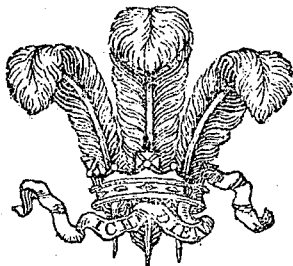

THE
FREEMASONS' MAGAZINE,
OR
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FOR APRIL 1795.



THE following ADDRESS to His Royal Highness the PRINCE OF WALES was resolved on by the GRAND LODGE held on Wednesday the 15th Day of April 1795, and presented by the Right Hon. the EARL OF MOIRA, A. G. M.

TO HIS ROYAL HIGHNESS
THE PRINCE OF WALES,
GRAND MASTER
OF THE MOST ANCIENT AND HONOURABLE SOCIETY OF
FREE AND ACCEPTED MASONS,
UNDER THE CONSTITUTION OF ENGLAND.

MOST WORSHIPFUL AND ROYAL GRAND MASTER,

UPON an event so important to your own happiness and to the interests of the British Empire as the late nuptials of Your Royal Highness, we feel ourselves peculiarly bound to testify our joy, and to offer our humble congratulations.

To affect a degree of gratification superior to that professed by others, when all His Majesty's subjects exhibit such heartfelt satis-

faction at the union which you have formed, would, perhaps, be in us an undue pretension. We cannot, however, but be proudly conscious, Sir, that we possess a title beyond what any other class of men can advance to approach you, upon an occasion like the present, with a tender of our particular duty. When Your Royal Highness deigned so far to honour the Craft as to accept the trust of presiding over us, the condescension not only authorised but demanded from all and each of us a peculiar sensibility to whatever might concern your welfare: and the ties of Brotherhood with which you invested yourself in becoming one of our number, entitle us to express, without fear of incurring any charge of presumption, the satisfaction we feel at contemplating such an accession to the prospects of the nation, and to those of your own felicity.

That the interests of Your Royal Highness and those of the British people may ever continue as strictly united as we feel them in this most auspicious occurrence, is the warmest wish of those who hold it the highest honour to have your name enrolled in the records of their Institution.

To the obligations which the Brethren already owe to you, Sir, it will be a material addition if you will render acceptable to your Royal Consort the humble homage of our veneration, and of our prayers for every possible blessing upon your union.

By the unanimous Order of the Grand Lodge,

L. S.

MOIRA, A. G. M.

WM. WHITE, G. S.

ESSAY ON PRUDENCE.

WITH AN ENGRAVING.

PRU DENCE is the art of chusing; and Johnson defines it to be, Wisdom applied to Practice. A person is prudent, when among several objects he knows how to distinguish that which merits the preference. Now prudence has a twofold office: it instructs the understanding, and regulates the will; it determines us in regard to speculative as well as practical maxims.

By prudence the mind is kept upon its guard against prejudice and precipitation. Guided by this sage Minerva, she gives, to those dogmas that are proposed to her, an assent proportioned to their degree.

PRUDENCE.



*In human breasts we various Passions find:
To regulate them is an act of mind.
From constitution vice and virtue rise:
But Prudence marks the foolish from the wise.*

Weng del & sculp.

Published by J. Parsons, N^o. 25. Paternoster Row, May 1. 1793.

of certainty. She firmly adheres to such as are evident; those that are not evident, she ranks among probabilities; and, with respect to some, she absolutely suspends her assent. But, if there happen to be a mixture of the marvellous, she becomes less credulous, and begins to doubt, apprehending some fraud or illusion.

The laws of prudence are somewhat less rigid with respect to practical dogmas. The heart does not wait for a complete evidence to resolve; but it must have probable motives, at least, to make a rational determination. To desire objects, which very likely may prove contrary to our happiness, would be a pernicious imprudence; to desire those that are contrary to good morals, would be absolutely criminal. Now, whatever is criminal must necessarily be productive of misery, because there is an avenger in heaven, who, sooner or later, leaves no crime unpunished.

The prudence relating to points of mere speculation does not fall within our province, but belongs to the metaphysician. That which comes under our examination, is the wise circumspection which regulates our Affections, Words, and Actions.

AFFECTIONS.

Our affections are not free, any more than our thoughts; they generally rise without the concurrence of the will. The most consummate prudence cannot eradicate them. Beside, the attempt itself would be vain; for, as they are not voluntary, they cannot be criminal. But, though they are innocent, still they are always dangerous, if they incline us toward objects prohibited by the divine law. We ought to be afraid, lest, by rising too often in our breasts, they should gain too great an influence over the soul, and occupy it entirely; and lest, by seducing it with flattering hopes, or stunning it with tumultuous clamours, they should render it, at length, inattentive or deaf to the counsels of reason.

The affections over which we should have a guard, either spring up in the soul without the concurrence of the body, are excited by the senses, or raised by external objects. In the first class we place those vain and presumptuous affections, which are the seeds of pride; in the second, all corporeal appetites, which are the source of intemperance; in the third, those desires, whose objects are valuable in our eyes, only because of our prejudices; such as those which riches and honours excite, and which in time, when they have taken root, produce avarice and ambition: for all these different desires, by frequent repetition, become habits, and these habits are what we call passions.

The passions themselves, were they even to have a tendency to illicit objects, would not be criminal, without the consent of the will; because the repeated desires that form them are not criminal, when the heart, by which they are produced, instantly disavows them. But there is reason to fear, lest they shake the mind by continued efforts, which, weakening it by degrees, will reduce it, at length, to a state of entire subjection.

By watching, therefore, over our desires, we must hinder, as much as in us lies, the rise or progress of disorderly passions. We must even have an eye over those that seem innocent, because they soon cease to be so by becoming immoderate.

WORDS.

To know how to govern the tongue, is a rare, but necessary and useful science. A person who has brought his soul under proper discipline, by regulating his thoughts, desires, and affections, must have made a considerable proficiency in this science; for the tongue is only the interpreter of the mind. The remaining part is a trifle in comparison of this: the work, however, is not completed; for we are still to observe, that there are thoughts, desires, and affections, of such a nature, that, though they are innocent while confined within our breasts, yet become indecent and culpable by being divulged by the tongue.

Indiscretion in discourse is a fault in which injustice is added to imprudence. To reveal the secret either of a friend, or of any other person, is disposing of another man's property; 'tis abusing a trust, an abuse so much the more criminal, as it is always irreparable. If you lavish a sum of money with which you were entrusted, perhaps you will be able some time or other to make restitution; but how is it possible to make a secret, once divulged, return into the recesses of darkness?

Whether you have or have not promised to be silent, your obligation to secrecy is the same, if the confidence be of such a nature as to require it: to hear the story out, is engaging not to reveal it.

To recommend discretion to a confidant who is prudent and circumspect, is an unnecessary precaution; because, without your commendation, he knows how to be silent: to charge a fool with secrecy, is likewise a superfluous trouble; you can have no security from his promise. He does not think himself obliged to secrecy, if he has not given his word; and, if by chance he is silent, it is owing to want of memory or opportunity. But, if unluckily he has promised to be discreet, neither opportunity nor memory will fail him. After his promise is made, he weighs and examines it, which before he did not; he thinks he has gone too far, and wants to recal his word. What a heavy burden must a secret be to a fool! He is sure not to forget what you have committed to his trust: for how is it possible for him to carry so ponderous a load, without thinking of it? He imagines every one perceives the confusion which he inwardly feels, that they penetrate into the recesses of his breast, and there read the secret. To save himself, therefore, the vexation of having it found out, he at length resolves to betray his trust, after strictly charging his new confidant to remember, that what he has disclosed to him is an affair of the utmost importance.

Be then always upon your guard; for, though you be only a confidant, you may meet with some prying meddlers, who, pretending to share the confidence of your friend, may inform themselves from

your mouth of what they only surmised before. Notwithstanding this is so common a stratagem, so usual a snare, yet there are daily instances of people being caught in it.

But were it even true, that the person who entrusted his secret to you had reposed the same confidence in others, this is not a reason that discharges you from your obligation of secrecy: you should always inviolably observe it, without disclosing the affair even to those who have equally shared in your friend's confidence. How do you know but it is a matter of importance, that in company with those very persons you should appear to know nothing of the matter?

"But some of them," you may say, "have spoken of it already." What do you pretend to infer from thence? Does another person's infidelity justify yours. Again I repeat it, you have accepted a trust, and none but the person who reposed it can discharge you from it: he alone who communicated the secret to you has a right to untie your tongue.

Even a rupture between two friends does not annul the obligation of secrecy: you cannot get rid of your debts by quarrelling with your creditor. How detestable a perfidy is it to employ for your resentment the arms you have drawn from the bosom of friendship!— Though we should cease to be united by the ties of affection, are we therefore discharged from those of honesty and rectitude?

In vain would you alledge, that the wretch whom you detest has merited your aversion, merely through his own indiscretion in disclosing your secret. A fine project of revenge! to punish a treachery, you are to become yourself a traitor!

You ought to lodge another person's secret in the most impenetrable recess of your bosom; you should conceal it, if possible, from yourself, for fear of being ever tempted to make a bad use of it. To apply this knowledge either to the prejudice of the person who confided in you, or to your own particular emolument, is usurping another person's property: an usurpation which even the desire of revenge, already criminal in itself, is incapable to justify.

How much more flagitious a crime would it be, to make use of the very benefits conferred upon you, in order to betray your benefactor! There are favours which ought always to be concealed; and the same principle of gratitude which prompts us to publish others obliges us yet more strongly to conceal these. But too often the reverse falls out; those which we ought to divulge, through ingratitude we conceal; and those which we ought to conceal, we divulge through vanity.

ACTIONS.

If God alone were witness to our actions, our heart being irreproachable, irreproachable also would be our conduct; for he judges us only by the heart. But mankind, on the contrary, seeing no more than externals, judge of our intention by our actions; and weigh and estimate us by the testimony of their senses. It is, therefore, both our interest and duty to avoid giving any voluntary occasion to suspicions that may injure our reputation. It is our interest, because, having

continual need of the assistance of others, it is of great importance to have a due share of their esteem; for their benevolence and good offices will be regulated by the opinion they have of our merit. It is our duty, because it is really incumbent upon us to contribute to the improvement of our neighbours, by a conduct capable of inspiring them with a relish of the practice of virtue.

It is not, therefore, sufficient to have virtue concealed in our hearts; we must render it visible: it ought to spread so luminous a colour round all our actions, as may prevent misconstructions, and set our intention in the fairest light.

The way to love our fellow-creatures, is to wish them all the good which we judge conducive to their happiness, and to procure it for them, if in our power. As nothing is more conducive to happiness than virtue, the first and most important duty of society is to display it in its full lustre to those who surround us, in order to make them fall in love with it. Now, example is the most proper means to produce this effect, and frequently it is the only one in our power. Every man cannot compose books, preach sermons, or make laws; for every man has not the necessary talents, leisure, or authority: besides, these are only lifeless pictures, which seldom touch the heart, and exhibit only imperfect and mutilated representations of virtue. The pen, and even the tongue itself, like the pencil, paint only the surface of objects, and of this surface they represent no more than can be perceived at one view, and in one attitude; but they cannot animate the figure.

Example is a living picture, which paints virtue in action, and communicates the impression that moves it to the heart of every spectator. Now every one is capable of giving an example of virtue; since nothing more is requisite than to act the part of an honest man.

Let us admire the divine wisdom, which, of all the means capable of contributing to purity of morals, has invested all men with that which is known to produce the most certain effect. Some, indeed, contribute more than others; but every one is capable of contributing in a degree.

There is a radiancy in all the stars; but they have not all orbits of equal extent. The same it is with respect to examples of virtue. Each, in the circle he occupies, illuminates and vivifies whatever approaches him; but a virtuous prince sheds his salutary influence to a much greater distance than a private citizen who lives in a state of obscurity. Not that a virtuous man, seated on a throne, is of himself a more luminous star than a private person, but his rays are beamed from a more elevated station. Cicero has left us a general and practical rule of prudence, which is so brief, yet so comprehensive, that we shall endeavour to fix its impression on the memories of our readers, by concluding this essay with it. His meaning is, "That we should never undertake any thing for which we cannot readily assign a good reason, if it should be demanded of us,"

J. S.

A SERMON

PREACHED BEFORE

THE GRAND LODGE

OF THE MOST ANCIENT AND HONOURABLE FRATERNITY
OF FREE AND ACCEPTED MASONS
OF ENGLAND,

ACCORDING TO THE OLD CONSTITUTIONS,

At CAMBERWELL CHURCH, on Tuesday the 24th Day of June 1788
being the Anniversary of the Festival of St. JOHN the BAPTIST.

BY COLIN MILNE, LL. D.

GRAND CHAPLAIN TO THE FRATERNITY.

Concluded from Page 159.

1. **T**HE very name of our profession; which is that of a laborious mechanical art, whilst it sufficiently indicates its *operative* nature, as plainly declares the necessity, and enforces the constant practice of *industry*; that useful virtue, the great importance of which, and its influence in promoting the happiness of men, both in their individual and collective capacity, we cannot too much nor too frequently inculcate. The fact is, that to be capable of high attainments of any kind; there is required in the mind a previous bent to activity and diligence. Of slothfulness, indeed, whether it respect time or eternity, we may always with truth affirm, that it casts into a deep sleep, stupifying the mind, and detaining its powers in a state of lethargic insensibility: Industry, therefore, which is the opposite of sloth, possesses a distinguished place among the virtues, as on its exertion depends the proper exercise of all the rest. It is the special dictate of nature*, which through all her works is ever active and

* From Nature we have various indications of this excellent virtue: The measured motions of the heavenly bodies, the circulation of the blood and of the sap, the course of rivers; the flux and reflux of the sea, the instinctive industry of the various tribes of animals—all proclaim the necessity and use of action; and with one voice reproach the indolent and inactive. *Go to the ant, thou sluggard, says Solomon, consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest (a).* Nor is it only from the objects without us that Nature inculcates the useful lesson: When we view the constitution of man himself, we cannot fail to be convinced, that both the organs of his body, and the faculties of his mind, equally admonish him that he is formed for action; and, indeed, without it, not only would those

(a) Proverbs vi. 6, 7, 8.

alive. It is the great bond of political union amongst men. It is productive of comfort and happiness to its possessor, either by procuring him, in the unavoidable misfortunes of life, the compassion and relief of his more prosperous brethren; or affording him, when his endeavours have been crowned with success, the exquisite satisfaction (the most exquisite indeed of which a generous mind can be susceptible) of diffusing happiness around him, and being the general resource of the unfortunate. Nor does this truly Masonic duty less claim our attention as a preservative from the inconveniences, dangers, and miseries, which are the sure concomitants of sluggish inaction. The mind in which habits of industry have not been early and carefully implanted, how constantly do we see in the sequel shooting up into all the wild luxuriance of folly and vice! It is with man as with the soil he inhabits. This, though left uncultivated, fails not to bear; but what doth it bear? *It beareth thorns and briars, whose end is to be burned*; it produces plants not only useless, but highly noxious; it nourisheth serpents; it fills the air with malignant and pestilential vapours. Equally pernicious and deadly in their effects are the spontaneous fruits of the inactive uncultivated mind. But in enumerating the motives which should animate us to the practice of this eminent virtue, let us not forget the weightiest argument of all; I mean, that it is enjoined in the strongest terms by the sacred writings, and to Christians comes peculiarly recommended by the example of the great *Author and Finisher of our faith*, who, though the Son of the Most High God, and possessed of power which could have commanded for his use all the accommodations and elegancies of the world; yet, to give his followers a pattern, as well of industry as of humility and patience; submitted to be born in the lowest condition of life, and as actually employed in one of its most laborious occupations*.

Now, as Masonry not only suggests by its name the importance of industry, but, both by precept and example, recommends the continual practice of it, it evidently follows, from the particulars just mentioned, that the Order of which we are members aids the great purposes of nature; strengthens the bond which cements men in society; has a tendency to prevent the fatal effects of an inactive disposition on health, character, and fortune; places happiness on its proper basis; the disposition and ability of procuring happiness to others; and inspires a reverence for the sacred injunctions of religion, and for the spotless example of its divine author.

organs and faculties be useless, because unfit for the purposes of animal and rational life, which they were intended to promote, but must quickly, if quiescent, extinguish both. As metals, which when unemployed consume by rust, are brightened by use; in like manner study and reflection, in which consists the use of the mental powers, enrich and polish the mind; moderate labour, in which consists the use of the corporeal faculties, enlivens and invigorates the body.

* Compare Matth. xiii. 55, with Mark vi. 3.

Nor does Masonry, in thus exciting to the practice of the virtue in question, confine its views to the transitory and unsatisfying pursuits of the present world. It enlarges its range, and, in concurrence with the spirit of the gospel, takes an higher direction, even to those future and *invisible things, which are eternal*. Its language is—*Be not slothful in business, nor slothful in religion. Labour for the meat which perisheth less than for that which endureth unto everlasting life*; and, whilst employed in the business of your secular professions, and in the duties of your respective Lodges, neglect not that more important occupation, the care of your immortality. *Be diligent to make your calling and election sure*; and *work out your salvation with fear and trembling*.

2. Subjection to lawful authority is another duty recommended by our profession, and which should therefore highly endear it to the community. The strict subordination that is maintained in our Lodges, the cheerful obedience which those of inferior order yield to their superiors in office, and the terms of respect in which they address them, are principles which do not spend their influence within the walls of a structure dedicated to Masonry, but imperceptibly diffuse themselves into general society, and become excellent means of rendering those who are actuated by them loyal subjects, faithful dependents, and inviolable observers of the laws of their country. At the same time, the mild and equal nature of our government as effectually checks every sentiment of harshness and oppression; and presents those ideas of a pure and perfect republic, the reality of which we in vain *now* look for in the most boasted political constitutions which bear that name.

3. Some other circumstances respecting the Craft are both significant as emblems, and useful in stimulating to the practice of various duties of the man and of the citizen. They remind us, that candour, purity, and *white-robed* innocence should characterise our thoughts and conversation; that we should constantly abide within the COMPASS of frugality and temperance; and in our proceedings with others be careful to measure and regulate our actions by the RULE and SQUARE of strict integrity and justice. Indeed, of all the interests of men in society, Masonry is peculiarly tender; respecting itself, and teaching its votaries to respect, that admirable maxim of our religion: *Whatsoever ye would that men should do to you, do ye even so unto them**—That rule of equity, by which every claim of right may be immediately adjusted—that law, of which every man may find the exposition in his own breast, and which may always be observed without any other qualifications than honesty of intention, and purity of will—and, let me add, in the words of a good writer, a law “which should be engraved on every heart; as, by the command of the emperor Severus, it was engraved upon his palace and public buildings †.”

* Matthew vii. 12.

† See Dr. Home's Assize Sermon at Oxford in 1773.

4. It is almost superfluous to observe, that a Society founded on principles of the purest and most extensive *benevolence*; which contains within its comprehensive embrace every denomination of men, however distinguished by language, climate, complexion, or diversity of opinion, and whose members are, in the truest sense of the expression, **CITIZENS OF THE WORLD**, must be favourable to every kind and philanthropic affection: and if to these considerations, and others which your time permits not to mention, we add,

5. In the last place, its energy as a religious institution—the sublime ideas it imparts of God; the veneration it inspires of his thrice-adorable name, of the revelation which he hath given us by Jesus Christ, of his sabbath, his ordinances, and the dispensations of his Providence; and its tendency to promote an imitation of all the imitable perfections of his nature, by engaging us to be *merciful as God is merciful, and holy, as he who hath called us is holy, in all manner of conversation*: I think we are warranted in concluding, that a Society thus constituted, and which may be rendered so admirable an engine of improvement, far from meriting any reproachful appellation, or contumelious treatment, deserves highly of the community; and that the ridicule and affected contempt which it has sometimes experienced, can proceed only from ignorance or from arrogance; from those, in fine, whose opposition does it honour, whose censure is paegeyric, and whose praise would be censure.

In this short illustration of the morality of our Order, I am sensible that much is necessarily omitted that might be urged in its favour, but of which I could not avail myself without incurring the merited reproach of rashness and indiscretion. For the same reason, I have avoided as much as possible, in the preceding part of the discourse, all symbolical allusions to our peculiar mysteries and rites; and must think, that those who on occasions like the present act with less caution and reserve, display their knowledge at the expence of their verity; and virtually publish what at the same time they profess and have solemnly engaged themselves to conceal.

Be it your care, Brethren of this ancient and Illustrious Order, to adorn both your Christian and Masonic profession by a suitable temper and deportment; nor permit the *good* of either, by any misconduct of yours, to be *evil spoken of*. Degrade not your Institution by an incongruous mixture of the peaceable and turbulent, the fraudulent and the upright, the kind and the malevolent, the impious and the religious. A structure composed of parts so heterogeneous, whilst it totally wants symmetry, elegance, and beauty, to please the eye, makes no compensation for the essential defect, by impressing the idea either of sublimity or strength. The excellence and welfare of a society consist not in the splendor or number of its constituents, but in dignity of sentiments and expansion of the heart; in soundness of principle and purity of manners; in public consistency and private virtue. Be such invariably the characteristics of your Order, and such the qualities indispensably required in its associates. “Let your devotion be solid and humble. Let your charity be large and

active. Let temperance and integrity be your undivided companions; and a disinterested love of truth, as displayed in the *lively Oracles of God*, your inseparable guide." *Let brotherly love continue.* This indeed is the soul of every association, but eminently of our's. And how pleasant is it, my Friends, for Brethren thus to dwell together in unity! It is indeed grateful, like the precious ointment of Aaron; it is refreshing, as the Dew of Hermon, or as that which fell upon the mountains of Sion. It is likewise the best preparative for that immortal society of which every other is but faintly emblematical—the society of just men made perfect in the kingdom of Heaven, where all is peace, harmony, and love; where presides the great PARENT OF BENEVOLENCE, surrounded by the ministers of his will, those angels who excel in strength, glow with all the ardency of affection, and fly with alacrity to perform his pleasure—a society which needs not the sun, neither the moon, neither any candles, being illuminated by the splendor of the DIVINITY, and having the Lamb likewise for the light thereof. Of this celestial community, aspire ye, Brethren, likewise to be members. Qualify yourselves by the previous discipline of continual vigilance and frequent prayer, for the celebration of those sublimer mysteries, which engage all the powers and faculties of the inhabitants of the blissful regions above. Whilst on earth, let your conversation and heart be in heaven: that, when all connections merely terrestrial shall be dissolved, when fail shall every earthly comfort, and the pleasures and friendships of the world shall irrecoverably disappear, you may form friendships and relations of an higher Order, be enrolled in the list of that Society which no man can number for multitude, and inhabit with them, as fellow-citizens of the saints, the heavenly Jerusalem, that city which hath foundations, whose builder and Maker is—THE GRAND ARCHITECT—GOD!

THE FREEMASON.

No. IV.

"As cold as great ones
 "When merit begs."

OTWAY.

THE following letter, which I have just received, merits, I think, an immediate answer:

To the FREEMASON.

SIR,

As I find merit has no other dependence than interest, I most humbly solicit your patronage, and presume, though I am no Brother, that as it is the characteristic of a Freemason to give relief to the

distressed, you will be so kind as to rescue a poor author from obscurity by now and then introducing into your Numbers a few of his fragments, and recommending him to the great ones for their countenance.

I was born a poet—*poeta nascitur, non fit*—and still retaining the *æacoetbes scribendi*, was continually scribbling for the benefit of mankind, as I cannot say it was for my *own benefit*, seeing that my volumes brought me nothing but a wife, for which wife I am indebted to a *wish* which I published among several other miscellaneous articles. When first married, I thought myself transported in the arms of my wife—my fancies were more pregnant, though equally unsuccessful; my wife brought me nothing but children; and, to do her justice, she was a very good wife in this respect, having twins twice running. I was soon surrounded with a family whose hungry cries furnished me indeed with subject enough for my elegies; but, alas! my elegies could not furnish them with bread. We were now obliged to live in a garret—for this, as *Chagrin* observes, in *All in Good Humour*, is the way that authors rise. Here I endeavoured to study, but few rhymes could I think of while confounded with the children's noise. One night, while they were dispersed about—Johnny in the cradle—Tom on the ground—and Betty and Anne in bed—I invoked Apollo to assist me, and

—— As I lay musing o'er the table
A sudden sleep fell on my eyes, my limbs
Became inactive all, and back against
An elbow-chair I fell, where for some time
Insensible I lay—till, on a sudden,
To my tortured fancy there appeared, what
In prose characters I shall now relate.

Methought the god that I invoked appeared before me. At first he shone so bright I could not well behold him, but upon his removing his rays I was able to advance and see. It is not to be doubted but that I made the most profound acknowledgements of respect. I bowed several times; at last the god waved his wand, and bade me follow him—so, indeed, I did—and now, methought, he brought me into a large garden, surrounded with laurel-trees; upon each side were small houses—he entered one of them, while I, in obedience to his godship's command, attended.

I now beheld a motley crew in black: on one side sat a man who was toiling with pen and ink; I marked him giving up his papers to another; another who was using his knife, and cutting to pieces what the others wrote; but behind was a man stealing from one to another: he had a pencil and a pocket-book, and was writing down whatever was said or read. Methought his pockets were full of papers and books, and every one he met with he was presenting them with these.

Now, cried Apollo, behold *yourself*—there you are toiling with anxious hopes and fears, while Mr. *Curtail*, whom you see with a knife, is dissecting these writings in order to make *less* volumes; by

doing this he collects (as he says himself) the *beauties of the poets*, which merely consist of fragments without head or tail, and makes the purchaser believe he has as much for his money as if he bought the entire work. These curtailers are common, and you, as well as your *brethren*, must suffer under their pruning-knife: but beware of that unworthy wretch *Plagiary*, whom you see with pocket-book and pencil; thus he steals from all around, and exhibits those stolen pieces as his own; while, in truth, he gains more emolument, and acquires more fame, than the real authors did or ever could.

Apollo having left this room, I followed him by command into another, where I beheld several gentlemen, whose names were written over their heads. These authors (cried the god) have by *interest* acquired what others more industrious cannot. Their names are well known, and it is no matter what they write, for it *must* be liked.

He now introduced me into another room, more spacious than any I yet beheld, where I beheld a group of men with spectacles upon their eyes, perusing various books: while some were reading their spectacles would fall off; and those who experienced this disaster seemed very much disconcerted. I perceived several who were blotting the books they read, several shaking their heads, and some smiling.

These, exclaimed Apollo, these are critics—critics of every denomination, pretended, envious, cruel, partial and impartial. The pretended critics cannot retain their spectacles; they read without understanding, and seem much perplexed when the author is too *great* for them: the envious shake their heads because the bard is *greater* than they wish: the cruel blot as they read, in order to hide any beauty, and prevent others from reading and judging; the partial are those who are smiling over their favourite authors, and are determined to relish and approve of what their books contain. These partial critics generally trade in the literary way, and therefore find it an advantage to praise whatever they publish. Now, the impartial critics are those very few whom you see attending to what they read.

I felt, indeed, the situation of those poor bards who depend upon this company, and, supposing that I should be one day or other in their power, began to despond; but, roused by my leader, who now commanded me to follow him further, these gloomy reflections vanished.

In the next room I perceived a different set—many books were before them, but all of them closed; still they were very busy, having several purses on the table, and reckoning large sums of money: I saw more joy than sense painted in their countenance. Still I looked round me with eager curiosity, but, alas! beheld several poor wretches hanging about the walls, underneath whose feet were different mottos, expressive of their situation. I was much alarmed at this ghastly scene, and besought Apollo for an explanation. These men, answered the god, are other critics, who praise according to the

magnitude of the *bribe*; they have undone many authors who had no money to give them. As to the books, they seldom or never open them, being able to judge of their merits according to what purse they bring, and not understanding any language but the jingle of gold, which to them is the most pleasing sound.

We now went into another apartment, which was most handsomely furnished: on the table were scattered various manuscripts—some open, some shut. A large fire was at a distance, where was a gentleman employed in committing letters of various signatures to the flames. On the wall hung several pictures of *Lear*, *Hamlet*, *Romeo*, &c. Methought several gentlemen were entering alternately; the most remarkable were, a man meer show and grimace; another full of bombast and words; another all song and music; another, conversation, pun, and quibble. I saw besides some men of learning, who, I imagined, were cruelly discarded. I enquired the reason.

This, replied the god, is a just representation of a theatrical manager's parlour: behold him burning the letters of various correspondents whom he deems unworthy of answers. You see several manuscripts which never will be perused, but returned as *unfit for representation*, while there are others, not read either, but put for an early representation, it being by request of *persons of distinction*; for interest more than merit bears the sway. The gentlemen who were paying their visits are authors, the majority of whom are deemed very troublesome: the pantomimical one is sure of meeting a warm reception, no matter how much nonsense and mummery are united; for it is too often the case, that managers, notwithstanding their wisdom and foresight, are unfortunate in their election.

But now, continued the god, you will enquire why I show you these scenes: you have supplicated me to assist you in your undertakings, but I was willing to let you see the many oppositions to literary fame; oppositions which cannot be surmounted but by patience and perseverance.—I leave you, therefore, to think thereon.

I was endeavouring to detain my friend, but suddenly he put on his rays, the brightness of which drove me away; a peal of thunder now followed, and Apollo vanished. I was awakened by the thunder, and, alas! my children were crying.

Your remarks upon this vision, and your answer in respect to your implored patronage, are humbly solicited by your servant,

A POOR POET,

The remarks, with cursory observations, are reserved for our next number.



STORY OF
URBAIN GRANDIER.

LLOUDUN is a small town in Poitou, where there was established a Monastery of Nuns, the principal object of which was the instruction of young women, whom they received as boarders. In the year 1632 these young ladies lost their Director, a person venerable for his piety and wisdom, whose name was Moussaut. As the interior of a convent does not abound in amusement, the young persons it contained let no opportunity pass of diverting themselves; and, among other frolics, it was their humour to frighten each other by personating the ghost of their deceased Director. Jean Mignon, a Canon of the Collegiate Church of Sainte Croix, at Loudun, was chosen in the place of Moussaut. It was remarked that, instead of discountenancing these sports, he gave them every possible encouragement, by which many were led to believe that he had already cast his eyes upon these young actresses, as the instruments of that inveterate hate with which he afterwards pursued the unfortunate Urbain Grandier, and considered the tricks with which they were at present amused, as a proper preparation for those more serious impostures in which they were soon to be exercised.

The man who is to figure in this little history was the son of a Notaire Royal at Sablé; and born at Rouères, a town at some little distance from Loudun. It was said that he learned magic of his father and uncle; but the inhabitants of the place have borne the best testimony to their good conduct and demeanour. Urbain Grandier studied under the Jesuits at Bourdeaux, who, on account of his great talents, considered him with no common regard. As they were convinced that he would do credit to their Order, they bestowed upon him the benefice of St. Peter at Loudun, of which they were the patrons, and procured for him a Prebend in the Church of Sainte Croix. Such considerable preferment excited the envy of his ecclesiastical brethren. He was a young man of a most prepossessing figure, and something great and elevated was manifested in all his actions and deportment. In his person there was an attention to the Graces, that was some reproach to him among his Order, but which enhanced the general prejudice in his favour. He was every way accomplished to make a figure in the world; and possessed, in an uncommon degree, the talent of expressing himself with ease and force in conversation. The same superiority attended him in the pulpit; and on whatever subject he was engaged, he left nothing to be wished by the correctest judges.

The rusticity of the Monks could not bear to contemplate the credit which such accomplishments attracted; their jealousy grew the more malignant from the restraint imposed on it by the elevation of his character; till, at length, it was carried beyond all bounds of mo-

deration by the deserved contempt with which the efforts of their malice were regarded. The friends of Grandier found infinite charms in his conversation and manners; but to his enemies his carriage was full of loftiness and disdain. All his designs and undertakings were marked with peculiar firmness and intrepidity; and in matters of interest he was not easily wringed or overborne. He repelled every attack with such vigour and resentment, that his enemies were rendered irreconcilable.

But innocent as was Grandier of the crime of magic, he was undoubtedly chargeable on the score of gallantry, in which he discovered but little self-government and moderation—a part of his history that will well account for many of those implacable enmities which he drew upon himself: and we may conclude, that the least furious of his persecutors were not among his defeated rivals, and the relations of the victims to his seductive qualities. Amidst the many amours with which he was embarrassed, there was but one mistress of his heart, and report gave this title to Magdeleine de Brou, with whom he was thought to have contracted a marriage of conscience, and to have written, for the greater repose of her mind, his famous treatise against the celibacy of the clergy. But, as his heart was great and honourable, he was never known, by the slightest breath of intimation, to sport with the character of any female whose charms had yielded to his allurements. Notwithstanding the predominancy which this passion had gained in his mind, it had not been able to subdue or weaken the sentiments of piety and principles of faith with which it was inspired; and we shall see in the end that these qualities acquired their due ascendancy, and supported him under greater trials—greater than humanity is constructed to bear, without the extraordinary succours and resources of a never-failing religion.

Some legal victories which his superior eloquence and address obtained in various ecclesiastical contests, excited the keenest resentment in the breasts of those he had defeated, which was moreover exasperated to an uncommon pitch by the disdainful triumphs with which these victories were accompanied. Mounier and Mignon were the principal among this number. To these we may add the numerous relations of Barot, President des Elus, the uncle of Mignon, whom Grandier had treated with a mortifying contempt, in a difference which had taken place between them, and whose great riches and connexions gathered round him an immense crowd of sharers in his resentment. But the most determined of all his enemies was Trinquant, the King's Procureur, whose daughter's affections had been won by Grandier, and to whom it was on good grounds supposed that her virtue had been likewise surrendered.

The exposure of the parties was prevented by an act of friendship that deserves to be recorded. Marthe Pelletier, by whom the unfortunate girl was tenderly beloved, disguised from the world the fruits of the amour, and took upon herself the whole reproach, by declaring

the child to be her own, and bestowing upon it the care of a tender mother.

The enemies of Grandier, attracted by a sympathy of hate, drew closer and closer together; till at length a desperate combination was formed for his utter destruction. Accusation upon accusation was preferred against him, on the score of his imputed profligacies and impieties; but not a single woman could be found to appear against him, and the evidence altogether involved so many palpable contradictions, that, although the part taken against him by the Bishop of Poitiers procured his frequent imprisonment, the strength of his cause triumphed over all the malice of his prosecutors. He continued, however, to wind up to the highest possible pitch the virulence of their hate, by the insulting and imperious deportment he adopted towards them.

It was about this time that the Archbishop of Bourdeaux, in whose court he had been acquitted, and who appeared to be well disposed towards him, on account of his superior attainments, advised him with much earnestness to abandon his present situation, and seek repose from the vindictive persecutions of his enemies in some distant benefice. But, unhappily, Urbain Grandier was not of a character to follow this counsel: he loved too well the gratification of his vengeance, not to pursue the conquests he had already made. It was suspected, besides, that there lived a young person at Loudun from whom he could not resolve to be separated. Alas! what transcendancy of virtue is necessary to oppose this sort of temptation in a man whose profession forbids him to marry, while the sensibilities of an ardent complexion are urging him with all their fury, and the opportunities which a fine person affords are tempting him with all their persuasion!

It was in vain that the friends of Grandier remonstrated with him against the manifest imprudence of drawing upon himself the vengeance of an implacable and powerful cabal, and of challenging the full effects of their utmost malignancy, by an opposition that could end in neither honour nor advantage. He was not to be moved by these representations, and continued to gall and irritate the festering wounds he had inflicted on the credit and feelings of his enemies, till at length they were prepared for a conspiracy so dark, so durable, so complicated, that it may be said to stand alone in the history of the human heart. The following was the plan of revenge adopted by this savage combination:—It appears that Mignon, with the assistance of certain others disposed like himself, exercised the Nuns of his Convent every day in playing the part of persons possessed with devils. They were accordingly taught to imitate the contorsions and convulsions which are supposed to belong to this afflicted state.

It would not be unreasonable, in this place, for our readers to demand, how it was possible for a whole Convent to be engaged in such an inhuman plot? how it was possible for the hearts of young and inexperienced females to be thus hardened against those feelings so

natural to their age and sex, in a case too wherein youth and high accomplishments were to be the mournful sacrifice? Such a question, however, can only be answered by the fact itself. The whole story of their being possessed with devils appears unquestionably to have been an imposture, to which Grandier was at length a victim; and as it seemed to have no other end but the destruction of this devoted object of their hate, we are justified in supposing that it was purely in this view that the whole contrivance was undertaken. Arguments too might easily have been used with such young and prejudiced persons, capable of lessening the horrors of the scene in which they were acting, drawn from the interests of their particular Convent, and of the Church in general. They might have been persuaded, that it was praiseworthy to operate towards an end so conducive to the honour of the Church, as the ruin of such a profligate character, by any, the foulest means;—that they would render themselves conspicuous thereby to their country, and to Europe at large, and draw to themselves a greater contribution of alms, and a more numerous conflux of pensioners. However it was, they certainly, day after day, for a length of time, were practised in the parts of persons possessed—in all the grimaces, contorsions, and convulsions, which were supposed to indicate this terrible condition of humanity. It was said, that Mignon, their director, took care to bind them to secrecy, as well as to co-operation, by the most dark and tremendous oaths.

The rumour of this possession, as it was called, of the Nuns of Loudun, at first ran silently through the town. The moment it became a public topic, Mignon exorcised the Superior of the Convent, and another Nun. In these exorcisms he joined to himself Barré, Curé de St. Jaques de Chinon, a man of a gloomy and melancholic habit, and full of ambition to be regarded as a saint. He came with great parade to Loudun, at the head of his parishioners, whom he led in procession, walking himself on foot to give lustre to the proceeding. The two ecclesiastics, having exercised themselves and their pupils in this mockery for a week, judged themselves qualified to support a public exhibition. Granger, Curé de Venier, united himself to this cruel cabal—for what reason, it is not exactly known, since there was no visible motive on his part. He undertook, however, to represent the state of the Convent to Guillaume de Cerisay, de la Gueriniere, Bailli du Loudonnois, and Louis Chauvet, Lieutenant Civil, and to request their attendance at the exorcisms which were about to take place. He assured them, that in her paroxysms one of the Nuns spoke Latin with ease, although she had never learnt that language.

The two Magistrates repaired to the Monastery, to assist at these ceremonies, and, in case they should see reason to believe that the possessions were real, to authorise the exorcisms; otherwise, to stop the course of an illusion that might bring great discredit upon the Church, and Religion in general. As soon as these officers made

their appearance, the Superior of the Convent fell into strange convulsions, and distorted her features into such horrible grimaces, that, from one of the handsomest women in France, she became in a moment one of the most deformed. To add to this effect, she imitated the cries of a young pig with singular success. At her right hand stood a White Friar, and Mignon at her left. The latter conjured the Demon to answer to the following questions: 'For what reason have you entered into the body of this maid?' 'From a principle of animosity.' 'By what compact?' 'By flowers.' 'What flowers?' 'Roses.' 'Who sent them?' 'Urbain.' She pronounced this name with great apparent repugnance, and with violent throes and convulsions. 'Tell me his surname,' said Mignon. 'Grandier,' answered the supposed Demon.

It was plain enough that the Superior might easily have learned, in the course of the time in which they had been forming her to this character, a sufficiency of Latin to make these few answers in that language, and that, to have put her fairly to the proof, the examination should have been committed to ecclesiastics to whom she was a stranger. The Sœur laïe, who was also very pretty, began her part as soon as the other had finished, and went through the same mockery. The devil of this last proved not so learned, and referred her examiners to the other devil for the information they required. After the scene was over, the judges retired.

The affair began now to be the subject of all the conversation in the town, and the name of Grandier to be in every body's mouth. The credulous and superstitious part of the neighbourhood bowed their understandings; the simple took all upon trust, through reverence and want of discernment; but all thinking and sensible persons saw clearly the absurdity of the whole proceeding, though their charity at first would not suffer them to suppose that it had for its object so truly diabolical a purpose. They could not help remarking, however, that when Mignon was urged to demand of the Demon the cause of that animosity which occasioned the compact between him and Grandier, he refused to comply, because, in reality, it was a question to which he had not taught the Nun a Latin answer. They could not but admire the ignorance of the Devil that possessed the Sœur laïe. It occurred also, that these Devils had forgot to vary their parts, since they had played exactly the same scene before different persons. They remarked too the excess of Mignon's hate, which could not conceal itself, where disguise would have been political. The share too which the Carmelites took in the transaction, seemed plainly to result from the resentment they bore towards Grandier, for the contempt in which he held their preaching. And lastly, they observed that the enemies of Grandier assembled every night in the house of Trinquant; at the village of Puidardane.

The next time the Magistrates made their appearance in the Convent, the convulsions were just finished, but the Superior was foaming and drivelling at the mouth, and presented a spectacle squalid

and shocking. Barré demanded of the Demon, 'When he would depart?' He replied, 'To-morrow morning.' He next asked, 'For what reason he should remain till that time?' The Devil replied, 'It is a compact,' and immediately after, 'Sacerdos, finis.' It seemed as if he hardly knew what he said, and was come to the end of his Latin. After many ceremonies had been performed, and a long list of the names of saints repeated, the Superior regained her tranquillity, and, regarding Barré with a smile, declared that the Demon had left her. She was asked if she remembered the questions which had been addressed to her? to which she replied in the negative. After she had taken a little nourishment, she assured those around her that it was about the hour of six in the evening when the Demon first invaded her; that she was in bed, with several Nuns in her chamber. She could perceive that somebody took one of her hands, and, after having put into it three black pins; closed it again.

It is strange to think that such absurdities should not have inspired universal disgust among any people above barbarous ignorance; the only shadow of excuse under which such torpid credulity could shelter itself, was the natural repugnance men felt at imagining that there could be found capable of so horrid a machination so large a number of their fellow-creatures, and that too among the ministers and votaries of a mild and merciful religion.

A similar scene was every day acted before the magistrates and officers of the town. The Bailli, however, and the Lieutenant Civil, were not among the number of the implicit believers, and refused to authorise or accredit any relations of miracles to which they themselves were not ocular witnesses. Grandier had regarded in profound tranquillity the first proceedings of the conspirators: he had seen them in a light so truly contemptible, as to feel no apprehension for their consequences. But perceiving that, at length, the comedy grew less laughable, and that serious impressions, to the injury of his character, had already been made by their calumnies, he felt it necessary to represent his situation to the Bailli, and to protest against their proceedings. It required but little argument to expose a delusion so gross. Grandier obtained from the magistrate a candid attention to his representations, who entered them in the public register, and gave him a clear recital of the various scenes at which he had been present in the Monastery.

In the mean time the unfortunate ecclesiastic saw his enemies multiply around him, to whom were now added René Memin Sieur de Silly, the Major of the town, the Lieutenant Criminel, and all the servants of the King. The Bishop of Poitiers had manifested an ill disposition towards him from the commencement of the plot; and, upon being applied to by Grandier, threw him again upon the royal judges. It was in vain that the Bailli repeatedly ordered that the Nuns should be separated from each other, and examined by unprejudiced persons: The rest of the officers would not assist him; and

Mignon refused to comply, on the pretence that such a proceeding would be contrary to the oaths of their Order. Such an union of persons in dignified situations, both civil and religious, imposed silence upon all men; and the tremendous oaths with which Barré, the principal exorciser, protested his veracity before the magistrates and judges, overawed little minds, and gained vast credit to the imposture.

The transaction had need of all these sanctions to support it; for, emboldened by success, the machinators, in a thousand instances, lost sight of their caution and consistency, and every day ran greater risks of exposure by still harder experiments upon the public credulity. Their machinery was so clumsily contrived, that perpetual failures in their tricks began at length to open the eyes of all reasonable men—all, except those who made it a merit to be blind in religious concerns, and who, unhappily for the devoted Grandier, composed a very great majority of the people.

Regardless of the interpretations which good sense might have given to their proceedings, and of the infamy they were accumulating upon their names and their order, the enemies of Grandier were pursuing with steadfast malignity their plan of revenge, when they received a blow from an unexpected quarter, which confounded them for a while, and checked the career of their malice. The Archbishop of Bourdeaux, Metropolitan of that district, paid a visit about this time to his Abbey of St. Jouin, in the neighbourhood of Loudun. As soon as he was acquainted with the affairs of that town, he sent his physician to examine the possessed. All was in a moment as quiet as the grave, and no vestige of possession could any longer be discovered.

In the mean time Grandier, confiding no more in the gross complexion and self-evident absurdity of the whole contrivance, laid before the Archbishop a clear and manly account of the proceeding, with a particular exposition of the motives which urged his enemies to so devilish a conspiracy. The Archbishop, touched with the representations of Grandier, deputed unbiassed persons to examine fairly and dispassionately the circumstances of this extraordinary affair; and to this end to separate the afflicted persons, so as effectually to prevent the possibility of collusion. Such was the virtue of this decree, that the whole legion of spirits were instantly put to flight. Barré withdrew himself to Chinon, and all was restored to perfect tranquillity. No reasonable man after this could doubt but that the business shrunk from the test of a fair enquiry; and the name of the Bishop of Poitiers fell very low in the public esteem, while all extolled the candour of his Metropolitan. This bad success of the conspiracy brought the convent into so great disesteem, that parents withdrew their children from its school, and the Nuns became the fable and the jest of the whole neighbourhood. In the midst of these cross accidents, however, Mignon relaxed nothing of his horrid purpose, and his hate was only exasperated by disappointment.

(To be concluded in our next.)

BASEM; OR, THE BLACKSMITH.

AN ORIENTAL APOLOGUE.

BY WILLIAM BELOE, F. S. A. TRANSLATOR OF HERODOTUS, &c. &c.

HARROON al Rasheed one night experienced an unusual restlessness, and found no disposition to sleep: he sent for his visir Giafar, who, presenting himself with the usual prostrations, wished his master a long life, and a happy reign: "Father of the Faithful," said the minister, "what are my sovereign's commands, at this late hour of the night!" "I have experienced," returned the Khalif, "so distressing an inquietude, that I have never once been able to close my eye-lids." "Let us then," replied the visir, "repair to my prince's favorite garden of the Tartars; there we may gaze upon the trees and flowers, listen to the warbling of the birds, and inhale the fragrance of the violets." "No," said the Khalif, "that proposal does not please me." "Perhaps, Sir," rejoined the visir, "your Majesty may please to go to one of your palaces in the suburbs; there we may entertain ourselves with the pictures and representations of times past." "Neither," said the Khalif, "is this agreeable to me." "Suppose, Sir," replied the other, "we go to your Majesty's museum of natural curiosities; the contents of that may probably relieve you." "No," answered the Khalif, "neither will that satisfy me." "Well, Sir," answered the visir, "suppose we perambulate the bazars, the great streets, and the lanes of Bagdat; we may probably there meet with some opportunity of diverting your melancholy." "I like that idea very much," said the Khalif, starting up, "let us go." They immediately disguised themselves in the habits of merchants, the visir having first gone for the black slave Mesrou, sword-bearer and executioner. When he was come, and disguised, they departed together through a private door of the seraglio, and proceeded to ramble through the streets of Bagdat.

They at length arrived at the corner of one of the most private streets. Here the Khalif stopped, for the voice of a man singing vibrated in his ear. Looking about him, he discerned the reflection of light, from an upper chamber, which seemed to be very much illuminated. They approached the light together, and easily perceived, on the opposite wall, the shadow of a person, who appeared to have a glass in his hand; they stopped, and heard a man singing very joyfully; the Khalif, on this, turned to his visir, "Certain I am," said he, "that nothing will this night conquer my inquietude, but the opportunity of having some conversation with this fellow who is drinking: knock instantly at the door," said he to the slave Mesrou; Mesrou accordingly approached, and gave a gentle knock. The man in the upper chamber heard the noise, and approaching the balcony; "What rascal," said he, "is knocking at my door, at this unseasonable hour?" "Sir," said Giafar, looking up, and in a

tone of great civility, "we are strangers in this great city; night has overtaken us; and having lost our way, we are fearful of falling into the hands of the patrol, from whom, if they meet with us, we shall certainly experience very harsh treatment." We beseech you, therefore, in the name of Alla, to open your door, and admit us into your apartment; Alla will certainly reward your humanity." "Not I, indeed," said he, "you are a parcel of impudent vagrants. I have no doubt, all you want is to get up into my room, where, as soon as you come, you think to gormandize on my food, and devour all my wine; go about your business." At this, Haroon al Rasheed laughed very heartily; "Indeed, Sir," said he, "we are only merchants." "Tell me," said the other, "have you supped, or have you not?" "Thanks and praise be to Alla," returned the Khalif mildly, "we have supped long since, and heartily." "If that be the case," said the man, "you may come up; but mind, it must be on these conditions; whatever you may see me do, you must not presume to open your lips, no, not if what you hear displeases you ever so much." "We promise you, Sir," replied they, "that we will sit in your apartment deaf and mute." On this the man came down, and opened the door. The Khalif, and his attendants, followed him up to his room.

On their entrance, they perceived a table set out, on which was a pitcher of wine, almost full, several kinds of fruit, roast meats, preserves, and confectionaries. The man, without any ceremony, sat down, and immediately tossed off a bumper; "Go into that corner," said he to the strangers, "and sit quietly down;" they complied in silence. "Where do you fellows come from?" said he, "and where are you going?" "Sir," said the visir, in a humble voice, "we are merchants of Mousel, and were this day invited to an entertainment, with some merchants of Bagdat; having feasted with our friends, and drank heartily, we left our hosts, just as the darkness of the night began; we were unable to find our way to the khan where we lodge, and without any intention found ourselves accidentally in this street; here we observed the reflection of the light from the balcony, and hearing your voice, we said to one another, let us intreat the hospitality of this house for one night, and in the morning we will depart in the peace of God." "By heavens," said the fellow, "I don't believe a word you say; you are no merchants; you are spies or thieves, who go to honest people's houses, and endeavour to get admission at unseasonable hours. Here, you Barrel Belly, you Dughill of Offals," said he, addressing himself to the visir, "you with whiskers like a bear, hang me if ever I saw a rascal with so villainous a countenance. You, too, Mr. Blackface," said he to Mesroul, "you Gaunt Belly, what do you mean by casting such a hawk's eye upon my wine and provision? By heavens! if any one among you shall but dare to stretch out a finger to touch a bit, I'll break all your bones, and send you to the devil:" saying this, he hastily rose, and going to one corner of the room, took an immense cudgel, of a

yard and a half long, and putting it under his arm, sat hastily down again.

"Pray," said the Khalif, in a whisper to his visir, "contrive by some means or other to learn this man's name and occupation." "In the name of God, Sir," said the visir, in a fright, "let us have nothing to do with this rascal, he is evidently drunk, and should he knock us on the head with that cudgel, we shall be dispatched without a soul's knowing any thing of the matter." "Be not afraid, man," said the Khalif, "I insist upon your enquiring his name and profession." "I entreat you, Sir, to excuse me," replied the visir, "let us ask him no questions." "I will be obeyed," said the Khalif; "I insist upon your asking his name, and for what reason it is that he thus passes the night." Whilst they were conversing, Basem kept drinking, and growing somewhat more good-humoured over his cups, "What," said he, in a milder tone, "are you fellows prating about?" When Giafar saw that he spoke with more civility, he thought that he might now venture to address him. "We were talking," said he, "my good brother, of your great kindness, in admitting us into your apartment; I entreat you, therefore, in the name of Hospitality, to tell us to whom we are so greatly obliged. What is your name, what your occupation, and how do you support yourself?" "Pray, Mr. Impudence," returned Basem, "did not I tell you not to notice any thing, to ask no questions? Get up, go about your business, and may the devil, say I, go with you.—You beseech me in the name of Hospitality! Pray when did this hospitality commence betwixt you and me? Friendship like ours, to be sure, must be of very long standing, indeed." "I pray," replied the visir, "that Alla may increase our friendship; we have now been sitting a considerable time in your apartment, and you have treated us with kindness; we came to your house, and you gave us refuge; the only thing which is now necessary to render our obligation to you perfect, will be, to tell us your name, your occupation, and what motive you have for thus spending your time: this will, indeed, render your kindness complete." "Well," replied Basem, "if I shall then condescend to acquaint you with my secret, and inform you of the history of my life, let no man, if he would escape instant death, presume to interrupt or contradict me." "O we agree to that," replied they without hesitation.

"Know then," returned the other, with an assumed dignity of countenance, "my name is Basem, my trade a blacksmith. I delight in sports and pastimes. I am a stout wrestler, my body is large and robust, and my trust in God secures to me a necessary provision of wine and victuals; the man who provokes me to give him a box on the ear, will retain the sound of it for a twelvemonth." "May Alla," said they (apart) "preserve us from your rage." "What," said Basem, "does any one of you think of contradicting me? By Alla, if any one does so, I will drive him to the devil." "Heaven defend us from such a fellow," said the Khalif (to himself), "My guests," continued Basem,

first tossing off a bumper, "every day I work as a blacksmith, and do not fail before afternoon prayer to gain five drachms, then I proceed to the bazar, there with one drachm I purchase flesh, another drachm goes in wine, another is spent in candles, another in nuts, cakes, and fruit, and with the last I purchase oil for my lamps, with two loaves of bread, and I always take care, that for the next day not a single aspre remains: thus, day after day, my hours are spent invariably the same; in the evening I come home to my apartments, and, as you see, put every thing in order; I light up my candles, I trim my lamps, eat a little roast meat, then I set down my leather pitcher and my glass, and never have any companion whatever.—Gentlemen, my service to you—thus, with eating a little, and drinking a little, I manage to get through the night; thus passes my life; in the morning I go to work, and day succeeds day in the manner I have described to you; now you Mr. Merchants, or Spies, or whatever you may be, you have the whole of my history."

The Rasheed and Giafar could not help admiring Basem's account of himself: in truth, said they, it must be allowed that you are a man of a resolute mind, and strange in your course of life, but in this separating yourself from society, you are exempt from many inconveniences. "Ay," said Basem, "I have lived thus for the space of twenty-one years; every night my apartment has been lighted up, and furnished as you see, and never once have I been molested or interrupted." "But, my friend," said the visir, "suppose the Khalif should to-morrow put a stop to the trade of a blacksmith, and pass a decree, that any one who should open his shop, and work in this occupation before the expiration of three days, should certainly be hanged; in that case, what would you do? Could you then light up your apartment, and enjoy your dried fruit, and your delicate wine?" "May God," said Basem, "never rejoice your hearts with glad tidings. By Alla, nothing comes of you but what is bad. It is only a moment ago that I warned you not to disturb me with your supposes, and ill omens. Twenty years have I lived secure from superfluity and want, till this night, that you come to vex me, and confuse my mind with unpleasant suggestions. But I conjure you, in the name of God, to get up and leave me. How could I be such a fool as to give you admission into my house, and expose the secret of my life?"

"My good friend Basem," said the visir, "we are but jesting with you; you tell us, that for these twenty years you have gone on thus without interruption; no such order from the Khalif ever did pass; believe me, we would not for the world give you a moment's uneasiness." (During this time Basem kept drinking, and became more and more intoxicated). "But yet, suppose it should happen, what could you possibly do, as you never leave a drachm for the next day?"

On this, Basem became quite exasperated. "What, you scoundrel," said he, "do you dare to repeat your words and bad omens? by Alla, you are black unlucky rascals, and should the Khalif to—

morrow do as you say, by the protection of Husseyn, the world shall not deliver you from my hands; I would search for you through every corner of Bagdat, and would infallibly murder every one of you." On this, the Khalif was obliged to stop his mouth with his robe, to prevent his laughing aloud; they then took their leave. "If I do not," said the Khalif, as he went along, "find out to-morrow some means of being even with my friend the blacksmith, I shall be surprised indeed."

Morning approached, and the Khalif and his servants again entered the secret gate of the seraglio. Al Rasheed retired to his couch. After a short sleep, day broke upon him. He arose, performed his morning prayers, and proceeded to the chamber of audience; the emeers, visirs, officers, and grandees surrounded the prince; but the Khalif's whole imagination was occupied with the adventures of the preceding night. Calling therefore for the visir Giafar, "Send," said he, "to the governor of the city, and let it be proclaimed through the streets of Bagdat, that no blacksmith shall open his doors, or labour in his occupation for three days, on pain of death." The name of the governor was Khaled eben Jaled, who took care that the royal proclamation should be published with the greatest pomp: six heralds, splendidly attended, made known through the different quarters of Bagdat the will of the sovereign; the people wondered, and obeyed. The master of Basem came, as usual, to his shop early in the morning, and with some of his servants was preparing to open it, when they heard the governor and his retinue proclaim the edict of the Khalif, that whatever blacksmith should open his shop, or labour at his trade, before the expiration of three days, should be hanged before the door of his house. The master of Basem said to one of his men, "there, go home, take the keys, and come again on the fourth day."

As to Basem himself, as soon as his guests had left him, he fell fast asleep, nor did he open his eyes till long after sun-rise; when he rose, he went abroad, and proceeded as usual to the shop, ignorant of the royal proclamation. When he came near, he observed the boy sitting on the outside, and the door of the shop shut. "You little dog," said he, "why don't you open the door? if any thing be the matter with the lock, I will clench my fist, and with one blow make the bolts fly; or if the folding window is out of order, I will draw the nails of the hinges with my fingers." On this, the master came up; "there is nothing the matter with the lock," said he. "Why, what the devil," cried Basem, "then does the boy mean by sitting on the outside?" "Basem," said the master, "you certainly are either drunk or asleep? what, don't you know of the royal proclamation?" "What royal proclamation?" said Basem, "I know of none." "Why," returned the master, "the governor has but just proclaimed, that whatever blacksmith shall open his shop, or labour at his trade, before the expiration of three days, shall be hanged before the door of his house; if you don't choose to believe me, make the experiment." When Basem heard this, the tools fell insensibly

from his hands, and the recollection of his guests occurred to his mind. "O the scoundrels!" said he to himself, "might I but find them out, and satisfy my anger. They impudently supposed this would happen, and it has happened: they did but hint at it, and the unfortunate moment is come." Whilst Basem was confused, vexed, and uncertain what to do, his master said to him, "Why should you be uneasy, Basem? you have no wife, no children, nor any one to take care of but yourself. I, unfortunate man, am the father of a family, and if unemployed for three days, how shall I possibly procure food for them. I know that this mischief has happened to me on your account; every morning you come to work half drunk; this is a curse which you have brought upon us, who for twenty years have never abstained one night from drinking wine: get out of my sight, and never venture to shew yourself here again; go, Sir, go and beg for these three days." On this he began to abuse Basem, who, lost in the confusion and perplexity of his thoughts, hastily departed.

"O Alla!" said he, as he went along, rubbing his fingers, and biting his lips; "O that I could meet with these my rascally guests; their words have proved true; from the moment of their visit and prediction, I thought it would be an unfortunate day." For some time he wandered about the streets, perfectly at a loss what to do. By accident he came near a bath; he entered it, intending to wash himself: in the passage he met with a servant of the bagnio, whose name was Caled; the boy had formerly been a servant of Basem, who treated him with great kindness, and had recommended him to this very situation in the bath: Caled immediately recognised his old friend, and going up to him, saluted him, and kissed his hand: "Welcome," said he, "Hadge Basem, my friend and patron, is there any thing in which I can serve you?" "O," said Basem, "that cold-blooded Khalif, al Rasheed, has put a stop to the trade of the blacksmith, and has threatened to hang any one of us, who shall work at our business before the expiration of three days. Now, Caled, you very well know that I have not a farthing to spend this evening, and if I shall leave off but for once my old habits, I doubt not but that some great mischief will come upon me. Alas, I know no other trade!" "O," said Caled, "don't make yourself uneasy, Basem; surely, upon an occasion, you can stroke in the hummums, scrub with a hair bag, rub the legs of a customer, and wash his head with soap and the leafy*. You shall work with us for the three days, and then go back to your former employment." After a while Caled prevailed; he then tied a large apron about Basem's waist, and furnished him with a bag, three razors, a stone for rubbing the legs, and a leafy. In a short time, several persons came to the bath, and Caled sent Basem to wait upon them; he did so, and performed his office as well as he could: the first on whom he waited gave him two drachms, another gave one, some gave one piece of money, some an-

* A puff made of the bark of the date tree.

other, and before the afternoon prayers he had made up his five drachms, the sum which he usually acquired as a blacksmith. As soon as Basem had got this sum, he exulted exceedingly: "Who cares for the Khalif now," says he, "I will work no more to-day, but, by the blessing of Alla, I will never be any thing again but the servant of a *baguio*: it is so charmingly easy, I like it ten times better than being a blacksmith."

He then dressed himself, went home, took his leathern pitcher, and a basket, and went immediately to market, where he laid out one drachm on mutton, which he left together with his dish at the cook-shop. He bought wine for one drachm; a third was laid out in wax candles and flowers; with the fourth, he purchased pistachio nuts, sweet pastry, and fruits; changing the fifth drachm, he expended it on oil of Sesamum for his lantern, common oil for his lamp, and two loaves of bread. After purchasing all these, he returned to the cook-shop, where he found his mutton ready dressed in the dish; and then exulting in his good fortune, he arrived with the whole at his house about sun-set.

As soon as he reached his apartment, he took off his cloaths, cleaned his room, lighted his lamp, and set out his table; placing his supper, wine, and fruit in order, he sat down, and filling a bumper, "Here," said he, "is to the confusion of my rascally guests, and may heaven send a meeting betwixt them and me to-night." When the evening was somewhat advanced, the Khalif, who thought of nothing but Basem, sent for his vizir Giafar; "I have been just thinking," said he, "how that poor devil of a blacksmith will manage to-night." "I presume, Sir," answered the vizir, "that he must now be sitting in a melancholy mood, with an empty belly, and his jar unfilled." "Send for Mesrour," said the Khalif, "we three will go as before, and make him a visit for our amusement." "Indeed, Sir," said the vizir, "I think we had better stay at home; he may chance to do one or more of us a mischief." "I insist upon going," said the Khalif. They again disguised themselves, and went as before; on approaching the same street, they beheld the reflection of the lights; Basem with his glass in his hands, whom, on approaching to listen, they heard as on the preceding night, singing jovially. "I vow to Alla," exclaimed the Khalif, "the condition of our friend does not appear in the least altered; we suspended, on his account, the occupation of the blacksmith, but it does not seem to have made any alteration in his affairs: I insist upon your procuring admission, that we may again amuse ourselves." "Indeed, Sir," replied the vizir, "this is an unlucky affair, and may prove our ruin; when we saw him yesterday, he behaved with extreme rudeness, to-day it may probably be worse." The Khalif was pre-emptory, and Mesrour knocked at the door.

At this moment Basem, into whose head the wine had ascended, was thinking of his guests, and wishing that he might have the fortune to meet with them: he heard the knock, and went impatiently to the balcony. "Who is there?" said he, angrily. "Your guests

of last night," returned Giafar. Basem looked out, and beheld his three visitors; "Go, and be hanged," said he, "you shall have no admission here: by Alla, I have been looking for you all the day, that I might break your bones, and now I don't want you here, you are come to vex me." "Noble Basem," said the vizir, "we have no evil designs, I can assure you; we are come for no other purpose this night, than to enquire kindly after your health; we have heard of this unaccountable decree, forbidding blacksmiths to work, and we are anxious to know whether it has done you any injury; we beseech you to let us in, and we promise to provoke you by no improper language." "Provoke me if you dare," said he, "and take the consequences; however, you shall come in." He then went down, and opened the door; but the wine had got into his head, and he was nearly drunk; they followed him up stairs, and seated themselves in a corner of the apartment. "Now, fellows," said Basem, "you know my manners, there's my fruit and meat, and here's my wine; not a drop shall one of you have; indeed there's hardly enough for myself.— You fellow in the black beard," addressing himself to the Khalif, "I won't have you cast such a sheep's eye upon my fruit." "Indeed, Sir," answered the Khalif, "we do not intend to eat any part of your provision, we are merely come as visitors, to enquire after your health, and enjoy the pleasure of your conversation; throughout the whole of this day our thoughts have been employed about you; and this prohibition of the blacksmith's trade has excited both our wonder and indignation." "All that has happened," replied Basem, "is on your account, and comes from your ill omens and impertinence; I told you last night not to interfere in my affairs, yet you would nevertheless intrude, and pretended to say, that the Khalif would do so and so; and thus, by Alla, the gates of heaven were opened against me: take care, I entreat you, how you presume to repeat any of your conjectures about what should happen." "Indeed, Sir, we will by no means disoblige you; yet we beseech you to tell us, how you have been enabled to procure what we see now before you." "I have lived thus, as I told you last night," said Basem, "for the space of twenty years. To-day, when I found that the trade of the blacksmiths was prohibited, I confess that I came away from our shop with great heaviness of heart, but God provided an occupation for me; I have been the servant to a bagnio, the business of which I learned from an old acquaintance; here I got by my labour five drachms, before the time of afternoon prayers. With this money I have done as you see; I went and got the meat, the fruit, the wine I wanted; I am Basem; my provision comes from God; a fig for the Khalif, and may every evil alight upon all Khalifs and blacksmiths too; I will die a servant to a bagnio; a trade ten times better than that of a blacksmith; the Khalif cannot prohibit bagnios."

On this, the Khalif made signs to the vizir to enter into dispute with Basem. "Hedge Basem," exclaimed the vizir, "suppose the Khalif were to forbid the use of bagnios, what would you do then?" "Did not I tell you," said Basem, "that you were officious prying

intruders, and did not you swear by Alla, that you would no more interfere in my concerns. You Barrel-belly, you refuse of a dung-hill, with your old bear's whiskers, did I not desire to hear no more of your omens?" Giafar happening at this moment to turn round to the Khalif, found him laughing heartily. "Yes, yes," said he to himself, "this sport highly delights my master. Restrain yourself, Sir, I beseech you," said Giafar, courteously addressing Basem, "we mean you no harm, we are only in jest; and if any thing has offended you, we entreat your pardon." "The devil take you all, for me," said Basem, "I wonder who'd wish you to visit them: I was quiet and happy before you came to disturb me; now for the space of twenty years thus have I passed every evening, till you officiously came to vex me, and interrupt my enjoyments: however, I'll be no longer a blacksmith; let our wise Khalif prohibit blacksmiths if he likes; God has provided me with another employment; the bagnio will support me in my usual enjoyments, in spite of the Khalif; a piece of onion on his nose: then filling his glass, he looked through it, and sung a song; this is good, indeed, said he. A fig for the Khalif, he thought to put me down and starve me, who cares for the Khalif?" "Yes," said the Rasheed, "I'll be even with you now, see if I don't; to-morrow I'll prohibit bagnios, and I wonder what you'll do to-morrow night."

(To be continued in our next.)

THOUGHTS ON SLEEP.

NEWTON sleeps! In an instant, that active and penetrating quality which gave life to the most abstruse sciences, which unravelled the system of the universe with so much clearness and precision, falls into darkness and confusion, and no longer forms any other than a heap of confused and erroneous ideas. Instead of those firm and fertile principles, it follows fleeting phantoms, and is given up to ridiculous perceptions. The mind of the man of genius, who pursued truth with such astonishing sagacity, is abandoned to the most inordinate irregularity. Grotesque figures replace the most sublime geometrical lines; there is no longer any harmony in that head which astonished his fellow creatures—even the motion and duration of time is lost to it. But a ray of the sun opens Newton's eyes; he awakes, and instantly resumes his vigorous faculties; they rally like dispersed soldiers, who, at the first beat of the drum, are no longer scattered, but form one body. By what power is it the most enlightened order of ideas succeeds the most foolish visions? How is it reason shines suddenly after so long an eclipse, and which seemed so durable? What is that state which deprives man of every mark of distinction without changing his nature, and which restores to him his soul and thought with a rapidity equal to that which carried them away?

ACCOUNT AND DESCRIPTION
OF THE
CHAPEL OF ROSLIN, &c.

(Continued from Page 102.)

LET us now go down from east to west betwixt the north wall and the north colonade.

In the first window in the north wall, being above the north end of the altar, there are two cherubs, each at the setting on of the arch of the window.

Upon the capital of the first pillar, there are cherubs playing on musical instruments, one particularly on the bagpipe in the highland way, by blowing with the mouth, and a cherub with a book spread open before him.

On the architrave joining the first pillar to the second, with your face to the south, you see Sampson taking hold of the two pillars, and pulling down the house upon the Philistines; and on the architrave joining the second pillar to its smaller opposite one on the north wall, with your face to the west, you see the Philistines lying dead, so that these two architraves are rectangular to one another, and thereby mighty expressive of their design.

Upon the capital of the second pillar, there are baskets somewhat like crowns, in foliage, and on the outside of one of them there is a human figure lying along at full length.

In the second window, are four cherubs and foliage.

Upon the capital of the smaller pillar on the north-wall, opposite to the second large pillar, there is a coat of arms, supported, or rather as it were held out, by two men lying along, and almost kneeling, one of them being well nigh destroyed. *Hay, vol. II: page 477.*

In the third window, there are two cherubs and foliage, two other cherubs being broke off.

Upon the floor, precisely between the second and third pillars, there is a very rough draught of a man in armour, on a coarse flat stone, with his hands lifted up and joined together as in prayer, with a greyhound at his feet, and a lion rampant at each ear. This, perhaps, is the grave-stone of Alexander Earl of Sutherland, who was buried in this Chapel, and was grandson to King Robert Bruce. On the right hand of the said rough draught, on a lesser coarse stone, there is an ensign armorial, pretty much wore out; inso much, that it is with difficulty you can see behind a broad-sword in pale. And on the left hand, there is just such another lesser coarse stone, on which appears to have been another coat of arms; but there is nothing to be seen distinctly.

Upon the capital of the third pillar, there is an elephant, a head of a serpent, &c. On the west side of this third pillar, was erected the tomb of George Earl of Caithness, but it was lately removed by Gen.

St. Clair to where it now is, because, in its former situation, it spoiled the appearance of the Chapel, so that it would appear he has been buried in the same vault with the barons of Roslin, as his body is said to lie before the tomb. *Hay, vol. II. 323, compared with 478.*

On the architrave from the third pillar to its opposite small one on the wall, there is only foliage.

Upon the capital of said small pillar, there is an ensign armorial supported, or rather, as it were, held out to view, by two men lying along and almost kneeling. This and the former similar coat of arms upon the capital of the second small pillar, are so much defaced, that one knows not well what to make of them; only on one of them, a ragged cross is to be seen, though indistinctly, arising from the back of a beast like a dog, and something like a flag waving from the top of the cross. This last ensign armorial, viz. upon the capital of the third small pillar, is not taken notice of by Mr. Hay: perhaps these, so held out or supported by two men, have been the coats armorial of William Prince of Orkney, &c. the founder of the Chapel, the one after his first, and the other after his second marriage.

In the fourth window are two cherubs, one of them broke off, two antique heads and foliage.

At the foot of the third and fourth pillars, between them and the north wall, there is a large flag-stone that covers the opening of the vault, which is the burial-place of the family of Roslin, where about ten barons of Roslin are now buried. This vault is so dry, that their bodies have been found entire after 80 years (says Slezer), and as fresh as when first buried. These barons were buried of old in their armour, without any coffin; and were successively, by charter*, the patrons and protectors of Masonry in Scotland. *Hay, vol. II. page 543, 549, 550.* "And, says Mr. Hay, the late Roslin my
" good father (grand-father to the present Roslin †), was the first
" that was buried in a coffin, against the sentiments of K. James VII.
" who was then in Scotland, and several other persons well versed
" in antiquity, to whom my mother (Jean Spottiswood, grand-niece
" of archbishop Spottiswood) would not hearken, thinking it beg-
" garly to be buried after that manner. The great expence she was
" at in burying her husband, occasioned the sumptuary acts which
" were made in the following parliaments."

Upon the capital of the fourth pillar, are two angels removing the stone from the door of the sepulchre wherein our Saviour's body was laid, and two monstrous beasts, representing, perhaps, death and hell.

On the architrave, betwixt the said pillar and its smaller one on the wall, there is only foliage.

* Consult the third volume of our Magazine, page 171, & seq.

† William St. Clair, Esq. who died some years ago, and who granted the resignation-charter to the Craft in 1736. Vol. 3, page 173, & seq. and whose funeral oration see page 239, Vol. III.

Next to this smaller pillar, *i. e.* opposite to the opening between the fourth and fifth pillars, is the north door of the Chapel, which has an arched porch without, before you come to the door; then the top of the door on the out-side is an hyperthyron or architrave, but on the inside it is arched, and in entering you go one step down to the floor of the Chapel. Above this door there is a little window, whose form is an equilateral spherical triangle, waved into different shapes within the triangle, and adorned on the inside and outside of its perimeter, with foliage, &c. Upon the capital of the fifth pillar is the *Mater dolorosa*, with the beloved disciple, looking at our Saviour on the cross upon the capital of the opposite smaller pillar, with the multitude around him, and the ladder up to the cross on our Saviour's left hand. All these figures are very legible and distinct. The crucified thieves are not introduced here.

Upon the capital of the said fifth pillar, there are likewise two monstrous beasts.

The fifth and last window in the north-wall, has only foliage, and on one of the lower corners, three human figures in a group.

Upon the capital of the sixth pillar, there are two birds, one of them feeding the other, and a man grappling with a boar.

The seventh pillar in the west-wall, has in its capital a cherub with a scroll waved up and down, from hand to hand, and, upon the capital, two dragons intwisted.

At the north-west corner, betwixt the said seventh pillar and the north-wall, is the tomb of George Earl of Caithness, which, though somewhat defaced by the mob in 1688, hath this inscription in capitals still very legible*. HIC· JACET· NOBILIS· AC· POTENS· DOMENVS· GEORGIVS· QVONDAM COMES· CATHANENSIS· DOMENVS· SINCLAR· JVSTICIARIVS· HEREDITARIVS· DIOCESIS· CATHANENSIS· QVI· OBIT· EDINBVRGI· 9· DIE· MENSIS· SEPTEMBRIS· ANNO· DOMINI· 1582.

Above this inscription is his coat of arms, surmounted with an Earl's coronet, with a spread eagle on the top of the coronet; field, two lions rampant, and two ships, supporters two griffins; motto in capitals*, COMMIT· THY VERK TO GOD· On the top of the tomb there is a pine-apple.

Let us now return to the Prince's or Apprentice's pillar, and go down from east to west, between the south-wall and south range of pillars.

The first window in the south wall, immediately above the high altar and the entry down to the sacristy, has two cherubs and foliage.

Upon the capital of the Prince's pillar, the side opposite to the south-wall, are, Isaac upon the altar, and the ram below it caught in the thicket by the horns; and on the east end of the architrave (that joins

* The syllabication and pointing are here precisely as on the monument.

the said pillar to the second), next to the Prince's pillar, is Abraham standing, in view of the altar, with his hands lifted up in prayer; on the other or west end of the same architrave, next to the second pillar, is a man playing on the bagpipe in the highland manner, by blowing with the mouth, and another human figure at his right foot lying along and sleeping.

On the architrave joining the Prince's pillar to its smaller opposite one in the south-wall, with your face to the east, and to the entry of the sacristy, you read the following inscription in old Gothic characters :

Forte est vinum, fortior est rex, fortiores sunt mulieres, super omnia vincit veritas. Esd. ch. 3 & 4.

The second window has four cherubs, one of them broke off, and foliage. Upon the capital of the second pillar, there is an antique head, and a monstrous beast like an elephant.

On the east-side of the architrave, which joins the second large pillar to its smaller opposite one on the south-wall, with your back to the sacristy, you view the following fine figures from south to north, or, from the left to right hand. 1. A bishop-cardinal, as he has on his head a cap and not a mitre, with his episcopal staff or crosier in the left hand, and a bible with two clasps in the right. 2. A cripple, with his stilts under his arms leading a blind man. 3. One cloathing the naked, by throwing a garment over the head of a figure, whose naked shoulders and back are very expressive. 4. Visiting the sick in bed. 5. Visiting in prison. 6. A woman taking care of babes, meaning, no doubt, fatherless or orphans. 7. Feeding the hungry. 8. Burying the dead. 9. Another cardinal-bishop, as he has a cap and not a mitre on his head, with a key, the emblem of discipline, in the left hand, and lying up and down his breast in a perpendicular line; the right hand is not introduced.

On the opposite or west side of the same architrave, with your face to the sacristy, you view the like number of figures from north to south, or from left to right. 1. A bishop with a mitre on his head; and dressed in other pontifical ornaments, holding the pastoral staff or crosier in the left hand, and giving the blessing with the right hand lifted up, and the two forefingers particularly pointing out. This is the effigies of Thomas Spence bishop of Aberdeen, to which See he was removed from Galloway in 1459. So that here are thirteen years at least, and perhaps many more, before the building was brought this length; for Thomas died bishop of Aberdeen in 1480. *Hay, vol. II. page 289. Keith's historical Catalogue of Scottish bishops, page 67, 68.* 2. A man with a cloak about him, and his hands in his sides, which I take to be the representation of the proud Pharisee; and my reasons for so saying, will appear from the 6th figure. 3. A drunkard, or wine-biber, guzzling down the liquor out of a large tankard or jug. 4. Two gluttons devouring a whole loaf. 5. A traveller with his staff and scrip. 6. The humble Publican, looking down and smiting upon his breast. 7. Bacchus, with clusters of grapes around him. 8. A man and a woman embracing and kissing one another. 9. Behind the woman a devil

issuing out of a monstrous mouth, representing the jaws of hell, and stretching out a paw to catch hold of them, and drag them along with him into that place of torment. All these figures, on both sides of this same architrave, are entire and extremely distinct.

From this particular description of both sides of this architrave, I must observe once for all, that wherever an arch, or any side of one, an architrave or any side of one, a capital of a pillar, &c. is not particularly described, there must be nothing in or upon any of these but flower-work, foliage, or chaplets, and no live figure at all, nor inscription.

In the lower south-west corner of the third window, is the devil sitting as a pedestal of a statue, and looking up to the said wine-biber, gluttons, &c. laughing at them, and having in his left hand a mace or large club.—The arch of the window is ornamented with cherub above cherub at full length, nine in all, with their wings expanded, crowns upon their heads, and each having a scroll negligently waved from hand to hand, and beyond; the uppermost cherub on the key-stone is cut in a different attitude from the rest, having four to his right, and as many to his left-hand, as if they were mounting upon each side of him.

Upon the capital of the third pillar are an antique head and two birds.

In the fourth window two cherubs, with scrolls waving from hand to hand, &c.

Upon the capital of the fourth pillar, antique heads, and a wild beast.

Upon the capital of the opposite smaller pillar, some human figures.

Nigh to this small pillar is the south door, directly opposite to the north door. On the east side of which south door, *i. e.* between it and said small pillar, is a font for holy water.—This south door appears to have been the principal entry, as it is more decorated than the north door. There is an arched porch without, before you come to the door, and at each setting on of the arch, there is a cherub with a scroll waved from hand to hand, and at the top of each pilaster without, a little aside from it, there is a pretty small pillar in basso relievo.—The door is arched both without and within, and in entering you go down two steps to the floor of the chapel.—Above the door there is a little window, whose form is an equilateral spherical triangle, waved into different shapes within the perimeter, in which it varies from the like window above the north-door, and is adorned on the outside and inside of its perimeter, with a different foliage from that of the little north window.

In the fifth and last window in the south wall, there is in the south-east corner of it a man in armour on horseback, with a spear or lance in his hand, representing, I suppose, St. George killing the dragon; and in the south-west corner of it a cherub with a scroll waved from hand to hand, and a human figure beside him.

On the north side of the arch which joins the fifth and sixth pillar, standing in the middle area, with your back to the north-door, you see very distinctly the twelve apostles, with the ensigns of the several

kinds of death they suffered, and four other human figures with like emblems, representing, no doubt, some of the primitive martyrs for the Christian faith.

Upon the capital of the sixth pillar, are some human figures defaced.

The capital of the seventh pillar in the west wall is cut out into foliage extremely fine, and upon it there is a man sitting with a drawn broad-sword in his right hand.

Here is the proper place to give the reasons why the Prince's pillar, just as you go down to the sacristy, is called the Apprentice's pillar; for above the said seventh pillar, in the south-west corner, half way up to the top of the inner wall, there is exhibited a young man's head, called the apprentice's head, with a scar above the right brow, representing a wound by a stroke; directly opposite to which, along the west wall in the north-west corner, is the head of an old man, with a most surly frowning countenance, and a long board, said to be the representation of the master-mason's head, who killed the apprentice out of envy by a blow on the head. In a line with the apprentice's head eastward, directly above the sixth large south pillar, is the head of a woman weeping, said to be the mother of the apprentice, mourning the fate of her son. Opposite to the weeping head, directly above the sixth large north pillar, is a cherub with a scroll waved from hand to hand.—These figures are extremely strong and expressive, and what illustrates the narrative, is a tradition that has prevailed in the family of Roslin from father to son, which is:—That a model of this beautiful pillar having been sent from Rome, or some foreign place, the master-mason, upon viewing it, would by no means consent to work off such a pillar, till he should go to Rome, or some foreign part, to take exact inspection of the pillar from which the model had been taken; that, in his absence, whatever might be the occasion of it, an apprentice finished the pillar as it now stands; and that the master, upon his return, seeing the pillar so exquisitely well finished, made enquiry who had done it, and, being stung with envy, slew the apprentice.

(To be concluded in our next.)

AUTHENTIC ANECDOTE.

THE celebrated Marcus Tullius Cicero, when flying for his life, was pursued, among others, by Popilius Lena; the very identical person whose criminal cause the Roman orator had defended with equal eloquence and success: for this monster of ingratitude, this Popilius, of his own accord asked Antonius to let him be one of those sent after Cicero (then proscribed at Cajeta) with intent to kill him; and this man returned to Rome, carrying in his arms that illustrious head, and the tongue that had pleaded so effectually for his own life.

From PLUTARCH, in vitâ CICERONIS.

SUMMARY OF ALL THE ARGUMENTS

FOR AND AGAINST

RICHARD BROTHERS.Concluded from Page 177.

HALHED esteems those prophecies, particularly of the second book, as an abstract or brief chronicle of the future fortunes of all Europe; he looks upon the mysterious depths of Daniel, Esdras, and the Revelation, as now rendered somewhat easy and plain, Mr. Brothers having found the proper clue to unravel them. This author, in obedience to Brothers's reference to the Scripture, sat down prepared for the study, in order to read the modern history of Europe in the prophetic records of the Old and New Testament. In respect to the four beasts in the vision of Daniel, Halhed says that they were never altogether justly conceived. Where Rome is really meant Babylon is properly understood, but commentators have all erred in supposing that Babylon universally and in all cases signified the same Rome.

Mr. Horne thinks that the above writer understands common ænigmas and conundrums much better than the visions and phrases in Holy Scripture; for instance—both he and Brothers, mistake the meaning of the Holy Ghost descending *as a dove*, it not being actually in the likeness of a dove, only as a dove *would descend*.—"Though great (he writes) as Mr. Halhed thinks himself in decyphering mysterious and allegorical modes of composition, he has in a very *forced* manner indeed read the modern history of Europe in the prophetic records of the Old and New Testament."—He takes notice of the great craft that has been made use of in choosing the most intricate parts of the Scripture to answer the purpose of deception. Brothers (he says) instead of referring us to the most comprehensive parts of the Holy Scripture, continually refers to the Apocrypha and Revelation. He wonders Mr. Brothers would insert the book of Esdras under the appellation of *Apocrypha* (which Greek word signifies writings of uncertain authority), as thereby he gives occasion to *doubt* the veracity of his assertions.—The prophet Daniel (adds Mr. Horne) is played upon, and an absolute parody written upon his vision. (*Daniel*, ch. vii. v. 2, &c.)

The four beasts (in Daniel), says Halhed, were interpreted to be four kings—in vain commentators laboured to seek those kings in four successive monarchies, but Brothers gives (he declares) the clue to the whole mystery in a single word, by writing, "they are four kings *now*." The first, he says, is the King of England.

Horne, in direct opposition to this, asserts, that the first beast, which looked like a lion, was meant for Nebuchadnezzar, who was always characterised as a lion, till the conquests of his army were stopped, or, as the prophet Daniel expresses it, *his wings plucked*, by

the joint forces of Cyrus and Darius, who made attacks upon the Babylonish empire for near twenty years before its final destruction. Mr. Horne then observes that this vision which Daniel had was *seventeen years* before the occurrences in the preceding chapter.

The second beast, like to a bear, which Mr. Brothers says means the present Empress of Russia*, is thus defended by Halhed:

“A bear is a just, apt, and congenial symbol for the Russian territory and empire. No other monarchy in Europe could be typified by this animal. Its *raising up itself on one side* (see Daniel) is, that it extended its dominions and exalted its power all on one side; the Empress's exertions being directed towards the South and aiming pointedly at Constantinople.” This author in a long preamble then, concerning the *three ribs*, says, it is an allusion to her blood-thirsty appetite.

Horne understands this beast to be the Persian empire, which gradually rose to its then state of power and greatness; and the *three ribs*, he tells us, mean Babylon, Lydia, and Egypt. Cyrus having subdued Lydia in the time of Cræsus, and Egypt being conquered by Nebuchadnezzar, still remained subject to the Babylonians, and consequently, upon the reduction of the people, became tributary to Cyrus.

Halhed, in next trying to tame and familiarize the third beast, which is like a leopard, and which Brothers says means Lewis XVI: late King of France, thus argues: Voltaire has described his countrymen as a compound of the monkey and tiger; and a leopard has all the wantonness of a cat or monkey, united with the ferocity of a tiger; the delicate variegation of the leopard's spots, &c. exactly mark out the Parisian petit-maitre, &c.—This leopard of Daniel had four heads, one of which, according to St. John, in the Revelations, was cut off and afterwards healed—an allusion, Brothers says, to the death of Charles I. of England, and the restoration of monarchy in Charles II. In order to interpret the whole beast, as representative of the King of France, Halhed remarks, that Charles I. was betrothed to the infanta of Spain, but on going to Madrid *incog.* to see her, and being disgusted with her person, he broke off the match and returned home through Paris, where he fell in love with Henrietta of France, by which an union took place; and thus the Stuart family were a supernumerary head on the body of the French monarchy; but, dying before it, Lewis XVI. is the second. On his decollation, the present King of Spain is the third, being a lineal descendant of Lewis XIV. of France; and the King of Sardinia is the fourth, whose dethronement Brothers predicts. The four wings of a fowl, mentioned by Daniel, are, according to Halhed, *sails, i. e.* the fleets of France, and their number is four, because those fleets pervade all

* When the death of the Empress of Russia was reported, Mr. Brothers (as we find in Mr. Horne's introduction to his pamphlet) declared that she was not dead, nor would she die a natural death, but suffer according to his prediction.

the four quarters of the globe. The author then proceeds to justify the prophecies of Brothers on this subject.

Mr. Horne ridicules Mr. Halhed's manner of taming and familiarizing the third beast, by remarking, that naturalists say it never was tamed; and therefore begs to know if the French were always ferocious. This writer agrees with former commentators that the third beast signifies the Grecian empire under Alexander; but he gives us no reasons for the supposition.

The fourth beast, which Brothers makes out to be the King of Prussia, is, Halhed says, applied with great force; and we are then referred to the second book of Esdras for a further assurance of the reality of Brothers's prophecies respecting the King of Prussia, Emperor of Germany, &c. Halhed also defends this book of Esdras, many having esteemed it *fabulous and inconsistent*.

Horne calls this a *farical* interpretation, observing, that the ten horns denote the ten kingdoms into which the Roman empire was divided; the horn *with eyes* denotes the vigilance and policy of the Roman hierarchy; and the great turbulence and disputations of those times is the mouth *speaking great things*. The little horn is an allusion to the antichrist, who is acknowledged to be the Pope. The three first horns, which were to be plucked up by the roots, are, the exarchate of Ravenna, the kingdom of Lombardy, and the senate of Rome.

Any one, Mr. Horne observes, may, by a little study, pervert many passages of the Holy Bible to answer private purposes, particularly such parts as are allegorical and figurative.

As a confirmation that the King of Babylon was signified by the first beast, Mr. Horne shews how the prophet Jeremiah stiled Nebuchadnezzar a lion, and adds, that there are many examples in the sacred writings where tribes, kings, &c. are compared to beasts and the like. He attributes fanaticism, atheism, &c. to conjectural emendations of the obscure prophets, and observes, that the first book of Daniel, from the fourth verse of his second chapter to the end of the seventh was originally written in the Chaldee language; which is a demonstration that in *that part* he treats of the Chaldean or Babylonish affairs; the remaining chapters (which are likewise prophetic) he says, contain the future events of foreign princes.

Mr. Horne totally disagrees with Mr. Halhed in thinking that Brothers has in a satisfactory manner proved that Babylon (as mentioned in the 13th chapter of the Revelation) implies London. He says the prophecies of St. John, Daniel, &c. chiefly refer to the Messiah, the time before, and the primitive Christians.

Halhed thinks with Brothers, that the various and multiplied allusions to navigation and commerce in the description of *this* Babylon, cannot possibly be strained with any propriety to indicate an inland city, totally incapable of shipping, and remarkably destitute of trade. Here he quotes the 11th, 12th, and 13th verses of this chapter (*viz.* ch. xviii. of the Revelation), and shews that the concluding words, *slaves, and souls of men*, are peculiar to London, a nation, he says,

notorious for its extensive and abominable traffic in slaves, and where tyranny leaves not a single man who can truly and properly call his *soul his own*. Mr. Halhed, as an example, confesses his own political sins, having, he says, sold his soul to the minister without receiving a shilling.

Mr. Horne reminds Mr. Halhed how he himself in a preceding page remarks, that the word sea cannot be taken literally. He begs to know why the commonwealth of Rome is addressed by Horace under the picture of a ship; and humourously enquires if Mr. Halhed thinks that the poet meant *London*. Mr. Horne then proceeds in shewing that Babylon was very fertile; and, as it abounded in fish, there is every reason to suppose there was some kind of navigation. Women, he says, were bought and sold, and were *slaves* in Babylon; and *souls of men* were wantonly abused by the papistical notion of deliverance through purgatory. He begs to know how Mr. Halhed *sold* his soul when he never received any money for it. He further observes, that the calamities denounced in this chapter respecting merchandise have a *strong affinity to those against Tyre*.

This author takes notice that Brothers, whenever any of his prophecies are not fulfilled, evades detection by saying, that his intercession prevented them.

Mr. Halhed, in his conclusion, asserts the purity of Brothers's intention, and strongly recommends an immediate peace in conformity to the prophet's advice. He occupies twenty pages in his proofs and references, and though he confesses Mr. Brothers has no literary abilities, yet he has taken it upon himself to prove, by the ordinary exertion of human sagacity, that he is inspired, and has as good a right to call himself the nephew of our Saviour, as any Jew to call himself a son of Abraham. He declares, that he has discovered all Brothers's prophecies to be unequivocally proved in the books of Daniel and Esdras.

Mr. Horne treats the whole as a profane enthusiastic business—he does not give any opinion upon the times, but confines himself entirely to a confutation of Brothers and his advocate, calling the latter a *second Aaron*, as he supposes him to be appointed to support the *meek and modest man* (Brothers), *slow of speech*, and of a *slow tongue*, by his eloquence and powerful arguments. He thinks that Brothers has arrogated more than any of the real prophets ever did, because he stiles himself, a Moses—Nephew of C—t—Son of G—d—a bright star—a sound of thunder in the ears of the wicked—a lantern to the Jews—a great man! Whereas the apostles, &c. were content to be esteemed the humble servants of God, and to suffer shame for his name. Charity, however, induces Mr. Horne to think, that enthusiasm has taken so great possession of Brothers's mind, that he does not see the consequences of what he *pretends*.

FOR THE FREEMASONS' MAGAZINE.

 ON THE
 DEPOPULATING INFLUENCE
 OF WAR.

EVERY sympathetic and feeling man, however he may be warped by party prejudice or interested motives, must, when he contemplates the dreadful ravages of war pervading any nation whatever, feel the most painful emotions of regret and commiseration for those unhappy victims who fall a prey to the devouring steel in the field of battle. War, in opposition to peace, carries with it the anguish of dread and danger; it creates in the rational mind of man a secret horror, peculiarly affecting and disgusting. The immediate preservation of the dearest rights and privileges of a country, when hostilely menaced by another, may render it, however, perfectly consistent and necessary; although, at the same time, if it can be prevented by any honourable means, it surely behoves those who conduct the reins of government to ward it off, as the result of wisdom, prudence, and discretion.

Considering, therefore, the depopulation necessarily occasioned by the destructive tendency of war and bloodshed, we are led to review an unhappy neighbouring kingdom, whose decrease in point of human kind must be prodigious. However they themselves may boast of a multiplicity of *Sans Culottes* (to use a fashionable expression of their own), it must nevertheless be recollected with impulsive anguish, the daily havock committed amongst them, either by the sword or disease, or other chances of war, which must of necessity have diminished their numbers, while it has consigned thousands to a premature and unrelenting death. Horrid thought! and, what is worse than all, the leading powers of that country acted as if they were entirely callous to every spark of humanity and fellow-feeling. Indeed, it may be observed, that this infective callousness not only for a considerable time enveloped the Convention itself, but eventually spread itself throughout the whole army employed under their immediate direction and influence, which excited them to the most imprudent and dangerous steps, totally derogatory to the just and reasonable character of rational or consistent men. Inured to dangers of the highest magnitude, and accustomed to the solemn din of war, they were insensibly rendered a hardy and desperate race, ready at once to face the most glaring dangers, or subscribe to the most unjustifiable actions. Hence arose their uncommon desperation and impetuosity; which, being incessantly galled by their capricious employers, or by those with whom they were contending, naturally constituted them, in the eyes of the world, an enthusiastic and cruel people. No free country, possessed of liberty in the most extensive

acceptation of the word, could have gone to the lengths which they have; no such submissive compliance to the rules of any leading power would have been regarded, and more especially if such rules were dictated by a marked spirit of compulsive exaction, having in view a decided severity of resolution to inflict vengeance on those who might express an unwillingness or non-compliance. That this conduct was the means of amassing such immense force, is beyond the possibility of a doubt. Their superiority in point of men may from this inference, therefore, be readily accounted for.

A discriminating and attentive observer may now, however, happily trace the marks of increasing humanity and benevolence; and it is anxiously to be hoped, that they will very speedily possess the most unbounded philanthropy, in cherishing and imbibing, in proffering and accepting the blessings of an universal peace, which, it is to be hoped, is now beginning to establish itself throughout the world. Gracious Heaven! how many calamities and miseries are attendant on War! What desolation and distress, what confusion and discord, what hatred and variance, what violence and oppression, what poverty and ruin, does it bring along with it! It certainly never can be inviting to any set of men, except perhaps the ambitious, the self-interested, the arrogant and the avaricious, who evidently infest most governments, to their eternal scandal, bane, and reproach.

In fine, it is devoutly to be wished that Peace will ere long again visit distressed and agitated Europe, and thereby stop the effusion of human blood among our fellow-creatures, as well in that country which has more immediately claimed our notice and attention, as in this, and that of others. From every observation which may be suggested to our reasoning faculties, however digressive it may appear, there results a certain and invariable truth, which should be the basis of every system of legislature, and every plan of administration.—In general, man is virtuous and honest, in proportion as he is secured in the enjoyment of his natural rights, liberty and property:—in proportion as he is robbed of these, his principles are relaxed, and the dignity of his character debased.

T. C.

ANECDOTE OF THE LATE KING OF PRUSSIA.

ONE of the severest sarcasms Frederic ever uttered, was addressed to the French ambassador (the Marquis de Valori), in the opera-house at Berlin. All the actors were ready upon the stage, and when the servants attempted to draw up the curtain, it was prevented by some obstacle from rising any higher than just to shew the legs of the performers—upon which the king cried out from his box —“ Monsieur de Valori! Monsieur de Valori!” addressing himself to the ambassador, “ you now see the French government—*many legs and no heads.*”

THE GREEN ASS.

A CERTAIN widow, though pretty much advanced in life, had a mind to marry again. As her fortune was very large she thought herself entitled to a young husband; and accordingly fixed her eyes upon a handsome youth, who had nothing but his personal recommendations to depend upon. She plainly perceived that there would be no difficulty on his part, but she dreaded the censure and ridicule of her neighbours. In this perplexity, she communicated her wishes and alarms to a maiden sister, who lived in the house, and possessed an uncommon share of shrewdness and address for all such occasions. "Sister," says the amorous widow, "what think you of Leander! it is surely the picture of my late husband. Alas! I should never have yielded my heart but to this irresistible resemblance. What shall I do! for I am in a dreadful consternation about what my neighbours may say of me, being well acquainted with their malice and cruelty;—the purest love is not sheltered from their ill-natured ridicule. Were it not for that, this dear young man should—but—" "How absurd is all this, my dear sister!" replied the other. "Follow your inclinations, and don't tell me of such foolish fears. You will be sung, hooted, hallooed after, and chalked up, for eight days;—on the ninth, they will think no more of you than one thinks of a friend one has quitted for three months. That Ass which you see yonder, shall, if you please, impose silence on the whole parish about you the morning after your nuptials." "That Ass!" "Yes, that Ass. Marry, I say, and leave the rest to me and my Ass." The widow was easily persuaded, and the marriage was concluded, on the credit of the Ass. Dreadful outcry in the parish—rough music before their doors—not a soft thing could be heard from the mouth of either party for the noise of kettles and frying-pans. In the mean time, the sister had painted the Ass as green as a parrot; and out rushed the phenomenon, with a triumphant bray, into the midst of the crowd. In an instant every kettle and pan was mute, and every soul in the parish crowded round so strange a prodigy. "A green Ass! Good heavens, who could have believed it! Well, wonders will never cease. How surprising is Nature in all her operations!" "I dreamed," cries an old woman, "of this very Ass a week ago. I am sure it betokeneth something bad to our town. A number of white mice appeared in the same manner just before the plague that happened in my youth." Such observations and exclamations as these took place of the clamour about the new-married couple. The green Ass lasted its eight days, and then there was no more curiosity about the green Ass than there had been about the new-married couple the moment the Ass appeared.

ACCOUNT OF A CASK
IN THE CASTLE OF KONIGSTEIN,

RECKONED THE LARGEST IN THE WORLD.

*Offered as a Companion to Baron POLNITZ's famous TUN OF HEI-
DELBERG, Vol. III. Page 55.*

KONIGSTEIN castle is situated on the western bank of the Elbe, about five British miles from Dresden, in which is the largest wine-cask in the known world; it was begun in 1722, and finished in 1725, under the direction of General Kyau. The bung diameter of this cask is 26 feet. It consists of 157 staves 8 inches thick; and the heads of 54 boards, one being composed of 26, and the other of 28. Each head weighs 78 hundred-weight. This cask, as soon as finished, was filled with 6000 quintals of good Meissen wine, which cost 6000l. sterling, though it was sold at $3\frac{1}{2}$ d. sterling per quart. Before this cask was finished the Heidelberg tun was reckoned the largest in the world; but, according to the common computation, this at Konigstein contains 649 hogsheads more than that of Heidelberg.

The top of this cask is railed in, and affords room sufficient for 15 or 20 persons to regale themselves; and several sorts of large goblets, called welcome cups, are offered to those who delight in such honours.

Upon one of the heads of this enormous cask is the following inscription:

Salve, Viator,
Atque mirare
Monumentum,
Bono genio,
Ad recreandam
Modice mentem.
Positum A. R. S. MDCCXXV.
A Pater Patriæ
Nostræ Ætatis Tito Vespasiano,
Delicis generis humani,
Frederico Augusto,
Pol. Rege & Electore Sax.
Bibe ergo in honorem & Patriæ,
Et Patriæ, et domus Augustæ,
Et Konigst. Præfecti
Leb. Bar. de Kyau;
Et si pro dignitate vasis,
Doliorum omnium
Facile principis, vales
In Prosperitatem
Totius Universi.
Valc.

i. e.

Welcome, traveller, and admire this monument, dedicated to festivity, in order to exhilarate the mind with a cheerful glass, in the year 1725, by Frederick Augustus, King of Poland, and Elector of Saxony; the father of his country, the Titus of his age, the delight of mankind.—Drink, therefore, to the health of the sovereign, the country, the electoral family, and Baron Kyau, governor of Konigstein; and if thou art able, according to the dignity of this cask, the most capacious of all casks, drink to the prosperity of the whole universe; so, farewell!

CURIOUS PARTICULARS RELATING TO
 THE ISLAND OF MALTA.

THE fortifications of Malta are indeed a most stupendous work. All the boasted catacombs of Rome and Naples are a trifle to the immense excavations that have been made in this little island. The ditches, of a vast size, are all cut out of the solid rock. These extend for a great many miles, and raise our astonishment, that so small a nation has ever been able to execute them. One side of the island is so completely fortified by Nature, that there was nothing left for Art.

The rock is of a great height, and absolutely perpendicular from the sea for several miles. On this side there are still the vestiges of several ancient roads, and the tracks of carriages worn deep in the rocks. These roads are now terminated by the precipice, with the sea beneath—and shew to a demonstration, that this island was in former ages of a much larger size than it is at present; but the convulsions that occasioned its diminution are probably much beyond the reach of any history or tradition.

It has often been observed, notwithstanding its very great distance from Mount *Ætna*, that this island has generally been more or less affected by its eruptions, and it is probable that on some of these occasions a part of it may have been shaken into the sea.

It is frequent for one half of Mount *Ætna* to be clearly discernible from Malta. The distance is reckoned nearly two hundred Italian miles. The inhabitants assert, that in great eruptions of that mountain, the whole island is illuminated; and from the reflection of the water, there appears a great tract of fire in the sea all the way from Malta to Sicily. The thundering of the mountain is likewise distinctly heard. The two Islands of Malta and Gozzo contain about a hundred and fifty thousand inhabitants; the men are exceedingly robust and hardy, and frequently row ten or twelve hours without intermission, and without even appearing to be fatigued. The ships, galleys, galliots, and other vessels belonging to Malta, as well as the fortifications, are supplied with excellent artillery; and the people have invented a kind of ordnance of their own, unknown to all the world besides.

The rocks are not only cut into fortifications, but likewise into artillery, being hollowed out in many places in the form of immense mortars.—The charge is said to be about a barrel of gunpowder, over which they place a large piece of wood, made exactly to fit the mouth of the chamber. On this they heap a great quantity of cannon balls, shells, and other deadly materials; and when an enemy's ship approaches the harbour, they fire the whole into the air. It is pretended that this produces a very great effect, making a shower for two or three hundred yards round sufficient to sink any vessel whatever.

ON AVARICE.

THE covetous man is the most constant lover in the world, but most unfortunate in the choice of his mistress, because she never giveth him content; and most unhappy in his love, because he is ever jealous lest others should partake in the free enjoyment of her; but in case he sees any prospect of gain thereby, any man may have the use of her for a time. His love appears many ways, but chiefly in this, that he starves himself to feed her. Her beauty and true proportion never afford him delight, for he is much better pleased with her when she is grown to a monster. He generally hates all those that are in want, but especially his poor children and relations, neither can he endure that any one should shew them kindness, because that puts him in mind of his duty, which he is resolved that way never to perform.—He will at no time be guilty of the sin of *Ananias* and *Sappira*, for no man can truly accuse him that ever he promised to part with a single farthing towards the relief of his neighbour—and because he likes not the advice of the apostle in this particular, he is fully determined not to follow their precepts in any thing.—He is also a great dissembler, and a most notorious liar, for he ever seems willing to grant the borrower's request, but in excuse always pretends poverty. He is in continual fear of thieves; and housekeeping he looks upon as the greatest piece of extravagance imaginable—he shuns it on all occasions. The word Building, is as fearful to him as the word Stand, on the highway. He will never spend a farthing in repairs, till he be in danger of perishing under the ruins of a rotten house; for he holds it a sin to kill a quick and growing stock by burying it in a dead pile. He accounts simony no crime, but rather thinks it an absurd thing to bestow any thing upon those men that never speak well of him. Though old age creeps fast upon him, he is never desirous to make his will; either because he is unwilling to die, or because these words, I give and bequeath, would prove mortal to him.—Thus is he killed at last with an item, that all his life-time only took pleasure in his items of receipts, and summed up to a farthing. But because his disbursements do not agree with the same, his account is yet to make.

THE HANDSOME MAN AND UGLY WIFE:

AN ORIENTAL APOLOGUE: BY WILLIAM BELOE, F. S. A.

A YOUNG man remarkable for his beauty and elegance of person, was married to a woman exceedingly deformed and ugly: one evening as they were sitting together, "My dear," said he, "I congratulate you, I am the messenger of good news; you and I are certainly to be in Paradise." "May God," said the woman, "always make you the messenger of good news, but what is the occasion of your present warm address to me?" "Why," returned the husband, "I shall certainly go to Paradise. It was my lot to have such a woman as you for my wife, I have borne it patiently: you will also go to Paradise, because I was given you, and you are thankful; now God himself has said by Mahomet, that the patient and thankful are to be blessed in Paradise."

 PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS, MARCH 5.

THE Royal Assent was given by commission to the Bill for Manning the Navy, the Mutiny and Marine Mutiny Bills; together with three more public, and ten private bills.

13. The Order of the Day being read, that the Bill for raising a Loan of eighteen millions be read a second time,

The Earl of *Lauderdale* said, that it was understood, that the loan proposed to be granted to the Emperor should be discussed at the same time as the loan for Great Britain. Their lordships were well aware, that the speculation of this Austrian Loan had given rise to much gambling. It was therefore proper, that it should be as speedily as possible ascertained, whether this loan was to take place or not. It had been held out, that, without granting a pecuniary assistance to the Emperor, we would not be able to open the next campaign with brilliancy or effect. It was therefore of consequence to know whether we were indeed to have the advantage of his co-operation. In this critical situation of the country, when one misfortune was treading upon the heels of another, and when every day added something to the gloominess of the prospect, it was material to know what was our ground of hope from fresh measures, and what was the quarter on which we could depend for assistance. This being the case, he should take the liberty to ask the Noble Secretary, whom he saw in his place, whether or not the loan was to be granted to the Emperor, and whether we were to expect the benefit of his co-operation in the next campaign.

Lord *Grenville* said, that formerly the loan had come before the House in consequence of a message from his Majesty. In that message his Majesty informed them that as soon as the arrangements with the Emperor were finally settled, he should take the earliest opportunity of communicating them to the House. That communication he had not yet been authorised to make, and in this situation he did not conceive himself bound to reply farther to the questions of the Noble Lord.

The Earl of *Lauderdale* said, that from this he was to understand that the arrangements with the Emperor were not yet finally settled. This being the case, he called upon the House and the public to reflect in what situation the country was placed, when at a period so near the commencement of the campaign, we were ignorant whether we were to have any co-operation, or what were the means by which we were to carry it on.

The Loan Bill was read a second time.

On the question, That the Wine Bill be read a second time,

The Earl of *Lauderdale* objected to the early period at which the duty was to commence, as oppressive and unprecedented.

Lord *Grenville* made a short reply, after which the bill was read a second time, as were also the Bills granting additional duties on Teas, Spirits, &c.

16. The Royal Assent was given by commission to sixteen public and private bills, among which were those for raising an additional duty on foreign wines and spirits, tea, coffee, cocoa, &c.

26. The two Bills for empowering his Majesty to raise a certain sum on the security of Exchequer Bills, the Bill for granting certain additional duties on the Customs, and the National Debt Bill, were read a third time and passed.

Lord *Grenville* delivered a Message from his Majesty, which was read by the Lord Chancellor, to the following effect:—That his Majesty, relying on the zeal and faithful support of the House of Lords, in a vigorous prosecution of the war in which he is engaged, hopes that he will have the concurrence of the House in enabling his Majesty to defray any extraordinary expences which may be incur-

red for the service of the present year, and to take such measures as the exigencies of the case may require.

It was ordered, on the motion of Lord Grenville, that his Majesty's Message be taken into consideration on the morrow, and that their Lordships be summoned.

27. The Royal Assent was given by commission to eight public and eight private bills.

The Order of the Day was read for summoning their Lordships to take into consideration his Majesty's Message; which being read, Lord Grenville moved an Address to his Majesty, thanking him for his gracious communication, and expressing the determination of their Lordships to concur in making a suitable provision for the extraordinary expences that might be incurred in the prosecution of the present just and necessary war, and to take such other measures as the exigencies of the times might require.

The Earl of *Lauderdale* objected to the terms in which the Address was conceived.

Lord *Caernarvon* said a few words in support of it. Lord Grenville replied.

The Duke of *Norfolk* said, that he could have wished to know the particular sum intended to be granted to his Majesty, and whether the provision to be made on the marriage of the Prince of Wales, was to be included in the sum to be granted.

Lord Grenville replied, that it would ill become him to anticipate any determination of Parliament.

The Address was agreed to, and ordered to be presented to his Majesty.

HOUSE OF COMMONS.

March 2. Sir *William Pultney* moved, "That at the time appointed to ballot for a Committee to take into consideration the elections or returns of Members of Parliament, when the Serjeant at Arms shall be sent to the Members, all proceedings of other Committees shall be suspended till after the ballot shall be effected. Ordered.

The Bill for carrying the Loan of 18,000,000*l.* into effect, was read a first time.

In a Committee of Supply Mr. Pitt proposed, that 1,863,000*l.* be granted towards funding Navy Bills; as also the sum due to the Landgrave of Hesse-Cassel, and to the executors of Mr. Oswald. Agreed to.

Sir Thomas Gascoign, for Arundel, took the oaths and his seat.

The Order of the Day being moved for the second reading of the Bill imposing additional duties on Wines, Mr. Alderman Anderson said, he held in his hand a Petition from several Wine Merchants, complaining of the period at which the act was intended to be put in execution, and praying that the operation of the Bill might be deferred to the day on which the bill received the Royal Assent. The Alderman stated, that the petitioners did not object to the principle of the bill, they only wished that the ordinary course should be observed with respect to this bill; and that it might not have a retrospective view; he therefore conceived there could be no objection to the petition being brought up, and moved accordingly.

The *Speaker* informed the House that a petition against a tax bill could not be received in the same session of its introduction. He would not, however, assert that cases had not occurred in which the House had not refused to receive such petitions, and if the worthy magistrate would consent to withdraw his motion till to-morrow, he would avail himself of the interval to search for precedents, and impart to the House the result of his researches on this subject.

Mr. *Rose* observed, that the proceedings complained of in this petition were by no means unprecedented. When the duties on wines were reduced, the same

course was adopted, and the dealers could not have been taken unawares, as notice had previously been given by the officers when they took stock.

Mr. Grey was of opinion that the petition was perfectly regular. It was, he said, presented against the regulations, and not against the principle of the bill. He remarked, that the tea-dealers were differently treated, as the duty on their articles did not commence till after the next East India Company's sale.

Mr. Alderman *Anderson*, with the consent of the House, withdrew the petition.

4. The Hon. *Richard Ryder*, for Tiverton, was introduced and sworn.

Mr. Alderman *Anderson* again moved to have the petition which he presented the preceding day received.

The *Speaker* informed the House, that he had searched for precedents on the subject, and found that, since the year 1711, it had been the uniform practice of the House not to receive any petition against a tax bill; and there was a case in point: in 1760 the brewers presented a petition against a malt bill, which was rejected *nemine contradicente*.

The question was then put, That the petition be received, which was negatived without a division.

Mr. Alderman *Anderson* hoped, notwithstanding the rejection of the petition, that the prayer of it might be attended to when the Wine Tax Bill should come into a committee.

5. Mr. *Pitt* moved the commitment of the Wine Duty Bill. The House accordingly resolved itself into a committee. When Mr. *Pitt* proposed that the new duty should attach on the stock in hand from and after the 23d of February last, Mr. Alderman *Anderson* moved as an amendment, that the duty should not attach till the bill should become law; on which the House divided, for the amendment 30, against it 70. The bill then went through the committee, and was ordered to be reported the next day.

The *Secretary at War* moved for the appointment of a committee to take into consideration the amount of the expences that would be incurred by making a provision for Subaltern Officers in the Militia in time of peace, which, after some opposition from Gen. *Tarleton*, was agreed to, and the Committee appointed.

The House resolved itself into a committee on the Bill for furnishing an additional number of Seamen for the Royal Navy. Mr. *Pitt* called to the recollection of the House, that his Majesty had judged it expedient to lay an embargo on all shipping throughout the kingdom, until a certain number of men were provided. It was now proposed that the embargo should be partial, and that as soon as any port had furnished the number of men proportionate to its trade, and other local circumstances, the embargo should be taken off, and the vessels suffered to proceed on their respective voyages. This regulation had been adopted on the suggestion of a large majority of the masters and ship-owners, as being more convenient for the purposes of trade, and more beneficial to the general interests of the country. After some conversation, the House was resumed, and the report of the committee ordered to be received.

6. The Wine Duty Bill was reported, ordered to be engrossed, and to be read a third time on Monday. The duty to commence from the 23d of February; and if any sold since that time at the old price, the wine merchant authorized to require the additional duty of his customer.

The Franking Bill was presented, read a first time, and ordered to be read a second time on Monday.

Alderman *Curtis* contended for a greater extension of the privilege than allowed by the Bill.

Mr. *Buxton* wished there was a spirit in the House to give up the privilege at once.

Sir *Watkin Léwes* moved for leave to bring in a Bill to regulate the Militia of the City of London. In the absence of Mr. *Sheridan*, he contented himself with stating, that the difference between this bill and that of last year was, that the men were to be raised by assessment instead of ballot. This, and a few other

alterations, would, he said, render the measure perfectly agreeable to his fellow-citizens.

Leave was given, and a committee appointed to propose and bring in the same.

9. On the motion, That the Wine Duty Bill be read a third time, General Tarleton produced a letter from his constituents, complaining of the great hardships to which they would be exposed by the operation of this new tax, especially from the unexpected date of its commencing. He adduced several instances to prove the grievances complained of; and also contended that the new duty would bear peculiarly hard on other descriptions of persons, namely, on the subaltern officers of the army, and persons who purchased wine several months ago, and for convenience were obliged to keep them in licensed cellars. He contended that the tax would operate as a *post facto* law, and as a kind of requisition. He would therefore propose, that the 23d of March be substituted in place of the 23d of February.

Sir *W. Milner* seconded the motion, and adduced other examples to corroborate its necessity.

Mr. *Pitt* opposed it; upon which the motion was negatived without a division.

Mr. *Pitt* then moved a rider to the bill in favour of admirals, captains, and other officers of the navy. Ordered to make part of the bill.

In consequence of a motion made on the 26th of February by Mr. *W. Dundas*, relative to the delay of a writ for a member to serve in Parliament for the Stewary of Kirkcudbright, the Speaker read a letter from Lord *Garlies*, adducing the reasons, and offering apologies for the delay. His lordship, on motion, was ordered to attend in the House on that day se'nnight.

Mr. *Pitt* brought in a Bill for rendering more effectual an act passed in the present session, for raising a number of men throughout the country to increase his Majesty's naval forces. The object of it was to continue in office all churchwardens and parish overseers till the object of the bill was accomplished.

In the committee on the Customs Duty Bill, Mr. *Pitt* moved that timber of small dimensions, such as was used in building cottages, &c. and such as was imported from Norway, not exceeding ten inches square, be exempted from the operation of that bill, which, after some observation, was agreed to.

Mr. Alderman *Anderson* proposed, as a rider to the Ship Owners Bill, that no place of rendezvous be opened for the entering of seamen within the county of the city of London. Agreed to.

The Franking Bill being read a second time, Mr. *Wilbraham* suggested a regulation, that in his mind would answer the object of the bill, viz. the establishing a Sunday post from London, which he imagined would tend more effectually to increase the revenue.

A conversation took place on the proposed clauses of the bill, which was put an end to by the Speaker saying, the committee would be the proper stage to propose such suggestions.

10. General *Smith* rose to discharge the order of the day for a motion relative to the memorials of officers serving in the East Indies. He said, the motion related to a subject of great importance, involving the rights and interests of the whole Indian army of at least 65,000 men. Of these 16,000 were commissioned officers, not one of which, under the present establishment, could attain a higher rank than that of colonel; whereas our army at home was almost an army of generals, no less than 280 appearing on the list. This limitation of rank in the Indian service he represented as a great injury to the officers, and after reading various extracts from the petition of the Company's officers to the Directors, he concluded by the following resolutions:

1. That it is the opinion of this House, that the military officers of the East India Company do now, and have for a long while, laboured under great and unmerited grievances.

2. That they have conducted themselves on every occasion, so as to deserve the approbation and protection of the House,

3. That this House will immediately proceed to take into consideration their merits and grievances.

The first resolution being put, Colonel Wood expressed the highest sense of the merits of the East India officers, but thought it would be improper for the House to take any step in the business, before the Court of Directors and Government had refused or delayed the claims of the Company's officers; so far from which, they were now in a state of negotiation to satisfy them. He paid many compliments to Mr. Dundas, for his zeal and exertion in favour of the East India Company's officers; and, as a member of the committee of officers, declared, that they had the most unlimited confidence in his intentions and success.

Colonel Maitland admitted the subject to be of great importance; but at the same time conceived, that it was extremely delicate and intricate, and certainly improper to bring forward in that House, when it was in a train of adjustment elsewhere; he therefore moved, "That the House do now adjourn;" which motion being put was carried.

11. Robert Graham, Esq. took the oaths and his seat for Stirling.

Mr. Lechmere suggested the propriety of abolishing the tax upon teas, and substituting in its room a tax of two guineas upon the hand-carriages called trucks, which, he computed, amounted to 20,000 in London and its environs. He made a motion to this purpose, but no member seconding it, the Speaker informed him it could not be put from the chair.

Mr. Dent called the attention of the House to a subject which he considered as deserving investigation. By the statement of the Chancellor of the Exchequer at the opening of the budget, it appeared, that great abuses exist in the use of the privilege of franking, which the present regulations were intended to remedy. These abuses had, since that time, been the subject of much public obloquy, and, as the matter now stood, equally and indiscriminately attached to the whole 538 members of that House. In order, therefore, that the subject might be properly investigated, he moved, That there be laid before the House an account of the number of letters received by or sent from members during the last two years, distinguishing the members names, together with the amount of what they would otherwise be charged.

Mr. Long conceived it would be impossible for the post-office to comply with the motion.

The motion was put and negatived.

Mr. Long then moved, That there be laid before the House the amount of letters franked by clerks in the several public offices having that privilege. Ordered.

12. William Lushington, Esq. for the City of London, was introduced and sworn.

16. The Secretary at War moved, in a Committee of Supply, that a certain allowance be made to subalterns of the Militia in times of peace. The motion was agreed to, and the report ordered to be received on the morrow.

Mr. Secretary Dundas moved for leave to bring in a Bill enabling petty officers of the navy, and non-commissioned officers of the marines, to transfer a portion of their salary, during their absence on service, to their wives and families, and those who were not married, in favour of their mothers. Mr. Dundas entered into many reasons to evince the propriety of the measure he proposed, and shewed that it went not much further than what had been already granted by former acts of Parliament. Leave was given.

17. Sir John Frederick moved for leave to bring in a Bill more effectually to prevent the stealing of dead bodies from church-yards and burying-grounds.

Mr. Mainwaring thought the existing laws sufficient to prevent this crime, and therefore that there was no necessity for the present motion.

Sir John Frederick replied, that the increase of the practice of late years demonstrated the insufficiency of the present laws, and that he did not mean that this

bill should preclude the possibility of the faculty obtaining subjects for dissection.

Leave was granted to bring in the bill.

The report of the committee upon the Militia Officers Bill was brought up, and the resolutions agreed to.

The Attorney General moved for leave to bring in a Bill for continuing a bill of the 33d of his present Majesty, commonly called the Alien Bill. Leave was given, the bill was brought up, and read a first time.

The bill for granting a duty to his Majesty on certificates for using hair-powder was brought up and read a first time. The bill stated, that all those who were in the habit of wearing hair-powder should enter their names with the clerk of the peace of the counties, or the commissioners of the districts in which they resided, &c.

The Bigamy Bill was read a third time, and passed.

18. Mr. Secretary at War, in a committee of Ways and Means, moved, That the additional pay to be allowed to militia subaltern officers in time of peace be defrayed out of the land-tax, which was agreed to.

19. Mr. Hobart reported from the committee appointed to try the rights of the Westminster Election petition, that the right lay in housekeepers paying scot and lot; and that the Duchy of Lancaster, St. Martin's le Grand, and the precincts of the Savoy, were included in the city and liberties of Westminster.

Mr. Hobart having brought up the report of the committee of Ways and Means, and the resolution being read, that the allowance to be granted to subaltern officers of the militia in time of peace, be defrayed out of the produce from the land-tax for the year 1795, Mr. Windham (Secretary at War) said, it was by no means his intention to trouble the House with any observations on the measure now proposed, the propriety and necessity of which were sufficiently notorious, unless he had been given to understand that gentlemen on the opposite side meant to oppose it. Not being able to guess at the particular objections they intended to state, he could not pretend precisely or directly to obviate them. In the present stage of the business therefore he thought it sufficient to observe, that his proposition was seconded and approved by the highest authority on this subject, the colonels of the militia, from whom it was natural to expect the best information; and he was moreover authorised to bring it forward by the general acknowledged deficiency of subalterns in the militia corps, a description of men on whom the country had much to depend in its present awful situation, and whom it was its obvious interest to encourage and recompence. He therefore moved, that this resolution be agreed to.

Mr. Bastard, Colonel Sloane, Colonel Upton, Mr. Pitt, Mr. Stanjey, and Mr. York, supported the proposition. General Farleton, Mr. Fox, Mr. M. Robinson, and Mr. Sheridan, opposed it on constitutional grounds; as assimilating the militia with the army.

After some conversation the resolution was agreed to, and the Secretary at War moved for leave to bring in a bill pursuant to the said resolution.

20. On the question being put for the commitment of the Franking Bill, several members delivered their opinions.

Upon the clause for limiting the number of letters to be sent or received free by members.

Mr. Long moved to fill up the blank with the number of fifteen.

Mr. Buxton proposed the number ten, as an amendment.

After some conversation in support of each number, the House divided, when the original number was adopted. Ayes 34, Noes 31.

Upon the clause restricting the privilege of franking by clerks in public offices, it being agreed that great abuses existed in the exercise of it, it was suggested, that a committee should be instituted to investigate them.

Mr. Pitt moved, that the clause be left out in this bill, in order that the remedy should be applied by itself.

Mr. Cawthorne moved, that the committee adjourn, and report progress.

The House divided on this, Ayes 13, Noes 3.

The other clauses in the bill were then gone through, and the House being resumed, the report was ordered to be received on Wednesday next.

23. The House having resolved itself into a committee of Ways and Means, Mr. Pitt reminded the committee, that at the time of opening the Budget, he hinted an intention of reconsidering the duty on Scotch Distilleries: from new information he had since gathered on this point, he was led to believe that a larger duty should be imposed on these distilleries, in order to proportion it more adequately to the duty in England. The duty he now wished to add would, he said, amount to four times more than his estimate at the opening of the Budget; for the produce, in his opinion, would amount to more than 90,000*l.* He would perhaps on a future year propose a further increase, in order to render the proportion of duty on spirits in Scotland and in England somewhat more parallel. Instead of levying that tax as he at first intended, he would levy it on stills, at the rate of 9*d.* per gallon additional duty.

The Chancellor of the Exchequer next adverted to an additional duty on insurances. This, he said, should not only extend to property on board ships, but was also to attach to all property insured on shore, in the proportion of 2*s.* on stamps for insurances under 100*l.* and 2*s.* 6*d.* on stamps for every 100*l.* additional. His motion was agreed to.

The Order of the Day was read for the House to resolve itself into a committee on the Bill for obliging all persons wearing hair-powder to take a licence for the same; when Mr. Pitt thought it advisable to propose two exceptions; one in favour of the subalterns and privates in the army, and all officers in the navy under the rank of master and commander. The other respected the clergy whose benefices or private property did not amount to 100*l.* per annum. He also proposed one alteration from his former plan, that of having the certificate taken out from the distributors of stamps, instead of being registered with the clerk of the peace, as in the game tax. The tax, he said, should commence on the 5th of May next, and all persons exposed to its operation should for future years have their names registered from the month of April to the same month of the ensuing year.

General Macleod suggested the propriety of making some exceptions in favour of families where there were a great number of daughters; and that no more than the mother, and two or three of her daughters at most, should be exposed to it.

Mr. Cawthorne proposed to exempt half-pay officers, and was supported by General Smith and others.

Mr. Pitt opposed this amendment, as repugnant to the principles of the bill, but confessed himself inclined to listen to that of General Macleod, in favour of families where daughters were numerous.

Mr. Dent disapproved of the Bill, as tending to increase the consumption of wheat flour, as a substitute for powder, and thereby increase the price of bread. He called the serious attention of the committee to the present state of the country in the article of corn, a scarcity of which was apprehended in all quarters.

Mr. Pitt deprecated a discussion so alarming, and, in his opinion, altogether foreign to the subject. He denied the situation of the country to be such as described by the Hon. Gentleman.

A very long conversation ensued, in which several members spoke for and against many of the clauses, when the blanks being filled up, the House was resumed, and the report ordered.

24. A petition was presented from Lord Viscount Galles, praying that they would not attribute to any improper motive on his side the delay that unforeseen obstacles had occasioned to the conveyance of the writ for the election of a member to serve in Parliament for Kirkcudbright. The petition was ordered to lie on the table, and Mr. William Dundas moved, That the Order of the day for his Lordship attending in the House be discharged, which was agreed to.

The report of the committee on the tax for wearing hair-powder was brought up, and the clauses read, which went to exempt the subaltern officers of the army and navy; the clergy whose benefice or private property did not amount to 100*l.* per annum; the corps of cavalry and yeomanry, during the days they were called out to exercise, and when employed in actual service; and, finally, all unmarried daughters of every family except two.

The Bill for making some provision in certain cases for officers of the militia in time of peace, was read a first time, and ordered to be read a second time on Monday next.

Mr. Fox rose, agreeably to his promised notice, to enquire into the state of the nation. In a speech of near four hours, in which his usual powers of argument, eloquence, and perspicuity, were eminently displayed, he touched upon all the points in which the national dignity and interests are at present at stake, and concluded with moving, That the House resolve itself into a committee to consider of the state of the nation.

Mr. Pitt answered Mr. Fox in a very long speech, and moved that the House do now adjourn.

A long debate ensued, in which Mr. Sheridan and others spoke on the side of Mr. Fox, and Mr. Canning and others on that of Mr. Pitt. Mr. Fox replied; and the question being loudly called for, the House divided; for the adjournment 219, against it 63.

General Tarleton moved, That an account of all the members who have certified their inability to the postmaster-general to frank their own letters, be laid before the House. Agreed to.

The Chancellor of the Exchequer informed the House, that he had disposed of the lottery for the ensuing year, containing 55,000 tickets, at 13*l.* 15*s.* 10*d.* each, amounting to 758,000*l.* 13*s.* 4*d.* which left a surplus of 258,000*l.* 13*s.* 4*d.* applicable to the service of the present year. After which he moved the usual resolution, that 758,000*l.* to be raised by lottery, shall be granted to his Majesty. Agreed to.

Mr. Pitt stated, that the proposed tax upon life insurances, which was originally intended to attach to existing as well as subsequent insurances, and to be levied upon the premium and not the capital, had been represented to him as likely to be attended with some inconveniences; he now proposed that the tax shall only fall upon subsequent insurances, and that it shall be levied upon the capital, and not upon the premium. Agreed to.

Messrs. Fox, Hussey, and Alderman Anderson, objected to the tax, as being extremely unprofitable, and tending to discourage a very laudable mode of obtaining provision for families which might otherwise be left destitute.

Mr. Pitt said, he would take the matter into farther consideration. The House being resumed, the report was ordered to be received on the morrow.

26. Mr. Pitt delivered a message from his Majesty, nearly of the purport of that delivered to the Lords, recommending it to their consideration to make provision for the extraordinary expences of the war.

The consideration thereof was referred to the committee of supply.

The House in a committee went through the Bill for imposing an additional duty on policies of insurance: the clause for imposing a duty on life insurances was withdrawn.

Sir W. Dolben moved, that the Bill for the better observance of the Sabbath be read a second time. Mr. M. A. Taylor, Mr. Courtenay, Lord W. Russell, Mr. Jolliffe, and Alderman Newnham, opposed the bill. Sir W. Dolben, the Master of the Rolls, Sir R. Hill, and Mr. Elliott, spoke in favour of the bill, on which the House divided, for the motion 25, against it 21. The bill was then read a second time, and ordered to be committed.

27. In a committee of supply his Majesty's message was read.

The Chancellor of the Exchequer moved a resolution, that a vote of credit of 2,500,000*l.* be granted to his Majesty to defray the extraordinary expences for the year 1795. Agreed to.

The House was resumed, and the report ordered to be received on Monday.

POETRY.

WRITTEN ON THE COAST OF AFRICA,

IN THE YEAR 1776.

BY J. F. STANFIELD.

REMOV'D from the temperate clime
 Where science first open'd my views;
 I burn where the day-star sublime
 Points to scenes might awaken the Muse.
 But the glance of the poet is vain—
 The Muse must her visions forego—
 Can fancy renew the lov'd strain,
 When the heart throbs to accents of woe?

In vain the rich scen'ry invites,
 Science opens in vain her full store,
 Nor the beauty of Nature delights,
 Nor Philosophy joys to explore.
 For, alas! desolation, I find,
 Loads with horror each object around;
 Mis'ry broods o'er the views of the mind;
 Observation in anguish is drown'd.

When we first spread our sails to the wind,
 And the blue wave embrac'd our glad prow;
 Elated with hope, my young mind
 Out-flew ev'ry breeze that could blow.
 What stores intellectual appear'd
 In these far-favour'd regions of day!
 What treasures to wisdom endear'd!
 What themés for the soul-soothing lay!

Rash youth hurries heedless along,
 Nor sees till too late conscious shame—
 I rush'd on the shore with the throng;
 And felt not the guilt of our aim.
 But soon youthful ardours gave way—
 My pow'rs, how they wither'd, declin'd!
 When I found fellow-mortals our prey,
 And our traffic the blood of our kind.

From the first glowing tinges of light
 To the latest suffusions of day,
 What outrages wound the sad sight!
 What shrieks strike the soul with dismay!
 For Oppression's gone forth thro' the land—
 See his minions burst forth on the plain!
 Freedom sinks 'fore the murderous band,
 And Slav'ry extends the dire chain.

The sun in his genial career
 With horror beholds the dire plain—
 May he lend swifter wings to the year,
 And his winds waft me far o'er the main!

THE FREEMASONS' MAGAZINE,

May the waves bear my bark to the pole !
 From these much-injur'd shores may she sweep !
 For, tho' blood-stain'd, keen thought swells the soul,
 And the arrow, remorse, rankles deep.

Ye Britons, who proud o'er the lands
 Your liberty raise and your laws,
 Be just—wash the stain from your hands,
 Give the woes of wrong'd Afric a pause.
 Shall man fellow-mortals enchain ?
 Shall Christians make traffic in gore ?
 Shall Britons, who boast freedom's train,
 Bring slav'ry and death to each shore ?

ELEGY

ON THE DEATH OF BROTHER JOHN MILLS, COMEDIAN,
 OF THE THEATRE ROYAL, HULL.

BY THE SAME.

SLOW strikes the death-bell in yon Gothic tow'r,
 Sad Ocean echoes to the mournful sound,
 The drooping clouds a gloomy tribute pour,
 And wet with heav'nly tears the hallow'd ground.
 Thro' bustling streets the dreary murmur runs,
 And swarthy Labour rests the dripping oar ;
 Commerce awhile withholds her busy sons,
 While Sorrow stalks along the dusky shore.
 Ah, well may grief the moisten'd eye-lid close !
 Well may the sorrowing strains of anguish rise !
 For he who oft beguil'd you of your woes,
 Untimely struck, in shrouded paleness lies.
 I mark'd stern Death, in ghastly pomp array'd,
 The slow-averting victim's step pursue ;
 I mark'd the dart his bloodless arm display'd ;
 I saw the deadly vial which he drew.
 Insatiate tyrant ! the dire venom falls,
 The swelling poison * spreads with deadly strife ;
 Lo, the pale torrent pour—the sight appals !—
 O'erwhelming ev'ry radiant port of life.
 Near yon white surf by tides impulsive mov'd,
 Her shining ivy chang'd to murky yew,
 The Muse sits mourning o'er the form she lov'd,
 And wets the lifeless clay with holy dew.
 Alas, how chang'd from those triumphant days
 That spoke the empire of the comic queen !
 When her lov'd favourite improv'd the lays,
 And thund'ring tributes shook the plauded scene.

* Dropsy.

At the bare thought associate fancies croud,
 Startled Reflection lifts th' oblivious veil;
 And magic Mem'ry tears the new-clos'd shroud,
 Raising to momentary life the friend I wail!
 See him with sprightly ardour raise the strain,
 And claim unrivall'd all the comic throne—
 How loudly echoed yonder shouting plain,
 When frolic Humour clasp'd him as her own.
 When vacant Folly mantled o'er his cheek,
 Or side-long Archness wanton'd in his eye,
 In what convulsive throes did Laughter break!
 What shouts proclaim'd the mirthful master nigh!
 Dim Age from him assum'd a feebl' gait;
 Blithe Youth with more than gamesome joys he crown'd;
 Mirth laugh'd delighted at his wild estate;
 And Wit, made keener, own'd th' improving sound.
 Now polar darkness a long winter's gloom
 Hath sullen shed upon his rayless eye;
 Wide gape the horrors of the humid tomb;
 His pale remains in clay-cold chillness lie.
 Slow strikes the death-bell in the dreary tow'r,
 And sighs responsive swell the last adieu;
 Darkness involves the melancholy hour,
 And the clos'd grave shuts out the parting view.
 And tho' no leader of the Muses' band
 His deathless laurel gives to wave on high,
 This weeping cypress Friendship's holy hand
 Here plants, to tell where his cold reliques lie!

THE KISS.

WHEN Delia seiz'd in wanton jest
 The happy envy'd flute,
 In vain her balmy lips she press'd,
 The foolish thing was mute.

But when return'd, I found, well-pleas'd,
 What Delia oft denied;
 I kiss'd the flute, my heart was eas'd,
 Spite of her virgin pride.

If such deep floods of rapt'rous bliss
 O'erpow'r the yielding soul
 From the cold tube's reflected kiss,
 How shall I bear controul?

Restraint is vain as vain the brook
 T' oppose the soaring dove:
 I'll kiss away her angry look,
 And drink deep draughts of love.

T. B*.

* The Editor ventures to ascribe these lines to Dr. TIPPING BROWN; of whom some Memoirs will be found in Vol. III. page 335.

ON DESPAIR.

WHAT horrid screams burst thro' the darken'd air!
 The dreadful sounds I hear again.
 Ah! see, encircled by his hell-born train,
 The black, grim-visag'd Genius of Despair.

Yonder he stands—around him wait,
 In solemn pomp and gloomy state,
 Remorse and Guilt, whose troubled breast
 Hope's flattering gales ne'er lull to rest,
 While Conscience acts the tort'rer's part,
 And gnaws with serpent fangs their heart;
 And there, while Danger's giant form
 Stalks thro' the horrors of the hurtling storm
 (Whose howl what mortal unappall'd can hear!),
 Shivers aghast the phantom Fear.
 There Madness too, whose shatter'd hair
 Wildly streaming mocks the air;
 His bloody eye-balls sparkle fire,
 And burst with rage, and swell with ire;
 While still by fits he shakes his hundred chains,
 Or grins a ghastly laugh, or roars along the plains.

By the transient gleams of light
 I see, what yet escap'd my sight,
 I see a self-devoted band,
 Each holds a poniard in his hand;
 Despondence marks each downcast face,
 And sad Reflection's gloomy trace.
 With banning voice that rends the sky,
 They call Despair—Despair is nigh,
 Far from the realms of cheerful day
 The chieftain leads the fatal way.
 High on yon cliff's tremendous brow,
 That shades the gulph of death below,
 Awhile they stand: hell's rav'ning brood,
 That glut their throats with human blood;
 In one harsh scream their joy declare
 (The sound still vibrates on my ear);
 Prelusive lightnings dart around,
 And bellowing thunders shake the ground:
 Amidst the elemental shock
 They deeply strike the sudden blow;
 Then plunge impetuous from the rock,
 And sink beneath th' o'erwhelming tide below.

J. T.

TO INDIFFERENCE:

A RHAPSODY.

INDIFFERENCE, come, from Lethe's shore,
 And touch me with thy torpid wand;
 Let passions rack my soul no more,
 Ah, freeze them with thine icy hand,

'Tis mine each quick extreme to prove
 That gives the bosom keenest pain;
 Now all my soul I yield to Love,
 Now Jealousy exerts her reign.
 Now kindling Anger rages high,
 And Indignation fires my soul,
 I spurn at Friendship pleading nigh,
 And fiercely slight her soft controul.
 Yet still my breast soft Pity feels;
 I still can weep for others' woe;
 When Sorrow her sad tale reveals,
 The sympathising tear will flow.
 But what avails a human heart
 With ev'ry tender feeling blest,
 If Passion with his poison'd dart
 Strikes deeply the devoted breast?
 Come then, cold maid, from Lethe's shore,
 And touch me with thy torpid wand;
 Let passions rack my soul no more,
 Ah, freeze them with thine icy hand.

J. T. R.

ODE TO AN ASS,

ON BRADING DOWN, ISLE OF WIGHT,

BY T. P.

POOR beast! so solitary and forlorn,
 That on this barren down
 Meetest stern Winter's iron frown,
 From sympathising friends and kindred torn;
 Desponding seek'st the scanty grass,
 Whilst thy dim eye and fallen ear
 Proclaim, and 'tis too true I fear,
 Thou canst not find a single blade, alas!
 Come, let me rub thy bone-rais'd skin,
 Poor dev'l, in some places desp'rate thin!
 An hive of bruises, sure, has been thy back;
 And many a foul unchristian thump
 Has fall'n on thy defenceless rump;
 Indeed, thou'st sadly been abus'd, poor Jack!
 Come, lay thy hairy nose across my arm;
 Would I had *wherewithal* thy griefs to charm!
 Thou, doom'd with death eternally to grapple;
 For much thy batter'd sides misgive,
 Or thou hast struggled hard to live
 Till now; but, come, canst eat a sav'ry apple?
 Me with choice fruit does little Mary feed,
 With slender fingers, lo! she culls the best:
 Peace ever dwell within her tender breast!
 And plenty banish need!

And though the laughing little elf
Bade me devour it all myself,
Yet, as thy sad necessity I see,
Though much I love her, Jack, I'll give it thee.

'Sbobs! how some folks I know would stare
To see me slight the gifts of such a fair,
Not long contempt they'd inly smother;
But, smiling, conscious of superior wit,
Would give thy poet such a thund'ring hit—
"Transfer'd from one ass to another!"

Come, take it, Jack, and bless the day:
Nay, prithee turn not thus thy head away!
Thou'st been so much abus'd, or so neglected,
That Charity's sweet self were now suspected;
And had she offer'd, lovely maid! a thistle,
'Tis ten to one thou'dst bidden her—go whistle!

So when in London streets the rain
Comes down impetuous and amain,
Swelling the filthy gutter's pride,
That threatens a deluge with its tide,
The pretty mantu'-maker, with a frown,
Quick snatches up the flowing gown,
And, standing on the less'ning brink,
How she shall cross it dreads to think!
Meantime a kind-soul'd gentleman appears,
Anxious to dissipate her watry fears—
"Don't be alarm'd, my dear, pray don't!
"Give me your hand, I'll help you over."—
The nymph, supposing him to be a lover,
Plunges thro' thick and thin, and cries, I won't.

From London's noxious vapour flown,
At morn I scale the breezy down;
And from great Neptune's blue domains
See Phœbus steeds with golden manes,
Slashing the glitt'ring wave, ascend,
And round the skies their journey bend.
To me 'tis glorious, and my frame
Of health's invigorating stream
Drinks deep; but, ah! such scene as this
To thee how destitute of bliss!
With Phœbus course thy course begun,
Ends not but with the setting sun;
Whilst blows and usage vile repay
The toilsome labours of the day.
As these impair thy strength so stout,
No wonder patience oft wears out,
And docile man, with angry haste,
Proclaim thee, Jack, a stubborn beast.
For man 'tis almost natural to boast,
Yet, when assail'd by any evil thing,
Gods! how I've seen them kick, and wince, and fling,
Rear up, and snort, their souls more hot than roast!
Nor can I easily decide
Which greater is, man's cruelty or pride:
By one tormented whilst alive,
Refus'd by t'other to survive
The grave so nasty, dark, and rotten,
By man, thyself, and God forgotten!

To Mah'met's mule, they say, was giv'n
 A snug and comfortable birth in heav'n ;
 And I'm no conj'rer, Jack, or there must be
 One equally as good for thee.
 Trust me, thou shalt not always be a clod ;
 As if that great and gracious God
 (In whose high will they know each thing that passes)
 Made two-legg'd, but not four-legg'd asses !

STRICTURES

ON

PUBLIC AMUSEMENTS.

MARCH 19.

AT Covent-Garden Theatre, a new Play, called, "LIFE'S VAGARIES," was performed for the first time, the characters of which were thus represented:

Lord Torrendel,	- - - -	- Mr. BERNARD.
Lord Arthur D'Aumerle,	- - - -	- Mr. LEWIS.
Sir Hans Burgess,	- - - -	- Mr. MUNDEN.
George Burgess,	- - - -	- Mr. FAWCETT.
Dickens,	- - - -	- Mr. QUICK.
Timolin,	- - - -	- Mr. JOHNSTONE.
L'Aillet,	- - - -	- Mr. FARLEY.
Hoop,	- - - -	- Mr. TOWNSHEND.
Lady Torrendel,	- - - -	- Mrs. POPE.
Augusta,	- - - -	- Miss WALLIS.
Fanny Dickens,	- - - -	- Mrs. LEE.

Sir Hans Burgess having purchased a spot of land near the coast, wishes to establish it into a fashionable sea-bathing place; and, to be thoroughly acquainted with the customs of others, sends his son George round to Brighton, Weymouth, Scarborough, &c. This young gentleman is a very extraordinary character; a heart fraught with universal charity and benevolence, yet of so penurious a disposition, that he will scarcely allow himself the comforts of life. He arrives at the town where the scene lies, after a walk of fourteen miles, covered with dust, and overcome with fatigue, to the surprise and vexation of his father, whose grand wish is to see him a man of ton and spirit. Lord Torrendel, a man of known gallantry, resides at a castle near; and, to prevent his wife from interrupting his pleasures, he pretends to be at Lisbon for the recovery of his health: his letters are dated from Portugal, and her's are conveyed to him by Dickens, a banking-agent of Lord Torrendel's; however, the lady's anxiety for her husband, determines her to take shipping for Lisbon; she stops to change horses at the very moment Dickens is about to forward to her a letter in Cumberland, where they suppose she still is; on opening it, with surprise and sorrow she perceives the whole deception, and resolves, by means of a servant, to gain admittance into the castle. Sir Hans wishes to marry his son George to his ward Augusta, but, fearing she will despise his sordid spirit, by the advice of Dickens he gives out that her uncle has made a second will in favour of some imaginary person, thereby to lower and cause her to rejoice in an union with George. Augusta submits to her loss, and accepts Dickens' offer of superintending the education of his daughter Fanny; what reconciles her the more is her having been only adopted by her uncle on his disinheriting his own child

for eloping with Lord Torrendel, the result of which unhappy event is Lord Arthur D'Aumerle, a gay thoughtless youth, who now arrives with Timolin, an Irish servant, to induce his father to see and countenance him. After many endeavours he obtains admittance into the castle, where he is struck with affection at the sight of his mother's picture, which as he is taking down Lord Torrendel enters. Not having seen him since childhood, he roughly demands what he wants, and who he is; Arthur kneels, and pointing to the picture, discovers himself; but the obdurate father leaves him, when he, stung to the quick, starts up fiercely, and commands Timolin to carry his mother's picture to the lodgings, which he obeying is taken up on his way for a robbery, and brought before Justice Dickens, at the very time Lord Arthur himself is undergoing an examination for having defrauded several tradesmen of their goods, which he ordered in and really meant to pay for if his father gave the expected cash; but disappointment following, the imprudent Arthur refused to return the things: from this dilemma Sir Hans bails him, and only wishes his son George would follow his example. Lord Torrendel having seen Augusta by an artifice of L'Aillet, struck with her beauty desires him to borrow Sir Hans's livery, and by means of an invitation, as if from her guardian, to decoy her down to Sandgate island, a place of his own, where he himself will join them. L'Aillet entrusts this business to Timolin, bribing him to assist, which he gives into that he may defend Augusta; but previous to this he had seen Lady Torrendel in the castle, and by a well-managed error takes her for Augusta, therefore gives the invitation to her, but at the same time warning her not to go, as it is a snare to take her to Lord Torrendel: the lady, rejoiced at the opportunity of confronting her husband, agrees to go, to the great surprise and contempt of Timolin. During this Lord Torrendel had altered his plan, and now commands L'Aillet to borrow Sir Hans's post-chaise, which he performing, bears the real Augusta to Sandgate island, who is rescued by Lord Arthur, whilst Timolin and Thomas bring Lady Torrendel. Lord Torrendel is faithful to his word, but is much astonished when, in the expected Augusta, he recognises his wife. He then repents, her ladyship forgives, and the scene concludes with the marriage of Lord Arthur to Augusta, and George Burgess to Fanny Dickens.

The Piece is avowedly O'Keefe's; it is called a *Comedy*—it is, however, a *contracted Farce*. For the sake of common decency let us alter our TERMS, at least when their SIGNIFICATION is *lost*. ONE general title should in future distinguish ALL dramatic productions, and that one should be *SALMAGUNDI*. Plays are now either *colloquial NOVELS*, or, *pantomimic DROLLS*. Tragedy and Comedy are become nearly synonymous.

LIFE'S VAGARIES is not only a *FARCE*, but a farce in *extravaganza*. *The World in a Village* is systematic compared with it. Confusion, hubbub, and incongruity, rule by turns through the five acts. *Battledore and shuttlecock*—*hanging a justice with his own wig*—*putting on a pair of boots*, and so, are the principal incidents—these indeed did tell with interest. The people never laughed with higher glee, nor swallowed down nonsense with a more delicious *goût*. We blame not authors who have necessities that drive them to this dreadful sacrifice of private opinion to public taste—we blush that there is such a taste—and lament that it is the PUBLIC ONE.

The character is all borrowed—Lord Ogleby and Canton—Colonel Hubbub striving to make his nephew a *libertine*—Young Dornon and his creditors, have all been in meditation—but deficiency of CHARACTER is not the grand fault of modern writers. We know how much has been *anticipated*, and know therefore the difficulty of finding out *originals*. We do not even expect original character—but we certainly do expect a *tolerable* portion of consistency; beings *something* like those in *life*—and incidents if they do not improve, such as may reasonably incline to the side of probability.

The above observations we make *generally*. There is much in the Play that does not offend. One or two of the serious scenes are extremely interesting—the first interview between Lord Torrendel and his son is particularly well wrought, and Lewis played in it with very exquisite feeling indeed. The effect

of the whole piece is in his hands; *out* of them there would be none at all. Quick was, as he always is, a fund of good humour; and Fawcett did as much as could be expected. Mrs. Pope had all those amiable *graces* about her, which have so greatly endeared her to the Public.

Mrs. Lee, from the Salisbury stage, is a lively little woman, who, with some evident imitation of Mrs. Jordan, seems to possess many intellectual as well as personal requisites for the cast of *Haydens*; her vocal talents are very respectable.

PROLOGUE,

WRITTEN BY MR. TAYLOR, AND SPOKEN BY MR. MIDDLETON.

'TIS strange that authors, who so rarely find
 Their pray'rs can move an audience to be kind,
 Still send, with piteous tone and look forlorn,
 The Prologue forth, to deprecate your scorn.
 Such doleful heralds, which would fain appear
 The timid struggles of a modest fear,
 The surly Critic views with jealous spleen,
 As the dull presage of the coming scene;
 In vain, the dread hostility to calm,
 E'en potent Flat'ry tries her soothing balm;
 Pity's a crime his lofty soul disdains,
 And his pride feasts upon the Poet's pains.
 Yet now no critic rancour need we fear,
 For lib'ral Candour holds her empire here—
 Candour, who scorns for little faults to pry,
 But looks on merits with a partial eye.

And sure a Bard, whose Muse so oft has found
 The happy pow'r to kindle mirth around,
 Tho', in her sportive moods, averse to grace
 The rigid forms of *action, time, and place*,
 While gen'rous objects animate her view,
 May still her gay, luxuriant course pursue;
 For, 'mid her whims, she still has shewn the art
 To press the USEFUL MORAL on the heart,
 With just contempt the worthless to discard,
 And deal to VIRTUE its deserv'd reward.

So aim'd the Bard (if haply we may dare
 Our humble scenes with noblest strains compare),
 The Bard, whose favour'd Muse could joy afford,
 That eas'd the cares of Rome's Imperial Lord,
 Who, in her satire frolicsome or wild,
 Gave Vice the deepest wounds when most she smil'd.

21. The Tragedy of Edwy and ELGIVA was performed for the first time at Drury-lane Theatre. The play is built upon a well known story, the name of which it bears. The love of Edwy and Elgiva is opposed by Dunstan, Abbot of Glastonbury, who, impatient of the restraint which the hasty Edwy would lay upon the church, and desirous of urging the young King to some measure which should furnish the discontented Barons with a plea of placing Prince Edgar on the throne, seizes Elgiva, and afterwards influences the synod, which Edwy had called to ratify his marriage, to excommunicate her, and at length causes her to be murdered. On a charge of treason, preferred against him by the King, Dunstan is banished; but the people rising to demand his restoration, he returns, and leads the rebels against Edwy, who, distracted at the loss of his Elgiva, rushes among his enemies, and falls. The play was not given out for the

next night's representation; but Mr. Kemble came forward to say, it would be withdrawn for alterations.—It is the production of the writer of Cecilia, Evelina, &c. &c.

April 6. Was produced at Covent Garden a new Drama, called *WINDSOR CASTLE*, in honour of the royal marriage of the Prince of Wales to the Princess of Brunswick; in which the marriage of Edward the Black Prince with his cousin the Countess of Kent is the subject applied to the present happy occasion.

The following are the personages introduced: King Edward, Prince of Wales, Spencer, Nevill, Fitz-Alan, Leveret, Revel, Ferryman, Eustace, Countess of Kent, and Lady Blanche, Villagers, &c.—Scene, Windsor and the neighbourhood.

The fable is told in one act. Edward, disguised as a falconer, waits on the road to see his intended Princess. He is enamoured at the first glance, and has the happiness to rescue her just as her steed had plunged into the Thames. The Countess proceeding to Windsor, is hurt at the absence of the Prince, and still more when learning that he has seen her on the road. She attributes his non-attendance to dislike. At this moment the entrance of the Prince in his proper habit removes her fears, and she has the happiness to recognize in her destined husband the preserver of her life.

The following beautiful lines were sung as a Duet in the piece:—

The blush on her cheek was by Modesty drest,
And her eyes beam'd the Virtues which dwell in her breast.
May those eyes and that bosom for ever, blest Fair,
Be unclouded by sorrow, unruffled by care.
Or if a tear start, or a sigh gently move,
May the tear be of rapture, the sigh be of love!

The second act includes the Masque of Peleus and Thetis, supposed to be given in honour of the celebration of these nuptials.

The Masque commences with the view of a grove, sacred to Cupid and Hymen. Woods, rocks, and waterfalls, form the borders of the sea, which terminates by the horizon; the Genii of the Moon are seen, preceded by Aurora—Fame sounding her trumpet, proclaims to mortals the arrival of Thetis; several splendid barges appear, from the last of which Thetis disembarks, attended by Hymen, the Graces, groups of Cupids, Zephyrs, &c. Peleus enters, accompanied by Cupid, and Minerva with her suite; Thetis resigns herself to the protection of Minerva, and perceiving Peleus, is struck with admiration, but not knowing him, is informed by Cupid he is her intended husband. Peleus approaching, offers her his hand, which she respectfully accepts—The characters retire, and the clouds gradually dispersing, discover Mount Olympus, with the gods and goddesses assembled to behold the nuptials; the Temple of Jupiter is seen on one side, that of Cupid on the other; Jupiter seated, accompanied by Juno, Mars, Hercules, Apollo, Bacchus, Mercury, Saturn, Diana, Venus, Ceres, Victory, Cybele, the Destinies, &c. &c. Neptune and Amphitrite arise from the sea in their watry car; Pluto and Proserpine ascend, together with Rhadamanthus, Minos, and Eacus; this is succeeded by a magnificent Entrée, in the following order:

Sylvan Dancers		Vocal Performers
Instrumental Performers		Rural Nymphs.

A magnificent column, richly decorated, bearing the emblematical trophies of War, Love, the Fine Arts, &c. &c.

Rural Swains.

Virgins bearing baskets of flowers.

The Goddess Hebe, attended by Cupids collected in a picturesque corbeille de treillage.

Nymphs and Swains, attendants upon Thetis.

Terpsichore

|

Ganymede—Proteus.

Minerva borne by warriors on a military trophy.
 Peleus and Thetis in a splendid chariot, drawn by Cupids, and attended by
 Hymen, Zephyrus, &c. &c.

The High Priest. Priests bearing the Altar of Hymen.
 Tripods with incense burning, &c. followed by the Virtues, Truth, Justice,
 Benevolence, Clemency, Glory, Strength, and Generosity.

After the procession, Thetis and Peleus being led to the altar by the High Priest, just as they are receiving the conjugal cup, the Goddess Discord appears, enraged at not being invited to the nuptial festival. She attempts, in vain, to spread confusion, by throwing an apple on the stage, inscribed "For the Fairest." Cupid presents it to the Deities, who adjudge it to Thetis—the Deities, enraged by the menaces of Discord, direct her to be bound in chains, and forced away; after which the ceremony is concluded; Peleus and Thetis are placed on a magnificent throno, attended by Hymen, Cupid, and the Graces; variety of dances are performed; and Peleus and Thetis are crowned with wreaths. The appearance of the stage then changes to another emblematical spectacle—Festoons of flowers descend; Cupids ascend, supporting a medallion and the letters G. C. The side scenes draw off, and discover pyramids formed of variegated colours, bearing the order of the Garter, &c. and the piece is concluded with a grand chorus and a dance (accompanied on the harp by Mr. Wippert) by Ganymede, Proteus, Hebe, and Terpsichore.

This entertainment has met with most distinguished approbation.

8. At Covent Garden, for the benefit of Mr. Quick, a new Comic Piece, called "THE TELEGRAPH; OR, NEW WAY OF KNOWING THINGS," was performed; the principal characters of which are as follow:

Sir Peter Curious,	- - - -	Mr. QUICK;
Fertile,	- - - -	Mr. FAWCETT;
Major O'Donelley,	- - - -	Mr. HAYNES;
Drama,	- - - -	Mr. FARLEY;
Feedwell,	- - - -	Mr. POWELL.
Lady Curious,	- - - -	Mrs. DAVENPORT;
Edging,	- - - -	Miss STUART;
Emily,	- - - -	Miss HOPKINS.

Sir Peter Curious, a rich City Knight, having long suspected his wife, and wishing, when in town, to know what is going on at his country-house at Sydenham, writes to Monsieur Marvel, who advertises to teach the use of the Telegraph, to come to him for that purpose.

His letter being intercepted by Fertile, to whom he had refused his niece, he waits upon Sir Peter, *à la Swiss*, as Monsieur Marvel, and setting up a large telescope in his garden, makes him believe a brick-kiln seen through it is a telegraph, by means of which he is enabled to discover the intrigues of Lady Curious, at Sydenham, with Major O'Donelley and Mr. Drama, but the knowledge of which he in fact obtains from Emily.

Possessed of his confidence by this expedient, Sir Peter proceeds immediately to Sydenham, with Fertile and Emily, leaving her under his care, while he suddenly steals on Lady Curious. On his arrival, Sir Peter finds the Major and Mr. Drama, as described by Fertile, who having a priest in readiness to marry him to Emily, discovers himself, owns the trick put on Sir Peter, and joins in persuading him, in order to save her reputation, that the whole has been planned by Lady Curious, to laugh him out of his jealousy. On this Sir Peter becomes reconciled to his wife, and the piece concludes with a song from the Major, on the use of the telegraph.

This little piece was received with much applause.

MASONIC INTELLIGENCE.

AT Montrose, on the 7th of January last, there were great rejoicings on opening the New Bridge for carriages. It was long thought impracticable, being near half a mile across a rapid influx and reflux of the sea; but this important work has been happily accomplished, and the great post-road from the south to the north of Scotland is now united.

A procession of Freemasons, amidst immense multitudes, took place upon this occasion; and the Grand Master pronounced the work *well built and trust-worthy*. The Chaplain returned thanks to Heaven for the completion of so great a public good; and the lady who laid the foundation-stone was the first to pass the bridge in her carriage, amidst the applauses of thousands. The ferrymen, who had weathered many a blast for their passengers, appeared in the procession with muffled oars.

The Freemasons of the different Lodges of Montrose have it in contemplation to apply to government for leave to embody themselves for the defence of that place against foreign invasions, to be under the direction of the magistrates, the Grand Master of St. Peter's Lodge, and officers appointed by them.

On Thursday the 12th of February was erected in the church-yard of Sunderland, a monument to the memory of a worthy Brother, who had been Secretary and Master of the Sea Captains Lodge in that town. It is a pedestal with a pyramid supporting a blazing urn, with many Masonic devices, and is the work of Brother WILLIAM SHIELDS.

The inscription and lines are on two sides of the pedestal.

T
S H S
W

To the Memory of
WILLIAM HILLS, M. M.
This Monument was erected by
An unanimous Vote of the
SEA CAPTAINS LODGE,
Of which he had been many Years
An active and worthy Member.
He died March 9, 1794: aged 49.

Empty the glare of symbol and of sign,
Unless th' internal import thro' them shine;
In Hills the happy union we approv'd,
As MAN rever'd him, and as MASON lov'd,

J. F. S.

FREEMASONS' SCHOOL, APRIL 13, 1795.

This day the Anniversary Meeting of the Governors and Friends to the Freemasons' School, was held at the Society's Hall in Great Queen-street. By four o'clock scarcely a seat was to be had, so popular is this Charity now become. The Earl of Moira presided, and, after a very plentiful and elegant dinner, those ladies who had tickets were admitted into the gallery to view the procession of the little female objects of the Charity, who paraded three times round the room, preceded by the Stewards, and the Chevalier Ruspini, the worthy Instructor, leading the two youngest; the band of the first regiment playing several pieces of music. The Noble Chairman took this opportunity, so interesting to all present, to point out the benefit the public were likely to derive from the Institution—how much it behoved us to hold out a protecting hand to that sex who had fewer resources than the other, and who, from the delicacy at-

tached to their nature, were less able to provide for themselves in the day of trouble. His lordship also took occasion to remark on the great industry of the little innocents, the labour of whose hands had produced to the funds of the charity which supported them the sum of 1581. during the last year; and in a happy strain of pathetic eloquence, in a speech of near half an hour, that did honour to his feelings as a man and a Mason, warmly recommended it to the protection of the public. Though no general collection was suffered to be made, yet, in order to gratify the wishes of many present, the Secretary was permitted to receive voluntary contributions, which amounted, with the produce of a sermon at St. Clement's on the preceding day, to 1141. exclusive of a donation by the SHAKESPEARE LODGE of 20 iron bedsteads, and of 60 blankets by the LODGE OF RURAL FRIENDSHIP, towards furnishing the new School House, now nearly complete. In the list of contributors, to the honour of the sex, were found the names of many ladies. In the intervals the company were entertained with some excellent songs by Messrs. Incedon, Dignum, Page, Caulfield, Addington, &c. About nine o'clock, after a day spent with the utmost harmony and conviviality, Lord Moira quitted the chair, amidst the reiterated applauses of the whole company for his very polite conduct and active zeal on behalf of the charity.

The rude and unwarrantable behaviour of one of the *Stewards* toward the PROPRIETOR OF THIS MAGAZINE a short time before the tables were covered, would justify a severe reprimand; feeling, however, the advantage this medium would give us over the person alluded to, we disdain to use it in any more particular manner, as we trust he has felt by this time the impropriety of his conduct.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

PARIS, MARCH 17.

THE Convention received the news that the Grand Duke of Tuscany had ratified the treaty signed in his name by M. de Carletti, and that he had continued the powers of that minister. The Convention recognised M. de Carletti in quality of Minister Plenipotentiary of Tuscany at the French Republic.

Barrere, Collot d'Herbois, Vadier, and Billaud de Varennes, have been each convicted, and sentenced to banishment from the territories of the Republic.

TREATY OF PEACE BETWEEN FRANCE AND PRUSSIA.

On the 5th of April the ratification of a treaty of peace between the King of Prussia and the French Republic was formally announced to the Convention. The treaty is signed by the King of Prussia as Elector of Brandenburg.

HOME NEWS.

Extract of a Letter from a Gentleman in Halifax, Nova Scotia, to his Friend in London.

"Having read in one of the London papers the account of Citizen Castis's wonderful bomb-shell, which he presented to the National Convention the 28th of August last, I beg leave to inform you, that Mr. ANAM FIRE, of the ordnance department here, a skilful and experienced artilleryman, was appointed in the summer of 1793 by the General to the command of a battery, when we were threatened with an attack from the enemy. He formed a composition with which he filled a number of shells, to be thrown by cannon instead of mortars, in such a manner that the shell should lodge in the sides of the ships in order to set them on fire. His Royal Highness Prince Edward, on purpose to ascertain the real effect of this invention, had a butt made of ship-timber above three feet

thick, perfectly solid, and placed at the distance of 500 yards from the cannon which threw the shell. The first shell went entirely through the butt; the second lodged, and immediately set it on fire, and totally consumed it in a short space of time.

The prince, the governor, and a number of officers, together with other inhabitants, were present at the experiment, and highly applauded the ingenuity of this invention, being perfectly satisfied with the good effect it would have should we be attacked by a naval force."

ARRIVAL OF THE PRINCESS OF WALES.

April 5, At noon her Royal Highness the Princess of Wales, accompanied by Lord Malmsbury, landed from on board the *Augusta* yacht at Greenwich Hospital. Her Royal Highness was received by the Governor on the great stairs, and attended by him to his house. There Lady Jersey, Lord Clermont, and other attendants, were introduced to her.

At half past one the procession left the hospital in the following order:

Two Life Guards,

Two Dragoons,

Two of the King's footmen.

One of the King's coaches and six, in which were Lord Clermont, Lord Malmsbury, and two ladies.

The Royal carriage, with the Princess, and two ladies of her household.

One of the Prince's carriages, with attendants.

A party of Horse Guards.

Her Royal Highness sat forward in the carriage, with the windows down, so that almost every person was gratified with a view of her. The Princess arrived at her apartments at St. James's a quarter before three.

As soon as her arrival was made known to the Prince of Wales at Carlton-House, his Royal Highness went immediately in his vis-a-vis to St. James's. Having entered the apartment, he was announced by Lord Malmsbury as her Royal Highness's intended consort, and presented to the Princess; her Royal Highness attempting to kneel, she was caught up by the Prince, who saluted her.

They conversed together for half an hour, in which time the Duchess of York arrived. The Prince and Lord Malmsbury then left the room for an audience with the King. In their absence the Princess came to the window of her apartments, where she was seen by an incredible multitude of people, gathered on the occasion in spite of the rain.

After the Prince returned from the King, they dined together in her Royal Highness's apartments, accompanied by the Duke and Duchess of York, and Lord Malmsbury.

At seven o'clock the Princess appeared at the window, and addressed the populace to the following effect:

"I am extremely flattered by the reception I have met in this country. I feel grateful for the kindnesses I have received, and hope that I shall ever merit the good opinion of the people. From the dampness of the night, and the length and fatigue of the journey, I really feel indisposed, and hope that I may be excused for withdrawing from the window."

She then made three curtsies. She speaks the English language with fluency, and made herself fully understood.

The Prince next addressed the multitude.—He apologised for the Princess, who, he repeated, was fatigued and indisposed. He thanked the people for their manifestations of joy, and their patriotism, which he had no doubt was pure and sincere; and he assured them that their curiosity should be amply gratified at a future period, when the Princess was more composed.

The Princess curtsied and retired, and the Prince bowed and retired, amidst the acclamations of the people.

6. Intelligence was received that Admiral Hotham had captured two French ships of the line.

8. This evening the solemnity of the marriage of his Royal Highness the Prince of Wales with her Highness the Princess Caroline of Brunswick, was performed at the chapel royal by the Archbishop of Canterbury. The processions to and from the chapel were in the following order:

THE PROCESSION OF THE BRIDE.

Drums and Trumpets.
Kettle Drums.
Serjeant Trumpeter.
Master of the Ceremonies.
The Bride's Gentleman Usher between the two Senior Heralds.
His Majesty's Vice Chamberlain. | His Majesty's Lord Chamberlain.

THE BRIDE

In her Nuptial Habit, with a Coronet; led by his Royal Highness the Duke of Clarence;
Her Train borne by four unmarried Daughters of Dukes and Earls, viz.
Lady Mary Osborne,
Lady Charlotte Spencer,
Lady Caroline Villiers,
Lady Charlotte Legge:

And her Highness was attended by the Ladies of her Household.

On entering the chapel, her Highness was conducted to the seat prepared for her near her Majesty's chair of state. The Master of the Ceremonies, with the Gentleman Usher, retired to the places assigned them.

The Lord Chamberlain and Vice Chamberlain, with a Herald, returned to attend the Bridegroom; the Senior Herald remaining in the chapel, to conduct the several persons to their respective places.

THE BRIDEGROOM'S PROCESSION.

In the same Order as that of the Bride, with the addition of the Officers of his Royal Highness's Household.

His Royal Highness

THE PRINCE OF WALES,

In his Collar of the Order of the Garter, supported by two unmarried Dukes, viz.

Duke of Bedford, Duke of Roxburgh; And his Royal Highness being conducted to his seat in the chapel, the Lord Chamberlain, Vice Chamberlain, and two Heralds, returned to attend his Majesty.

THEIR MAJESTIES PROCESSION.

Drums and Trumpets as before.
Knight Marshal.
Pursuivants.
Heralds.

Treasurer of the Household.
Master of the Horse.
Two married Dukes, viz.
Duke of Leeds. Duke of Beaufort.
Lord Steward of the Household.
Provincial King of Arms.
Serjts. | Ld Privy | Ld Pr. of | Serjts.
at | Seal. | Council | at
Arms. | Archb. of | Ld Chan- | Arms.
York. | cellor. |
Archbp. of Canterbury.
Gent. | Garter, Principal | Gent.
Usher. | King of Arms, | Usher.
with his sceptre.

The Earl Marshal with his staff.

PRINCES OF THE BLOOD ROYAL,

viz.

Prince William.

His Royal Highness the Duke of Gloucester.

His Royal Highness the Duke of York.

Vice Chamb. of the Househ.	Sword of State borne by the Duke of Portland.	Lord Chamb. of the Househ.
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HIS MAJESTY,

In the Collar of the Order of the Garter.

Capt. of the Yeom. of the Guard.	Colonel of the Life Guards in Waiting.	Capt. of the Band of Gent. Pensioners.
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The Lord of the Bedchamber in Waiting.

Master of the Robes.

Groom of the Bedchamber.

Vice Chamberlain to the Queen.

The Queen's Ld Cham.	HER MAJESTY.	The Q.'s Mast. of Horse.
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Their Royal Highnesses—the

Princess Royal,
Princess Augusta Sophia,
Princess Elizabeth,
Princess Mary,
Princess Sophia,
Princess Amelia.

Her Royal Highness the Duchess of York.

Princess Sophia of Gloucester.

Supported severally by their Gentlemen Ushers.

The Ladies of Her Majesty's Bedchamber.

Maids of Honour.

Women of Her Majesty's Bedchamber.

Upon entering the Chapel, the several persons in the procession were conducted to the places appointed for them. Their Majesties went to the chairs on the Haut-Pas, the Bridegroom and the Bride to their seats, and the rest of the Royal Family to those prepared for them.

At the conclusion of the marriage service their Majesties retired to their chairs of state under the canopy, while the anthem was performing. The procession afterwards returned in the following order:

Drums and Trumpets, as before.
 Master of the Ceremonies.
 The Princess's Gentleman Usher, between two Heralds.
 Officers of the Prince's Household.
 His Royal Highness the Prince of Wales leading the Bride, and supported by two married Dukes, viz.
 Duke of Beaufort, Duke of Leeds.

The evening concluded with very splendid illuminations, and other public demonstrations of joy, throughout London and Westminster.

The Ladies of Her Royal Highness's Household.

The King was attended by the Great Officers, in the same manner in which His Majesty went to the Chapel; and Her Majesty and the Princesses in the order above mentioned.

The procession, at the return, filed off in the Privy Chamber. Their Majesties, the Bridegroom and Bride, with the rest of the Royal Family, and the Great Officers, proceeded into the Levee Chamber, where the registry of the marriage was attested with the usual formalities; after which, the procession continued into the Lesser Drawing Room; and Their Majesties, with the Bridegroom and Bride, and the rest of the Royal Family, passed into the Great Council Chamber, where the Officers, Nobility, Foreign Ministers, and other persons of distinction, paid their compliments on the occasion.

BANKRUPTS.

Jonathan Pratt, of Portland-street, plaisterer. John Gould, of Candwell, in Leicestershire, sheep-jobber. Horatio Stevens, of Birmingham, grocer. John Scott, of Wells, in Somersetshire, victualler. John Hall, of the city of Worcester, porter-brewer. Walter Haynes, of the city of Worcester, porter-brewer. Samuel Haynes, of the city of Worcester, porter-brewer. John Bush, of Shepherd's Market, May-Fair, painter. William Maclain, of Gosport, Hants, slopseller. John Mort, of Fore-street, London, callenderer. William Massey, of Market Drayton, Salop, shop-keeper. John Healy, of Manchester, watchmaker. Thomas Skenfield, of Eristol, timber-dealer. Mary Elizabeth Churchhill, of Bath, milliner. John Langwith, of Grantham, Lincolnshire, builder. Stephen Seager, of Birmingham, grocer. Joseph Cave, of Walcot, Somersetshire, carpenter. Robert Frederic Eagle King, of Little Clacton, Essex, brickniaker. George Careless, of the King's Head Inn-yard, in the Borough High-street, Southwark, corn and seed-factor. Bryant Hooper, of Upper Titchfield-street, St. Mary-le-Bone, taylor. William Henshaw, of Liverpool, coach-owner. William Lovett, of New Mills, in Rotherfield Peppard, Oxfordshire, paper-maker. William Foster, late of Old Bond-street, victualler. John Jelly, of Bath, money-scrivener. William Caincross, of Ship-yard, Wardour-street, Soho, cabinet-maker. Thomas Gouldsmith, of Duke's-court, St. Martin's-lane, hosier. John Gamble, late of Willoughby Waterless, Leicestershire, money-scrivener. William Rogers, of Kingswinford, Staffordshire, corn-chandler. Thomas Camm, of Dudley, Worcestershire, victualler. Edmund Wheelton, of Hasling-house, in Hartington, Derbyshire, dealer. William Harris, of Birmingham, in Warwickshire, button-maker. Stafford Gill, of Lambeth Marsh, Surrey, dealer in horses. Joseph Grimwood, of Bury St. Edmunds, Suffolk, innholder. John King, of Newcastle, in Staffordshire, liquor-merchant. Adam Scott and John Robson, of Maid-Lane, Southwark, brewers. William Gough, of Kingswood, Wiltshire, maltster. John Gregory, of Frome, Selwood, in Somersetshire, collar-maker. Robert Remington, of Maidstone, in Kent, shoe-maker. John Gilman, of Farnival's-inn, in London, and of Pitfield-street, Hoxton, money-scrivener. Thomas Elwell, of Walmer Lane, in the parish of St. Martin, in Birmingham, coal-merchant. John Cole, of Chippenham, in Wiltshire, hatter. Charles Rathbone, of Manchester, timber-merchant.

[The Lists of Promotions, &c. are unavoidably postponed till our next.]