousness."

Do ye know a woman far advanced in life, but yet farther in virtue and understanding, who, with mild insinuation, employs them to render wise and happy those about her, especially the young; who for such in particular makes every kind allowance, not forgetting those early days when she too stood in need of indulgence; who, when her health will permit, takes pleasure in seeing herself surrounded by a circle of youth innocently gay, condescending even to mix in their little sports, and by a graceful complacency of look, and pleasing remainder of ancient humour, to encourage and promote their harmless amusement.—Do you know such a woman? Then speak your opinion freely. Will this youthful circle be in any danger of despising her because she is old? On the contrary, will they not contend with one another who shall pay her most veneration, who shall stand highest in her affection? Can you conceive a character *more respectable*, and, at the same time, *more amiable*? *What is there good or excellent to which she will not have it in her power to win them?*

And now think of *a decayed beauty*; who, in the height of her bloom and the career of her conquests, trusted solely to that bloom, and never dreamed of securing those conquests, such as they were, by any thing more solid and abiding. Inexpressibly mortified that both are at an end, she would fain, if possible, keep up the appearance of them still. How? By a constrained vivacity, by a juvenile dress, by that affectation of allurements and importance which we so readily pardon to the prime of life, but which in its decline is universally condemned as awkward and unnatural. Place her in the young assembly we have just supposed; there let her endeavour to sparkle as in the days of old; there let her lay traps for admiration amidst the wrinkles of age. How ludicrous, and how melancholy at the same moment! What boy or what girl of them all will not be struck with the impropriety? Every mark of decay, every symptom of change, will be traced and examined with acuteness. No part of her figure will be overlooked, not a single slip in her behaviour forgiven: whereas if, warned by the effects of time, she prudently gave up to her juniors all competition of looks and show, and studied only to make herself agreeable by her conversation and manners, there is scarcely one of those little critics that would ever reflect upon her years, or that would not be delighted with her good sense and obliging deportment. No, my friends, nothing can save you from contempt at that period, if during this you be not at pains to improve your minds. She who is, shall in one sense, and that the best, be always young.

If she should continue single, and her situation or her choice should lead her to cultivate but few acquaintance, amongst them she must ever be loved and valued. If she should be married, and to a man of tolerable judgment, with agreeable temper, he will count himself happy in such an associate; he will even be proud of those talents in her which do honour to his election. I have always remarked, that women of capacity and elegance have possessed the hearts of their husbands in a degree which is not common; I mean where those husbands had any worth or discernment. You will easily imagine that I suppose the woman in question too wise and too excellent to affect superiority; or not to give their partners all the credit and consequence possible on every occasion. Between men and women there is seldom any rivalry in what relates merely to intellects; nor are the former ever much hurt by any conscious inferiority in that respect, where the latter do not show themselves, especially before company, arrogant or pretending.

I must not forget to subjoin how much the mental improvements now enforced will contribute to adorn and animate the companion, to direct and dignify the mistress, to accomplish the mother and the friend; to spread a charm over the whole matrimonial state, and to relieve those duller hours that are apt to steal on *the most delightful condition of humanity*.

Edinburgb.

Nov. 11, 1793.

FRAT. AQUIL. ROM.

FOR THE FREEMASONS' MAGAZINE:

THOUGHTS
ON CONJUGAL HAPPINESS.

"THE Goddess Discord (says La Fontaine) having set all Heaven together by the ears about a golden apple, was, by universal consent, banished from the celestial mansions; in this distressful circumstance she immediately made the best of her way down to earth, and was received with open arms by a certain animal called man; at this time it was that she first did us the honour to grace our little hemisphere with her presence, in preference to our opposite neighbours the Antipodes, who, being a barbarous and uncultivated people, married without either priest or notary, and consequently could have little to do with Discord; for a while she rambled about the world without any fixed abode, so that Fame, who was frequently sent out in search of her, was often at a loss to find out her habitation; it was thought necessary, therefore, that some constant seat of residence should be appointed, where she might always be ready, and within call upon proper occasions; this scheme was attended with some difficulty (says the Fabulist, with his usual archness) as nunneries were not yet established, however,

L'Auberge enfin de l'Hyménée
Lui fut pour maison assignée.

An apartment for Discord was at last pitched upon, and where, after all, should it be, but in the temple of Hymen."

Though I cannot help looking on this fable as rather too severe a reflection on the honourable state of matrimony, I am still of opinion, that it may convey no unprofitable lesson of instruction to the candidates for connubial felicity. As our matrimonial sherbet is made at present, most drinkers of it are apt to complain with Lady Townly, that "there is a little too much acid squeezed into it," which utterly spoils what would otherwise be a cooling and pleasant beverage. I heartily wish, therefore, that a method could be found out to render it sweet and palatable; in the mean time let me recommend to both sexes an ingredient or two which must by no means be omitted, and which at the same time are very cheap and easy to be come at, and these are, mutual good-nature and complacency, which will give the liquor quite another taste than that which generally prevails, and perhaps make it the most agreeable draught which they ever met with in their lives.

The antients, whose notions of marriage, as well as other things, differed widely from our own, considered it in a sober and religious light, and had a way of entering into it with great solemnity and devotion. Sacrifices were constantly made on the occasion, and when the victim was slain, care was taken to throw aside the gall; a pretty

emblematical piece of advice to the parties to avoid all future bickerings and animosity, and promote mutual harmony and peace.

In modern marriages I do not remember to have heard of any other sacrifices than those which are usually made to Bacchus and Venus on the wedding-night: certain I am, that the most interesting part of the antient ceremony is omitted, having observed a little tincture of the gall diffusing itself over the human mind, even after matrimony, by which I am inclined to think this necessary precaution has been but too frequently neglected.

Scarce any of my readers who have ever voyaged up the Thames as far as Battersea, but must have met with some of those young skiff-adventurers, who, having never learned to row, afford matter of much mirth and entertainment to the passers-by: it is not undiverting to observe how awkwardly two of these gentlemen-watermen handle their oars, to mark the force which is alternately made use of to hurt and retard each other, the quarrels that arise, and the dangers they encounter, before they perceive the necessity of pulling together, and pursuing their course by that equality of strength and skill which should be mutually exerted on the occasion.

I have often thought this no bad emblem of matrimony, where we may frequently perceive man and wife shifting the labouring oar from hand to hand, dragging one another round with great vehemence to shew their several forces, rowing direct contrary ways, with twenty other ingenious methods of exposing their want of skill; till experience at last teaches them, that all the art lies in pulling together, and that half the pains which they take only to make themselves ridiculous, would, if rightly applied, be more than sufficient to steer them safe into the harbour of peace and happiness.

It hath been remarked, that travellers in a stage-coach shew very little inclination to be sociable for the first ten or twenty miles, and seldom begin to grow good company till towards the end of the journey; in like manner many of those whimsical travellers whom Hymen drives in his nuptial car, will look very sour upon one another at first, but when time has jumbled them a little together, and reason told them that they may as well be good company as not, have agreed to jog on with cheerfulness, and, in spite of bad fare and dirty roads, be as happy as society could make them.

I have known many an absurd couple, who, after scolding and scratching for twenty or thirty years, have at last parted the best friends in the world, and expired in each others arms with all the impassioned fondness of a bride and bridegroom.

According to the received maxim of *Better late than never*, this is certainly a prudent resolution; as life, however, is short, or, to carry on the allusion, rather more like the Turnham-green than the York stage, I see no reason why any gentleman and lady who have taken places in the matrimonial vis-à-vis, should not set out with good-humour and complacency, and endeavour to preserve their social disposition with a desire of being mutually pleased and satisfied throughout the whole journey.

June 24, 1794.

HOMO.

LETTERS FROM
T. DUNCKERLEY, ESQ.
TO THE LATE
EARL OF CHESTERFIELD.

LETTER II.

Port Mahon, on the Island of Minorca, June 1, 1748.

I HAD the honour of sending to your Lordship some account of St. George's Cave at Gibraltar, and now proceed to give you a description of that garrison.

Gibraltar is a very high and steep hill, of an oblong figure, arising out of a plain almost perpendicular, which adds greatly to its loftiness. This place is the key to the Mediterranean, by reason that no fleet can pass to or from it unobserved or unlicensed by the masters of this important spot, which were formerly the Spaniards, but at present the English. Though the fortifications of this place are universally allowed to be the most regular and strong imaginable, yet is all that art has effected but a poor superstructure upon the most wonderful production of nature, who seems to have played the engineer here with utmost skill. The Eastern, or back part of the hill, is one continued horrid precipice; the North side, which arises out of a low marshy plain, is extremely rugged and steep; and the South part, or Europa Point, is also very steep, and runs out into the sea. On the North side, towards the Spanish lines (the advanced posts of which are not above a pistol-shot from ours), on the declivity of the hill, is a very strong battery of several brass pieces, called Willis's Battery, which has communication under ground with the lines which run up the side of the hill, and are, as I am informed by connoisseurs, of incredible strength; all along the side, and up to the top of the hill, appear the vestiges of the old Moorish lines, cast up by them when they were in possession of this place; there are, also, the ruins of an old Moorish castle. At the top of the hill is the Signal-house, which has a most extensive prospect, and from whence, by signals, the garrison is informed of whatever ships are either coming into or going out of the Streights. Towards Europa Point, on the South side of the hill, is the New Mole, capable of containing ships of the greatest burthen, where our men of war commonly heave down and refit: a little above this, upon the side of the hill, is the hospital for sick and wounded seamen. This is a very good building on the inside; the wards are very neat and clean; there is a large spacious court-yard in the middle, surrounded by several apartments, which are built upon piazzas, and form an open kind

of gallery or balcony all along, much like those we have in some of our stage-inns in London, which is extremely agreeable, as by this means the least breath of air that stirs in the warm season of the year in this hot climate, is brought into the apartments for the benefit of the sick. This hospital is served by a physician, surgeon, and two mates, with proper assistants. Near to this are the barracks for the soldiers, a neat and regular piece of building of free-stone; it is in form a long square with two wings; the apartments are neat and commodious. A little further lies a great plain of sand, called, from its colour, the Red Sand, which is the common burying-place of the garrison; at the North end of this sand is the place where ships send their boats for water, called the Ragged Staff, a very convenient place for watering the largest fleet, and affords abundance of most excellent water. About a quarter of a mile from this place is the South-port gate, by which you enter the town, which consists of a small number of houses, very low and ill-built, and, upon the whole, cuts a very mean figure. The governor has, indeed, a very handsome house and gardens, which were formerly a convent, and still retains that name. There are a great number of Jews here, who seemed to me to be used chiefly as luggage-porters, for you will see three or four of these circumcised gentlemen with a great chest or bale hanging by the middle on a long pole, which they carry across their shoulders, and so trudge along with it at a surprising rate. Their usual dress is a little short black cassock, bound round their middle with a piece of blue or other coloured linen, and falling down, in a kind of close drawers, as low as their knees. They always go barefoot through choice, by reason of the heat of the climate, and partly through poverty. Gibraltar is a place of very great trade for cloths, silk, &c. and contains upwards of 4000 inhabitants, exclusive of a garrison of 3000 always kept here. From the town we go out by the Landiport gate into the lines, which run and meet those of the Spaniards upon the little neck of land or marsh which joins Gibraltar to the Spanish main. This gate is about a mile distant from the South-port gate, being the length of the garrison. Near it is the Waterport, or Old Mole, formerly the place for careening ships, but since the building of the new by the English, it only serves as a kind of haven for market-boats, xebèques, &c. There is a very handsome parade for the troops, about half the bigness of that at Whitehall. Opposite to this hill lies the town of Old Gibraltar, in the possession of the Spaniards, who are frequently spectators of their own ships made prizes, and brought in by us under their inspection. I have the honour to be, &c.

THOMAS DUNCKERLEY.

The Earl of CHESTERFIELD, LONDON.



BRIEF CHRONOLOGICAL SKETCH

OF THE ORDER OF

KNIGHTS TEMPLARS.

[BY THOMAS DUNCKERLEY, ESQ.]

AFTER the temple rebuilt by Zerubbabel had remained 575 years it was pillaged by the Emperor Antiochus, 170 years before Christ; afterwards by Cræsus and Pompey, and, at last, totally destroyed by Titus Vespasian, who took Jerusalem by storm, A. D. 74. In 138 the Emperor Adrian rebuilt that city, but had not time to lay the foundation of the temple, for the Persians took it from him, and the Saracens became masters of it A. D. 640. During all this time the *Nethenimes* (a posterity of Gibeonites, condemned by Joshua to be hewers of wood and drawers of water for the temple) distinguished themselves by their virtue; in time they became Knights of the East, and Royal Arch Masons. They were esteemed for their retired life and simplicity of manners, their sobriety and charity, and took the name of Essenes. They elected a Grand Master for life, and engaged to worship the true God; to do justice; to be loyal to their sovereign, and obey their Grand Master. These Brethren embraced the *new* law, and became Christians; they retired to Sicily and other places, and in 1020 they were created Knights of the Eastern Star. In 1083 Godfrey of Bouillon, and Peter the Hermit, laid a plan for the conquest of Jerusalem.

A. D. 1100 the Christians associated by a solemn vow to establish the Temple in the Holy Land; and the Masonic Knights agreed to retain their ancient signs, to know each other from the Saracens at a distance, in order to avoid surprize. They communicated their signs and words to those only who promised with the greatest solemnity, at the foot of the altar, never to reveal them. That obligation was a sacred band to keep the individuals of several kingdoms in the same society.

Six millions of people, of different nations, united, and vowed to conquer Jerusalem; they wore the Calvary Cross on the shoulder, and as the Emperor Constantine the Great had in 1083 seen the red cross in the air, with "*In hoc vinces*," they took that motto; and the word for charging the enemy was "*Dieu le veut*." There was also a cross of distinction for the different countries: the English (at that time) wore white; the French, red; the Flemings, green; the Germans, black; the Italians, yellow, &c. Many Royal Arch Masons, and Knights of the Eastern Star, who were Christ's faithful soldiers and servants, had built a Church on the scite where the temple of Solomon had been erected; which they dedicated to St. John of Jerusalem; and when that city was taken by Godfrey of Bouillon, A. D. 1103, he gave the care of the Holy Sepulchre to the Knights

of the Eastern Star, with the additional title of Knights Rosæ Crucis. Their duty was to guard the sepulchre, and escort the pilgrims on the road to Jerusalem. A. D. 1118, King Baldwin the Second instituted the order of Knights Templars of St. John of *Jerusalem*, in which he incorporated *seven* Knights Rosæ Crucis. After nine years were expired, this military order was consecrated by the Pope, and to their vow of obedience to the Grand Master, and charity to the poor, they added celibacy. The Knights Hospitalers, who originated from the order of St. Lazarus, attended the sick and wounded; they afterwards became Knights of Rhodes, and are at this time Knights of Malta.

After the ninth crusade, A. D. 1272, the institution of Knights of the *East* and *West* was established. Those Knights had taken a solemn oath to shed their blood to establish the worship of the God of the Christians in his Temple at Jerusalem, which when they found it impossible to accomplish, they returned to their respective countries; and, in order to establish in their hearts what they could not realise by action, they solemnly engaged not to admit a brother to the sixth degree until he had given proof of his friendship, zeal, and discretion; and they were created Knights of the East and West by King *Edward* the First of England (who at that time was informed of the death of his father King Henry the Third). His Majesty also dubbed them Knights of the Temple of Palestine; for, the infidels having changed or altered the church of St. John to a Mosque, our Brethren denominated the church of the Holy Sepulchre the Temple of Palestine, from its being situated on Mount Calvary, which is without the walls.

Immediately after King Edward returned to England with his subjects, and became Grand Patron of the Knights Templars, &c. in Britain*. The origin and history of the seventh degree, or Knights Kadosh, may not be written.

THOMAS DUNCKERLEY.

N. B. In 1295, the Pope, as Grand Patriarch of those military and religious orders, directed that the Knights who had served in the crusades should wear a gold cross in future.

ANECDOTE OF

KAMHI,

EMPEROR OF CHINA.

HIS ruling passions were, an unbounded curiosity, and a strong thirst after knowledge. Among other instances of this, there happened one which was whimsical enough: he had a mind to know what it was to be drunk, and for that reason ordered a nobleman (a Mandarin) who had a very strong head, to sit down and drink with

* His Royal Highness Prince Edward is at present Grand Patron of this Order.

him. The liquor they chose was *Canary*, and in the space of a couple of hours the emperor was quite intoxicated, and fell fast asleep. When the *Mandarin*, who was perfectly sober, saw this, he retired from the apartment, and sending for some of the chiefs of the eunuchs, he addressed them in the following manner: "My friends, whatever a monarch does is no light matter. Our master seems but too well pleased with the juice of the grape; he commended it at every glass, and expressed himself in raptures when he had well nigh got his dose. Consider, my friends, that if he is already capricious, and somewhat addicted to cruelty, how insupportable he will grow if once he becomes a drunkard. Take my advice, therefore; load me instantly with chains, and put me into a dungeon; when the emperor wakes and enquires for me, tell him it was done by his order, and leave the rest to me." The eunuchs approved of the scheme, and instantly put it in execution.

As soon as the emperor came to himself, and perceived he was alone, he enquired for the mandarin; and being told that he was in a dungeon loaded with irons, and that they had sent for an executioner to put him to death by his majesty's orders, he was amazed and began to reflect within himself what it was that had thus provoked him. Not being able to recollect any thing, he gave orders that the Mandarin should be sent for, who came into his presence with irons on his hands and legs, and with a dejected countenance, throwing himself at the emperor's feet, requested that he might at least know his offence; upon this his irons were taken off and the eunuchs withdrawn; the emperor told him plainly, he could not remember how this affair had happened, but this he knew, that his head ached prodigiously, and that he was determined for the future never to drink above three glasses a day of a liquor prejudicial alike to the mind and to the body: which resolution he faithfully kept, and may, therefore, boast of having once been happily deceived. M.

In compliance with the request of a Correspondent, from whom we have received, and still hope to derive more important articles, we insert the following

WHIMSICAL ANECDOTE.

IN a town in the West of England, and at an inn where several people were sitting round the fire in a large kitchen, through which there was a passage to other apartments in the house, among the company there was a travelling woman and a taylor. In this inn there was a Lodge of Free and Accepted Masons held, and, it being Lodge night, several of the members passed through in their way to the Lodge; this introduced observations on the principles of Ma-

sorry, and the occult signs by which Masons could be known to each other. The woman said that there was not so much mystery as people imagined, for that she could shew any person the Mason's sign: "What," said the taylor, "that of the Free and Accepted?" "Yes," she replied, "and will hold you a half-crown bowl of punch, to be confirmed by any of the members whom you please to nominate." "Why," said he, "a woman was never admitted, and how is it possible you could procure it?" "No matter for that," added she, "I will readily forfeit if I do not establish the fact." The company urged the taylor to accept the challenge, to which he consented, and the bet deposited. The woman got up, took hold of the taylor by the collar, "Come," says she, "follow me;" which he did, tremblingly alive, fearing he was to undergo some part of the discipline in the making a Mason, of which he had heard such a dreadful report. She led him into the street, and pointing to the Lion and Lamb, asked him whose sign it was: he answered, "Mr. Loder's," the name of the innkeeper. "Is he a Freemason?" "Yes." "Then I have shewn you the sign of a Free and Accepted Mason."—The laugh was so much against the poor taylor for being *taken in*, that it was with some difficulty he could be prevailed on to partake of the liquor.

KENTISH EPITAPHS.

VILLAGE poets mix the grave and the gay in such equal proportions that your mind is equipoised between grief and joy.—In a late excursion in the county of Kent, I was very much *amused* in my visits to the church-yard; and I really think, that if the *force of humour* continues to be exerted, a church-yard will deserve to be ranked among our places of public amusement. I copied a few odd ones, with which you may fill half a page when it suits your leisure, if agreeable.

LINSTED IN KENT.

ON JAMES HUGESSON, ESQ. MERCHANT ADVENTURER.

Infancy, youth, and age, are from the womb
 Man's short, but dangerous, passage to the tomb.
 Here landed (the proceed of that we *ventur'd*
 In Nature's Custom-house this dust is *enter'd*);
 Alms-deeds are surest bills at sight (the rest
 On Heav'n's exchange are subject to protest).
 This uncorrupted manna of the just
 Is lasting store, exempt from worms and dust.

TONG IN KENT.

There is a matter-of-fact neatness in the last line of the following, which I wish your Anna Marias and Della Cruscas would imitate.—Nothing they write is half so intelligible.

Dear soul! she suddenly was snatch'd away,
 And turn'd into cold and lifeless clay;
 She was a loving mother, and a virtuous wife;
 Faithful and just in every part of life:
 We here on earth do fade, as do the flowers——

Now, mark what follows——

She was alive, and well, and dead, *within three hours!*

ELTHAM.

The following is such a *strain* at a rhyme as we seldom meet with even in our modern poets, who are plagiarily *costive*.

I am only gone a little while before;
 Prepare, prepare to follow me, *therefore!*

FOOTS CRAY.

A better apology for an epitaph I never met with than the following:

The 18th August I was at Foots Cray,
 To see for an epitaph I can truly say;
 But as I found none I went merrily on,
 And to St. Mary Cray I am certainly gone.

ST. PETER'S, CANTERBURY.

In the following a bargain was struck between the deceased and posterity, upon certain conditions, from which the latter has not yet departed.

Touch not the grave, my bones, nor yet the dust;
 But let this stone which stands be rotten first!

THE MEDICAL APPLICATION OF MONEY.

THE humorous Rabelais, who was domestic physician to Cardinal de Billay, held a consultation one day with several other physicians, concerning a hypochondriac disorder which the cardinal was then troubled with, and an opening decoction was unanimously prescribed for his eminence. Disagreeing, however, about the composition of this decoction, Rabelais strongly recommended a key, as one of the most opening things in the universe.

I perfectly agree with that celebrated French writer, that "a key is one of the most opening things in the world," but I think I can mention another of at least equal efficacy with his potion: money, for example, in the cases alluded to, generally operates very forcibly upon many patients who are *costive*, and require medical aid. It will open a lawyer's mouth, and keep it wide extended for several hours, if you administer it in sufficient quantities; but if you deal it out in scruples and penny-weights, very little benefit will be derived from it. Money, applied with prudence and judgment, will open prison-doors, and give instantaneous relief to a confined patient, who,

without it, would absolutely be given over as incurable: it has often made an opening to peerages, archbishopricks, and bishopricks, and seldom fails to procure a laxative habit among those who have the good things of this world at their disposal.

As to the mode of administering this medicine, it must be observed, that it operates with peculiar energy when judiciously applied to the palm of the hand.

J. S.

ANECDOTE OF THEOPHILUS CIBBER.

THIS strange eccentric wag, in company with three other *bon vivants*, made an excursion to France. One had a false set of teeth, a second a glass eye, a third a cork leg, but the fourth had nothing particular except a remarkable way of shaking his head. They travelled in a post coach; and while they were going the first stage, after each had made merry with his neighbour's infirmity, they agreed, that at every baiting-place they should all affect the same singularity. When they came to breakfast they were all to squint; and, as the countrymen stood gaping round when they first alighted, "Ad rot it," cried one, "how that man squints!" "Why, d——n thee," says the second, "here is another squinting fellow." The third was thought to be a better squinter than the other two, and the fourth better than all the rest. In short, language cannot express how admirably they squinted, for they went on a degree beyond the superlative. At dinner they all appeared to have cork legs, and their stumping about made more diversion than they had at breakfast. At tea they were all deaf; but at supper, which was at the ship at Dover, each man resumed his character, the better to play his part in a farce they had concerted among them. When they were ready to go to bed, Cibber called out to the waiter, "Here, you fellow, take out my teeth!"—"Teeth, sir?" "Ay, teeth, sir. Unscrew that wire, and you'll find they'll all come out together." After some hesitation, the man did as he was ordered.—This was no sooner performed, than a second cried out, "Here, you, take out my eye." "How, sir," said the waiter, "your eye!" "Yes, my eye; come here, you stupid dog, pull up that eyelid, and it will come out as easy as possible!" This done, a third cried out, "Here, you rascal, take off my leg!" This he did with less reluctance, being before apprized that it was cork, and also perceived that it would be his last job. He was, however, mistaken. The fourth watched his opportunity, and, while the poor affrighted fellow was surveying with a rueful countenance the teeth, the eye, and leg, lying upon the table—cried out, in a frightful hollow voice, "Come here, sir, take off my head!" Turning round, and seeing the man's head shaking like that of a mandarin upon a chimney-piece, he darted out of the room; and, after tumbling head-long down stairs, he ran about the house, swearing that the gentlemen up stairs were certainly all devils.

FORTITUDE.



*Through all conditions we shall ever find,
Conscious integrity gives strength of mind;
True Fortitude thus fortified never bends,
To mean expedients for ignoble ends.*

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ON FORTITUDE.

[BY MISS BOWDLER.]

 WITH AN ENGRAVING.

TRUE fortitude is a strength of mind which cannot be overcome by any trials or any sufferings. It consists not in being insensible of them, for there is no real fortitude in bearing what we do not feel; but it renders us superior to them, and enables us to act as we ought to do in every different situation in life, in every change that can affect our outward circumstances or our inward feelings.

There is a kind of fortitude which proceeds from natural constitution; some are less affected by trials than others; and some, from strong health and spirits, are able to go through a great deal without sinking under it. But this can only extend to a certain degree. Afflictions may come to such a height that the most insensible must feel them; and then their apparent fortitude is overcome, and the strongest health and spirits can only resist a little longer than the weakest; they must give way to a sufficient force, and therefore can never be the source of true and constant fortitude. There is also a kind of fortitude which is called forth into action on particular occasions, and for a time appears superior to the trial; and this may sometimes be inspired even by motives which are in themselves highly blameable. A point in view which is eagerly pursued, will enable a person to go through what at other times might appear insupportable; but this can only last while the motive remains in force; and those who by this have been rendered equal to what appear to be the greatest trials, have often at other times sunk under the smallest. True fortitude must spring from some principle which is constant and unchangeable, and can support it at all times, and against every attack.

It cannot, therefore, be derived from any thing in this world. Natural strength must yield to pain and sorrow; earthly considerations can support us no farther than their immediate influence extends; pride cannot enable us to bear humiliations, or even those little mortifications which daily occur, when there is no credit to be gained by doing so; and philosophy must at last be reduced to nothing more than suppressing complaints, and making the best of what it cannot cure. These may inspire a strength which will last for a time—a strength which may serve for certain occasions, but will fail on others; or an appearance of strength to conceal our weakness. But none of these can inspire that fortitude which is a constant invariable disposition of mind, prepared for every trial, and superior to them all. This can only be derived from a confidence in that assistance which can never fail; from a motive for action which is sufficient to carry us through every trial; and from hopes which nothing in this world can take away.

The effect of this fortitude is, that it makes us steadily and constantly pursue the great aim we have in view; it is drawn aside by no pleasure; it shrinks at no difficulty; it sinks under no affliction; but resolutely goes on, whatever may be the path assigned, and though it may suffer, it never yields.

This virtue is exercised, not only in the greatest afflictions, but in the daily occurrences of life; and if in these its trials are not so painful, yet they may, perhaps, often be more difficult. It enables us to bear the faults and weaknesses of others, the disappointments and humiliations which all must meet with, and the numberless little vexations and inconveniences, which though when considered separately they may appear trifling, yet often affect the temper much more than we are generally aware of.

It is also exercised by our own weaknesses and imperfections; for there is no person living who can always preserve the same equal state of mind and spirits; and it is no inconsiderable part of true fortitude to avoid giving way to what none can avoid feeling; and to persevere in acting as we ought in every different disposition of mind.

This then is the great and distinguishing character of true fortitude: that it is constant and invariable, the same at all times, in all trials, and in all dispositions; it depends not on the circumstances in which we may be placed, nor on the strength either of body or spirits which we may enjoy; but it enables us to exert all the strength we possess (which is often much more than we are apt to imagine); it is seated in the will, and never gives way in any instance.

Without this virtue there can be no dependence on any other. Those who have the best inclinations in the world must find a time of difficulty; a time when, from the opposition they may meet with, or from their own weakness, the performance of their duty must require no small degree of exertion; and if they have not fortitude to go on, in spite of all such difficulties, their former good dispositions and good actions will be of little use.

The practice of virtue is indeed often attended with applause sufficient to animate vanity to assume the appearance of it; and even where it is pure and genuine, the esteem and affection engaged by it cannot but be highly pleasing to all; and must afford some degree of assistance and support. But there are many instances in which all these supports are entirely wanting; and true fortitude will enable us to act as we ought to do without any such assistance, and even when we are sure that the consequence of doing so will be directly contrary to all this.

It can bear not only the want of approbation, but the mortification of being slighted or blamed, and persevere, whatever may be the consequence in regard to this world; not from a contempt for the opinions of others, for it does not hinder such humiliations from being felt, but it supports them with courage and resolution, and will never endeavour to avoid them by the slightest deviation from the right path, or to return them by a display of its superiority, or by giving any degree of pain or humiliation to those from whom they came.

Far from being of a stern or rugged quality, it is indispensably necessary to support that gentleness and sweetness of disposition which form the charm of social life, and which can never be long preserved by those who have not fortitude to bear the vexations they must often meet with from the weaknesses and inadvertencies, and even from the pride and ill temper of those with whom they converse. That *spirit* (as it is commonly called) which immediately resents every trifling injury, and endeavours to return it, is in fact a weakness—a proof of not being able to bear them. True fortitude can conquer it; and without this no apparent gentleness of character can ever be depended on, since it will only last till there is sufficient provocation to get the better of it.

To the want of this kind of fortitude much of the unhappiness of society is owing. A trifle gives offence and is resented; we cannot bear a little mortification or humiliation; or, perhaps, we cannot bear to appear to want spirit to resent such things, and do ourselves justice. True fortitude can bear it all, whenever it is our duty to do so; and few consider the importance of exerting it on such occasions.

It enables us to acknowledge our errors and our faults, instead of having recourse to any artifice or misrepresentation to disguise or justify what the heart in secret disapproves, or must disapprove on a fair and impartial consideration; to which, want of fortitude to bear the mortifying view of our own imperfections, is often one of the greatest hindrances.

In great afflictions fortitude is exerted not only in suppressing complaints and murmurs, but in rendering us superior to them, by enabling us to take an enlarged view of things; to consider the hand from which they come, and the advantages which may be derived from them; and it inspires not merely a tame submission, but an active resolution, which in every trial exerts its utmost powers and excites us to do the best we can, whatever that may be, and whatever struggle such exertion may cost us.

In short, it enables us to make the best of every thing, to pursue steadily and constantly the path of duty, unmoved by all the attacks of pleasure or of pain, and unwearied by the most tedious and apparently unsuccessful exertions.

In order to obtain this fortitude we cannot but be sensible that a strength superior to our own is necessary: the experience of every day must shew us our weakness, and the insufficiency of those supports which any thing in this world can afford us. But the word of eternal truth has promised us a help which shall never fail those who sincerely seek for it; for this, then, we must apply by constant prayer, not only in general, but in every particular instance. But we must not suppose that this help can be obtained without exerting our own endeavours; we must do our best that we may hope to be assisted; and in so doing we may securely depend upon it in every trial that can come upon us.

Too great a confidence in our own strength is, indeed, directly contrary to true fortitude, and generally leads to a defeat; but we

should also be cautious that we do not run into another extreme, and give way to such a degree of diffidence as may hinder us from exerting ourselves, or give the name of diffidence to real indolence.

The consciousness of our own weakness should, indeed, induce us to seek a more powerful assistance, but our endeavours are necessary in order to obtain it, and neither the presumptuous nor the indolent have any right to hope for it.

Let us, then, exert ourselves on every occasion, and never give way in the smallest instance if we mean to be steady in the greatest. Let us endeavour to impress upon our minds the importance of the objects we have in view — the favour of God, and our own eternal happiness; we shall then have a motive for action continually before us, sufficient to support us in the greatest difficulties, to arm us against the severest shocks of affliction, and enable us to endure the longest course of sufferings to which human life is liable.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE,

ON THE SYMPATHY BETWEEN THE

BREECHES-POCKET AND THE ANIMAL SPIRITS.

SIR,

THE following important discovery is recommended to the *literati* in general, but more particularly to the *College of Physicians*; as it may be of the greatest consequence to them in their future practice.

You must know, then, that a wonderful connection and sympathy has lately been observed between the breeches-pocket and the animal spirits, which continually rise or fall as the contents of the former ebb or flow; insomuch that, from constant observation, I could venture to guess at a man's current cash by the degree of vivacity he has discovered in his conversation. When this cutaneous reservoir is flush, the spirits too are elate: when that is sunk and drained, how flat, dull, and insipid, is every word and action! The very muscles and features of the face are influenced by this obscure fund of life and vigour. The heart proves to be only the inert receptacle of the blood, and those grosser spirits which serve for the animal function: but the pocket is fraught with those finer and more sublime spirits which constitute the *wit*, and many other distinguishing characters.

I can tell how a poet's finances stand by the very subject of his muse: gloomy elegies, biting satires, grave soliloquys, and dull translations, are certain indications of the *res angusta*; as pindaric odes and pointed epigrams intimate a fresh recruit. — So a grave politician, who frequented a noted coffee-house, when these pocket-

qualms were on him, used to give the most melancholy and deplorable account of the state of the nation; the increase of taxes, abuse of the public revenue, the national debt, the decay of trade, and the excess of luxury, were the continual topics of his discourse: but when the cold fit of this intermitting disorder left him, the scene was quite altered, and then he was eternally haranguing on the power, grandeur, and wealth, of the *British* nation. In short, this barometer of state always rose or fell, not as the *quick*, but *current* silver, contracted or expanded itself within its secret cell.

Under the influence of the same powerful charm, I have remarked a *physician* in the chamber of a wealthy patient, clear up his countenance and write his recipe with infinite vivacity and good humour; but in the abode of poverty what a clouded brow, hopeless vibration of the head, and languor of the nerves? Like the sensitive plant he shrunk from the cold hand of necessity. Not that the doctor wanted humanity, but when a patient becomes a mere *caput mortuum*, and the *anima sacculi* expires, what sympathizing heart but must be sensible of so dire a change!

It is impossible to record a tenth part of the wonderful effects this latent source of life and spirits has produced on the animal oeconomy. What smiles of complacency and cringing adulation to my Lord *Blood-rich*, who no sooner turns his back than contempt and derision overtakes him! What can this be owing to but the secret influence of the divinity which threw a sort of awe and veneration about him? What but this magic power could have transformed *Ned Traffic* into a gentleman, *Justice Allpaunch* into a *wit*, or Squire *Folter* into a man of taste? What but this could have given poignancy to the most insipid jokes, and weight to the most superficial arguments of Alderman *Heavy-side*? It is this that with more than tutelary power protects its votaries from insults and oppressions; that silences the enraged accuser, and snatches the sword from the very hand of *justice*. Towns and cities, like *Fericho*, without any miracle have fallen flat before it; it has stopped the mouths of canons, and, more surprising still, of faction and slander.

It has thrown a sort of glory about the globose and opaque skulls of quorum justices; it has imparted a dread and reverence to the ensigns of authority: and strange, and passing strange to say, it has made youth and beauty fly into the arms of old age and impotence; given charms to deformity and detestation; transformed *Hymen* into *Mummon*, and the *God of Love* into a *Satyr*. It has built bridges without foundations, libraries without books, hospitals without endowments, and churches without benefices. It has turned conscience into a deist, honour into a pimp, courage into a modern officer, and honesty into a stock-jobber. In short, there is nothing wonderful it has not effected, except making us wise, virtuous, and happy.

I could spin this ductile golden thread *ad infinitum*, but I fear here is already as much as the patience of the candid reader will allow him to wind up: so, cutting it short, and kissing your hand,

I am yours, &c.

SARCASTICUS.

THE FREEMASONS' MAGAZINE,
 BIOGRAPHIC SKETCH OF THE LATE
GEORGE COLMAN, ESQ.

AMONG the innumerable tribes who attempt to pass as authors in this literary age, there are few really entitled to the notice of mankind by force of original genius and scholastic attainments; but among that few the late Mr. COLMAN may deservedly rank, for to him the province of the Belles Lettres, and more particularly the stage, are indebted for many spirited, entertaining, and instructive works.

It has often been asserted that this gentleman was a natural son of the celebrated PULTENEY, who was afterwards Earl of Bath; but he was in reality the son of THOMAS COLMAN, Esq. British resident at the court of the Grand Duke of TUSCANY at Pisa. The wife of this gentleman was a sister of the Countess of BATH. The subject of our present notice was born at Florence, about the year 1733. At a very early age he was placed in Westminster-school, where he soon distinguished himself by the rapidity of his acquisitions, and the dawning splendour of his talents. In the year 1758 he removed to Christ Church College, Oxford; and there took the degree of M. A. During his progress at Westminster-school, and while he was at college, he formed those literary connexions with which he remained in friendship till they severally dropped off the stage of life. LLOYD, CHURCHILL, BONNEL THORNTON, and other celebrated wits of a former day, were among the intimate associates of Mr. COLMAN, and gave *eclat* to his name by noticing him in several of their compositions. Even so early as the publication of the *Rosciad*, CHURCHILL proposed Mr. COLMAN as a proper judge to decide on the pretensions of the several candidates for the Chair of *Roscius*, and only complains that he might be thought too juvenile for so important an award: speaking of the proposed judges who were supported by the suffrages of the public, he says—

“ For COLMAN many; but the peevish tongue
 “ Of prudent age found out that he was young.”

When he came to London, in order to study the law, he was received with great kindness by Lord BATH, who seemed to mark him for intended patronage; and this circumstance gave rise to the suspicion that his Lordship had a natural bias in favour of young COLMAN. Mr. COLMAN was admitted into the Society of Lincoln's Inn, and was called to the bar, where he practised a very short time. At this period LLOYD addressed to him a very pleasant poem on the importance of his profession, and on the seducements to which he was liable on account of his attachment to the Muses. It was not probable that a genius like that of Mr. COLMAN could have remained devoted to the dry study of the law, and therefore, when he renounced the bar and attached himself to literary pursuits, and more particularly to the Drama, he did no more than what the public had long expected. Lord BATH left him a very comfortable annuity, but less than was expected, owing, it is said, to some little difference that prevailed between them just before the death of that nobleman.

About the year 1768, Mr. BEARD being incapable of bearing any longer the fatigues of a theatrical life, and wishing to retire from the

management of Covent-Garden Theatre, disposed of his property in that house to MESSRS. COLMAN, HARRIS, POWELL, and RUTHERFORD. These gentlemen carried on the management together; but in a short time Mr. COLMAN appearing to aspire to a greater authority than the other patentees, excepting Mr. POWELL, were disposed to grant, a severe literary contest ensued, Mess. HARRIS and RUTHERFORD on one side, and Mr. COLMAN on the other. POWELL silently acquiesced in the measures of COLMAN. At length in disgust Mr. COLMAN sold his share and retired. Soon after some shocking aspersions were cast upon the reputation of Mr. FOOTE, then proprietor of the Haymarket Theatre, which, whether deserved or not, induced him to withdraw from the stage. He disposed of his theatre to Mr. COLMAN for a very handsome annuity, and soon after died.—Mr. COLMAN made immediate application for the licence, and succeeded. From that period he conducted the Theatre with great judgment and assiduity, occasionally supplying many dramas from his own fancy, as well as many pleasant translations from the French. A few years ago he was struck with a palsy, which nearly deprived him of the use of one side of his body, and in a short time thereafter he gave evident signs of mental derangement; in consequence of which he was placed under proper management at Paddington, and the conduct of the theatre was vested in his son, who, besides many proofs of dramatic genius in deserved esteem with the public, has deputed himself as a manager, with judgment, liberality, and a spirit of industry, which is rarely to be found in men of his lively powers. This gentleman, we understand, has obtained the patent since the death of his father; and we doubt not that he will continue to deserve the respect of the public by a proper discharge of his duties as a manager.

The late Mr. COLMAN was one of the chief writers in a very elegant and entertaining periodical paper, called *The Connoisseur*, and has produced a variety of miscellaneous poems and papers, which he collected in three volumes, a year or two before what may be termed his intellectual demise. As a scholar he holds a very respectable rank, as may be seen in his translation of HORACE's *Art of Poetry*, as well as his translation of the comedies of TERENCE. The following is a list of the several works for which the British Drama is indebted to this gentleman, with the dates of the times when they respectively appeared:

1 Polly Honeycomb - - -	1760	15 Comus, altered - - -	1772
2 The Jealous Wife - - -	1761	16 Achilles in Petticoats, altered	1774
3 The Musical Lady - - -	1762	17 The Man of Business - - -	1774
4 Philaster, altered - - -	1763	18 Epicene, or the Silent Woman,	
5 The Deuce is in Him - - -	1763	altered - - -	1776
6 A Midsummer Night's Dream,		19 The Spleen, or Islington Spa	1776
altered - - -	1763	20 Occasional Prelude - - -	1776
7 A Fairy Tale - - -	1764	21 New Brooms - - -	1776
8 The Clandestine Marriage	1766	22 The Spanish Barber - - -	1777
9 The English Merchant - -	1767	23 The Female Chevalier, altered	1778
10 King Lear, altered - - -	1768	24 Bonduca, altered - - -	1778
11 The Oxonian in Town - -	1769	25 The Suicide - - -	1778
12 Man and Wife - - -	1769	26 The Separate Maintenance	1779
13 The Portrait - - -	1770	27 The Manager in Disress—	
14 The Fairy Prince - - -	1771	Prelude - - -	1780

TO THE
EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

AMONG my acquaintance I know several who are, according to the common definition, very *good-natured men*, but *rather passionate*. This description has often induced me to reflect on the effects of choler, even in the best tempered people.

We are told by one of the sages of antiquity, that though passion is but a short rage, its fatal effects are frequently of long duration. It is certain, that a violent heat of temper is one of the principal obstacles to the tranquillity of life and bodily health. Reason and judgment fly before it; nothing can check its impetuosity. Choler, with the assistance of a very few words, has often made men unhappy for the remainder of their days; and in a few minutes deprived them of the most valuable friends, dearly purchased by the assiduity of many years. It frequently reveals the most precious secrets of the heart, and renders the bilious man ridiculous by the extravagance of his menaces. How many have passed the remainder of their days in indigence and obscurity, for having been under the dominion of rage for a few moments!

Choler deprives a man of the use of his knowledge, sense, and judgment: it casts such a cloud before him, that he does not perceive the perils and danger to which it has exposed him. It makes him deaf to the voice of reason, and utter expressions which may embitter all his future days.

A passionate man is constantly giving advantage to those who are inclined to injure him; and his foes will not fail to make use of such advantages when they present themselves. The serene unruffled man; coolly avails himself of the heat of one who is choleric: instances of which we behold daily in our commerce with the world. Choler is thus defined by a celebrated writer: "It is a factious turn of mind, which destroys the health, divests us of friends and fortune, gratifies the malignancy of our enemies, and reduces us to a level with the brute creation." It must be acknowledged, however, that a brave man does not fear the fury of a passionate antagonist; and a coward is terrified without it.

I hope my good-natured acquaintance, who are rather intemperately warm, will have indulgence enough to forgive my drawing their picture so much at length, as I certainly do not mean them any harm. I should, indeed, be highly gratified if, upon discovering their own features in this mirror, they would for the future resolve to curb a propensity, which, if suffered to have its way, would equally tend to destroy their prosperity and peace.

Yours, &c.

DELIBERATION.

CEREMONY OF LAYING
THE FOUNDATION-STONE OF
ST. PAUL'S CHURCH, BRISTOL.

AUGUST 17, 1789.

ON Monday, August 17, 1789, being the birth-day of his Royal Highness the Duke of York, the Most Ancient and Honourable Society of Free and Accepted Masons resident in Bristol, with a great number of visiting brethren, met Thomas Dunckerley, Esq. their P. G. Master, at the Merchant Taylors' Hall; from whence they went in procession (preceded by a band of music) to Portland-square, in order to lay the North-east corner-stone of St. Paul's Church. The stone being raised up by means of an engine for that purpose, the P. G. Master placed under it a plate with a suitable inscription, and various sorts of coins and medals; the stone was then let down into its place and properly fixed, and the P. G. Master gave three strokes with his Hiram; upon which the G. Chaplain implored a blessing upon such a pious and laudable undertaking. The P. G. Master then delivered over to the architect the various implements of architecture, with instructions and directions how to proceed in the work with which he is entrusted. After which the following lines were sung to the tune of "Rule Britannia:"

To Heaven's high Architect all praise,
All praise and gratitude be giv'n,
Who deign'd the human soul to raise,
By mystic secrets sprung from Heav'n:
Sound! sound aloud! the Great JEHOVAH's praise,
To him the dome, the temple raise.

The innumerable spectators testified their approbation by loud and repeated joyful acclamations.

This sacred and solemn ceremony ended with a blessing from the G. Chaplain. The Brethren then proceeded to St. James's Church, where the service was read by the Rev. D. Horndon, A. M. and a sermon from the 13th Chap. of 1 Cor. 2 and 3 ver. was preached by the G. Chaplain, the Rev. Brother Joseph Atwell Small, D. D. minister of the church. During the service a Masonic hymn and an hymn upon his Majesty's happy recovery (written by the P. G. Master) were sung by the choir. The Fraternity then returned to the Merchant Taylors' Hall, where a sumptuous and elegant dinner was provided by Brother Weeks of the Bush Tavern*.—The greatest harmony, good-humour, and brotherly love prevailed, and the Brethren departed at an early hour, not without uniting in the grand design of being happy themselves, and of communicating happiness to others.

* From which place a donation of 20 Guineas was sent to a widow in great distress.

TO THE
 PROPRIETOR OF THE FREEMASONS' MAGAZINE.

DEAR BROTHER,

THE following composition was given to me at the Hague some years ago by a Dutch merchant who had resided at Canton; and it is at your service if you think it worth insertion.

Hampton Court Palace,

I am, &c. &c.

August 8, 1794.

THOMAS DUNCKERLEY.

THE
HERMIT'S PRAYER.

O FIRST Mover! O Cause of Causes! O thou Omnipotent, Omniscient, Incomprehensible Being, whom men call God. If Thou regardest the thoughts, the words, or the actions of men; if it be not criminal in so wretched an animal even to prostrate himself before thee, and if the most ardent prayer that my heart can form or my tongue can utter be not an affront to thee, hear me, O Almighty Being! and have mercy, have mercy, have mercy upon me. I find myself placed by thy providence on a speck of the universe, where I daily see many of my own species who value themselves upon what they call reason, paying such a sort of worship to thee as, in my humble opinion, is altogether unworthy of thee; and I am told by some of these that I ought to believe such things concerning thee, which I cannot, I dare not, give my assent to. If Thou regardest the thoughts of men's hearts, Thou seest, Thou knowest, O Almighty Being, that the reason why I neither dare nor can believe such things as men report of thee is, because most of these things appear to me nothing else but the invention of human pride, and to be utterly unworthy of thy goodness, thy wisdom, and infinite perfection. If I durst I would thus make my most humble petition to Thee, that if any of my actions can either please or displease Thee, Thou wouldst vouchsafe to shew me clearly what is really and truly thy will. But what am I that I should presume to make such a request to Thee? How dare I either hope or ask to be thus highly favoured above the rest of mankind? I will endeavour to rest contented in that state of doubts, of darkness, and of ignorance, wherein it hath pleased Thee to place that species to which I belong. Since I cannot distinguish real good from evil, and am even ignorant of what things are most proper for me, I dare not presume to make any particular request to Thee. All I have the confidence to do, is thus to prostrate myself before Thee; to acknowledge thy power, admire thy wisdom, and most cheerfully submit myself to thy Almighty will, whatever it be, O Great Jehovah!

STRICTURES
ON
PUBLIC AMUSEMENTS.

July 26. **A**T the Haymarket Theatre a new Pastoral Piece, called "*AULD ROBIN GRAY*," was presented for the first time.

DRAMATIS PERSONÆ.

Auld Robin Gray,	-	-	-	-	Mr. SUETT.
Jemmy,	-	-	-	-	Mr. C. KEMBLE.
Donald,	-	-	-	-	Mr. DAVIES.
Duncan,	-	-	-	-	Mr. SEDGWICK.
Sandy,	-	-	-	-	Mr. BLAND.
Jerry,	-	-	-	-	Mr. FAWCETT.
Moggy,	-	-	-	-	Mrs. BLAND.
Susan,	-	-	-	-	Miss DE CAMP.
Mother,	-	-	-	-	Mrs. BOOTH.
Jenny,	-	-	-	-	Miss LEAK.

This operatical after-piece is the maiden production of Mr. Arnold, jun. whose father has so often contributed to the stock of public amusement. As genius and good-nature generally go hand in hand, we trust that the Doctor will not be angry when we assert, that the son, if we may judge from his first essay, is a *Chip of the old Block*.

It has lately been the fashion to dramatise old ballads, and probably the success of the *Children in the Wood* was the means of introducing *Auld Robin Gray* into theatrical life. Were the ballad simply adhered to, the interest of course must be anticipated, and the effect destroyed; in order, therefore, to divert the attention, the author has, with much ingenuity, contrived to deviate from the story, by introducing new characters, and giving a happy termination, as well as a novel turn, to the catastrophe. Jenny, after having paid every attention to her parents, when "her father broke his arm, and the cow was stole away," is prevented, by a lucky fainting fit, from being wedded to "*Auld Robin Gray*," and Jemmy, loaded with wealth, arrives just in time to give his hand and the "crown and the pound" to the lass of his heart.

Such is the outline of a piece which, aided by some sweet original music of Dr. Arnold's, and the most popular of the Scottish melodies, will, no doubt, have a considerable run.

Aug. 9. At the same theatre was performed for the first time a new Comedy, under the title of "*How to be HAPPY*," the characters of which were as follow, and were thus represented:

Sedgegrove,	-	-	-	-	Mr. PALMER.
Sir Charles Manley,	-	-	-	-	Mr. AICKIN.
Young Manley,	-	-	-	-	Mr. BARRYMORE.
Sir John Marlow,	-	-	-	-	Mr. SUETT.
Young Marlow,	-	-	-	-	Mr. C. KEMBLE.
Jack Scamper,	-	-	-	-	Mr. FAWCETT.
Fitzgerald,	-	-	-	-	Mr. JOHNSTONE.
Simon,	-	-	-	-	Mr. PARSONS.
Miss Harcourt,	-	-	-	-	Mrs. KEMBLE.
Julia,	-	-	-	-	Mrs. GIBBS.
Mrs. Scamper,	-	-	-	-	Mrs. HARLOWE.
Mrs. Furnish,	-	-	-	-	Mrs. HOPKINS.
Miss Furnish,	-	-	-	-	Miss DE CAMP.

The scene opens with Sedgegrove contemplating the miseries and pending destruction which he has brought on himself by the generosity of his disposition,

and his propensity to gambling. His fortune is exhausted, and a suit in Chancery, on the issue of which depends his whole estate, is likely to be decided against him. While he is ruminating on his misfortunes, and repenting of his folly, Jack Scamper, who is a swindler, and with whom he became acquainted at the gambling-table, enters, and on Sedgewood's making known to him the distressed circumstances in which he is involved, suggests to him the expediency of depriving Miss Harcourt of her fortune, by opposing her union with Young Marlow, to whom she is engaged, which, by the will of her father, becomes forfeited to Sedgewood in case she marries without his consent. His conscience at first revolts at the idea, but Scamper's advice prevails in the end. The swindler now lays a plan for getting a few hundreds (as he terms it) from the deluded Sedgewood; for this purpose he takes a splendid lodging, and imposes his wife, whose fortune he has already expended, on him as a foreign countess, and advises him to enter into an intrigue with her. Sedgewood is admitted into her apartments, and while he is there Scamper comes home drunk from a gambling-house. Supposing that Sedgewood is gone, who is concealed behind the door, he laughs at his folly, observing, that he is a greater fool than he could have thought. Sedgewood finding how he had been deceived and imposed upon, repents of his unfortunate connection with Scamper, and determines on repairing the injury he has done Miss Harcourt, by restoring her the property of which he had so unjustly deprived her, and consents to her giving her hand to Mr. Marlow. At this crisis word is brought him of the suit in Chancery having been determined in his favour, which makes him happy at the same time that he has rendered his niece perfectly so.

The other part of the fable is as follows: Young Manley, by his extravagance, has incurred the displeasure of his uncle Sir Charles, by whom he is discarded. Thus abandoned he knows not what to do; but his faithful Irish servant, Fitzgerald, lays a scheme for getting into the old gentleman's house, under the assumed name of Marlow, to whom he is informed Julia, his uncle's ward, is engaged. The deception is carried on with success for some time; at length Sir Charles Marlow and his nephew Young Marlow arrive. Young Manley even now persists in being the nephew of Sir John Marlow, and is so persuasive as to convince the old gentleman, notwithstanding his real nephew is present, that he is the person. Young Marlow takes very little pains to undeceive his uncle on the occasion; for being deeply in love with Miss Harcourt, and Sir John wishing him to marry Julia, he is made happy by his uncle giving the hand of the latter to his supposed nephew, on which the mystery is developed. Sir Charles Manley becomes reconciled to his nephew, the lovers are each united agreeable to their desires, and the piece concludes with ALL BEING HAPPY.

This piece was the first dramatic production of Mr. GEORGE BREWER, an Attorney, and wanted certainly the aid of scenic experience to entitle it to unqualified praise. Candour, however, forces us to declare, that though it was withdrawn after the third night of performance, a few judicious retrenchments seemed all that was necessary to place the comedy on a level with many plays of better known authors, which by the art of management are frequently exhibited as stock plays. The Prologue, by the Author of the Comedy, had many good points, and received great approbation. The Epilogue was written by Mr. Colman, and well delivered by Mrs. Gibbs.

Young Bannister has, by permission of the Haymarket Manager, been playing a few nights at the theatre at Liverpool with great success. Mr. HOARE, to whom the public are indebted for *NO SONG NO SUPPER*, *THE PRIZE*, *MY GRANDMOTHER*, and other popular dramas, and whose heart is as ready as his abilities whenever an opportunity of rendering a kind office occurs, furnished Young Bannister with the following Prologue to grace his *debut* at Liverpool, where it was well received:

OCCASIONAL ADDRESS

SPOKEN BY MR. DANNISTER, JUN.

On his First Appearance at the Theatre at Liverpool.

IS it a dream! or do I still appear
 Before a London audience glitt'ring here?
 What gay, what splendid capital is this?
 Does Britain boast a new metropolis?
 Of old, while Europe, pow'rful, rich, and great,
 Reap'd the full honours of superior fate,
 Her daring sons beyond th' Atlantic tide
 Imagin'd first new worlds and then descried;
 New splendors rous'd her from supine repose;
 New scenes of rivalry and glory rose:
 London, itself a world, in later days
 Thus wakes from dreams of uncontested praise,
 And views in Liverpool's ascending name,
 A rival sphere of science, wealth, and fame;
 Sees lib'ral commerce thither waft her stores,
 Sees sudden navies rise upon her shores,
 Sees on the decks her gallant crews appear,
 In valour nurtur'd, and to Freedom dear,
 Who shall to England's brows new wreaths supply,
 And lift some future Howe to victory,

With various aim advent'ers leave the shore
 Who seas unknown and realms unseen explore,
 For honour some, perhaps for profit more.
 Our thoughtless race, enamour'd of a name,
 Its native home forsakes in quest of fame;
 Myself, the humblest of the sportive crew,
 Where'er the phantom flies her track pursue,
 And seek her *here*, because she rests with *you*.
 With various parts prepar'd your smiles to court,
 Say, shall I hope to gain her good report?
 Should you from spleen uneasy pains endure,
 May *Lenitive* pretend those pains to cure?
 If melting pity swell the aching breast,
 Shall *Walter* give you sympathetic rest?
 Or, if to virtuous charity inclin'd,
 Say, shall *the Jew* a Christian welcome find?
 When *for a Wife* I shift my changeful name,
 Or when *My Grandmother* inspires a flame,
 In *Robin* fearless of the beating wave,
 In *Trudge* sincere, in *Scout* a cunning knave,
 Vulgar in *Jacob*, or in *Philpot* easy,
 In none I *feign well* if I fail to please ye*.
 To-night, in hopes of favour tho' I roam,
 Proud if I bear one distant laurel home,
 Tho', spite of gout, whatever pangs it bode,
 I've set the best foot foremost on the road,
 Aw'd by your sight, once more I learn to fear,
 And dread once more a new tribunal here.
 But as in arts you equal London's boast,
 As equal commerce brightens all your coast,
 Your gen'rous hearts shall equal aid extend,
 The anxious trembling stranger to befriend;
 With fav'ring plaudits strengthen his endeavour,
 And claim his gratitude and zeal for ever.

* The character he was to play that night was *Feignwell* in the "*Bold Stroke for a Wife*."

POETRY.

ODE TO THE KING

ON HIS ARRIVAL AT WEYMOUTH.

BY THE REV. MR. TASKER.

I.

THE nation's loyal vows shall not be vain!
 Goddess of Health, Hygeia! from the main
 Wafted by healing breezes rise;
 Aid the mild influence of the skies:
 Expand thy Zephyr's gentle gales
 O'er Dorset hills, and Melcombe's vales:
 Pure air from strength'ning ocean bring
 Fragrant and fresh for Britain's king:
 Pure air instinct with native power,
 Unsoil'd by noxious herb or flower.

II.

God of the Sea! (whose torrents cease to roar,
 And in slow tide,
 Delighted glide
 On Royal Melcombe's* circling shore)
 From hidden treasures of thy wealth,
 Give that most precious jewel—health:
 And yield it as a tribute free,
 Great ruler of the deep from thee:
 Establish'd health—most brilliant gem
 That can adorn a monarch's diadem.

III.

God of the Sea! since George hath deign'd to lave
 In thy salt stream, and vigour-giving wave:
 Brace to new strength his scepter'd hand,
 Strongly to grasp the ensign of command,
 And raise it high! 'till distant realms obey
 And court the umpire of its righteous sway:
 Second to thee, let him controul the main,
 But, o'er his subjects' hearts without a rival reign.

IV.

Great God of healing, heat, and light!
 O Sol! elate in beaming car,
 In radiant course conspicuous far,
 Dispel invidious shades of night,
 Resume thy wonted splendors bright,
 Bid the ripe corn-fields laugh and sing,
 In joyful sympathy with Britain's King;
 Diffuse o'er Charlotte's cheek the lasting smile,
 Thence let the cheering beam illumine Albion's Isle!

* The ancient name of Weymouth was Melcombe Regis, or King's Melcombe.

V.

Ye maids on Pindus' flowery top who dwell,
 Attune to dulcet notes the sounding shell :
 Exert your magic power, and charms divine,
 With rosy-finger'd Morn, harmonious Nine!
 Round George's patriot brow the wreath of health to twine. }

VI.

While nobler bards may strike the lyre,
 Impregnate with extatic fire!
 Permit thy humble votary to bring
 His mite of song to thee, O King!
 E'en as the gentle rivulet of Wey
 Rolls his small current to the monarch sea.

A SONG

FOR THE KNIGHTS TEMPLARS.

WRITTEN BY THOMAS DUNCKERLEY, ESQ. GRAND MASTER.

At the bright Temple's awful dome,
 Where Christian Knights in arms are drest;
 To that most sacred place we come,
 With Cross and Star upon the breast;
 Pilgrims inspir'd with zealous flame,
 Through rugged ways and dangers past;
 Our sandals torn, our feet were lame,
 But Faith and Hope o'ercame at last.
 Remember, Knights, the noble cause,
 Let Simon's fate prevent your fall;
 Be firm and true, obey the laws,
 Nor let the cock unheeded call.
 Let none the sacred word profane,
 Nor e'er, like Peter, Christ deny;
 Your conduct still preserve from blame,
 Nor let the urn be plac'd on high.
 Unite your hearts, unite each hand,
 In friendship, harmony, and love;
 Connected thus Knights Templars stand,
 Our love and charity to prove.
 Until that awful final day,
 When fire shall melt this earthly ball,
 Your courage and your faith display,
 Attend to Freedom's sacred call.
 True to our God, our Laws, and King
 Devout, obedient, loyal, free,
 The praise of Royal Edward sing,
 The Patron of our mystery.
 In uniform each Knight is drest,
 Distinguish'd all by black, red, blue,
 The Cross and Star upon the breast,
 Adorn the heart that's just and true,

THE FREEMASONS' MAGAZINE,

MASONIC SONG.

BY BROTHER SAMUEL PORTER,

P. M. OF ST. JOHN'S LODGE,

HENLEY IN ARDEN, WARWICKSHIRE, No. 492.

Tune, "*A Ros: Tree in full bearing.*"

YE free-born sons of Britain's isle
 Attend while I the truth impart,
 And shew that you are in exile
 Till science guides you by our art;
 Uncultivated paths you tread,
 Unlevelled, barren, blindfold be,
 Till by a myst'ry you are led
 Into the Light of Masonry.
 From chaos this round globe was form'd,
 A *Pedestal* for us to be,
 A mighty *Column* it adorn'd,
 In just proportion rais'd were we;
 When our *Grand Architect* above
 An *Arch* soon rais'd by his decree,
 And plac'd the *Sun* the arch key-stone,
 The whole was form'd by *Masonry*.
 It pleas'd our Sov'reign Master then
 This glorious fabric to erect.
 Upon the square let us, as men,
 Never the noble work neglect,
 But still in friendship's bonds unite
 Unbounded as infinity,
 'Tis a sure corner-stone fix'd right,
 And worthy of *Freemasonry*.
 In antient times, before the flood,
 And since, in friendship we've adher'd;
 From pole to pole have firmly stood,
 And by all nations been rever'd.
 When rolling years shall cease to move
 We from oblivion rais'd shall be;
 Then, since we're met in peace and love,
 Let's sing *All hail to Masonry*.

ON MY SHADOW.

LINES COMPOSED IN THE LAST CENTURY.

COME, my shadow, constant, true,
 Stay, and do not fly me,
 When I court thee or would sue,
 Thou wilt not deny me;
 Female loves I find unkind,
 And all devoid of pity,
 I have, therefore, chang'd my mind,
 And fram'd to thee this ditty.

Child of my body, and that flame
 From whence our light we borrow,
 Thou continu'st still the same
 In my joy or sorrow.
 Though thou lov'st the sun-shine best,
 Or enlighten'd places,
 Yet thou dost not fly, but rest
 'Midst my black disgraces.
 Thou would'st have joyous happy days
 When thou art approaching,
 No cloud nor night to dim thy rays
 By their sad encroaching.
 Let but glimmering lights appear,
 To banish night's obscuring,
 Thou wilt shew thou harbour'st near,
 And by my side enduring.
 And when thou art forc'd away,
 Whene'er the sun's declining,
 Thy length is doubled, to repay
 Thy absence whilst he's hiding.
 As I do not call thee fair,
 So sure thou art not fading ;
 Age nor sickness can impair
 Thy hue by fierce invading.
 Let the purest varnish'd clay
 That art can shew, or nature,
 View the shades they cast and they
 Grow duskish like thy feature.
 'Tis thy truth I most commend,
 That thou art not fleeting,
 For, as I embrace my friend,
 So thou giv'st him greeting.
 If I strike or keep the peace,
 Just so thou seem'st to threaten ;
 And single blows by thy increase
 Leave my foe doubly beaten.
 As thou find'st me walk or sit,
 Or standing or down lying,
 Thou dost all my postures hit,
 Most apish in thy prying.
 When our actions thus consent,
 Expressions dumb but local,
 Words are needless compliment,
 Else I could wish thee vocal.
 Hadst thou but a soul with sense
 And reason sympathising,
 Earth could not match nor Heav'n dispense
 A mate so much inciting,
 Nay, when bedded in the dust.
 'Mongst shades I have my biding,
 Tapers see thy posthume trust
 Within my vault residing,
 Had Heav'n so pliant women made,
 Or thou their souls couldst marry,
 I'd soon resolve to wed my shade ;
 This love could ne'er miscarry.
 But they thy lightness only share,
 If shunn'd the more they follow,
 And to pursuers peevish are
 As Daphne to Apollo.

M.

T

THE DEBTOR.

CHILDREN of affluence hear a poor man's pray'r !
 O haste, and free me from this dungeon's gloom ;
 Let not the hand of comfortless despair
 Sink my grey hairs with sorrow to the tomb !

Unus'd compassion's tribute to demand,
 With clamorous din wake Charity's dull ear,
 Wring the slow aid from Pity's loitering hand,
 Weave the feign'd tale, or drop the ready tear.

Far different thoughts employ'd my early hours,
 To views of bliss, to scenes of affluence born ;
 The hand of pleasure strew'd my path with flow'rs,
 And ev'ry blessing hail'd my youthful morn.

But ah, how quick the change ! the morning gleam,
 That cheer'd my fancy with her magic ray,
 Fled like the garish pageant of a dream,
 And sorrow clos'd the ev'ning of my day.

Such is the lot of human bliss below ;
 Fond hope awhile the trembling flow'ret rears ;
 Till unforeseen descends the blight of woe,
 And withers in an hour the pride of years.

In evil hour, to specious wiles a prey,
 I trusted : — (who from faults is always free ?)
 And the short progress of one fatal day
 Was all the space 'twixt wealth and poverty.

Where could I seek for comfort, or for aid ?
 To whom the ruins of my state commend ?
 Left to myself, abandon'd, and betray'd,
 Too late I found the wretched have no friend.

E'en he amid the rest, the favour'd youth,
 Whose vows had met the tend'rest warm return,
 Forgot his oaths of constancy and truth,
 And left my child in solitude to mourn.

Pity in vain stretch'd forth her feeble hand
 To guard the sacred wreaths by Hymen wove ;
 While pale-ey'd Av'rice, from his sordid stand,
 Scowl'd o'er the ruins of neglected love.

Though deeply hurt, yet sway'd by decent pride,
 She hush'd her sorrows with becoming art,
 And faintly strove with sickly smiles to hide
 The canker-worm that prey'd upon her heart.

Nor blam'd his cruelty — nor wish'd to hate
 Whom once she lov'd — but pitied and forgave :
 Then unrepining yielded to her fate,
 And sunk in silent anguish to the grave.

Children of affluence, hear a poor man's pray'r !
 O haste, and free me from this dungeon's gloom ;
 Let not the hand of comfortless despair
 Sink my grey hairs with sorrow to the tomb.

MASONIC INTELLIGENCE.

ALCESTER, July 31.

YESTERDAY the LODGE OF APOLLO was constituted here, and afforded one of the most grand spectacles ever seen in this quarter.

The different Lodges that attended the procession were formed at the Angel Inn, and then crossed to the Town Hall, where the Lodge of Apollo was held. At ten o'clock the procession began to move in the following order to the church.

Band of Music,
Tyler, with a drawn sword,
Shakespeare Lodge, Stratford, No. 516,
Junior Brethren, two and two,
Secretary and Treasurer,
Senior and Junior Wardens,
The Bible, Square, and Compass, on a
crimson velvet cushion, carried by a
Past Master, and supported by two
Stewards with white rods,
The Master.
Lodge of St. John, Henley, in the same
order.
New Lodge of APOLLO,
Tyler,
Junior Brethren with Ashlers,
Secretary, with the Warrant of Consti-
tution,
Treasurer with Purse,
Senior and Junior Wardens,
Book of Constitution carried by a Master,
Bible, Square, and Compass, &c. car-

ried by a Master supported by two
Stewards,
The Master,
Visiting Brethren, two and two.
Lodge of St. Alban's, of Birmingham,
in the same order.
Lodge of St. Paul's, Birmingham, ditto.
Royal Arch Chapter of Fortitude in all
their Ensigns and different Orders ac-
cording to their degrees, followed by
the W. Br. Toy, Principal.
Provincial Grand Lodge.
Grand Sword Bearer,
Rev. Br. Green, as Grand Chaplain,
Br. Sketchley, G. S.
Br. Parker, G. T.
Br. B. S. Heaton, Esq. G. S. W.
Br. C. Downs, G. J. W.
Bible, supported by Br. J. Timmins,
Esq. D. P. G. M.
Supported by Br. J. Zouch, Esq. and Br.
J. Bisset,
Grand Stewards, with gold rods.

The number of Masons in the procession was 121.

To gratify the curiosity of an amazing concourse of people the procession went round the town to church, the distance of half a mile. When they arrived at the porch the junior Lodges fell to right and left, leaving a space in the midst for the Provincial and Senior Lodges to pass between them, the youngest Brethren entering last. The service at church was opened by appropriate music, composed by Br. J. Clark of Birmingham, and sung by Br. Moore, Clark, &c. Hymns adapted for the occasion were sung by the Charity-children; and after a most pathetic and excellent sermon, preached by the Rev. Br. Green, the company returned in the same order to the hall, when the dedication and consecration took place, which was conducted in such a solemn manner as to give infinite pleasure to every Mason. The W. D. P. G. M. in a well-delivered oration, laid down the duty of every man, both as a Mason, and as a member of society. During the ceremony sacred music was performed, and I never witnessed any thing more grand or solemn, nor heard any music that so enraptured the senses, as when we sung in full chorus, "Glory to God, &c."

Every thing was conducted with such propriety as to do great credit to the respective officers; and the thanks of the Fraternity are justly due to Br. Bisset, G. S. for the order and regularity in which he kept the procession, as under his management the whole was conducted.

After an elegant entertainment the company adjourned to the Bowling-green, where many loyal, constitutional, and Masonic toasts and sentiments were given, and the day was spent with great harmony, mirth, and conviviality. Peace,

unity, and brotherly love, reigned solely there. Some favourite Masonic songs were given by Mrs. Clark, Moore, Bisset, Toy, James, Porter, Morrel, Cox, Barber, &c. &c. and in the evening a free Ball was given for the Ladies, which was numerously attended; and it was not till Phœbus had made his appearance that the company thought of parting. Every countenance exhibited marks of satisfaction, and I am happy to observe that Freemasonry seems to be held in universal estimation in this county; and I make no doubt but it will extend its cheerful rays through every county in the kingdom: which that it may is the sincere wish of your Brother,

J. M.

P. S. All the Provincial Grand Officers were clothed in aprons ornamented with purple and gold, with elegant gold enamelled jewels, presented to each by the Worshipful Br. Timmins, D. P. G. M. who, much to his honour, has done every thing at his own cost, without putting the Provincial Lodges to any expence.

CONSTITUTION OF THE ROYAL BRUNSWICK LODGE, SHEFFIELD, No. 527.

Form of the Procession to St. JAMES'S CHURCH, on Monday July 28, 1794, at the constituting of the ROYAL BRUNSWICK LODGE, SHEFFIELD, No. 527. On which day a Collection was made for the Benefit of the Charity School for Poor Girls.

Trustees of the School, two and two,
 Master of the School,
 Two Matrons,
 The Girls, two and two,
 The Tyler, with a drawn sword,
 Band of martial music *,
 Two Stewards with rods, Brothers Croft and Cundell,
 Master and Junior Warden of the St. George's Lodge 348, Doncaster, Brothers
 Dr. Miller and Robinson,
 The military visiting Brothers, two and two,
 Two Stewards with rods, Brothers Kay and Nicholson,
 The flag of the Royal Brunswick Lodge, carried by Brother Max,
 Brethren of the Britannia and Royal Brunswick Lodges out of office, two and two,
 Royal Arch Masons,
 Knights Templars,
 Officers of the Britannia and Royal Brunswick Lodges as follows :
 Two Treasurers with rods, Brothers Richardson and Atkin,
 Two Secretaries, Brothers Crowder and Wilcockson,
 Two Junior Wardens with pillars, Brothers Jessop and Snidall,
 Two Senior Wardens with pillars, Brothers Hudson and Cadman,
 The Holy Bible, Square, and Compass, carried by Brother Foley, on a blue
 silk cushion,
 The Rev. Brother Chadwick.
 Brother Beldon, Master of the Britannia Lodge, 189,
 The Swordbearer, Brother John Richardson,
 The Book of Constitutions, carried by Brother Hunter, and supported by two
 Stewards, Brothers Hancock and Silvester,
 Brother Woollen, Master of the Royal Brunswick Lodge, 527,
 Two Stewards, Brothers Stubbs and Sanderson.
 When the procession arrived at St. James's Church, the Brethren opened to
 the right and left, and admitted the Tyler in first, followed by the Master of the
 Royal Brunswick Lodge and the others in regular order.
 The return of the procession was reversed, Brother Woollen taking the lead
 preceded by the Tyler, band of music, Swordbearer, and Book of Constitutions.
 An excellent discourse was delivered by the Rev. Brother Chadwick, from the
 sixth Psalm, part of the 34th verse, "Give me understanding and I shall
 keep thy law." After which the Brethren made a personal collection for the
 Charity School for Poor Girls.

* Belonging to the Loyal Independent Sheffield Volunteers in their uniform.

The procession returned to the Royal Oak, and partook of a handsome entertainment; after which many excellent toasts and songs were given, and the pleasures of the evening were extended to a late hour.

The following prayer was introduced by Brother Woollen, Master of the Royal Brunswick Lodge, in the Ceremony of Dedication, and as a composition does him much credit:

"Supreme and most adorable Lord God, thou Great Architect of Heaven and earth, who out of thy infinite goodness and mercy to mortal men, hast graciously promised that when they assemble together in thy name thou wilt hear and grant their requests, we beseech thee, O Lord, to hearken unto the prayers that we with grateful hearts now offer up to thee, for having so long preserved us in health and prosperity, desiring thee still to extend these manifold blessings to us and to all men, till it shall please thee to call us from this transitory life to eternal bliss.

"Grant, O God, that the Society which we have formed, and which we offer to thy immediate protection this day, under the name of "The Royal Brunswick Lodge" (in commemoration of the amiable family now on the throne), may flourish like the green bay by the water-side: may they in their journey through life always bear in mind the precepts of thy most holy religion, and may they always be in constant preparation for the great change that will unavoidably happen to all men, so as to die on a level with all mankind, and be ready at a moment's notice to answer the summons to join the Grand Lodge above, whose Supreme Master is the Great Jehovah, and his Officers the holy angels.

"And we beseech thee, Almighty God, to take into thy protection all our Brethren, of whatever nation, religion, or degree, desiring thee to grant them that peace which the world cannot give, that they may always put *faith* in thee, have *hope* in salvation, and be in *charity* with all mankind: and, finally, we commend to thy aid and protection all our distressed Brethren wheresoever dispersed over the face of the earth; grant that they may always experience that relief which in thy infinite wisdom thou mayst think suitable for their several calamities. These and all other blessings we beg in the name and for the sake of him who gave his life to save a guilty world from sin and death; to whom be all honour, glory, and power, now and for ever: Amen."

The following anthem and psalm, with appropriate music, were also performed on the occasion:

ANTHEM,

From the First Book of Kings, chap. viii. ver. 13.

SOLO—I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. But will God indeed dwell on the Earth!

VERSE—Behold the Heaven and Heaven of Heavens cannot contain Thee, how much less the house that I have builded.

RECIT.—Yet have thou respect unto the prayer of thy servant, O Lord my God.

AIR—That thine eyes may be open towards this house night and day, even towards the place of which thou hast said,

VERSE and CHORUS—My Name shall be there.

VERSE—And hearken Thou unto the supplication of thy servant, and to thy people Israel, when they shall pray towards this house, and hear Thou in Heaven thy dwelling place, and when thou hearest forgive.

RECIT.—If there be in the land famine, if there be pestilence, whatsoever plague, whatsoever sickness there be, what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spreads forth his hands towards this house,

VERSE—Then hear thou in Heav'n thy dwelling-place, hear and forgive.

SOLO—And the Lord said to Solomon, I have heard thy prayer, I have hallowed this house which thou hast built, to put my name there for ever, and mine eyes and mine heart shall be there perpetually.

CHORUS—Amen, Hallelujah.

PSALM CXXXIII.

O what a happy thing it is,
 And joyful for to see
 Brethren to dwell together in
 Friendship and unity !
 'Tis like the precious ointment that
 Was pour'd on Aaron's head,
 Which from his beard down to the skirts
 Of his rich garments spread.
 And as the lower ground doth drink
 The dew of Hermon hill,
 And Sion with his silver drops
 The fields with fruit doth fill,
 Even so the Lord doth pour on them
 His blessings manifold,
 Whose hearts and minds sincerely do
 This knot fast keep and hold.

A MASONIC HYMN, sung July 28, 1794, by the CHARITY GIRLS, at the
Consecration and Installation of the Royal Brunswick Lodge.

UNTO Thee, great God, belong
 Mystic rites and sacred song !
 Lowly bending at thy shrine,
 We hail thy Majesty divine !
 Glorious ARCHITECT above,
 Source of *Light*, and Source of *Love*,
 Here thy light and love prevail—
 Hail ! Almighty *Master*, hail ;
 Whilst in yonder regions bright,
 The SUN by DAY, the MOON by NIGHT,
 And the STARS that gild the sky,
 Blazon forth thy praise on high ;
 Join, O EARTH, and (as you roll)
 From East to West, from pole to pole,
 Lift to Heav'n your grateful lays,
 Join the universal praise.
 Warm'd by thy benignant grace,
 Sweet *Friendship* link'd the human race ;
 Pity lodg'd within her breast,
 CHARITY became her guest,
 There the naked raiment found,
 Sickness balsam for its wound,
 Sorrow comfort, hunger bread,
 Strangers there a welcome shed.
 Still to us, O God, dispense
 Thy divine benevolence !
 Teach the tender tear to flow,
 Melting at a Brother's woe !
 Like Samaria's son, that we
 Blest with boundless *Charity*,
 To th' admiring world may prove
 They dwell in God who dwell in LOVE.

	£.	s.	d.
Collected in St. James's Church	-	-	8 4 6
— of the Brethren at dinner,	-	-	6 8 6
— Royal Brunswick Lodge	-	-	1 1 0
— Britannia Lodge	-	-	1 1 0
Paid to the Charity	16	15	0

DURHAM.

On Tuesday the 12th of August, a Provincial Grand Communication and Feast was held here. The Provincial Grand Master and his Officers, with the Masters and Wardens of the several Lodges in the county, assembled in the Granby Lodge-room. The general business of the Society was transacted with the usual regularity, and the splendid abilities of our R. W. Grand Master LAMBERTON, were brought into display by a Charge that did honour to his own talents, as well as to the Community which has the happiness to see at its head such a brilliant character. From the Lodge the Brethren adjourned to the Town-hall, where a sumptuous entertainment was provided by Brother FAIREST of the City Tavern. Brother MILBANK, member for the county, and many other respectable Brethren, shared in the harmony and enjoyment of a meeting, made doubly endearing by the occasion of the meeting, and by its being the birth-day of our loved and worshipful GRAND MASTER.

Aug. 16. Being the birth-day of his Royal Highness the Duke of York, it was celebrated with all the honours of Masonry by the Order of *Knights Templars* resident at London, united with the Society of *Antient Masons of the Diluvian Order*, or *Royal Ark and Mark Mariners*, assembled at the Surry Tavern in the Strand, by summons from Thomas Dunckerley, Esq. Grand Master and Grand Commander of those United Orders.

An elegant supper was provided, and the Grand Master gave the following toasts: The King and the Craft—The Prince of Wales, Grand Master of Symbolic Masonry—His Royal Highness the Duke of York, with a *thrice hearty* wish that his Royal Highness may be blest with health and happiness, and long remain a terror to the enemies of Great Britain—The Duke of Clarence, Grand Patron of Royal Arch Masons—Prince Edward, Grand Patron of Knights Templars—The Queen, Princesses, and all the Royal Family—The Duchess of York—Earl Moira and Sir Peter Parker—Lord Howe, and the wooden walls of Old England—Thomas Dunckerley, Esq. Grand Master of the United Orders.

The United Orders unanimously resolved that they would provide themselves with arms, and accoutrements, in order to defend our country against the enemies of our happy constitution. The day was passed with that harmony and conviviality peculiar to Masons, and the Grand Chapter closed at eleven in the evening.

Copy of a Letter from Prince EDWARD to THOMAS DUNCKERLEY, Esq. Grand Master of the Knights Templars, of which Order his Royal Highness is Grand Patron.

"DEAR SIR,

Quebec, Nov. 20, 1793.

"I had the pleasure of being favoured with your kind letter of the 4th of July about three weeks since. Accept my thanks for your communication of the proceedings of the Grand Chapter. I regret much that from the nature of my situation there is no likelihood of my removing from hence till June or July next year; and even then it is out of my power to say whether my lot will carry me back to England or to another foreign station. I shall think myself particularly fortunate when circumstances will permit my meeting the Knights in Grand Chapter in London: of this I request you will assure them the first time that you assemble, begging them to accept of my most hearty and best wishes for their welfare and prosperity. I shall be flattered with hearing from you from time to time, and particularly so when you are able to inform me of the good state of your health; having nothing further to add, I beg, with the sincerest esteem, to subscribe myself,

"Your most devoted and obedient servant,

THOMAS DUNCKERLEY, Esq.
Hampton Court Palace.

"EDWARD."

Colonel of the Royal Fuziliers.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

PARIS, August 1.

ON the 27th ult. Robespierre was openly declared a Tyrant. The storm had been gathering for some time: he appears to have filled all the municipal offices of Paris with his own creatures, and to have secured a great majority in the Jacobine Club. He had also tampered with the armed force of Paris. On the 25th he made a long speech in the Convention on public affairs, and in defence of himself. He attempted to speak on the 27th, but was obliged to desist, in consequence of loud vociferous exclamations, "*Down with the Tyrant! Down with the Tyrant!*"

Tallien, a leading and now prevailing member of the Convention, charged him with having formed a list of proscriptions, in order to further his ambitious views, and with aiming at the office of Dictator. After several members had spoken, the Convention unanimously decreed the arrest of Robespierre the elder, Robespierre junior, St. Just, Couthon, and Le Bas. During these proceedings in the Convention, an insurrection was stirring up in Paris by Henriot, Commandant of the National Guard, and other partizans of Robespierre.

One time it became a doubtful point which party would prevail; for whilst Henriot was at the head of 4000 men in the Place de Carousal, Robespierre, St. Just, and Couthon, with the Commune, formed themselves into a National Convention, declared the other Representatives of the people traitors to their country, and outlawed them. The Jacobine Club also declared for Robespierre's party. In a word, all Paris was in motion, and a civil war on the point of breaking out. The scale was however turned by the Convention getting possession of and surrounding the Hall of the Commune. In the confusion Robespierre was wounded on the chin; his brother jumped out of a window, and broke his leg and arm; Couthon stabbed himself twice; and one Coffinhal, a member of the Commune, enraged that Henriot (who had declared, upon forfeiture of his head, that all Paris was in their favour) had deceived them, absolutely threw Henriot out of a window, who, thus bruised and wounded, found means to hide himself in a sewer, from whence he was dragged all over blood and mud.

After Robespierre's party, in the Hall of the Commune, had been subdued, he was brought on a litter to the Convention. The President asked, "Is it your pleasure he should be brought in?" No! no! resounded from all parts, and it was decreed that he should, with the others, be executed in the Square of the Revolution. Le Bas killed himself. Barrere, Billaud, Collot d'Herbois, and some others, foreseeing the downfall of Robespierre, had the address to join the ruling faction, and save their necks.

On the 28th, at night, were guillotined here the following persons:—Maximilian Robespierre, 35 years old, a native of Arras; George Couthon, 38 years old, born at Orsay; A. St. Just, 26 years of age, a native of Lisere; A. Robespierre, a younger brother of the above Maximilian; F. Henriot, Commander in chief of the armed force at Paris; L. Lavalette, ex-noble, born at Paris, commander of a battalion of National Guards, late a Brigadier-General in the Northern army; R. Dumas, 37 years old, born at Lussy, formerly a lawyer at Lyon-le-Saunier, and late president of the Revolutionary Tribunal; J. R. Lescot Fleuriot, 39 years old, mayor of Paris; C. F. Payan, 27 years of age, a jurymen of the Revolutionary Tribunal, and National Guard of Paris; N. Viviers, 50 years old, Judge of the Criminal Tribunal of the department, and president of the Society called Jacobins in the night of the 27th and 28th of July; C. Bernard, 34 years old, an ex-priest; Geney, aged 33 years, a vintner; Gobeau, 26 years old, a substitute at the Criminal Tribunal; A. Simon,

a shoemaker, and *Governor or Precceptor of Louis XVII.*; C. Laurent, 33 years of age; Warnée, 29 years of age; J. Forestier, 47 years old, a cannon-founder; P. Guerin, a rent receiver; Lezard, a hair-dresser; Lochefer, an upholsterer; Bongon and Quenet, being all 12 members of the municipality at Paris, outlawed by a decree of the Convention, and their persons being duly recognized, surrendered to the executioner to be put to death within 24 hours.

We have never witnessed a crowd equal to that which attended the execution of Robespierre and his colleagues, and it is impossible to express the joy which was pictured on every countenance. All the streets through which the conspirators passed resounded with the following exclamations:—"Oh, the scoundrels! Long live the Republic---Long live the Convention." All eyes were especially fixed on Maximilian Robespierre, Couthon, and Henriot, who were covered with blood from the wounds they had given themselves before they were taken. The heads of Robespierre, Henriot, Dumas, and some others, were held up and shown to the people.

Thus on the 27th in the morning Robespierre was an unimpeached member, speaking in the Convention; before ten o'clock the next night, himself and twenty-five others were "*shorter by the head*," on the Place de la Revolution. Seventy-two members of the Commune of Paris suffered two days after.

Among the number of persons set at liberty since the execution of Robespierre, is General Santerre, who has publicly thanked the Convention for his enlargement.

HOME NEWS. FIRE AT RATCLIFFE.

THE dreadful fire at Ratcliffe (which we slightly mentioned in our last for want of room) has consumed more houses than any one conflagration since the memorable Fire of London. It began about three o'clock on Tuesday afternoon, at Mr. Cloves's, barge-builder, at Cock-hill, Stone-stairs, near Ratcliffe Highway, and was occasioned by the boiling over of a pitch kettle that stood under his warehouse, which was consumed in a very short time. It then communicated to a barge, it being low water, lying adjoining the premises, laden with salt-petre and other stores. This occasioned the conflagration to spread widely in a very short time. Several other vessels and small crafts lying near to the barge, soon after took fire without any possibility of getting them off. Amongst these were an East-India hoy, and the Hannah of Barbadoes. The blowing up of the salt-petre from the barge, occasioned large flakes of fire to fall on the warehouses belonging to the East India Company; from whence the salt-petre was removing to the Tower (twenty tons of which had been fortunately taken the preceding day). The flames soon caught the warehouses, and here the scene became dreadful; the whole of these buildings were consumed, with all their contents, to a great amount. The wind blowing strong from the south, and the High-street of Ratcliffe being narrow, both sides caught fire, which prevented the engines from being of any essential service; and in the course of the evening, it extended itself to the premises of Mr. Joseph Hanks, timber-merchant, in London-street, where it again raged most furiously, and communicated to Butcher-row, the whole of the west, and part of the east side of which was consumed. The fire then took its course up Brook-street, Stepney Causeway, caught the premises of Mr. Shakespeare, rope-maker, and burnt through to the fields on the one side, and the whole of the dwellings on the other; forming altogether a square of great extent.

[It is very remarkable, the dwelling-house of Mr. Bear, an extensive building, although surrounded by the flames, was fortunately preserved without the least injury.]

A survey was taken by the officers of the Hamlet, whose report was, that out of TWELVE HUNDRED HOUSES, of which the Hamlet consisted, not more than FIVE

HUNDRED AND SEVENTY were preserved from the general conflagration. The distress of the miserable inhabitants exceeded all description. In the surrounding fields were deposited the few goods, consisting chiefly of bedding, they were able to save. Stepney Church was opened for their reception, and above a thousand people were obliged to remain all night in the fields, watching the remnant of their property; children crying for their lost parents, and parents lamenting the fate of their children, added to the horrors of a scene not equalled during the present century. From the great distress the above fire occasioned to a great number of poor families, Government humanely ordered 120 tents to be immediately pitched for their accommodation in Stepney Fields, till they could be more comfortably provided for. They have since been provided with lodgings.

The loss sustained is immense; the warehouses of Mr. Whiting alone contained sugars to the amount of upwards of 40,000l. which were entirely destroyed.

The East India Company is said to have lost 20,000 bags of salt-petre. During the fire it ran towards the Thames, and had the appearance of cream-coloured lava; and when it had reached the water, flew up with a prodigious force, in the form of an immense column. Several particles of the salt-petre were carried by the explosion as far as Low Layton, a distance of near six miles. So powerful was the smoke and heat, that it was not possible to endure it within a mile to leeward. During the time of the salt-petre burning, the smoke presented a striking and awful spectacle, forming a vast arch as white as snow, and extending near five miles.

The sum collected for the sufferers by this fire, exceeded 15,000l. The quantity of copper collected at and near the ruins, from the poorer description of people, who flocked there to see the dreadful devastation which a few hours occasioned, was weighed out of curiosity, and at an early day amounted to more than a ton and a half. The collection made on the ruins in one day, the Sunday after the fire happened, was as follows: Gold, 56l. 14s. Silver, 301l. 3s. 7d. Copper, 479l. 16s. Total, 837l. 13s. 10d.

July 31. Between nine and ten in the evening, a remarkable meteor, or shooting star, was seen at Blackheath, near Greenwich. The body was round and of a red colour, carrying a tail behind it about a yard long, and tapering to the end, and moved nearly level at the altitude of 30 deg. from North-West to North by West in a quarter of a minute. From the size of a star of the second magnitude, it grew gradually to double the size of the planet Jupiter. It enlightened the sky around about it to some distance. The tail threw out sparks, which were left behind it and soon went out. At length the whole disappeared instantaneously.

August 7. A thunder storm, one of the most awful and tremendous that has happened within the recollection even of those who have had an opportunity of witnessing the rage of the elements in all climates, took place in London. The lightning attracted, as it is believed, by an iron weather-cock, struck the roof of the Examiner's-Office in the Rolls-yard, Chancery-lane, and made a hole large enough for a man to creep through, shattering a great many tiles, bricks, &c. and just afterwards a ball of fire fell near the lodge in the same yard, which fell two persons for a moment without hurting them, and rising again made its course through one of the windows, which was open, of the Crown-Office in Chancery, and it is apprehended must have passed out of one of the back windows of that office which was also open. From the clouds of smoke that immediately issued and continued for several minutes, it was feared the office was on fire; but opening the door, it was happily discovered to have received little or no injury. On examination it was found that the nails and iron work, which the lightning met with in its passage, had been melted, and partly vitrified by the intense heat.

In Falcon-street, Aldersgate-street, a razor in a barber's hand was literally melted, and dropped instantaneously from the handle. The man fell to the ground, but received no injury.

The Cock public-house at Temple-bar received some damage; fortunately, however, it did not catch fire. The flash which hurt this house was seen to come down in an immense body, a few yards East of Temple-bar, it wheeled about with great velocity, and struck the street with immense force. Fortunately the heavy rain had driven every person from the street, and no coach was passing. The first effect observed was similar to that produced by an explosion of gun-powder; every particle of straw, mud, and even the water, was completely swept from the street, and the doors and windows of the houses, particularly on the North side of the street, were shaken—some of them driven open.

In Wardour street, Soho, and several others to the Westward, the same alarming scene presented itself to the affrighted inhabitants; and it is said that at Islington, and some other neighbouring places, some cattle were struck dead in the fields.

A waterman, crossing Lambeth Marsh, was knocked down by its force, and his recovery was for some time deemed doubtful.

A shoemaker near Aldgate was struck dead while standing at his door.

The centre beam at Lloyd's coffee room suddenly cracked during the storm, and a great part of the ceiling fell down. The torrent of rain was so great that in a few minutes the floor was covered with water. No accident, however, happened in consequence.

The cause respecting the marriage of Prince Augustus Frederick, and Lady Augusta Murray, which had been solemnized at the parish church of St. George, Hanover-square, has been finally determined in the Arches Court, Doctors Commons. Sir William Wynne delivered the judgment of the Court, that the said marriage was utterly null and void; and also declared that a former marriage, pretended to have been solemnised at Rome, was also, by the law of this country, invalid and illegal.

12. The birth-day of the Prince of Wales was celebrated in great stile at Windsor. There has been more shew, parade, and rejoicing this year, than for several past upon the same occasion. The military at the several encampments have been particularly zealous in shewing their respect and loyalty; and many individuals, to evince a similar regard, have given very splendid entertainments in compliment to the day.

At a Court of Lieutenancy, held at Guildhall, the undermentioned appointments by ballots took place, for the two New Corps of City Militia:

Alderman Sir James Sanderson, Knt. Sir Watkin Lewes, Knt. colonels. Alderman Newnham, Alderman Combe, lieutenant-colonels. Alderman Macaulay, Boyce Combe, Esq. majors.

14. Dispatches received at the East-India House, over land from Bussorah, brought intelligence of the death of Madajee Scindia, the great warlike Mahratta chief, who has so frequently embroiled all India in hostilities.

In consequence of Tippoo Saib having fulfilled his engagements punctually with the government of Fort St. George, his two sons, who were kept as hostages, have been sent back to Seringapatam, highly satisfied with the treatment they have experienced during their stay at Madras.

15. About two o'clock, a very melancholy accident happened in Johnson's Court, Charing-Cross:—A genteel young man was taken to a recruiting-office there, belonging to the East-India Company, to be enlisted; and upon attempting to make his escape his hands were tied behind his back, and in that situation he was put into a garret, where he was not many minutes before he jumped from the window, and was instantly killed upon the spot. This circumstance very naturally attracted the attention of passengers, and presently a crowd was collected, who, fired by indignation, attacked the rendezvous of the crip who had trepanned the unfortunate young man, and proceeded to pull down the house, which they completely effected. The crowd became so great and riotous that a detachment of the Horse Guards was called in, who paraded the streets the remainder of the night, and until the mob was dispersed.

The young man belonged to the Excise. The Coroner's Verdict was, "Accidental Death, in endeavouring to escape from illegal confinement in a house of ill fame." The deceased's name was George Howe.

A Mrs. Hanau, who kept the house, was examined at the Police Office, in Westminster, and from the depositions of several persons who attended she was discharged, nothing appearing to criminate her further, than that she kept what is called a *crimp house*, for the reception of recruits brought there by serjeants and others.

16. A fire broke out on the Surrey-side of Westminster Bridge. Astley's Amphitheatre was totally destroyed, together with several houses in front of the Westminster-road, a public-house, and some other small dwellings down Stangate.

18. The populace were exceedingly riotous at Charing-Cross, which occasioned the picquet guard to be called. The gunsmith the corner of Angel Court firing once or twice on the insurgents, they broke the windows before the military arrived, and afterwards pelted and maltreated the soldiers, who forbore extremities, and dispersed them with little mischief.

19. An immense body of people attacked the White Horse public-house in Whitcombe-street. After having nearly demolished the whole of the windows, they entered the house and destroyed the furniture. The arrival of a party of the guards, horse and foot, prevented their extending their mischievous views any farther.

20. About one o'clock a mob collected opposite a recruiting-house in Shoe-lane, and, after expressing every mark of indignation against the persons employed in that service, broke open the door, which had been locked and bolted on their first appearance, and destroyed the windows and part of the furniture. The city marshals and some constables soon came to the spot; but the principal object being accomplished the mob desisted, though they did not disperse for some hours after.

A house of the same description in Bride-lane was the next object of their resentment, which they attacked so furiously that in a very short time they left very little else than the skeleton remaining. The furniture was demolished. A party of the Temple Volunteer horse arrayed themselves on the occasion, and were stationed in different parts of the neighbourhood for the preservation of its peace the remainder of the day.

At night an immense body of the mob made their appearance in Holborn, and beset a recruiting-house opposite Fetter-lane with such violence, that had not a party of the guards arrived to its protection, it would inevitably have been levelled with the ground.

In the parish of Clerkenwell a similar disposition to riot manifested itself in the course of the day, but no injury was sustained.

A mob also broke all the windows of the Raven in Golden-lane, and the Sash in Moorfields, and very much damaged the Rum Punchon in Old-street, and a private house in Long-lane. They were all recruiting-houses.

For the description of persons against whom the mob have directed their vengeance, namely, the *crimps* and *kidnappers*, scarcely any treatment can be too severe: two of these men have been committed to take their trials for having stripped and robbed a poor fellow of his clothes, watch, &c. whom they confined in Whitcombe-street, and afterwards sent as an attested recruit to Banbury, in Oxfordshire.

The Parliament, which stood prorogued to Tuesday the 19th of August, is further prorogued to Thursday the 2d of October next.

Intelligence has been received in the course of the month, of the French having made good a landing on Guadaloupe, and having repulsed the British forces in several actions with considerable advantage.

French principles have acquired such an ascendancy in Geneva, that a revolution has taken place in that republic, and some of its most respectable magistrates have been put to death.

PROMOTIONS.

HENRY Bosanquet, Esq. of Longford-court, Somersetshire, Recorder of Glastonbury, in the room of the late Judge Gould. On the Cambridge commencement-day, the following were created Doctors in Divinity: the Rev. J. Askew, Richard Frank, Robert Myddleton, and Thomas Rennell. Doctor of Physic, Christopher Pemberton. The Rev. William Marsh, the Rev. Thomas Benson, and the Rev. James Burford, elected Fellows of Wadham College, Oxford. Vice-Admirals of the White: Herbert Sawyer, Esq. Sir Richard King, Bart. Jonathan Faulknor, Esq. Philip Affleck, Esq. to be Vice-Admirals of the Red. Vice-Admirals of the Blue: Thomas Fitzherbert, Esq. Samuel Cornish, Esq. John Brisbane, Esq. Charles Wolseley, Esq. Samuel Cranston Goodall, Esq. Hon. Keith Stewart, his Royal Highness William Henry, Duke of Clarence; and Rear-Admirals of the Red, Richard Onslow, Esq. and Robert Kingsmill, Esq. to be Vice-Admirals of the White. Rear-Admirals of the Red, Sir George Collier, Knt. George Bowyer, Esq. Sir Hyde Parker, Knt. Rowland Cotton, Esq. Benjamin Caldwell, Esq. Hon. William Cornwallis, William Allen, Esq. John Macbride, Esq. George Vandeput, Esq. and Rear-Admirals of the White, Charles Buckner, Esq. John Gell, Esq. William Dickson, Esq. Alan Gardner, Esq. to be Vice-Admirals of the Blue. Rear-Admirals of the White, John Lewis Gidoin, Esq. George Gayton, Esq. George Murray, Esq. Robert Linzee, Esq. Sir James Wallace, Knt. William Peere Williams, Esq. Thomas Pasley, Esq. and Rear-Admirals of the Blue, John Symons, Esq. and Sir Thomas Rich, Bart. to be Rear-Admirals of the Red. Rear-Admirals of the Blue, Charles Thompson, Esq. James Cumming, Esq. John Ford, Esq. John Colpoys, Esq. Skeffington Lutwidge, Esq. Archibald Dickson, Esq. George Montague, Esq. Thomas Dumaresq, Esq. Hon. Sir Geo. Keith Elphinstone, K. B. to be Rear-Admirals of the White. The following Captains appointed Flag Officers: James Pigott, Esq. Hon. William Waldegrave, Thomas Mackenzie, Esq. Thomas Pringle, Esq. Hon. William Clement Finch, Sir Roger Curtis, Knt. Henry Hervey, Esq. Robert Man, Esq. and William Parker, Esq. to be Rear-Admirals of the Blue. William Young, Esq. James Gambier, Esq. and the Rt. Hon. Lord Hugh Seymour, to be Colonels in his Majesty's Marine Forces, in the room of the Hon. William Waldegrave, Thomas Pringle, Esq. and Sir Roger Curtis, Knt. appointed Flag Officers of his Majesty's fleet. The Right Rev. Father in God. Dr. Wm. Bennet, bishop of Cork and Ross, to the bishopric of Cloyne, in the room of the Right Rev. Dr. Richard Woodward, deceased. The Hon. and Rev. Thomas Stopford, dean of Ferns, to the bishopric of Cork and Ross. The Right Hon. General Cuninghame, commander in chief of his Majesty's forces in Ireland, or the commander in chief of his Majesty's said forces for the time being, together with the Right Hon. James Cuffe, the Hon. Ponsonby Moore, Robert Langrishe, Esq. the Hon. Geo. Jocelyn, the Hon. Henry Pomeroy, Frederick Trench, Esq. and the Hon. Wm. Cockayne, in the room of William Handcock, Esq. deceased, and Lieutenant-colonel John Francis Cradock, Quarter-master General of his Majesty's forces in that kingdom, to be Commissioners and Overseers of the Barracks. The Right Hon. William Earl Fitz-William, Lord President of the Council. His Grace William Henry Cavendish Duke of Portland to be his Majesty's principal Secretary of State for the Home Department. The Right Hon. William Wyndham to be his Majesty's Secretary at War. Alexander Duke of Gordon, Knight of the most ancient order of the Thistle, Keeper of his Majesty's Scaf appointed by the Treaty of Union to be made use of in Scotland, in place of the Great Seal of Scotland. The Marquis Townshend, Governor of Hull. Sir. G. Yonge, Master of the Mint. The Right Hon. Robert Seymour member of parliament for the borough of Orford, in the room of the Earl of Yarmouth, now Marquis of Hertford. Lord Elbank Lord-Lieutenant of Peebles. The Rev. Mr. Haggett, chaplain to the bishop of Durham, to the 10th Prebendary stall in the cathedral of Durham, vacant by the death of the Rev. Sir Henry Vane, Bart. The Rev. George Davison (nephew to the late Sir Henry Vane) to the vicarage of Hartburn, in the same county. The Rev. Thomas Newman

the younger, of Brentwood, to the living of East-Horndon, on the presentation of Lady Sudley and Miss Tyrrell. The Right Hon. and Rev. Henry Fitzroy, M. A. of Trinity College, Cambridge, son of the Duke of Grafton, to the rectory of Euston with Pakenham parva, and Barnham St. Gregory, with St. Martin annexed, in Suffolk, on the presentation of his father. *Created Peers of England*, viz. the Earl of Upper Ossory, by the stile and title of Baron Ossory; Lord Mulgrave, Baron Mulgrave; Sir T. Dundas, Baron Dundas; Sir H. Bridgman, Baron Bradford; Sir J. Peachey, Baron Silsea; Mr. Welbore Ellis, Baron Mendip; Mr. Pelham, Baron Yerborough; and Mr. Curzon, Baron Curzon; —and Admiral Sir A. Hood, an *Irish* peer, by the title of Baron Bridport. To be Barons of *Great Britain*, George Bowyer, of Radley, in the county of Berks, Esq. Vice-Admiral of the Blue. Alan Gardner, of Uttoxeter, in the county of Stafford, Esq. Vice-Admiral of the Blue. Thomas Pasley, Esq. Rear-Admiral of the Red, with remainders severally and successively to the first and every other son and sons of Maria Pasley, his eldest daughter, and of Magdalene Pasley, another of his daughters, and the heirs male of their respective bodies lawfully begotten. And Sir Roger Curtis, of Gatcombe, in the county of Southampton, Knight, Rear-Admiral of the Blue.

MARRIAGES.

At Bath, Edward Knipe, Esq. of Hookfield Grove, near Epsom, to Miss Caroline Western, fourth daughter of the late Thomas Western, Esq. of Abington Hall, Cambridgeshire. Charles Briggs, Esq. merchant, of Fenchurch-street, to Miss Bowness, of Houndsditch. John Weston, of Sutton-Place, Surrey, Esq. to Miss Constable, daughter of William Haggerston Constable, Esq. and the Right Hon. Lady Winifred Maxwell. The Rev. Dr. Smith, Prebendary in Peterborough cathedral, to Miss Pinkney, of Peterborough. Henry Gregg, Esq. of Lincoln's Inn, to Miss Gosling, of Lincoln's Inn Fields. Mr. Hay, surgeon, of Prince's-street, to Miss Mary Williamson, daughter of Timothy Williamson, Esq. of Great Russell-street, Bloomsbury. The Rev. Sir Thomas Broughton, of Doddington-Hall, Bart. to Mrs. Scott Jackson, widow of Thomas Scott Jackson, Esq. late one of the directors of the Bank of England. John Upton, Esq. to Miss D. Wilson, youngest daughter of the late bishop of Bristol. Lieut.-Colonel Gascoyne, of the Coldstream regiment of Guards, to Miss Williamson, eldest daughter and one of the coheiresses of John Williamson, Esq. late of Ruby-Hall in Lancashire. The Right Hon. Lord Viscount Conyngham, to Miss Denison, daughter of Joseph Denison, of Denbies in Surrey, Esq. Richard Smith Appleyard, of New Ormond-street, Esq. to Miss Hall, of Paternoster-row. At Bath House, Piccadilly, Sir James Murray, Bart. M. P. for Weymouth, to the Right Hon. Henrietta Laura Pulteney, Baroness of Bath, and only daughter of William Pulteney, Esq. M. P. for Weymouth. The Rev. William Provis Wickham, to Miss Anabella Totton, daughter of Stevens Totton, of Lincoln's Inn, Esq. At Stamford-hill, John Bois, Esq. to Miss Sophia Clementina Townsey, of Shacklevell. John Lewis, a country servant at Nantgwilt, Radnorshire, to his young mistress, Miss Lewis Lloyd, an amiable lady with a fortune of 20,000*l*. John Kingdom, Esq. of the Navy Office, to Miss Sparshott, only daughter of Henry Sparshott, Esq. of that place. George Lowther, Esq. M. P. for Ratoath, in Ireland, to Miss Julia Tahourdin Huntingford, niece to the warden of Winchester College. The Rev. William Hett, a senior vicar and prebendary of Lincoln, and rector of Mevis Enderby, Lincolnshire, to Miss Crowder, of Paternoster-row. Bamber Gascoigne, Esq. Member for Liverpool, to Miss Price, daughter of the late Charles Price, Esq. Henry Gunning, Esq. of Christ College, Cambridge, to Miss Fertram, of Brecondale-hill, daughter of the late Mr. Benjamin Fertram, of Norwich. Mr. Richard Holbrook, jun. surveyor to the crown, of Keppel-row, New-road, St. Pancras, to Miss Elizabeth Sharp, of Hampstead. Mr. Robert Withy, of Craven-street, stock-broker, to Miss Mary Lupson, of Epsom. Sir Archibald Grant, Bart. of Monymusk, to Miss Macleod, of Colbecks, in North Britain.

DEATHS.

At Plymouth, in the 12th year of his age, Master Clarges, next brother to Sir Thomas Clarges, Bart. midshipman of the Marlborough, in consequence of a wound he received in the action of the 1st of June. At Edinburgh, Lieut.-Colonel Donaldson of the 3d or West-Lowland regiment of Fencibles. At Chelsea, Morris Morris, Esq. surgeon, of Pall-Mall. At Totteridge, Herts, in the 68th year of his age, John Blackett, Esq. of Monk's House, Northumberland. At Edinburgh, the celebrated Doctor Graham, after a short illness. At Hammersmith, in an advanced age, Michael Impey, Esq. brother to Sir Elijah Impey. At an advanced age, the most noble Gertrude Dutches of Bedford. At Portsmouth, Rear-admiral Balfour. Captain John Harvey, of the wounds he received on board the Brunswick, just six hours after he was informed his Majesty had promoted him. At the Leasowes, in Shropshire, Major Halliday, brother-in-law to the Earl of Dysart. The Earl of Waldegrave, a youth about ten years of age; he was unfortunately drowned as he was bathing in the Thames near Eton. Henry Drummond, Esq. (in the firm of Drummond and Co. bankers, at Charing-cross) son-in-law to Mr. Secretary Dundas. At Brayton-Hall, Cumberland, Sir Giffred Lawson, Bart. in the 85th year of his age. Captain Hutt, of the Queen, of the wounds he received in the action with the French fleet on the 1st of June. At sea, on his return from the West Indies, Richard Henry Buckeridge, Esq. Lieut.-Colonel of the 64th regiment. At his house in Sloane-street, Sir Hew Crawford of Jordanhill, Bart. At her apartments at the House of Commons, Mrs. Betty, who was housekeeper of the Lower-rooms for fifty years. Mr. Copley, farmer of Finchley: he was riding on horseback from his men, making a stack in the field, his horse tripped, and, being thrown, he pitched off his head, broke a blood vessel, and died on the spot; he has left a widow and six children to lament his loss. At Naples, Mr. Billington, husband of the celebrated singer. At his house in Mortimer-street, Cavendish-square, Sir Archibald Murray, Bart. aged 63 years: his title devolves to his son, John Murray, of the 64th regiment, at Cork, in Ireland. At his house in Bridge-street, Alexander Brander, Esq. in his 66th year. At his seat at Lee, in Kent, the Right Hon. Trevor Charles, Lord Dacre. In the island of Martinique, Capt. Arthur Tyrrel, of the Royal Irish artillery. In the 73d year of his age, C. Clayton, Esq. high steward and senior alderman of the borough of Grimsby, in Lincolnshire. The Rev. John Waldron, A. M. chaplain to the Earl of Coventry, rec^ror of Hampton Lovet, and Rushock, Worcestershire. At Mallon, Ireland, Anthony Jephson, Esq. formerly member of parliament for that borough, and brother of Denham Jephson, Esq. the present member. At Henley, William Skynner, Esq. brother of the Right Hon. Sir John Skynner, of Great Milton in Oxfordshire. At Vienna, the venerable minister the Prince of Kaunitz Richberg, in the 83d year of his age. At Richmond, Surrey, John Palmer, Esq. of Stratton-street, Piccadilly. In Salisbury square Mr. Robert Wells, merchant, formerly of Charlestown, South Carolina, aged 66. At Limerick, in Ireland, the Right Hon. and Right Rev. Dr. William Cecil Pery, baron Glentworth, and bishop of Limerick. In Dublin, Sir Vesey Colclough, Bart. one of the representatives in parliament for the borough of Enniscorthy, county of Wexford. Mr. Walker, cyder merchant, of Piccadilly. At Pinkie House, Scotland, Sir Archibald Hope of Craig-hall, Bart. At Felt-ham, John Evans, Esq. Admiral of the Blue, in the 77th year of his age; 63 of which he passed with honour in the service of his country. At Sheffield, John Shuttleworth, Esq. of Hathersage, late senior captain in the 7th regiment of foot, or Royal Sco's Fusileers. Mr. William Stanes, bookseller, of Chelmsford. Mr. James Weatherby, an attorney, and keeper of the match-book at Newmarket. At Thetford, in Norfolk, aged 92, Mrs. Mary Cock, aunt to Mr. Thomas Paine, author of the Rights of Man. At Hampstead, John Kensington, Esq. banker, in Lombard-street. In St. Andrew's Court, Holborn, Dr. Hewitt. Major-General Dundas, of Sir Charles Grey's army. At Domingo, Patrick Sinclair, Esq. captain of his Majesty's ship Iphigenia. Philip Soley, Esq. late Clerk of the Cheque in his Majesty's Dock-yard at Woolwich.

BANKRUPTS.

William Marsh, of Lincoln, machine-maker. John Depeau, of Whapload, Lincolnshire, linen-draper. Ann Meakin, of Whitchurch, in Salop, shoe-factor. Patrick Daly O'Shaugnessy, of Whitecomb-street, St. Ann, Westminster, boot-maker. Thomas Midford, of Shadwell, Middlesex, victualler. Charles Edwards, of Eyre-street Hill, Holborn, shoemaker. John Finch, of Cannon-street, London, pin-manufacturer. John Jenkins, of Rathbone Place, Middlesex, grocer. Robert Stirling, of the Strand, auctioneer. Thomas Gill, of Cricklade, Wilts, money-scrivener. William Hall, of the Stones End, Southwark, dealer. Jacob Isaac, of Cox's-square, Spitalfields, silversmith. John Pitman, of Milbourn Port, Somersetshire, linen-manufacturer. Christopher Hewartson, of Newbiggin, in Cumberland, dealer. Robert Tripp, of Bristol, salesman. Edward Mitchell, of Horslam, Sussex, higger. James Partington, of Basinghall-street, London, warehouseman. Charles Day, of Aldersgate-street, London, ribbon-manufacturer. Thomas Gubbins, otherwise Thomas Edmund Gubbins, of Newgate-street, London, haberdasher. William Hey, of Pershore, Worcester, shop-keeper. James Mendenal of Bathwick, Somersetshire, vintner. John Frost, of Bath, linen-draper. John Duken, of Lottbury, haberdasher. George Carlin, of Selston, Nottinghamshire, hosier. Edward Turner Meredith, of Tewkesbury, Gloucestershire, scrivener. James Daxon, of Manchester, merchant. Francis Chesham, of Walworth Terrace, Surrey, printseller. John Greaves, of Worksop, Nottinghamshire, money-scrivener. Charles Lambert, of New Bond-street, haberdasher. William Norton, of Bristol, cordwainer. William McCanlish, of Pigs Lee Bridge, Lancashire, dyer. John Leadley, of Bridlington, Yorkshire, linen-draper. Henry Hawke the younger, of Acle, in Norfolk, liquor-merchant. George Frith, of Tavistock-street, Covent Garden, haberdasher. Thomas Mower, of Bread-street, London, factor. John Last and Martin Prior, of Fitzroy-place, Pancras, carpenters. William Reeve, of Grocer's-alley, Poultry, linen-draper. John Templeman, of Gainsford-street, Southwark, lighterman. Thomas Robinson, of Eton, Buckinghamshire, mattress-maker. William Norton, of Bristol, cordwainer. Joseph Gregory, of Melksham, Wilts, shopkeeper. Thomas Eyre, of Gedling, Nottinghamshire, cornfactor. Josiah Greenwood, of Tiverton, Devonshire, linen-draper. James Daniel, of Manchester, innkeeper. Charles Tompkins the elder, of Great Kington, otherwise Kyneton, Warwickshire, baker. John Packer Frome, of Broad-street, London, broker. Thomas Squire, of Mortlake, Surrey, carpenter. Robert Perry and William Sedgewick, of Spitalfields, brewers. Matthew Wilkinson, of Bishopwearmouth, in Durham, dealer. Matthew Lattimore, of Liverpool, victualler. Thomas Hill, of Market Harborough, Leicestershire, innholder. Thomas Hattersley, of Halfmoon-alley, Bishopsgate-street Without, spermaceti refiner. John Daws, late of Camden-street, Islington, mariner. William Redley, of Newcastle-upon-Tyne, sailcloth-manufacturer. Pilet Kirkham, of Bishopsgate-street Within, leather-seller. James Kilpatrick, of Piccadilly, linen-draper. Violet Fyfe and James Kilpatrick, both of Piccadilly, linen-draper. Andrew Carter, late of Bishopsgate-street, London, butcher. John Brown, of the City of Norwich, linen-draper. William Linc, of the parish of Aston, near Birmingham, cornfactor. Thomas Handley, of Thirsk, Yorkshire, common carrier. Frederick Bartholomew Foelsch and Joseph Merry, of Birmingham, porter-dealers and copartners. Philip Wright the younger, of Bristol, cornfactor. George Wright, of Birmingham, victualler. Jonathan Sherwood, of Birmingham, sadler. Samuel Taylor, of Droitwich, Worcestershire, tanner. Joseph Gales, late of Sheffield, Yorkshire, bookseller. Thomas Parker, late of Great Surrey-street, Christ Church, Surrey, ironmonger. William Robinson, of Ledgley, in the county of Stafford, butcher. John Watkins, of Cambervell, in Surrey, plaisterer. John Taylor, of Eagle-street, Red-Lion-square, Middlesex, victualler. Thomas Baker, late of West Clandon, in the county of Surrey, shopkeeper. Cooke Richardson, of Horncastle, in the county of Lincoln, maltster. John Cox, of Perry Slough, Sydenham, Kent, dealer. William Hill, of Market Harborough, Leicestershire, grocer. James Shore, of Oxford-street, silversmith. John Harris, of Oxford-street, seedsman. William Toves, of Gracechurch-street, stationer. John Way, Robert Way, and Peter Whitaker, of Prendergast, Pembrokehire, cotton-spinners. James Grainger, of Castle Mills, Herefordshire, meatman. Joyce Grainger, of Castle Mills, Herefordshire, miller. Js. Snape, of Cinder-hill, Prestwick, Lancashire, shopkeeper.

THE FREEMASONS' MAGAZINE:

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For SEPTEMBER 1794.

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Our worthy Correspondent *J. S.* at Edinburgh, will accept our Thanks for his Zeal and Industry. We have maturely considered the *Plan* he submitted, and are of opinion that it would not be practicable to any beneficial Purpose. *J. S.* will perceive, by adverting to No. XV. that some of the Articles he sent us are there anticipated. The *Act of the Synod*, and the *Reply* thereto, for Reasons which *J. S.* will discover on revising them, we beg to decline re-publishing. His other Communications shall have place, and we request his future Favours. A Letter from the Proprietor for *J. S.* will be sent to Mr. Mudie's with the Magazines.

Our good Brother *A.* of the *Foundation Lodge* may be assured that his Communication shall appear in our next.

We hope Dr. *Watkins* will excuse the Omission for this Month of his History of the *Knights Templars*, which shall be resumed in our next.

Memoirs of his Royal Highness Prince Edward next Month.

Portraits of W. H. LAMTON, Esq. M. P. Provincial Grand Master of the County of Durham; and of TIPPING BROWN, M. D. Master of the Phoenix Lodge, Sunderland, are in the Hands of our Engraver.

The next Number of this Magazine will be embellished with an elegant Portrait of the Rev. WILLIAM PETERS, Provincial Grand Master for the County of Lincoln, and Chaplain to his Royal Highness the Prince of Wales.

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