

Mather Brown del.

J. Currier sculp.

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THE FREEMASONS' MAGAZINE :

OR,

GENERAL AND COMPLETE LIBRARY,

For JULY 1793.

ILLUSTRATED WITH
TWO BEAUTIFUL ENGRAVINGS.

If all the social Virtues of the Mind;
If an extensive Love to all Mankind,
If hospitable Welcome to a Guest,
And speedy Charity to the Distrest;
If due regard to Liberty and Laws;
Zeal for our King and for our Country's cause,
If these are Principles deserving Fame,
Let MASONS then enjoy the Praise they claim.

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TO
THE LIBERAL PATRONS OF THE
FREEMASONS' MAGAZINE.

GRATEFUL for the peculiar marks of public encouragement which honored the First Number of the FREEMASONS' MAGAZINE, the Proprietors can only offer their sincere thanks, and assure their generous friends, that, consistent with their duty and their inclination they will embrace every opportunity of improvement.

Nor will the Ladies in this particular be forgotten—a portion of every succeeding number will be offered to their peculiar attention; and care will be taken that no subject of an improper tendency shall ever disgrace those volumes which it will be the unremitting endeavors of the Proprietors to render worthy of a place in the well-chosen library of genuine taste, in all its elegant varieties:—where, without a fear, the owner may admit a wife, a sister, or a daughter, assured that female delicacy will in its amusement find instruction.

The Proprietors are happy to learn that the superb Engravings of the First Number, have met with many admirers among judges of the imitative arts; they are desirous of acquainting their Subscribers and Friends, that in the next Number, they will be presented with a high-finished Portrait, a striking likeness of the *Deputy Grand Master* of England, the present Earl of MOIRA, from an Original Drawing; accompanied with a few leading traits of that nobleman. The Embellishments of the future Numbers of the *Freemasons' Magazine*, will be given in that stile of excellence and diversity, which they hope will not fail to give universal satisfaction.

The Proprietors conclude, in the flattering hope, that from the stores they already are in the possession of, and from the liberal assistance promised, by some eminent literary characters, which are an ornament to the present age, they shall be enabled to ensure to the FREEMASONS' MAGAZINE a *solid and lasting foundation*.

EXPLANATION OF THE ENGRAVINGS.

First.---The Great MASONIC PILLAR, inscribed to the *Masons* of Great Britain; with the Dance of the Genii.

Second.---*Asia* conquered and humbled, kneeling and laying a Sabre at the Feet of Britannia, who is seated upon a Rock, and pointing to her favorite Hero, CORNWALLIS (the gallant Conqueror of Tippoo Sultaun, whose Medallion is supported by *Fame*, sounding her trumpet; at her side is seen *Europe, Africa* and *America* awaiting the Issue of her Decisions.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Two Pieces signed Brother R. P. Gainsborough, Lincolnshire. Also a Letter from Bath, signed A Knight Templar, in our next.

The Essay on Operative Masonry is come to hand, and shall meet every due attention in our next Number.

The "Eulogium on the Anniversary of St. John, signed J. G. master of the Lodge at Wakefield," in our next certain.

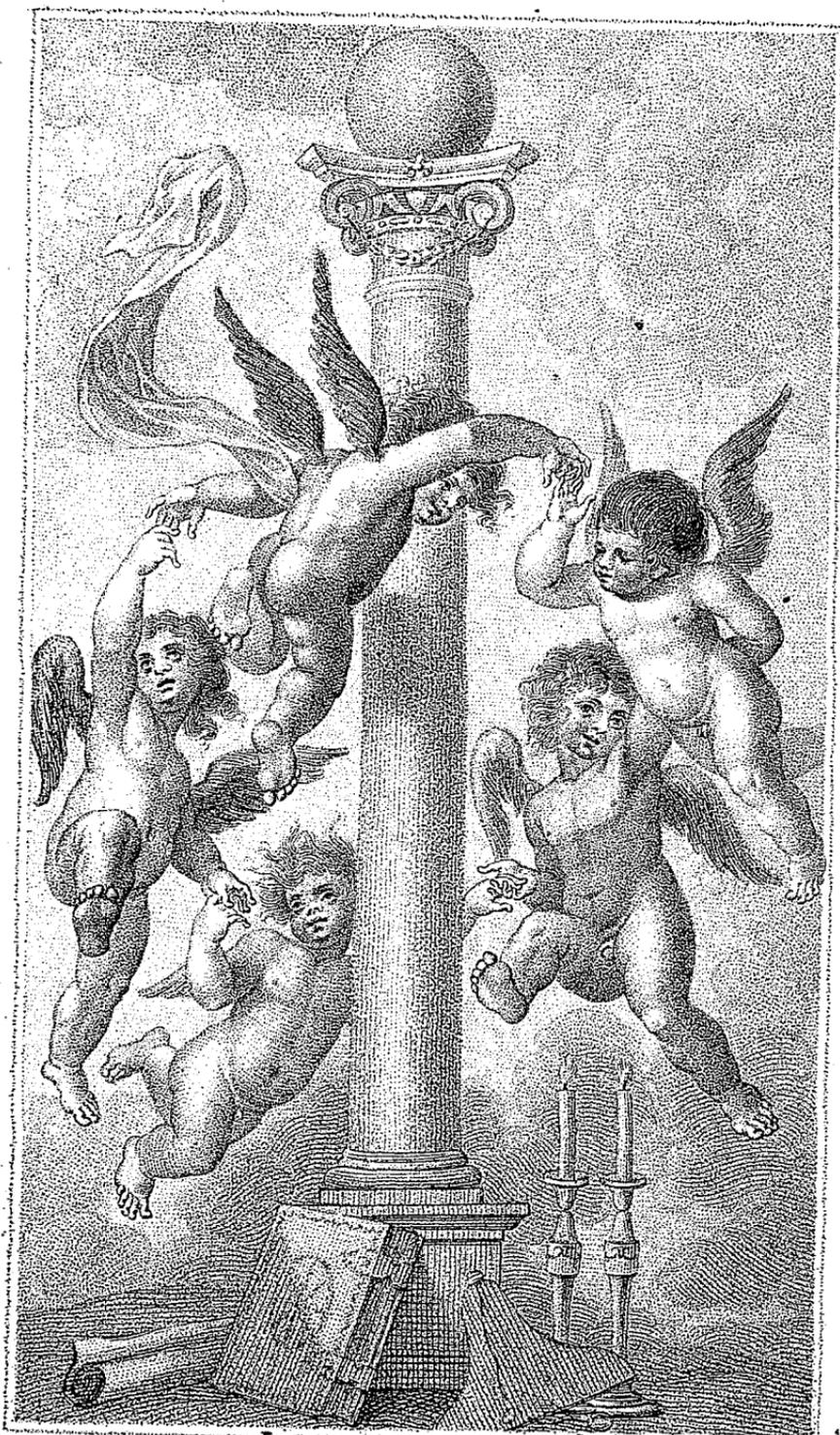
Several other Literary Favors under consideration will appear in our next, particularly the Essay on Prudence, signed Brother Congreve, Nottingham; and that on Masonry, by Brother Hammer.

We return our sincere thanks to those Correspondents who have already favored us with their Communications, particularly our worthy Brother of the Lodge of Antiquity---the Author of the Letter signed Amicus---to our Brothers belonging to the Shakespear Lodge, Stratford on Avon---and to the Author of the Lines signed Clio, hoping for their future favors which it shall be our unremitting study to deserve.

We likewise beg leave to return our sincere thanks to our Brother at Malling, in Kent, and will accept with pleasure his kind offer, which we promise to pay every due and honorable attention to; also return him our best thanks for the favors already received.

Gratitude will not suffer us to close our address of thanks to our Correspondents, without acknowledging the great favor received from our worthy Brother and indefatigable Mason, Captain Hannam, as all who read the poetical "History of Gyges's Ring" will acknowledge.

* * * All Literary-Favors, &c. addressed to J. W. BUNNEY, at the *Freemason's Magazine Office*, No. 7, Newcastle-Street, Strand (post-paid) will be duly attended to. Or all those wishing to become Subscribers to this Work, by sending their Names as above, shall be regularly served with beautiful Impressions of the Engravings and Letter-Press. Proofs of the Engravings, for framing, may be had as above, price 2s. 6d.



Mather Brown Esq. del.

W. Lewis sculp.

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THE
FREEMASONS' MAGAZINE:

OR,
GENERAL AND COMPLETE LIBRARY.

FOR JULY, 1793.

*An Original Letter from a Gentleman at PHILADELPHIA to his
Friend in GLASGOW, on the Subject of*

FREE MASONRY.

MY DEAR RESPECTED FRIEND,

I WAS very happy in receiving your last some time sooner than I expected, as I had concluded the weather had been such, since you left us, as must have rendered your voyage both tedious, and disagreeable; but I was a good deal chagrined, to find that in place of giving me any account of the weather, your voyage or yourself; you begin very abruptly to furnish me with a number of objections against Freemasonry, and which you suppose to be unanswerable, and make no other apology for this, than, that you know I cannot be more agreeably employed than in defending my favorite institution. You inform me that though you have spent all the time you had from your studies, since you arrived in Glasgow, in perusing every thing you could hear of on the subject of Masonry; yet nothing you have found either there, or at home, has given you the smallest satisfactory information on that subject. You conclude that the whole you have yet learned respecting it, amounts to no more than a number of unproven assertions, and unfounded conjectures relative to it's antiquity, &c. And that those very assertions and conjectures, appeared to you, to be only applicable to operative Masonry. You look on it to be but an insufficient proof of men being Freemasons, that they have built houses, pyramids, temples, towers, &c. nor do you think it at all necessary in order to effect this. But setting it's antiquity aside, you tell me you never yet have met with any book or person, that could

give you such an account of the nature, design, and utility of that institution, as was sufficient to answer the objections that are every where made against it, or vindicated from the aspersions that are poured on it on every side.

And what is it, my dear friend, you would infer from all this? why, that it is a thing without antiquity or utility—That it has neither principles or intention to recommend it. This appears to be the conclusion you have made, from the whole of your reading and reasoning on this head.

Now as you are so kind as to inform me that if I can answer the many objections against Freemasonry, and vindicate it from its aspersions, you shall not hesitate a moment in becoming *one of us*; and as I assure you, Charlton, the hopes of seeing you a Mason is a very prevailing motive with me to undertake this task; I shall therefore endeavour to give you the information you wish for; but don't expect the whole in this letter—the subject is too serious and important, to be particularly discussed in half a dozen such letters, however I shall cram as much in this as possible.

And let us first consider what Masonry is, what are we to understand by this term so much in every bodies mouth? It means first a trade or calling, or what we understand in general by operative Masonry. Again it signifies a select body or fraternity of men, and in this sense it is for distinction's sake, (and some other reasons) intitled Free Masonry. The term has no other signification than those two, and though in the first sense, it appears foreign to our purpose, yet, shall I make a few remarks concerning it; first on account of the name, and again because there is a certain resemblance of circumstances between the one and the other; and by thus considering their similar properties, we may be enabled to account for the coincidence of their names.

The first circumstance I shall take notice of in Operative Masonry is it's antiquity. In this it is indisputably superior to every other kind of mechanism whatever. Every other art calculated for the good of society, necessary to mankind, owes its origin to the invention of man—this only was before him, and has God for its original founder. He built the world, after forming the materials of which it is made, and to those very materials every operative Mason is to this day indebted for the substance of his work; this is the only pattern or example set by Heaven to mankind, and these are the only men who copy after this example.

But as this is not the *only* instance of the works of God, so neither is it supposed to be the first. It is allowed by the greatest and best of men; and I think very rationally, that our globe was only formed out of the ruins of another, and that from the relics of some preceding one, &c. *ad infinitum*; nor does there appear any absurdity at all in this opinion;—we may justly and naturally believe, that the same motives which induced him to form man, and the earth which he inhabits, must have equally operated on the divine

mind, and produce similar effects long before the origin of this world or any of it's inhabitants.

But should you object, that though this is an incontestible proof of it's antiquity as performed by God; yet it does not at all relate to man, or prove that he practised this art before any other.—The same reasons for which the almighty architect made him an apron, must have induced man to build himself a shelter for the same purposes, and that before he could till the ground or fall to any other employment; if you inquire, were not instruments needful in order to his building any house or hut?—whether needful or not, I am certain there were none used; his hands alone could procure him stones, boughs, &c. sufficient for that purpose. So much for the *antiquity* of building as practised both by man, and the maker of earth and man.

But the Operative Masonry, has far the pre-eminence in respect of antiquity, above every other human art or invention; yet even in this respect it is more than equalled by Free Masonry—I mean with regard to it's principles. For though God himself gave us the first great example of the former, in framing the earth; yet the principles of love and goodness, justice, mercy and truth, existed long before there were either earth or heavens. These are attributes of the Almighty part of his nature and essence; and therefore are eternal as himself; but those very principles in man, or rather the exercise of them, are the identical constituent parts of Free Masonry, differing only in degree, not in nature, from the infinite source whence they are derived,—are just drops of the illimitable ocean of love, goodness, mercy, and truth, as they exist in the eternal God; it remains that there is an analogy between Free and Operative Masonry, in respect to antiquity; and though the disproportion is great, it would have been still greater betwixt our institution and any other branch of mechanism whatever, so that the name seems to be taken with some propriety; I should now proceed to shew you some other corresponding circumstances between them, but as I can croud no more in this, I shall refer you to my next letter.

And am, dear Sir,

Your respectful friend and servant,

L. W.

CHARITY THE DISTINGUISHING CHARACTERISTIC
OF
MASON'S.

[Extracted from PRESTON'S Illustrations on Masonry.]

CHARITY is the chief of every social virtue, and the distinguishing characteristic of our Order. This virtue includes a supreme degree of love to the great Creator and Governor of the

universe, and an unlimited affection to the beings of his creation, of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

It is not particularly our province to enter into a disquisition of every branch of this amiable virtue; we shall only briefly state the happy effects of a benevolent disposition toward mankind, and shew that charity exerted on proper objects is the greatest pleasure man can possibly enjoy.

The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Men, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent, the evils incident to human nature. They hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are therefore proper objects for the exercise of human charity.

Beings who partake of one common nature, ought to be actuated by the same motives and interests. Hence, to sooth the unhappy; by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of the masonic institution. This humane, this generous disposition fires the breast with many feelings, and enlivens that spirit with compassion, which is the glory of the human frame, and not only rivals, but outshines, every other pleasure the mind is capable of enjoying.

All human passions, when directed by the superior principle of reason, tend to promote some useful purpose; but compassion toward proper objects, is the most beneficial of all the affections, as it extends to greater numbers, and excites more lasting degrees of happiness.

Possessed of this amiable, this godlike disposition, Masons are shocked at misery under every form and appearance. When we behold an object pining under the miseries of a distressed body or mind, the healing accents which flow from our tongue, alleviate the pain of the unhappy sufferer, and make even adversity, in it's dismal state, look gay. Our pity excited, we assuage grief, and cheerfully relieve distress. When a brother is in want, every art is prone to ache; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly with speed to his relief. Thus we confirm the propriety of the title we bear, and demonstrate to the world at large, that BROTHER among Masons is something more than an empty name.

THE
HISTORY OF FRANCE.

CHAPTER I.

[Continued from Page 24.]

THE kingdom of the Visigoths, established by the great Alaric in the southern provinces of Gaul, had, during the reign of Theodoric his son, acquired strength and maturity; after the death of Theodoric, [A. D. 451.] who fell in the battle of Chalons defending the Roman empire against the invasion of Attila the king of the Huns, his sceptre passed to his eldest son, *Torrismond*, who was assassinated by his brother Theodoric the Second; that prince experienced the same fate from Euric, a third brother; and the ambition of Euric aspired to extinguish the Roman authority in Spain and Gaul. After reducing in the former province the cities of Saragossa and Pampeluna, and penetrating into the heart of Lusitania, he passed the Pyrenees; from those mountains, with the exception of *Berry* and *Auvergne*, he extended his conquests to the Rhone and the Loire. His premature death delivered the neighbouring barbarians from the dread of his growing power; his throne was inadequately filled by the feeble youth of his son Alaric; and the long peace which had enervated the martial spirit of the Visigoths, the inexperience of their sovereign, and the implacable zeal of orthodoxy prompted Clovis to invade the peaceful and Arian kingdom of Alaric.

In the city of Paris, which he already considered as the royal seat of government, the king of the Franks proposed to his nobles and warriors the Gothic expedition. "It is with concern," said he, "I suffer the Arians to possess the most fertile part of Gaul; let us with the aid of God, march against them, and having conquered them, annex their kingdom to our dominions." The Franks applauded the religious ardour of their sovereign; and Clovis, in conformity with the piety of the age, having vowed to erect a church in honour of the holy apostles, prepared to march against a prince, whose friendship he had recently cultivated by the most solemn professions of regard.

Although Alaric was destitute of military experience, in personal courage he was not inferior to his aspiring rival: The Visigoths, long disused to war, once more resumed their arms, and crowded round the standard of their youthful king; but their presumptuous valour was unequally opposed to the discipline and veteran intrepidity of the Franks. In the decisive battle fought on the banks of the Clain, [A. D. 507.] about ten miles to the south of Poitiers, the Goths were totally routed, and pursued with a cruel slaughter. Alaric, disdaining to fly, rushed against his royal antagonist, and

obtained an honourable death from the hand of Clovis. An infant son, a bastard competitor, factious nobles, and a disloyal people, facilitated the progress of the victor. Aquitain readily submitted; and the king of the Franks, without further opposition, established his winter quarters at Bourdeaux.

In the ensuingspring, Thoulouse surrendered; [A. D. 508.] the royal treasures of that capital were transported to Paris; and the walls of Angouleme fell before the fortune of the conqueror. But the rapid career of Clovis was checked by the policy and power of Theodoric, the king of the Ostrogoths; that prince, with the concurrence of the Roman emperor of the east, had delivered Italy from the usurpation of Odoacer the Mercenary, and established in it the seat of his own independent sovereignty. The monarch of Italy had espoused Albofleda, the sister of Clovis, and had also bestowed his daughter in marriage on the late king of the Visigoths. He had in vain endeavoured to maintain, by mediation, the tranquillity of Gaul; and early educated in the profession of Arianism, he was influenced by religious as well as political motives, to oppose the ambition of Clovis, and to preserve the remaining possessions of the kindred Visigoths. He declared himself the protector and guardian of the infant son of Alaric; and Clovis, who had formed the siege of Arles, was defeated with the loss of thirty thousand men, and was forced to retreat with disgrace before the general of the great Theodoric: Yet the Franks still retained the greatest part of their late acquisitions; and the ample province of Aquitain, from the Pyrenees to the Loire, was indissolubly annexed to the French monarchy.

The honours of the Roman consulship, which had been conferred on the king of Italy by Zeno, the emperor of the east, was by his successor Anastasius, granted to the king of the Franks. Amidst the shouts of the joyful multitude, who incessantly repeated the acclamations of consul and Augustus, Clovis entered the cathedral of Tours, [A. D. 509.] after being invested in the church of St. Martin with a purple tunic and mantle. By these honorary distinctions the actual authority of the monarch of Gaul was not augmented; but the Romans were disposed to revere in the person of their master the consular title, and the emperors by these marks of friendship and alliance, tacitly ratified the conquests of the son of Childeric.

The ties of consanguinity, the precepts of the pure religion he had so lately professed, were not sufficient to restrain the ambition of Clovis; his throne was cemented by the blood of his kinsmen, the Merovingian princes. [A. D. 510.] Among other victims to his insatiate thirst of power, we discern Sigibert, the king of Cologne, with his son Clodoric; Cararic, whose dominions are not precisely ascertained; Ranacaire, who reigned over the diocese of Cambray; and Renomer, whose independent authority was acknowledged by the territory of Maine: Yet these cruelties were in the eyes of the

clergy expiated by his holy ardour in the cause of Christianity; and a barbarous age was eager to admire and applaud the orthodox zeal and liberal piety of the son of Childeric.

In the last year of the reign of Clovis he reformed and published the Salic laws; a few lines of these, which debar women from inheriting any part of the Salic lands, have been applied as precluding females from the succession to the crown of France; and the origin and nature of these lands have perplexed and exercised the ingenuity of our most learned and sagacious critics. [A. D. 511.] The promulgation of this artless system of jurisprudence was soon after followed by the death of the monarch himself, who expired at Paris in the forty-fifth year of his age and the thirtieth year of his reign. Among his contemporaries, the valour and victories of Clovis certainly allowed him to claim the foremost rank; but his valour was stained with cruelty, and his victories obscured by injustice. In the invasion of the Burgundians and Visigoths, the most partial historians have described him as the aggressor; and though in the battle of Tolbiac his sword was drawn against the Alemanni in the defence of his ally and kinsman Sigebert, yet he soon after hesitated not to secure his throne by the death of that very ally in whose cause he had triumphed. His ruling passion was to render himself absolute monarch of all Gaul; and he may be considered as more fortunate in the execution of his designs than justifiable in the means he employed. In private life, after his conversion to Christianity, he was chaste and temperate; nor does it appear that the husband of Clotilda ever violated the purity of the marriage-bed.

The conduct and character of the Founder of the French monarchy, naturally excite our curiosity and enquiries; but it is not consistent with the limits of this work to bestow an equal degree of attention on his immediate successors. His dominions were divided between four sons; Clodomir, Childebert, and Clotaire, the children of Clotilda, reigned with independent authority over Orleans, Paris, and Soissons; and Thierra, the illegitimate offspring of Clovis before his marriage, possessed the greatest part of Aquitaine, and erecting a new kingdom under the name of Austrasia, fixed the seat of his government at Metz.

The sons of Clotilda were prompted by ambition, and the reproaches of their implacable mother, desirous of avenging the death of her father on the family of the assassin, to invade the kingdom of Burgundy. Gondebaud was no more; and his son and successor, Sigismund, was stained with the blood of an infant child, whom he inhumanly had sacrificed to the pride and resentment of a step-mother. The Burgundian monarch, who had too late discovered his error, was aroused from the prostrated posture of penitence, to defend his crown and life against the rapacious invaders of his country: [A. D. 523.] His efforts were in vain; he was defeated in a decisive battle, deserted by his subjects; and, with his wife and two of his children, was buried alive in a deep well, by the stern

command of the sons of Clovis. His brother Godemar still maintained the war; but his forces, in a second battle, were routed by Clodomir: yet the victory proved fatal to the victor; [A. D. 524.] and Clodomir, entangled in the pursuit, was in the moment of triumph surrounded and slain. Of his two sons, the elder was afterwards massacred, and the younger was immured in a convent by the boundless ambition of their uncles.

The arms of Childebert and Clotaire achieved the final conquest of Burgundy; overwhelmed the remaining possessions of the Visigoths, whose youthful king, Amalaric, sunk into the grave; and divided the dominions of their late brother Clodomir. [A. D. 524, 558.] But an alliance founded in guilt was not likely to be of long duration; their friendship was soon interrupted by mutual complaints, and at length gave way to open hostilities. A temporary reconciliation was with difficulty effected; and the natural death of Childebert preserved Clotaire from the commission of a crime which he had long contemplated, if not with pleasure, at least without horror.

During these various transactions, Thierry, the king of Austrasia, acquired by arms the possession of Thuringia, and bequeathed it with the rest of his dominions to his son Theodebert; who reduced under his authority Auvergne, resisted the ambitious enterprises of his uncles, Childebert and Clotaire, and invaded with impartial rapacity the Italian territories of the Romans and the Ostrogoths. [A. D. 511, 553.] His premature death placed the Austrasian sceptre in the hands of his natural son Theodebalde; and on the demise of that prince, his subjects consented to acknowledge as their sovereign Clotaire, who by the subsequent decease of Childebert united the dominions of Clovis under his sole government.

Clotaire had scarce time to taste the joys of undivided empire before he was summoned by death, to account for the means by which he had acquired it; and his four sons immediately divided the kingdom which he had cemented at the expence of so much blood. [A. D. 562, 613.] Paris fell by lot to Caribert; Orleans and Burgundy to Gontran; Austrasia to Sigebert; and Soissons to Childebert. The death of Caribert once more kindled the flames of discord among the Merovingian princes; and a temporary compromise, which divided the city of Paris into three parts and confined each prince to his separate district, was not likely to extinguish the glowing embers. It is unnecessary to disgust the reader with the uninteresting series of fraternal discord, or the immortal hatred of Brunehaut, the wife of Sigebert, and Fredegonde, first the concubine and afterwards the consort of Childeric. During successive years open violence and secret intrigue, the sword and the dagger alternately interrupted the tranquility of the subject, and assailed the life of the sovereign.

[To be continued.]

THE
GENERAL HISTORY OF CHINA:

Containing a Geographical, Historical, Chronological, Political, and Physical Description of the Empire of CHINA, CHINESE-TARTARY, &c.

[Continued from Page 29.]

Of the Antiquity and Extent of the Chinese Monarchy.

SINCE the peace which this Prince concluded with the Muscovites at Nipchou, where the bounds of the Empire were settled, the extent of this great kingdom is known; the length of which from the southern point of the province of Hai-nan, to the extremity of that part of Tartary which belongs to this Empire, is upwards of nine hundred common French leagues.

Cang-hi died towards the end of the year 1722, leaving this flourishing Empire to his fourth Son, whom he named his successor some hours before his death: this young Prince ascended the throne, and took the name Yong-tching, which signifies a *firm peace*, and an *indissoluble concord*: He is witty, and speaks well, but too fast, not giving time for an answer; some think he affects it to prevent hearing any persuasions to change his resolutions: He applies himself to the affairs of his Empire, in which he is indefatigable, and is always employed for the good of his people: He is as absolute as his father, and as much feared, but his conduct is very different with regard to the missionaries, who were always favoured by his father.

Besides the prodigious extent of this Empire, there are many kingdoms which are tributary to the Emperor, as Corea, Tong-king, Cochin-china, Siam, &c. which pay him a yearly tribute, but their particular governments have nothing in common with that of China; sometimes the Emperor appoints their Kings, at least confirms them: they are all very much inferior to China, either as to the fertility of the soil, the number and beauty of the cities, or the religion, wit, manners, and politeness of the inhabitants: the Chinese call them barbarians, and avoid all alliances with them.

China is divided into fifteen provinces, as has been said before, but it is not equally peopled; for from Pekin to Nan-tchang, which is the capital of Kiangsi, the people are not so numerous as in the provinces of Tche-kiang, Kiang-nan, Quang-tong, Fo-kien, and some others, where they are so thick in the highways that 'tis troublesome travelling; taking the whole Empire together it appears to contain more people than all Europe.

Although Pekin is larger than Paris, in respect of the ground it stands on, it hath not more than three millions of souls in it, which computation is easily made, since every head of the family is obliged to give an account to the magistrates of the number of his family, their age, and sex.

Several things contribute to people this country; as the multiplicity of wives which the Chinese are allowed; the goodness of the climate, which hath been hitherto free from the plague; their sobriety and good temper; the contempt which they have for all other nations, which prevents their settling or even travelling any where; and, above all, the universal peace which they enjoy.

There are in each province a great number of cities of the first, second, and third order, the greater part of which are built on the banks of navigable rivers, having large suburbs.

Besides these cities there are a multitude of forts, castles, towns, and villages; and some of the towns, especially those called Tching, may be compared to cities for magnitude, number of inhabitants, and trade; they are called towns because not surrounded with walls, nor governed by particular magistrates, but by those of the neighbouring cities; as, for example, Kin-te-ching, where the finest Porcelaine is made, is dependent on a town in the district of Jao-tcheou; and Fochan, dependent on Canton, being but four leagues from it.

Most of the cities of China, are alikè, being all oblong squares, and so contrived as to have, as near as possible, the four right angles face the four cardinal points, and the streets to face the South, in order to avoid the sharpness of the North-Wind: the walls of the cities are generally very broad and high, and are either of brick or square stone; behind is a rampart of earth, and round about it a wide ditch, with high square towers at proper distances from each other.

Every gate is double, and has double foldings, and between the gates is a place wherein to exercise the soldiers: when one enters the first gate, the second is not to be seen because they are not opposite: above the gates are fine towers, like arsenals, and guard-houses for soldiers; and without the gates are frequently large suburbs which contain near as many inhabitants as the city.

In the most frequented parts of each city you see one or more towers, the height and architecture of which are very extraordinary; some of these towers are nine stories high, but none less than seven; the principal streets of the cities are straight, but often narrow, except those of the imperial city, which are very long and wide, and mighty convenient, especially for horses and chariots: all the buildings, excepting the towers and some particular edifices, are very low, and so covered and hid by the walls of the city, that one would think they surrounded a park rather than a town.

Near most of the great cities, especially in the southern provinces,

there are a multitude of barks on both sides of the rivers, which are inhabited by numbers of families who have no other habitations, so that the water is almost as populous as the land.

There are properly but two orders in the Empire, one of the nobles, and the other of the people; the first comprehends the princes of the blood, the dukes, earls, mandarins of learning and arms, those that have been mandarins formerly, but are not so at present, and the learned who by their studies are aspiring to the magistracy and dignities of the Empire; the second comprehends the merchants, tradesmen, and labourers. I shall treat of each of these in their order.

There is no Monarchy more absolute than that of China: the Emperor has an absolute authority, and the respect which is paid to him is a kind of adoration; his words are like so many oracles, and his commands are as strictly and readily executed as if they came directly from heaven; none are admitted to speak to him but on their knees, not even his eldest brother, unless he commands it to be otherwise; nor any, but the lords that accompany him, are allowed to stand before, and to put one knee only to the ground when they speak to him.

The same honours are paid to his officers, when they represent the Emperor's person, and give his orders, either as envoys, or mandarins of the presence; the same honours are also paid to governors when they administer justice, for they do not consider who the person is, but whom he represents; the mandarins, the grandees of the court, and the princes of the blood not only prostrate themselves in the presence of the Emperor, but they do it also before his chair or throne, and every thing that is for his use, kneeling down even before his habit or his girdle.

And though they are not so blind but they can see his faults, and blame him for them, whenever he commits any which justly deserve it, such as anger, covetousness, or any other shameful passion, yet they think these public marks of veneration for their Emperor are necessary to inspire the people, by their examples, with the honour and obedience which are due to his authority; in order to this they give him the highest titles, calling him, Tien-tsee, the son of Heaven; Hoang-ti, august and sovereign Emperor; Ching-hoang, holy Emperor; Chao-ting, palace royal; Van-soui, ten thousand years; these names, and many more of the same nature, shew the great respect which his subjects have for him.

No persons, of whatever rank or quality, are allowed to ride on horseback, or pass in a chaise before the gate of his palace, but are obliged to alight at the place appointed for that purpose.

There are days fixed in the week, or in the month, wherein all the grandees are obliged to appear in ceremonial habits, in one of the courts of the palace, to pay him their homage, when, if he does not appear personally, they must prostrate themselves

before his throne: if he falls dangerously sick, it causes a general alarm, in which case the mandarins of all orders assemble in one of the courts of the palace, passing both nights and days on their knees, in order to give a token of their grief, and to intreat heaven to restore his health, not regarding either the inclemencies of the air, or the rigour of the season; for if the Emperor suffers, the whole Empire suffers in his person, his loss being the only misfortune which his subjects dread.

In the middle of the courts of the imperial palace there is a path paved with large stones, on which the Emperor walks when he goes out, and those that pass on it must run fast, which is a mark of respect they observe when they pass before a person of quality; but they have a particular way of running which is very graceful, as the Europeans have of making a handsome bow; the first missionaries were obliged to learn that exercise before they saluted the late Emperor upon their arrival at Peking; after they had passed through eight great courts, at last they arrived at his apartment; he was in a cong, for thus they call a great hall or parlour that stands by itself, where the Emperor lives, which is carried upon slabs of white marble.

This cong was composed of a hall, in which there was a throne, and a chamber: he was sitting in a can or alcove raised three feet, which took up the whole length of the room; the can was covered with a plain white felt, perhaps he affected this simplicity as being in mourning for his grandfather; his habit was only black satten lined with fur of saibles, such as most of the considerable officers wear; he sat in the Tartarian fashion, with his legs across, and they made the imperial salute, as is usual when any one has audience from this prince.

As soon as any one is entered the court he must run, in a graceful manner, till he arrives at the bottom of the chamber which is opposite to the Emperor, then being in the front on the same line, he must stand a little time with both arms extended, and after bending his knees, bow down to the ground three times, then rise up again and repeat his last ceremony three times, till he is commanded to advance, and kneel at the Emperor's feet.

The yellow is the imperial colour, and is forbidden every body but the Emperor; his vest is covered with dragons with five claws, which is his coat of arms, none else daring to bear them on pain of punishment: he dates his decrees and all his publick acts with the years of his reign, and the day of the moon; as for example, the sixteenth year of my reign, and the sixth of the fourth moon.

He hath the disposal of the lives and fortunes of his subjects, nor can the viceroys, or any sovereign court of judicature punish a criminal with death, if the sentence is not first confirmed by the Emperor.

[To be continued.]

MEMOIRS
OF
THE FREEMASONS OF NAPLES.

[Continued from Page 16.]

A MAN named Giovanni Rho, a Milanese, gave to an eminent family in Naples, had long been desirous to become a Freemason; but unfortunately fell into the hands of one of those false Lodges, who shamefully abuse the Secrets of the Order, and make it an object of traffic; or to make use of a term among the Freemasons of Italy, they fumigate, or lead astray, instead of instruct their new brethren. These impostors have frequently duped honest men, who having got amongst them, believe they have discovered the utility of an Order, whose secrets they are not acquainted with, and by this means have conceived ideas of Masonry very much to its disadvantage.

Rho, after purchasing his initiation, sought to advance himself in the society, but found he was not called to any Lodge. This disappointment, far from checking his ardor, did but increase his passion for Freemasonry. When he met any one of those who had assisted at his reception, he saluted them as a brother, but they pretended not to know him. At first impatient, afterwards furious, he traversed the city of Naples and made to each person the sign which they had assured him was that of a Mason, but no return was given to it. From that time his love for the society was turned into hatred; he found at last that he had been duped. One of the spies of Pallante had noticed the signs of Rho, and did not fail to report it to the judge, who had discovered this sign by some traitor and in which he had instructed his emissaries. This informer of Pallante was one of those wretches, who, in spite of the police are so frequent in great cities, where they exercise the profession of procurers. His name was Gaetano Massini, a native of Florence, his surname was Spadincorpo, from a thrust he had received in the exercise of his trade. With this person Pallante concerted the following scheme to gain over the Milanese. Spadincorpo became acquainted with him accidentally, it was the more easy as Rho was then out of place, parading the square of the Palace Royal, as is customary for servants unprovided, and the indolent part of the common people. After some preliminary conversation, Spadincorpo promised to procure him a good place on a certain day, and told him also that he had something actually in view for him. Rho promised to be grateful. They appointed a time to present him to this new master. Spadincorpo conducted him on the appointed day to St. Salvatore, or the Jesuits house; where Pallante had shut up their papers. Spadincorpo pretended that his

new master for particular reasons would see Rho in the third apartment. He introduced him into a large hall, in which hung the portraits of the King of Spain and the reigning Prince of Naples, he desired him to take notice of them, and then left the room, and Rho to his own contemplation. An instant had scarcely elapsed when Rho saw a meagre old man enter the room, who feigned great surprize at seeing any one there. He had his hat slouched over his face, covering a round wig, his eyes, squinting and fierce, portrayed fury and astonishment. It is well known a squinting look, though it may not disfigure so much a good visage, sits horridly on an ugly face.

Who is this daring man, said Pallante (the reader will have anticipated this) who ventures into a place, where no one enters without permission? Rho replied that he was introduced by Massini. At these words one entered: "This, said he, is the worthy man of whom I had the honor to speak of to your excellence." Having said this he left the apartment.

Pallante approached Rho, and after having attentively surveyed the portraits hung up in the room, he asked him if he knew them. He answered yes, and was obliged twice to repeat they were the portraits of the Kings of Spain and Naples, "very good, says Pallante, it is from these Princes I have received orders to watch the Freemasons, and to extirpate this evil from the state. And you, unfortunate man! I know you are a Freemason. Rho confessed he was, and was obliged to give an account of his initiation. "Miserable wretch, replied Pallante, I hesitate now whether I shall condemn you to the galleys or death." To remove every doubt, Pallante informed him who he was: one may easily imagine the situation in which Rho saw himself at this discovery. The very name of Pallante, too much known at Naples, was sufficient to make him tremble. Entering into the house in hopes of meeting with a new master, he in lieu received sentence of death. Trembling and pale he at length ventured to ask why, as Naples was thronged with Freemasons, he an indigent stranger and abandoned by every one, should alone become the victim of justice? Do you see than, said Pallante, showing to him his two fists, in my right hand I hold poignards and chains, in the other rewards, protection, and gold: you have the choice of both. I have determined, replied Rho, pointing at the same time with his finger to the left hand, and fetching his breath; "very good, says Pallante, tendering to him his hand as a pledge of reconciliation, here is the key of my left hand; I am ordered by the King of Spain and Naples to surprize a Lodge of Freemasons; I want your assistance in this enterprize." What Pallante said then was not true. Rho protested that he never assisted at any Lodge, and that what he wanted of him, was impossible for him to do; he said there was a man in Naples named Peyrol, who made it his business to enrol Freemasons. This Peyrol was a poor unfortunate man, whose misfortunes had overpowered him in spite of his exertions, a poor Frenchman who

came to Naples to get his living, and not being able to procure it as a linguist, was searching who he could dupe, and had already met with people simple enough to suffer themselves to be smoked, to use the phrase of the Italians; "He, continued Rho, is a person who to get money will take upon him the commission which you offer me." Pallanté, who had already formed his plan, added that Peyro might address himself to a certain Pole, who, as he was told, intended to get admitted as a Freemason. This Pole whose name was Albert Sayupner was valet de chambre to a German, resident at Naples, who assumed the title of Count de Hubsch.

[To be finished in our next.]

A N

EASTERN NOVEL.

THE FOLLOWING EXAMPLE SHEWS THAT THE PRACTICE OF VIRTUE
RENDERS A FAMILY ILLUSTRIOUS.

[Continued from Page 40.]

IN these happy moments it is easy to conceive what transports of joy were felt both by the father and son: after a thousand tender embraces Liu, forcing himself from the arms of his son, went and threw himself at the feet of Tchin, how much am I obliged to you, said he, for taking him into your house, and bringing up with so much goodness this dear part of myself! without you we might never have been re-united.

My amiable benefactor, replied Tchin, lifting him up, 'tis this generous act of virtue in restoring the two hundred taëls which has moved the compassion of Heaven; 'tis Heaven itself that has conducted you hither, where you have recovered what you lost, and have vainly sought so many years; now I know that this lovely boy belongs to you, I am uneasy that I did not use him with greater friendship: prostrate yourself my son, said Liu, and shew your gratitude to your benefactor.

Tchin put himself in a posture to return the compliments that were made, but Liu, in confusion for this excess of civility, immediately approached him, and prevented his purpose: these ceremonies being at an end they sat down again, and Tchin placed young Hi-eul on a seat near his father.

Then Tchin began to speak, my brother, said he to Liu (for it is a name I shall give you henceforward) I have a daughter almost thirteen, my design is to give her in marriage to your son that we may be more firmly united by this alliance: this proposal was made with such an air of sincerity, that Liu did not think it necessary

to make the usual compliments which civility requires, he therefore got over them, and immediately gave his consent.

As it was late they parted, Hi-eul went to rest in the same room with his father, and one may judge with how much tenderness they passed the night. The next day, Liu thought of taking leave of his host, but could not resist his earnest persuasions to stay: Tchin had prepared a second feast, wherein he spared nothing to regale the intended father-in-law of his daughter and his new son-in-law, to comfort them at their departure; they drank large draughts, and gave themselves up to joy.

Towards the end of the repast Tchin took a purse of twenty taëls, and looking upon Liu, my amiable son-in-law, said he, during the time that he has been with me may have suffered something contrary to my intention and my knowledge; here is a little present for him till I can give more substantial testimonies of my tender affection, and I would not by any means have him refuse it.

How! replied Liu, when I contract so honorable an alliance, and ought, according to custom, to make marriage-presents myself, and only defer it for awhile because I am on a journey, must you load me with gifts? It is too much, I cannot accept of them, this would cover me with confusion.

Alas! who thought, said Tchin, of offering you so small a matter; it is to my son-in-law, and not to you that I make this little present; in short, if you persist in the refusal it will be to me a certain sign that my alliance is not agreeable.

Liu, saw very well that he must comply, and that resistance was useless, he therefore humbly accepted the present, and making his son rise from the table ordered him to make a profound reverence to Tchin, that which I give you, said Tchin, raising him up, is but a trifle, and deserves no thanks: Hi-eul then went into the inward part of the house to return his mother-in-law thanks. The whole day was spent in feast and diversions, which were not ended till the approach of night.

Liu, being retired to his chamber, gave himself up to reflections on this strange event: It must be owned, cried he, that in restoring the two hundred taëls that I found I did an action agreeable to Heaven, since I am rewarded by the happiness of finding my son, and contracting so honourable an alliance; this is happiness upon happiness, and is like working flowers of gold upon a piece of beautiful silk: how can I show my gratitude for so many favors? Here are twenty taëls that Tchin has given to my son, can I do better than to lay them out for the subsistence of virtuous bonzes? this will be like scattering blessings upon the earth.

The next day after breakfast the father and son made ready their baggage, and took leave of their host; they went to the port and hired a bark, but hardly had they sailed half a league before they came to a place in the river whence arose a confused noise, and the water seemed in great agitation; it was a bark laden with

passengers that was sinking to the bottom; they heard the poor wretches cry out for help, and the people on the bank, alarmed with the sight, called to several small barks to go to their assistance; but the watermen, being a kind of hard-hearted people, required the assurance of a good reward before they would give any.

During this debate Liu and his bark arrived; when he understood what was the matter, said he, within himself, to save a man's life is much more meritorious than to adorn temples and maintain bonzes; let us consecrate the twenty taëls to this good work, and succour these poor wretches that are like to perish; at the same instant he declared that he would give twenty taëls among those who should save in their barks these half-drowned people.

No sooner was this offer made but the watermen covered the river in a moment; even some of the spectators who stood upon the bank, and were skilful in swimming, threw themselves precipitately into the water, and in a moment's time they all were brought safe to land; Liu, greatly pleased with the success, immediately delivered the promised reward.

These poor people taken out of the water, and from the gates of death, came to return thanks to their deliverer; one of the company surveying Liu more attentively, cried out all on a sudden, How! is it you my elder brother; by what good fortune do I meet you here? Liu, turning about, knew his third brother Liu-tchin, and was so transported with joy that he was quite in a rapture, and joining his hands together, O! wonderful, said he, Heaven has conducted me hither at this critical moment to save my brother's life! after which he lent him his hand, embraced him, helped him into the bark, assisted him to take off his wet garments, and gave him others.

Liu-tchin, being come to himself, performed all the duties that custom requires from a younger brother, and the elder having made a proper return called Hi-eul, who was in one of the rooms of the bark, to come and salute his uncle; then he related all his adventures, which filled Liu-tchin with amazement from which he did not soon recover: but let me know, said Liu, what could bring you into this part of the country?

It is not possible, replied Liu-tchin, to tell you in a few words the cause of my journey: when you had been three years absent from your house we had news that you died of a disease in the province of Chan-si; my second brother, as head of the family, in your absence made an inquiry, and assured us that it was true; this was like a clap of thunder to my sister-in-law, who was inconsolable, and went in deep mourning; as for myself I constantly affirmed that the news was not certain, and that I believed nothing of it.

A few days after, my second brother pressed my sister-in-law to think of a new marriage, but she always rejected the proposition; in short she engaged me to undertake a journey into Chan-si, to inform myself upon the spot concerning your affairs, and when I

least thought of it, being ready to perish in the waves, I met with my dear brother who saved my life: this protection of Heaven is truly wonderful; but, my brother, believe me there is no time to lose, make what haste you can to your house to mitigate the sorrows of my sister-in-law, who undergoes too violent a prosecution, and the least delay may cause misfortunes that are not to be remedied.

Liu was in a great consternation at this recital, and sending for the master of the bark, though it was late, gave him orders to set sail and to proceed on his voyage all the night.

While Liu met with these adventures, Ouang his wife was in the utmost distress; a thousand reasons prevailed upon her not to believe her husband was dead; but Liu-pao, who by this pretended death became master of the house, affirmed it so positively that at length she seemed convinced, and went into mourning.

Liu-pao had a wicked heart, and was capable of the most dishonorable actions: I make no doubt, said he, but my eldest brother is dead, and I am become master. My sister-in-law is young, handsome, and well made, her relations live at a distance, and she cannot readily procure their assistance, I will force her to marry again as soon as possible, by which means I shall get a sum of money.

He communicated his intentions to his wife Yang, and ordered her to employ a skilful marriage-broker, but Ouang refused to hearken to the proposition; she swore she would continue a widow and honour by her widowhood the memory of her husband. Her brother-in-law Liu-tchin confirmed her in this resolution, insomuch that all the artifices they could make use of had no success. She could not get it out of her mind but that her husband was still living, and desired to be satisfied about it. Reports, said she, are often false, and without sending to the place it is impossible to be fully certain: the journey indeed is long, at least two hundred leagues, but what then, I know the good disposition of my brother Liu-tchin; I should be glad if he would go into the province of Chan-si, and inform himself of the truth; and if I have been so unfortunate as to lose my husband, he will at least bring back his precious remains.

Liu-tchin was desired to undertake this journey, and he accordingly departed; his absence rendered Liu-pao more ardent in his pursuits; besides having for some days past had ill success at gaming, he could not tell where to get money to try to recover his losses: In the strait that he was in he met with a merchant of Kiang-si, who had just lost his wife and was looking for another. Liu-pao laid hold of the opportunity, and proposed his sister-in-law; the merchant agreed to the proposal, but not without taking the precaution to inform himself, whether she that was proposed was young and handsome; and as soon as he knew the certainty he lost no time, and paid twenty taëls to conclude the affair.

[To be concluded in our next.]

ON
THE NATURE AND PROPERTIES
OF
AIR.

THE Air is that invisible fluid substance which surrounds the earth; which contains the vapors, clouds, and other meteors, and by which all living creatures breathe; the body and shell of which is called the atmosphere. The nature, properties, and various affections of the air are reducible to the following heads:

1. The air is a fluid, though it cannot be congealed like water; it is corporeal, heavy; it's parts yield to any impression, and are easily moved one amongst another; it presseth in proportion to it's height, and the pressure is every way equal.

2. It is transparent to that degree, as to be even invisible. On account of it's great porosity, the air admits the light in such great and plentiful rays, as not only renders it diaphanous, but intirely hinders it's very small particles from being seen.

3. It may be rarified and condensed. The rarification of it may be demonstrated: by laying a bladder to the fire, it's neck being tied, the heat will so rarify the little inclosed air, as to make the bladder distend itself in such a manner, that if continued, it would burst with the report of a gun. The air may be so condensed, as to take up but a sixtieth part of the space it possessed before. Heat rarifies; and cold condenses the air, more than any agents whatsoever.

4. It is endued with an elastic force, as may be proved by various experiments made by the air-pump. I shall mention one that is very plain. A bladder, having it's neck fast tied, being put into the receiver, and the external air therein exhausted, the small matter of the internal air will, through it's own proper spring or elasticity, so distend the bladder as to burst it.

5. It has weight or gravity, and greater, as it is nearer to the earth's surface. By the pressure of the air, the water rises in the pump, and the mercury in the barometer.

The body of a man of six feet stature is pressed by a weight of air equal to 28000 pounds, or twelve tons and an half; and though it may seem wonderful that men, beasts, &c. are not crushed to pieces with such a weight of air; yet the equilibrium of the internal air, though it be very small, can ballance the force of the external air, how great a quantity soever it be, as may be proved by the experiments made by the air-pump. Here I shall, by the way, say something of the height of the atsmosphere. It is certain, that the higher the air is, the rarer it is; but, as it is not to be determined in what proportion it becomes rarer and rarer, so there can be no true account of it's height given; yet most agree that it is about

forty miles high; but it is probable, the air may expand itself a great deal farther, there being properly no other limits to it, as we can conceive, but as it continually decreases in density, the farther remote it is from the earth, in a certain ratio, which, at last, as to our conception, must in a manner terminate.

6. It is the means and matter of life itself. For, without air, no earthly creature could live, as the experiments made by the air-pump plainly demonstrate.—By putting dogs, cats, rats, mice, &c. into the exhausted receiver, and by withdrawing the air, you may see them expire in a minute. Thus air is the means of life. It is also the matter of life; because air is impregnated with a vivifying spirit, or vital principle, which it communicates to animals; this is proper to feed, and, consequently, to be consumed by fire; for no creature can live, no, nor cannot burn, in a dust or burnt air, or such as has passed through the fire.

7. It is necessary for vegetation, inasmuch as plants and trees breathe the air, on which their vegetative life depends, and by which it is preserved.

8. It has an effect on bodies which tends to dissolve them; it is an universal menstruum; it reduces crystal-glasses to powder in time; divers minerals, earths, stones, &c. which, perhaps, ever since the universal deluge, have laid under ground secure from corruption, yet, being exposed to the corrosive quality of the air, have soon mouldered away.

9. It is the medium of all sound, as may be proved by the experiment of a bell in the receiver in the air-pump, which, before the air is exhausted, may be heard to a considerable distance; but, when exhausted, can scarce be heard at the nearest distance. This shews that sounds are augmented or diminished, in proportion as the air is condensed or rarified.

Lastly. It is the medium which diffuses light; for, if there was no atmosphere to refract the sun's rays all around, no part of the heavens would be bright, but that wherein the sun was: and should a spectator turn his back towards the sun, he would see all in darkness, and the least stars would shine and twinkle as they do in the clearest night. The sun, before his setting, would shine as brisk as at noon; but in a moment, as soon as he was got below the horizon, the whole hemisphere would be involved in the blackest darkness.—But, by means of the atmosphere it happens, that the sun, while he is above the horizon, illuminates with his rays the whole heavens, and thereby renders the stars invisible; and after he is set, though we receive no direct light from him, yet we enjoy his reflected light for some time; because, as the atmosphere is higher than we are, it must be a long time before it is withdrawn from the sun. If a man was to run up to the top of a steeple, he might see the sun, after it was set to those at the bottom. The rays, which the atmosphere receives from the sun after he is withdrawn from our sight, are, by refraction, faintly

transmitted to us; when the sun has got about 18 degrees below the horizon, he no longer enlightens our atmosphere, and then all the part over us becomes dark. After the same manner, in the morning, when the sun comes within 18 degrees of our horizon, he begins to enlighten the atmosphere; and so more and more by degrees, till he rises and makes full day. It is therefore evident, that the benefits we receive from the atmosphere are innumerable;

FROM A
PERSIAN IN LONDON
 TO HIS
 CORRESPONDENT IN BENGAL.

LETTER I.

From Aben-Corali-Cawn, at Londres, to Mahimmied-Ali-Cawn, in Bengal.

Friend of the inward recesses of the bosom, keeper of the secrets,

I Swear by our holy Prophet, it is not possible to gratify all thy desires, neither can I be granted to write nothing but the truth. These unbelievers do not lie like the vackeels and the bankers for gold, which a wise man knoweth to expect; but falsehood dwelleth upon the tongue, and is the trick of the understanding. Oh! Ali, thou knowest not how hard is the search of truth where no man speaketh it, and where, if ever it be written, it is soon contradicted and confounded. All day I sit at the desk labouring in the head to acquire the gift of their language, that I may be able to comprehend the relations they publish every day of their businesses, and become acquainted with the cause of all their battles. But I swear to thee, my heart's brother, that it is not possible to give credit to what I read, neither do I care to send thee tales which would diminish thy confidence in thy friend. Thou knowest already that it is the fate of all the Christian nations to rage with the pestilence of war; I will tell thee of what I am informed by my dragoman, and by venerable men, and what in part I have also read and understood to be the motive of this general conflagration. There are passed above forty moons since there arose in the empire of France (with whose governors and merchants we have conversed together) certain prophets who cried aloud there should be no more kings, nor princes, nor emirs, nor muftis, but that each man should be his own lord, ruling himself and his family according to his own will; neither should any man pray in the temples, but worship God in his own way, in the recesses of the house, according to his own conscience. And they said, that when the sultans and viziers should be put down, there

should remain neither wars nor battles, nor mantled cities, but there should be ratified a league of charity and perpetual peace from one end of the earth to another. Henceforth, they cried, there shall neither be gate, nor rail, nor hedge; but all things shall be common to all men—the rich shall divide his overflowings with the poor; and there shall be neither barter nor exchange, nor money—all shall work, that none may toil; and the happy shall labour a little, that the wretched may know repose!

So the people believed in them, and rose together in a mighty wrath, and put the emperor to a violent death in the great court before the gardens of his haram, and the viziers, and the high priests, and the captains of the armies; and many emirs they strangled in high places. But it came to pass, that the emperors of the other countries who were in friendship with him, made treaties and alliances together, and made a vow, and collected mighty fleets and armies to revenge the murder of the sultan.

But the prophets cried again to the people, "Go forth and conquer all the potentates of the earth;" for as it is with you, so shall it be with all nations; for we have received assurances that there shall no more be master nor servant, nor one man greater than another in all the empires. And the people believed them again, and girt the scymetar; so they burst like a torrent into the plains of the flat countries round them, and, as the prophets had spoken, so behold it happened unto them; for the generals fled out of the fortified cities, and the priests from the temples, and the nobles from the high places; so that there remained none to command, and none ever more powerful than another, but each did that which seemed good in his own eyes, according to the speeches which had been declared. Now let not thy faith fail thee, for all these things are so.

But the people did not according as they were told by the prophets—nor did they live in friendship and brotherhood with the nation into which they overflowed, but they threw a yoke upon their necks, and made spoil of their golden vessels, and their vessels of silver, and of their candlesticks, and of the images which were in their mosques and temples, and in the houses of the priests and of the sacred virgins; and they drove away their cattle, and sent away into their own land their corn and oil, and forage for their mules and their horses. So the prophets were exceeding wrath, and sorely rebuked the people; but they would not turn the ear, nor bend the neck to them; but they chose a chieftian, and went forward to conquer another people beyond the first empire which they had ravaged. But now behold the princes rose together, and quelled them with a mighty force, and drove them back with slaughter into their own fields, through all those provinces they had first overrun; and the men arose and expelled them with a great revenge for the mischiefs they had brought upon them, and the evils they had wrought in the midst of their cities.

And now behold the princes have surrounded them, and hemmed them in on every side, both by land and upon the waters, so that none can go out of that country, nor can any come in. And this is the greatest of the Christian kingdoms which Allah has afflicted in this way, whose will be done!

But other prophets have arisen in the states of those countries, whom the people have not hearkened to, but rather reviled and punished, because of the sorrows of that kingdom, and all the mischiefs and the crimes which have been acted in it, which are such, and so many, that I dare not write them with the pen, lest thou say I am possessed with the European spirit of lying; yet so much will I set down for thine own bosom, Ali, because thou mayest call to mind the reasonings we held together on the bank of Coulpî, what time our prophet proved thee, giving thee over to the cruel avarice of the Christian Pacha.—Know, then, that in the decrees of the will of God, which are fate, it is written, that it is not good for man to live according to his will, and his own law, nor to know an equal power, an absolute liberty; for where this is, there too is fear and guilt, and perpetual contention and disorder. Mahomet, avert from our happy climes this poisonous gift! poisonous as the breath of the governor, which causes our poppies to wither, and blasts the unripe harvest from our pining fields; cruel as the merchant's sword, which turneth the scale in the markets! Obedience is the lot of man—it is good for every cast; let the commanders bend themselves to heaven, of them much shall be demanded.

I will relate, therefore, unto thee what I have gathered of the lot of the people, now all of one weight and measure; all of which hath been confirmed to me by a man of many years, and once a high priest in the temples, and do thou lay thy finger on thy lip, and ponder on our past failings.

Instead of knowing happiness, (as once we thought, if the scourge of the collector's and the pacha's sword were removed away, we should do) this people, Ali, are not even free, for each man is become the tyrant, or the accuser of another; the guilty wreak horrible revenges upon the innocent, who cease to be innocent, that they may escape from their persecutions. There is no safety but in partaking in crimes.—The virtuous man is looked upon with arched eye-brows, and the tongue lolls at his appearance, as who shall say, "Behold a spy, or an enemy!" He that keepeth himself undefiled is the prey of calumny, and the victim of the common fear. There are none rich by whom the poor are fed; neither have the poor enjoyed, but rather wasted the wealth they have ravished. There are no husbandmen in their fields; their women weep, and there is no hand to feed their little ones; in their towns are the instruments of death; the prisons do not contain the guilty, and the tribunals are the places of slaughter; the streets resound with the stroke of the axe, and with the preparations for war; the high roads are covered by armed hordes, who plunder the caravans; the vineyards are trodden down by bands of robbers; lust and re-

venge wait not the going down of the sun; murder stalks abroad in the full noon. There is civil war in every little village, hatred and dissention are in every house. Oh! Ali, it is better to groan under vexations, and to bend the head to Heaven, than to take the bit in the teeth, and disobey the rulers. It is better than this wild and guilty freedom, to wipe away the tear that is pressed from our eye by torture, and to say in secret, "My soul is innocent." It is happier to pass through pain to poverty, than to be torn by remorse and the secret upbraidings.

If thou smartest under fresh oppressions, lay my words like an healing ointment on the sores of thy heart, for friendship is the soul's physician. Remember there is no happiness but in obedience to the rulers, and resignation to the decrees of fate. This is the true wisdom, neither exceedingly to desire, nor long to regret any thing. Our prophets make it thine and thy friends.—As I understand more of these strange events, I shall impart them to thee.

ABEN-CORAH-CAWN.

ON THE
SAGACITY OF A
SPIDER;

IT'S STRUCTURE AND PROPERTIES DELINEATED.

OF all the solitary insects I have ever remarked, the Spider is the most sagacious, and it's actions seem almost to exceed belief. This insect is formed by nature for a state of war, not only upon other insects, but also with it's own kind. It's head and breast are covered with a strong natural coat of mail, which is impenetrable to the attempts of every other insect; and it's belly is enveloped in a soft, pliant skin, which eludes the sting even of a wasp. It's legs are terminated by strong claws, not unlike those of a lobster; and their vast length, like spears, serve to keep every assailant at a distance.

Not worse furnished for observation, than for an attack, or a defence, it has several eyes, large, transparent, and covered with a horny substance; which, however, does not impede it's vision. Besides this, it is furnished with forceps above the mouth, which serves to kill, or secure, the prey already caught in it's claws, or it's net. Such are the implements of war, with which the body is immediately furnished; but it's net, to entangle the enemy, seems what it chiefly trusts to, and what it takes most pains to render as complete as possible. Nature has furnished the body of this little creature with a glutinous liquid, which proceeding from the anus, it spins into a thread; coarser or finer, as it chooses to contract or

dilate it's sphincter. In order to fix it's thread, when it begins to weave, it emits a small drop of it's liquid against the wall, which hardened by degrees, serves to hold the thread very firmly. Then proceeding from the first point, as it recedes the thread lengthens; and when the spider is come to the place where the other end of the thread should be fixed, gathering up with it's claws, the thread, which would otherwise be too slack, is stretched tightly, and fixed in the same manner as before.

In this manner, it spins and fixes several threads parallel to each other, which, so to speak, serve as the warp to the intended web. To form the woof, it spins in the same manner it's thread transversely; fixing one end to the first thread that was spun, and which is always the strongest of the whole web, and the other to the wall. All these threads being newly spun, are glutinous, and therefore stick to each other wherever they happen to touch; and in those parts of the web most exposed to be torn, by doubling the threads sometimes sixfold.

Thus far naturalists have gone in the description of this animal: what follows, is the result of my own observation upon that species of the insect called the house spider. I perceived, some time ago, a large spider in one corner of my room making it's web; and though the maid frequently levelled her fatal broom against the labours of the little animal, I had the good fortune then to prevent it's destruction; and I may say, it more than paid me, by the entertainment it afforded.

In three days the web was with incredible diligence completed: nor could I avoid thinking, that the insect seemed to exult in it's new abode. It frequently traversed it round, examined the strength of every part of it; retired into it's hole, and came out very frequently. The first enemy it had to encounter, was another, and a much larger spider: which having no web of it's own, and having probably exhausted all it's stock in former labours of this kind, came to invade the property of it's neighbour. Soon, then, a terrible encounter ensued, in which the invader seemed to have the victory, and the laborious spider was obliged to take refuge in it's hole. Upon this, I perceived the victor using every art to draw the enemy from his strong hold. He seemed to go off, but quickly returned, and when he found all arts vain, began to demolish the new web, without mercy. This brought on another battle, in which the laborious spider became conqueror, and fairly killed his antagonist.

Now then, in peaceable possession of what was justly it's own, it waited three days with the utmost patience, repairing the breaches of it's web, and taking no subsistence that I could perceive. At last, however, a large blue fly fell into the snare, and struggled hard to get loose. The spider gave it leave to entangle itself as much as possible; but it seemed to be too strong for the cobweb. I must own I was greatly surprised, when I saw the spider immediately sally out, and in less than a minute, weave a new net round

it's captive, by which the motion of it's wings was stopped; and when it was fairly hampered in this manner, it was seized and dragged into the hole.

In this manner it lived in a precarious state, nature seeming to have fitted it for such a life; for upon a single fly, it subsisted more than a week. I once put a wasp into the net: but when the spider came out in order to seize it, as usual, upon perceiving what kind of an enemy it had to deal with, it instantly broke all the bands that held it fast, and contributed all that lay in it's power to disengage so formidable an antagonist. When the wasp was at liberty, I expected the spider would have set about repairing the breaches that were made in it's net; but those it seems were irreparable, wherefore the cobweb was now intirely forsaken, and a new one begun, which was completed in the usual time.

I had now a mind to try how many webs a single spider could furnish. Whereupon I destroyed it, and the insect set about another. When I destroyed the other also, it's whole stock seemed exhausted, and it could spin no more. The arts it made use of to support itself now, were indeed surprizing. I have seen it roll up it's legs like a ball, and lie motionless for hours together, but cautiously watching all the time. When a fly happened to approach sufficiently near, it would dart out all at once, and often seize it's prey.

Of this life, however, it soon began to grow weary, and resolved to invade the possession of some other spider; which it actually did with success. The insect I am now describing lived three years: every year it changed it's skin, and got a new set of legs. I have sometimes plucked off a leg, which grew again in two or three days. At first it dreaded my approach to it's web, but at last it became so familiar, as to take a fly from my hand, and upon my touching any part of the web, would immediately leave it's hole, prepared either for a defence or an attack.

To complete this description, it may be observed, that the male spider is much less than the female, and the latter are oviparous. When they come to lay, they spread a part of the web under the eggs, and then roll them up carefully, as we roll up things in a cloth, and thus hatch them in their hole. If disturbed in their holes, they never attempt to escape without carrying this young brood in their forceps with them, and thus frequently fall a sacrifice to their parental affection.

SEARCH AFTER HAPPINESS.

WHOEVER takes an attentive survey of mankind, cannot fail to be struck with this observation:—That, in general, all are roving about in pursuit of enjoyment, and seldom think of seeking it within themselves.

It is very certain, that man was formed for society; and it is his duty, as well as interest, to cultivate a social disposition, to endeavour to make himself useful and pleasing to others, to promote and enjoy their happiness, to encourage the friendly affections, and to find in them the source of the greatest pleasures which this world can bestow. But, alas! Society too often exhibits a far different scene. We see weariness and disgust reign in the gayest assemblies.

Conversation, instead of turning upon such subjects as might at once afford amusement, often languishes for want of materials, or is engrossed by the most trifling subjects; so that it is often merely an idle dissipation of time—perhaps even a pernicious abuse of it; since it may afford opportunities for the exercise of many bad qualities, which, by appearing in disguise, are rendered still more mischievous. Ill-nature shelters itself under the mask of wit. A desire to depreciate the merit of the absent, or perhaps to mortify the present, endeavours to pass itself off for the love of sincerity and truth, or for a superior degree of zeal in the cause of Virtue, vanity assumes the appearance of every good and amiable quality, as occasion offers, or flatters the weaknesses of others, and applauds what ought to be condemned, in hopes of gaining favour, and being flattered in return. Sometimes merely for want of something to say, and without the least intention of doing mischief, an idle report is repeated which tends to injure an innocent person—perhaps irreparably, or fix trifling ridicule upon a worthy character, and thereby destroy the influence of it's good example. By these, and numberless other means, conversation is prevented from that purpose for which it was intended; and a meeting of rational beings, which should have contributed to improve the powers of their minds, by mutually assisting each other, and to strengthen the ties of affection and benevolence by the continual exercise of those qualities, often produces a quite contrary effect, and they part, filled with far different sentiments, and weary, dissatisfied with themselves and each other.

Many causes might be assigned for this strange, though too frequent abuse, of what seems calculated to afford the highest rational entertainment, since every vice and folly contributes towards it; but amongst others, this is certainly one—That mankind often seek Society, not with a view to be useful and pleasing to others, or even with any great expectation of being pleased themselves, but merely because they know not how to amuse themselves alone;

and those who associate with others, because they are weary of themselves, are not very likely to contribute to the pleasure or advantage of society.

While all are in pursuit of Happiness, it is strange to observe, that there are so few that cultivate and improve those powers which they possess within themselves; and the consequences of this neglect are certainly much more fatal, even to present happiness, than is generally imagined.

Supposing it were possible, that those who cannot please themselves in solitude should be able to please others, and be happy in society, yet it is impossible to be always engaged in it; and even those who have the greatest opportunity of enjoying it, know not how soon they may be reduced to a state of solitude. It is therefore highly necessary for all, to provide for themselves with solitary pleasures; for the mind of man is naturally active, it wants employment and amusement, and if it be not supplied with such as are innocent and useful, it will be apt to sink into a state of languour and disgust, or run astray into the wildest extravagancies of fancy, which may lead insensibly into endless doubts and errors, productive of consequences which may prove fatal to Happiness both here and hereafter.

It is therefore certainly a point of importance to all, and especially to those who are entering into life, to cultivate those powers and dispositions of mind which may prove sources of innocent amusement. When these are neglected, they are easily lost; but being exercised, they will continually improve; and if properly directed, they may be productive of much advantage as well as pleasure.

There is a certain indolence of mind in many persons, which is no less prejudicial to their improvement; they will not be at the trouble of seeking for pleasures of their own stores, or of contributing their part of enjoyment of those which are presented to them, but run continually from one subject to another, and spend their lives in a fruitless pursuit of what, by the help of a little exertion, they might have found in numberless instances which they have overlooked; and what, in fact, they never can enjoy, while they consider it as totally independent on themselves.

It is owing to this, that we see all places of public amusement so much frequented by persons who appear to take no pleasure in them. They cannot amuse themselves, and therefore they go where they are told amusement will be provided for them; and though they feel themselves disappointed, they are unwilling to own it either to themselves or others, for they know no remedy, nor will they be at the trouble of seeking any. This gives an air of gloominess to every place of amusement; for even the gayest scenes cannot afford pleasure to those who do not bring with them a disposition to be pleased themselves, and to enjoy and endeavour to promote the pleasure of others.

MELESICHTON.

TRANSLATED FROM THE FRENCH OF FENELON.

MELESICHTON was a native of an illustrious family in Greece. While but a youth, the heroic actions of his ancestors engaged his glowing mind, and in several bold and hazardous engagements, he gave early demonstrations of his superior judgment and singular bravery: but as he was too fond of grandeur, his high and expensive way of living soon plunged him into a sea of troubles, which obliged him to fly with his wife Proxinoe to a country seat on the sea shore, where they lived in profound solitude. Proxinoe was highly esteemed for wit, courage, and a majestic deportment. Many, who were in much better circumstances than Melesichton, made their addresses to her on account of her birth and beauty; but true merit alone made him the object of her choice. Though their virtue and friendship were inviolable, though Hymen had never united a happier pair, yet their mutual attachment and affection proved but an aggravation of their sorrows. With less impatience Melesichton could have borne the severest frowns of fortune, had he suffered alone, or without so tender a partner; and Proxinoe with concern observed, that her presence augmented the pains of her Melesichton.

Their sole comfort arose from the reflection, that Heaven had blessed them with two children, beautiful as the graces: their son's name was Meliboeus, and the daughter's Poeminis. Meliboeus was very active, strong, and courageous; in every gentleman-like exercise, he excelled all the neighbouring youth. He ranged the forests, and his pursuits were unerring and fatal as those of Apollo: however, the arts and sciences—those noble rays of the Deity—were more the objects of his contemplation, than his bow was of his diversion.

Melesichton imprinted the love of virtue on the mind of his son, in air and mien, unaffected, soft, and engaging; in aspect noble, bold, and dignified. His father wept over him with paternal anxiety. Poeminis was equally the care of her mother, who instructed her in all the various arts with which the goddess Minerva has enriched the world; to those useful accomplishments were added the charms of music. Orpheus never sung, or touched his lyre more softly than Poeminis: her silver tresses were tied with a careless air; whilst some few ringlets unconfined, played about her ivory neck at the breath of every gentle zephyr. Without the aid of dress, no nymph was ever so beautiful, so free from pride, so little conscious of her own charms. The conduct and œconomy of the family was her whole employment.

But Melesichton, lost to every hope of returning from his state of banishment, sought every opportunity to be alone. The sight

of Proxinoe and his children aggravated his sorrow. Often would he steal away to the sea-shore; at the foot of a large rock, full of tremendous caverns, bemoan his wayward fate; from thence repair to a gloomy vale, where, even at mid-day, no sun-beam entered. There would he sit on the margin of the dark stream and ponder o'er his ills. Sleep was a stranger to his eye-lids; untimely age furrowed his brow; bending to the storm, he grew negligent of life, and sunk under the pressure of accumulated misery.

One day, as he was reclining on a bank in this dreary vale, tired and fatigued with thought, he sunk imperceptibly into a slumber. In a dream, he saw the goddess Ceres, crowned with golden sheaves, who approached him with an air of majesty and sweetness; and thus addressed him:—"Why art thou thus overwhelmed with thy fate?"—Melesichton replied, "I am abandoned by my friends; my estate lost; law-suits and creditors for ever perplex me; the thoughts of my birth, and the figure I have made in the world, aggravate my misery; and to labour at the oar like a slave, is what my spirit can never submit to."

The goddess beheld him with pity and displeasure, saying, "Does nobility consist in affluence, ease, and luxury? No, Melesichton, it consists in the imitation of thy virtuous ancestors; the just man only is truly noble. Nature is sufficed with little; enjoy that little with the sweat of thy brow; live free from dependance, and no man will be nobler than thyself.—Luxury and false ambition are the bane of mankind.—If thou art destitute of the conveniences of life, who shall better supply thee than thyself? Be not terrified, then, at the thought of attaining them by industry and application."

She said, and instantly presented him with a golden plough-share, and an horn of plenty. All the rural deities passed on, and as they passed, they smiled on Melesichton.

He waked; a dawn of comfort enlivened his soul: he told his dream to his faithful partner, who rejoiced with him, and approved of his interpretation. The next day they dismissed their attendants. Proxinoe with Poemenis spun, while Melesichton and Meliboeus tended their sheep. All their fine needle-works were disregarded; their own ground produced their daily food, their own hands prepared it, and it was enjoyed with that true relish which is inseparable from temperance and labour. Winter was the season for repose, when the family, innocently gay, returned thanks to the gods for their harmless unambitious pleasures.

In a little time, Melesichton was in better circumstances than before. The company he kept, was within the compass of his true friends, and his own family. Their humble residence was far from court, where pleasures bear so high a price; their enjoyments were sweet, innocent, easy to be attained, and, in the pursuit, attended with no dangers. Still was their diet frugal, and their industry continued.

Melesichton's friends now pressed him, since fortune once again

had proved propitious, to resume his former post, and shine once more in the great world. Melesichton replied, "Shall I again give way to pomp and luxury, the fatal cause of all my late misfortunes; or shall I spend my future days in rural labours, which have not only made me rich again, but what is more, completely happy?"

One day, in his old solitary shade, he reposed himself on the grass, with as much serenity of mind, as before with confusion and despair. There again he slumbered; again the goddess Ceres in a dream addressed him thus:—"True nobility consists in receiving no favours from any one, and bestowing them with a liberal hand on all. On the fruitful bosom of the earth, and on your own hands, let your dependance rest.—Never for luxury and empty shew resign that solid good, which is the natural and ever-running fountain of true happiness."

ON
EDUCATION.

IN a country where the nurture of the body and mind are more attended to than in any other, it might seem superfluous to add any observations on this head, and still more so, as there are already so many celebrated men who have ably treated the subject; but they seem to have dedicated their labours, to the peculiar service of those who having sufficient of the good things of this world, want nothing but the will to make a conspicuous figure in life; I confess here it is not the same—the subject here treated, is *Dayschools*, and whatever friendly pen should point out a good and practicable remedy for the present abuses, he would deserve the esteem and applause of his country; what I mean here, is to show

- 1st. That morals ought to be the prime care of a master.
- 2d. Why they are not.
- 3d. An attempt towards an amendment.

As to the first, I believe it will never be denied, that the care of the heart should be superior to that of the head, all science and art originally sprang from the natural wants and ingenuity of the people; but morals, which means justice with regard to property, and a restraint on those actions which would hurt the feelings, or the peace of another, is of a still more early origin, and may be practised at all times and in all places; but as men are nearly alike with respect to these ruling sentiments, love of self, and love of justice, it follows that we are all intitled to the same moral rights and duties in common with each other: the rich man, though he has more opulence, is not exempt from a single duty by the voice of nature, and though he may lord it over his vassal, it is not from a want of feeling, but a want of subsistence that he submits to it: the study of the heart is necessary as well as that of the sciences, it will therefore be to very little purpose for your son to be a very

clever man, provided he be not an honest one, his talents will only make him so much the more dangerous, in proportion, as he possesses them; if the present subject had been to discuss on the preference of private or public education, I think the balance would be considerably in favor of the former, though I am aware there are and have been a considerable number of arguments used against private tuition, but upon a proper analysis they fall to the ground.

In a city like London, though the parents can afford it, perhaps some do not like the trouble, and some the expence, of a home education; when they get to the day-school, there are perhaps one hundred boys, and two persons to teach them, I need not make any calculation to tell any one that moral learning cannot thrive there, because it is impossible in the nature of things; although the number of boys is so great, it does not reward the master or assistant sufficiently, provided they are fit for such a task, by reason of the low rate at which they are paid, which makes it a great reason why arithmetic forms so uncommonly large a portion of their time, because it does not want personal attendance; a great superfluity might be cut off in the article of numbers. Is your son to be a mathematician, this is not the place for it's perfection; but if he is to be a tradesman, which we will suppose to be the case, all the arithmetic which he would want might be acquired in three quarters of a year, by proper application; the remaining time might be dedicated to noble employment, such as proper selections of biographic history, which would elevate the mind and improve the ideas; for to what purpose is a youth spending his afternoon in searching how many times a wheel turns from hence to York, &c. And to what end is fine writing, except to destroy that time which might be made a better use of; but this cannot be done until a proper regulation takes place, and teaching becomes a creditable, instead of a hacknied employment.

The parents of the scholars frequently say, why has not your master taught you better? but the reason is very obvious, and it is a wonder he is taught at all. If we calculate 100 boys, at two persons to instruct them, we shall find that there absolutely is not above three minutes allowed to instruct each boy; this fully shews the absolute benefit that would flow from a national plan of education; it is a care that every father owes, first to himself, and next to his country, to see his son well educated; it is a benefit to the nation at large, and not to one in particular, when it's inhabitants are enlightened: seminaries for education should undergo a thorough investigation, especially in London; there are a number of men of great talents, who, under a parochial, or national regulation, would be capable of superintending, with propriety, the education of the capital, and I doubt not it's effects would be soon felt in the general manners of youth; I have a plan which I will submit to the public in your magazine, in the mean time I hope to see from some abler hand a better investigation.

For the FREEMASONS' MAGAZINE.

Mr. EDITOR,

IT has been remarked, that feeling hearts are rather scarce among the affluent and fashionable: this I deny, and with your good leave, I mean to present you with certain facts, which have lately come within my knowledge, and which bear a worthy testimony against an observation as illiberal, as unfounded.

Persons in high life may be compared to spoiled children, whose infant minds are destroyed by indulgence. Subjects that may tend to check dissipation and extravagance, are carefully kept from them, for should a tale of woe reach the ear of a lady of quality, whose heart is composed of *penetrable stuff*, that lady might be induced to pull her purse strings, in order to soften the pangs of biting want and wasting calamity; and thereby render it, somewhat too light for the card tables &c. of Lady *** or the Dutchess of ***; where fashion gives it's sanction to deception, and where female purity is yielded up to demands of *honour*.

The vices of the unprincipled great, are so many sources of emoluments to a numerous and rapacious HERD of cringing dependants. Thus even in our churches, at the court end of the town, the etiquette of mortals is observed more strictly than the service of the supreme. Some voluptuous member of our mother church ascends the pulpit, where he insults the sacred order, while he fattens upon the vanity by which he has been raised, and by which he still hopes to raise others. Full of self importance and future expectation, he delivers in language, flowery and unmeaning, his sentiments on scripture portions, in such soothing terms, that even vice itself might listen, and depart comforted and confirmed to it's bloated votaries.

From your first number, Mr. Editor, I conclude your aim is to "shoot FOLLY as it flies," it is my wish to render you every assistance in my power. To begin then.—Not many Sundays ago, I rolled in the chariot of a wealthy relation from Hanover-Square to a well known chapel. On it's name and situation I must be silent; since *truth is a libel*.

When we were in our pew, my well-dressed, and polite cousin, attracted the marked attention of nearly the whole congregation; while to the ladies he returned smile for smile, and to the gentlemen bow for bow; observing to me in a whisper, that a church was as good a *lounge* as a theatre; presently the reader took his stand, who, previous to entering upon his office, glanced a look towards his noble patron the Duke of ****, to whom he bowed in profound solemnity.

The sermon was to be preached by a gentleman who had lately been presented to a considerable living, in the gift of S. W***, a member of the *British Senate*, well known to set a proper value on his parliamentary abilities. Alas! my good friend, a clerical fop is now become so common an animal, that I need only say our preacher fully answered the description. His discourse, calculated rather to delude and soften conscience than to rouse it, I took down in short hand, and I wish you to present your readers with the following specimen of his manner.

“ I should be extremely sorry, noble and polite hearers, either to give offence or be guilty of a crime against good breeding, but really having the honour to speak before this brilliant *assembly*, my duty calls upon me to assure my much valued hearers that they are wandering through a delightful labyrinth of flowers; fair to the eye, but whose fascinating perfumes is charged with mental poison. Let your preacher, I pray you, my amiable, my erring friends warn you of danger; for the delectable path wherein you now wander in elegant ease, attended by the graces, leads to those mournful *shades*, which vulgar teachers might name, to organs less delicate; but to their obscure and common audiences, composed of the general herd, I leave them: well aware, that in this refined temple, where it is my boast and pride to appear among you, even to mention words shocking to the sense, would render me highly culpable in the opinion of the great world, whose good will I prize as *fine gold*, and whose censure I trust I shall never incur.”

In this soothing and well bred stile did our clerical *lily male*, our *holy trifler* proceed. While with a sigh for the frivolity of the tribe of fashion, who to the disgrace of all they should hold sacred, daringly profane the temples of their God, I sat an unwilling hearer, till his discourse was finished: when raising his snow white hand, in order to display a ring of value, and fine lustre; while the other pressing a cambrick handkerchief, rested on the gold-fringed velvet, he uttered a short prayer, of a piece with his sermon, and descended from the pulpit, which he had occupied about *ten minutes*.

A gay and thoughtless circle instantly surrounded him. To a painted dowager, at the wrong end of her seventh stage, he appeared to pay much court. “ Well, Sir, says the toothless dame, *we* all admire your discourse, and for my part I *purtest* that tedious wretch, we have of late been bored with, is unsufferable. Would you think it, the other perishing Sunday, he kept us freezing for a whole half hour, by Lord *****'s repeater,—now, my dear parson, was not that shameful; and then he told us we should go to some filthy place, if we did not feel for the poor; nay, the abominable brute even told us that the vulgar, in a religious sense, were equal to *us*!—did you ever hear the like.” This speech was approved by the circle, which broke up with great ceremony, while the priest handed the antiquated fair one to her carriage, dignified with the badges of

nobility, then placed himself by her side, stroked her lap-dog, and ordered the footman to drive to Grosvenor-Square.

When such interested sycophants preside over their temples, it is a matter of surprize that among the great, there are yet to be found so many who derive less honour from their elevated station, than from their private worth and praise-worthy munificence.

I remain, Mr. Editor, a well wisher to your important undertaking.

A PLAIN MAN.

ON

RETIREMENT.

FROM an insatiable love of liberty, Rosseau felt a violent disgust for society, and solitude became the never-failing source of all his pleasures. His letters to Mr. de Malherbe, are as remarkable for the information they afford of the true genius of the writer, as are his confessions; which have not been better understood than his character. In one of them he expresses himself in the following terms, "I mistook, for a length of time, the cause of that invincible disgust which I have always felt in the commerce of the world. I attributed it to the mortification of not possessing that quick and ready talent necessary to discover in conversation the little knowledge I possessed; and this beat back an idea, that I did not occupy that station in the opinion of the world which I conceived I merited. But after having scribbled a great quantity of paper, I was perfectly convinced that even in saying ridiculous things, I was in no danger of being taken for a fool. When I perceived myself sought after by all the world, and honored with much more consideration than even my own ridiculous vanity would have ventured to expect; and that notwithstanding this, I felt the same disgust rather augmented than diminished; I concluded it must arise from some other cause, and that these were not the kind of enjoyments for which my mind was calculated. What then in fact is the cause of it? it is no other than that invincible spirit of liberty, which nothing can overcome, and in comparison with which honor, fortune, and even fame itself, are nothing: it is certain that this spirit of liberty is engendered less by pride than indolence; but this indolence is incredible, it is alarmed at every thing, it renders the most trifling duties of civil life insupportable: to be obliged to speak a word, to write a letter, or to pay a visit, are to me, from the moment the obligation arises, the severest punishment. This is the reason why, although the ordinary commerce of men is odious to me, the pleasures of private friendship are so dear to my heart; for in the indulgence of private friendships, there are no duties to perform, we have only to follow the feelings of the heart and all

is done. This is the reason also, why I have so much dreaded to accept of favours; for every act of kindness demands an acknowledgement; and I feel that my heart is ungrateful only because gratitude is become a duty. The kind of happiness, in short, which pleases me best, does not consist so much in doing what I wish, as in avoiding that which is repugnant to my inclination; active life affords no temptations to me; I would a hundred times rather do nothing at all, than that which I dislike; and I have frequently thought that I should not have lived very unhappily even in the *bastille*, provided I was free from every constraint, other than that of merely residing within it's walls.

The pleasures and advantages of a tranquil leisure, were never felt with higher delight than by *Rosseau*; these enjoyments are equally within the reach of every individual. "When my torments," says this amiable philosopher, "oblige me to recount the long and sorrowful progress of the night, and the violence of my fever prevents me from enjoying one moments sleep, I frequently forgot my present condition, in reflecting on the various events of my life, and recollection, repentance, regret, and pity divide those attentions in which I bury for a few moments all my sufferings. In what situation do you conceive, Sir, I most frequently, and most cheerfully recall to my mind these meditations? not the pleasures of my youth, they were too few, too much blended with bitterness, and are now too far distant from my thoughts; but the pleasures of my retirement, my solitary walks; the transient, the delicious days which I have passed entirely with myself, with my good old house-keeper, my faithful well-beloved dog, my old cat, the birds of the fields, and the beasts of the forest, surrounded by all the charms of nature, and filled with their divine and incomprehensible Author. Repairing before 'twas light to my garden, to see and contemplate the rising sun, when I discover the symptoms of a fine day, my first prayer was that neither messenger nor visitor might arrive to disturb the charm. After having devoted the morning to various cares, which, as I could put them off 'till another time, I always attended to with pleasure, I hastened to my dinner that I might avoid unpleasant visitors, and thereby procure a longer afternoon. Before one o'clock, even in the hottest day of summer, while the sun shone in meridian splendor, I walked forth with my faithful dog, hurrying along, fearful lest some one might seize hold of me before I was secure in my escape; but when I had turned a certain corner, and felt myself free from danger, with what palpitation of heart, with what lively joy I drew my breath, and exclaimed, 'Now I am master of my time for the remainder of the day!' I then walked with tranquil steps in search of some wild sequestered spot in the forest, some desert place where no object, touched by the hands of man, announced servitude and domination, some asylum into which I might fancy, I alone had first entered, and where no impertinent intruder might interpose between nature and myself." Here is a character, which at the first view seems irreconcilable to

common sense; his mind, by superficial observers, might be reproached with the horrid epithet of *Misanthrope*. No! Rousseau glowed with the noblest warmth of a man and a philosopher, he equally exchanged his rights and duties, and wished no greater sacrifices from another than he granted to them; disgusted with the unmeaning, and insincere compliments of the trifling coteries in fashionable life, nothing was more gratifying to him than to be freed from them; his predominating passion was for unlimited freedom, personal and moral; in point of divinity he affected the better to suit the temper of the times, whether that was assumed or sentimental is not to be discussed here, certain it is that he was a great philosopher, an accurate reasoner, a man of the most liberal sentiments, and a strenuous advocate for personal and political freedom.

AN
ACCOUNT OF THE
MONKS,

THEIR SOLITUDE, DEVOTION, VISIONS, &c.]

WE think it will not be uninteresting to relate the manner in which the primitive Monks spent their irksome and solitary hours in the dreary cells of a sequestered convent, in which they employed themselves either in vocal or mental prayer: they assembled in the evening, and they were awakened in the night, for the public worship of the monastery. The precise moment was determined by the stars, which are seldom clouded in the serene sky of Egypt; and a rustic horn or trumpet, the signal of devotion, twice interrupted the vast silence of the desert. Even sleep, the last refuge of the unhappy, was rigorously measured: the vacant hours of the monk heavily rolled along, without business or pleasure; and, before the close of each day, he had repeatedly accused the tedious progress of the Sun. In this comfortless state, superstition still pursued and tormented her wretched votaries. The repose which they had sought in the cloister was disturbed by tardy repentance, profane doubts, and guilty desires; and, while they considered each natural impulse as an unpardonable sin, they perpetually trembled on the edge of a flaming and bottomless abyss. From the painful struggles of disease and despair, these unhappy victims were sometimes relieved by madness or death; and, in the sixth century, an hospital was founded at Jerusalem for a small portion of the austere penitents, who were deprived of their senses. Their visions, before they attained this extreme and acknowledged term of frenzy, have afforded ample materials of

supernatural history. It was their firm persuasion, that the air, which they breathed, was peopled with invisible enemies; with innumerable dæmons, who watched every occasion, and assumed every form, to terrify, and above all to tempt, their unguarded virtue. The imagination, and even the senses, were deceived by the illusions of distempered fanaticism; and the hermit, whose midnight prayer was oppressed by involuntary slumber, might easily confound the phantoms of horror or delight, which had occupied his sleeping, and his waking dreams.

The monks were divided into two classes: the *Cænobites*, who lived under a common, and regular discipline; and the *Anachorets*, who indulged their unsocial, independent fanaticism. The most devout, or the most ambitious, of the spiritual brethren, renounced the convent, as they had renounced the world. The fervent monasteries of Egypt, Palestine, and Syria, were surrounded by a *Laura*, a distant circle of solitary cells; and the extravagant penance of the Hermits was stimulated by applause and emulation. They sunk under the painful weight of crosses and chains; and their emaciated limbs were confined by collars, bracelets, gauntlets, and greaves of massy and rigid iron. All superfluous incumbrance of dress they contemptuously cast away; and some savage saints of both sexes have been admired, whose naked bodies were only covered by their long hair. They aspired to reduce themselves to the rude and miserable state in which the human brute is scarcely distinguished above his kindred animals; and a numerous sect of Anachorets derived their name from their humble practice of grazing in the fields of Mesopotamia with the common herd. They often usurped the den of some wild beast whom they affected to resemble; they buried themselves in some gloomy cavern, which art or nature had scooped out of the rock; and the marble quarries of Thebais are still inscribed with the monuments of their penance. The most perfect Hermits are supposed to have passed many days without food, many nights without sleep, and many years without speaking; and glorious was the *man* (I abuse that name) who contrived any cell, or seat of a peculiar construction, which might expose him, in the most inconvenient posture, to the inclemency of the seasons.

Among these heroes of the monastic life, the name and genius of Simeon Stylites have been immortalized by the singular invention of an aerial pennance. At the age of thirteen, the young Syrian deserted the profession of a shepherd, and threw himself into an austere monastery. After a long and painful noviciate, in which Simeon was repeatedly saved from pious suicide, he established his residence on a mountain, about thirty or forty miles to the east of Antioch. Within the space of a mandra, or circle of stones, to which he had attached himself by a ponderous chain, he ascended a column, which was successively raised from the height of nine, to that of sixty feet from the ground. In this last, and lofty station, the Syrian Anachoret resisted the heat of thirty summers,

and the cold of as many winters. Habit and exercise instructed him to maintain his dangerous situation without fear or giddiness, and successively to assume the different postures of devotion. He sometimes prayed in an erect attitude, with his out stretched arms, in the figure of a cross; but his most familiar practice was that of bending his meagre skeleton from the forehead to the feet: and a curious spectator, after numbering twelve hundred and forty-four repetitions, at length desisted from the endless account. The progress of an ulcer in his thigh might shorten, but it could not disturb this celestial life; and the patient Hermit expired, without descending from his column. A prince, who should capriciously inflict such tortures, would be deemed a tyrant; but it would surpass the power of a tyrant, to impose a long and miserable existence on the reluctant victims of his cruelty. This voluntary martyrdom must have gradually destroyed the sensibility both of the mind and body; nor can it be presumed that the fanatics, who torment themselves, are susceptible of any lively affection for the rest of mankind. A cruel unfeeling temper has distinguished the monks of every age and country: their stern indifference, which is seldom mollified by personal friendship, is inflamed by religious hatred; and their merciless zeal has strenuously administered the holy office of the Inquisition.

DESCRIPTION OF

POMPEY'S PILLAR

IN THE NEIGHBOURHOOD OF ALEXANDRIA, IN EGYPT;

WITH AN ANECDOTE OF SOME ENGLISH SEA OFFICERS THERE.

IN the afternoon a large party of us sallied out to take a view of Pompey's Pillar, the theme of the present age, and the admiration of past times! Besides my companions and myself, we were joined by two English commanders of the ships in the harbour, and Monsieur Meillon, and some young gentlemen of the French factory. We mounted the first asses that presented themselves for hire, and, attended by our Janizary, took the course we pursued yesterday. We left the convent on our right, and presently came among broken arches and long pavements, which are the remains of an aqueduct. Several towers reared up their dismantled heads on each side of us, whose appearance pronounces them to have been posts of great importance and strength. A number of stately pillars next engaged our attention. They are placed in two parallels, and seem to have formerly supported some magnificent portico. The pillars are of granite, or Thebaic marble, and about thirty feet high, of a single stone; and we counted no less than thirty of them still standing. But however choice these column-

might be in any other place, they were but foils to the pillar which now appeared before us. We had been buried amid the ruins and hills of sand, which the winds have thrown up, when, leaving the city by the gate of Roseto, we came unexpectedly upon the pillar. It is impossible to tell which is most worthy of admiration, the height, the workmanship, or the condition of this pillar. By the best accounts we can obtain, it is an hundred and ten feet high. The shaft, which is of a single stone of granite, is ninety feet, and the pedestal which is twenty feet more. It is of the Corinthian order, which gives a beautiful dignity to its simplicity, rarely to be met with in modern architecture. It has suffered little or no injury from time. The polish upon the shaft has wonderfully withstood the buffeting of the tempest; and it promises to hand down a patriot name to the late posterity of the ignorant native, who has no other trace of the fame of Pompey! The pedestal has been somewhat damaged by the instruments of travellers, who are curious to possess a relic of this antiquity; and one of the volutes of the column was immaturity brought down, about four years ago, by a prank of some English Captains, which is too ludicrous to pass over.

“These jolly sons of Neptune had been pushing about the cann, on board one of the ships in the harbour, until a strange freak entered into one of their brains. The eccentricity of the thought occasioned it immediately to be adopted; and it's apparent impossibility was but a spur for putting it into execution. The boat was ordered, and with proper implements for the attempt, these enterprising heroes pushed ashore, to drink a bowl of punch on the top of Pompey's Pillar! At the spot they arrived; and many contrivances were proposed to accomplish the desired point. But their labour was vain; and they began to despair of success, when the genius who struck out the frolic, happily suggested the means of performing it. A man was dispatched to the city for a paper kite. The inhabitants were by this time apprized of what was going forward, and flocked in crowds to be witnesses of the address and boldness of the English. The Governor of Alexandria was told that these seamen were about to pull down Pompey's Pillar. But whether he gave them credit for their respect to the Roman warrior, or to the Turkish government, he left them to themselves, and politely answered, that the English were too great patriots to injure the remains of Pompey. He knew little, however, of the disposition of the people who were engaged in this undertaking. Had the Turkish empire rose in opposition, it would not, perhaps, at that moment have deterred them. The kite was brought, and flown so directly over the pillar, that when it fell on the other side, the string lodged upon the capital. The chief obstacle was now overcome. A two-inch rope was tied to one end of the string, and drawn over the pillar by the end to which the kite was affixed. By this rope one of the seamen ascending to the top, and in less than an hour a kind of shroud was constructed, by which the

whole company went up, and drank their punch amid the shouts of the astonished multitude. To the eye below, the capital of the pillar does not appear capable of holding more than one man upon it; but our seamen found it could contain no less than eight persons very conveniently. It is astonishing that no accident befel these mad-caps, in a situation so elevated, that would have turned a landman giddy in his sober senses. The only detriment which the pillar received, was the loss of the volute before mentioned; which came down with a thundering sound, and was carried to England by one of the captains, as a present to a lady who commissioned him for a piece of the pillar. The discovery which they made, amply compensated for this mischief; as without their evidence, the world would not have known at this hour, that there was originally a statue on this pillar, one foot and ankle of which are still remaining. The statue was, probably, of Pompey himself; and must have been of a gigantic size, to have appeared at a man's proportion at so great an height.

ON EPITAPHS.

THE extensive limits of the vanity of man, terminate in an epitaph. It is, however, often a stronger testimonial of the pride of the living, than of the virtues of the dead. It should hereby seem that falshood is so inseparably blended with humanity, that it follows them even to the tomb, and triumphs still over their ashes. The great expence that frequently accompanies this monumental flattery, has often it's source in the design of giving credit to imposture; and the elogium graven on marble, in honour of the deceased, is most frequently a portrait which it were to be wished he had resembled, rather than a faithful likeness of what he really was.

Epitaphs may be stiled the *bumbugs* of the dead, to which, indeed, a judicious reader never gives any credit. If the soul after this life is in a state of happiness, it does not require the ostentatious evidence of an epitaph; and if it be not in this state of beatitude, the rotting body does not merit the fallacious plaudit. Those, however, who pay this tribute to their departed friends, either through gratitude or esteem, are more excusable than those who in their life-time appropriate a capital sum to ornament a carcass with an expensive monument, and who have the effrontery to write their own elogium whilst living, that they may impose falsehood on the world, when incapable of speaking.

I desire not, however, to condemn this custom, if those who thought proper to pen their own epitaphs, acquitted themselves as well as a certain Roman, whose tomb was found with the following inscription:

*Non nomen, non quo genitus, non unde, quid egi,
 Multus in eternum sum cinis, ossa, nihil,
 Non sum, nec fueram genitus, tamen e nibilo sum,
 Mito, nec exprobres singula, talis eris.*



OF

ANIMALS

LIVING IN SOLID BODIES.

IN Toulon harbour, and the road, are found solid hard stones, and perfectly entire, containing, in different cells, secluded from all communication with the air, several living shell-fish, of an exquisite taste, called *Dactyli*, i. e. Dates: to come at these fish the stones are broken with mauls. Also, along the coast of Ancona, in the Adriatic, are stones, usually weighing about fifty pounds, and sometimes even more, the outside rugged, and easily broken, but the inside so hard, as to require a strong arm, and an iron maul to break them; within them, and in separate niches, are found small shell-fish, quite alive, and very palatable, called *Solennes*, or *Cappe lungbe*: the facts are attested by Gassendi, Blondel, Mayol, the learned bishop of Sutturara, and more particularly by Aldrovandi, a physician, of Bologna; the two latter speak of it as a common fact, which they themselves saw.

In the volume for 1719, of the academy of sciences at Paris, is the following passage:

“ In the foot of an elm, of the bigness of a pretty corpulent man, three or four feet above the root, and exactly in the centre, has been found a live toad, middle sized, but lean, and filling up the whole vacant space: no sooner was a passage opened by splitting the wood than it scuttled away very hastily; a more firm and sound elm never grew; so that the toad cannot be supposed to have got into it. The egg, whence it was formed, must, by some very singular accident, have been lodged in the tree at it's first growth. There the creature had lived without air, feeding on the substance of the tree and growing only as the tree grew. This is attested by Mr. Hubert, professor of philosophy at Caen.”

The volume for the year 1731, has a similar observation, expressed in these words:

“ In 1719 we gave an account of a fact, which, though improbable, was well attested; that a toad had been found living and growing in the stem of a middling elm, without any way for the creature to come out or to have got in. M. Seigne, of Nantes, lays before the academy a fact, just of the very same nature, except that, instead of an elm, it was an oak, and larger than the elm, which still heightens the wonder. He judges, by the time requisite for the growth of the oak, that the toad must have subsisted in it, without air, or any adventitious aliment, during eighty or a hundred years. M. Seigne seems to have known nothing of the fact in 1719.

With the two forgoing may be classed a narrative of Ambrose Parré, chief surgeon to Henry III. King of France, who, being a very sensible writer, relates the following fact, of which he was an eye-witness:

“ Being, says he, at my seat, near the village of Meudon, and overlooking a quarry man, whom I had set to break some very large and hard stones, in the middle of one we found a huge toad, full of life, and without any visible aperture by which it could get there. I began to wonder how it received birth, had grown and lived; but the labourer told me, it was not the first time he had met with a toad, and the like creatures, within huge blocks of stone; and no visible opening or fissure.”

Observations of living toads, found in very hard and entire stones, occur in several authors, particularly Baptist Fulgoso Dôge of Genoa, the famous physicians of Agricola and Horstius, and lord Verulam; others give very specious accounts of snakes, frogs, crabs, and lobsters being found alive, inclosed within blocks of marble, rocks, and large stones.

Without attempting to explain facts so very abstruse and surprising, yet, at the same time, so well authenticated, I shall only indicate the inferences arising from them.

1. That the testaceous and crustaceous fish, the toads, snakes, frogs, or at least the eggs, whence these different kinds of animals proceed, were lodged in the trees at their first growth, or in the soft mud, of which the stones were afterwards formed.

2. That these animals thus enclosed within trees or stones, or at least which come from eggs hatched in them, have subsisted there ever since, that is, 50, 100, 150 years, or perhaps even more, as less could not be required for the growth of the trees, or the formation of the stones where they were found.

3. That consequently they had lived there much longer than animals of the same species when at liberty.

4. Yet, during all the time, their sole aliment has been the sap of the tree, or any moisture or liquor penetrating through the thickness of the stones.

5. That they lived there without any other air than what was contained within their scanty cells, which even with regard to the shell-fish, these having a kind of respiration, deserves some enquiry; but borders on incredibility, with respect to frogs, toads, and snakes, whose sensible respiration seems to require much more air.

6. That to this exclusion of all external air, the animals, thus enclosed, might perhaps owe their longævity; at least this agrees with the idea of the celebrated Bacon, who, in his *Historia vitæ et mortis*, cannon 18, lays down the following rule as confirmed by experience. *Aer exclusus confert ad longævitatem, si aliis incommodis caveas.*

7. Lastly, That instinct taught these animals to provide themselves beforehand with niches proportioned to their utmost growth; or at least as they grew, they had the sagacity to enlarge their niches, either by repelling, or gradually abrading the sides which formed them.

These consequences, I am aware, may appear incredible, and I own not without some reason; but, incredible as they may seem, they must be admitted, if we admit the facts, whence they are deduced, be true; and after such vouchers and attestations, they are scarce to be questioned.

ANECDOTE

OF

THE LATE DR. DODD.

I HAVE just returned from Scotland. During my stay at Glasgow, I took up my residence at a friend's house, who having a party to dinner on one of the days of my visit, in the afternoon we went upon the water: a brisk wind getting up, an elderly lady remarked, that she was once in real danger, and that the remembrance brought to her recollection the late Dr. Dodd, of unfortunate memory.

This awakened our curiosity, and she informed us, that on her return from Margate, in one of the boats, in the year preceding the Doctor's imprisonment, which ended in his suffering for an offence against the violated laws of his country; the weather proved so rough and unfavourable, as to render their passage not only unpleasant, but rather dangerous.

In this state of alarm, to herself, and other ladies on board, it was their good fortune to attract the notice of a gentleman whose good offices and pleasant manner created general admiration among the passengers.

The storm increasing, the ladies, greatly terrified, expressed their apprehensions of immediate danger. The gentleman made use of every argument that might tend to lessen their fears; and among other observations, evidently calculated to keep up their sinking spirits, he made use of the following: "Come, come my good ladies, let me, once for all, make you assured of your safety, although at my own expence:—know, then, you are perfectly secure, so long as you have me on board; for I candidly acknowledge that I am so unfortunate as to have the character of a very, very sad fellow; and you all know the proverb says, *he that's born for the rope, is safe from the water.*"

His remark (continued the lady) created a smile among us. The storm soon abated, and we were all in love with the stranger, for his delicacy, humanity, and cheering conversation. He remained unknown to us till we landed; when a person at the inn addressing him as Dr. Dodd, he said, "Now, ladies, the mischief's out; you know who I am, and I trust I shall see you again in another place." And it was our intention to see him again; but, alas! the next assembly gathered around him, beheld him—not a preacher of the GOSPEL—but a victim to the LAW.

For the FREEMASONS' MAGAZINE.

SIR,

THE following is part of a Letter which was addressed a short time since by a Companion of the GRAND CHAPTER OF HARODIM to a Gentleman of that ORDER, who is eminently distinguished among the Fraternity as a zealous and able instrument in the dissemination of Masonic Knowledge. If you should think it contains any observations that may tend to promote the Institution of Masonry, or add to it's estimation, I think there is no hazard of displeasing the Author by communicating it.

I am, Sir,

Your kind Friend and Brother,

A MEMBER OF THE LODGE OF ANTIQUITY.

SEPT. 7, 1792.

“ SIR,

TO your valuable instructions in the Science of MASONRY, I should do great injustice, if I did not frequently make them the subject of serious reflection; their manifest tendency being to improve the understanding, and amend the heart.

“ Contemplating the interesting picture disclosed to the view of the investigating MASON, I frequently regret that I am restrained from developing to some of my most valued friends, among the uninitiated, so much of it's beauty, of displaying such of it's most striking features, as would serve to counteract the effects of those erroneous ideas of our Institution, which we find too prevalent among mankind.

“ The MASONIC SYSTEM, to my eye, exhibits a stupendous and beautiful fabric, founded on Universal Piety; unfolding it's gates to receive, without prejudice or discrimination, the worthy professors of every description of genuine Religion; concentrating, as it were, in one body, the just tenets, unencumbered by the disputable peculiarities, of all sects and persuasions; and storing up the most approved schemes of Ethics, adopted by the different nations of the world where Civilization has impressed her footsteps.

“ This System originated in the earliest ages and among the wisest of men; and on it the effect of time (contrary to the usual course) has been to meliorate, not to impair; to conduct it to perfection by improvement *ad infinitum*, not to accelerate it's progress to decay; a System, I must say (whether morally or religiously considered), more excellent than any, because partaking of the chief excellencies of all others; more practicable, more productive of effect on it's professors, because, free from the austerity, yet comprising the best precepts of religion, it removes the

thorns in the road to happiness, and substitutes a flowery path to the same goal.

“ It is to be lamented, that to the suggestions of some weak minds among our own Fraternity the prejudices of the world against our invaluable Institution are in a great measure imputable. Unable to comprehend the beautiful allegories of ancient Wisdom, they ignorantly assert, that the rites of MASONRY are futile, and it's doctrines inefficient. To this assertion, indeed, they give by their own conduct, a semblance of truth, as we fail to discern that *they* are made wiser or better men by their admission to our Mysteries. Nature alone can implant the seeds of wisdom; but MASONRY will teach and enable us to cultivate the soil, and to foster and strengthen the plant in it's growth.

“ Of understandings incompetent to the conception of an idea so sublime as that of a Society of men, uniting for the noble purpose of imbibing and disseminating the principles of wisdom and of virtue (for, in the ROYAL ART, wisdom and virtue go hand in hand) in a mode so facile and so fascinating as to serve the sacred cause by an imperceptible operation; binding themselves to civil and social fidelity, to support * the government of the State under which they live, and to revere the laws wisely established for good government among themselves; subjugating their passions, healing animosities; cultivating fraternal affection; promoting and facilitating the acquisition of Science and Philosophy; and, by the influence of precept and of example, enforcing the practice of every moral and religious virtue:—Incapable, I say, of comprehending such an immense plan of perfection, the grosser faculties of some men lead them to conceive of MASONRY as of a superior degree of club-conviviality only. Assuming this fallacious principle, they, perhaps, prevail with some inconsiderate Brother to propose their initiation to our Mysteries; and what has that Brother not to answer for, who, so far forgetting our ancient charges, substitutes, it may be, the fruits of a club-room acquaintance with a man for a solid qualification for MASONRY; and thus degrades the dignity of that character which it has been the pride and pleasure of the greatest and best of Princes to assume and to support?

“ The candidate thus unworthily introduced, with a soul torpid to every mental enjoyment, experiences a disgusting *tedium* during the business of a Lodge, and flies from this vacuity of mind with rapture to the subsequent entertainment; thus evincing too plainly, that not “ the feast of reason,” so much as “ the flow of soul,” was his inducement to initiation.

“ From such an attendance on the duties of MASONRY, what impression can be made, but that of stupid wonder at the mysterious (and, to him, incomprehensible) pursuits, whence, gratifying as they appeared to sensible minds, he could derive no pleasure?

Not to subvert, as has been the pretence of some foreign States, for most im-

This impression he bears abroad with him into the world; and, being consulted, perhaps, by some well-disposed person, who may be desirous of a guide to his judgment, as to the propriety of entering or abstaining from our Society, he blunders out his ridiculous conceptions of the Institution, and debases (through ignorance of it's virtue) "a pearl without price."

"To dispel the cloud of ignorance so inauspicious to the noble purposes of our Order, and to facilitate that knowledge of its Mysteries, the unrestrained communication of which alone can convey pleasure to the mind of the professor, or confer it's true dignity on the profession, seem to have been the end and aim of the HARODIM System of MASONRY; which, after encountering and surmounting innumerable obstacles, interposed by ignorance and prejudice, is now rising rapidly into it's proper sphere, under the auspices of some of the most dignified characters in the Art, who while, by their talents and virtues, they reflect a lustre on the Institution, are content to believe, and condescend publicly to acknowledge, that the pursuits which they thus patronize are no inconsiderable ornament to themselves as FREE MASONS.

I am, &c.

S. J.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

THE following observations are submitted to your perusal and correction on a subject of some consequence, which I hope you will think worthy of a place in your Magazine.

Lon. July 15,
1793.

I am, Sir, &c.

AMICUS

LAW.

QUID LEGES SINE MORIBUS ?

BEFORE the invention of printing, at the end of every session of parliament, the King's writ was sent to the Sheriff of every county, together with a transcript of all the acts of parliament made in that session; and the usage was to proclaim them at his county court, and there to keep them, that whoever would, might read or take copies thereof; which custom continued 'till the reign of Henry the seventh*.

According to the present mode of publishing acts of parliament, (if it can be so called) the only method of obtaining a knowledge of the contents, is, by applying to the King's printer, whose office and duty it is to print them for sale.

* 3 Cokes Inst. 41.----4 Cokes Inst. 26.

At present the act of parliament, after it has passed both Houses of Parliament, and has received the royal assent, is entered on the parliament rolls, in the same words and nearly the same form, as the copies sold by the King's printer; and the reason given why a formal promulgation is not requisite, is, because every person is, in the judgment of the law, a party to the making of an act of parliament, being present thereat by his representatives—

Whose peculiar duty *it was formerly*, to see * proper publication of the acts of parliament; or on whom in particular to lay the blame, we are all in the dark, unless on the representatives of the people, who ought to procure a general act of parliament for the purpose.

It is one of the best and wisest maxims in the law,

“ Ignorantia Juris non excusat. ”

and this maxim is built upon the best and wisest foundations; for if a person was permitted to plead his ignorance as an excuse for a breach of the laws, who would not plead it in all cases? even a lawyer would make ignorance (if occasion required) his defence! But at the same time it must be allowed, it is very unreasonable and improper, to use any means which tend to conceal those laws, and keep the people in ignorance respecting the duty they owe, as individuals, to society.

“ Misera servitus est, ubi jus est vagum aut incognitum. ”

The reading the law in religious ceremonies is of the highest antiquity; the clergy have preserved that practice from the days of Moses, and will in all probability (in particular instances) continue the practice to the end of time.—In this country, MAGNA CHARTA was formerly not only appointed to be read in full country assemblies, but also twice a year in full congregations of the people, in their several parish churches. There are also many particular instances subsequent to the reformation [Hen. 8.] where parliament has approved of the custom.†

Nothing can be more rational, or more likely to produce public peace and good order, than that a necessary and essential part of

* The Speaker of the House of Commons appears the most proper person to have the superintendance of this business---In all probability it was first omitted to answer some political purpose, or on account of the neglect or inattention of the Speaker of the House of Commons.

† By several Acts of Parliament an Incumbent is obliged to read the Act of Uniformity of 5. and 6. Edw. 6. c. 1. once a year; the Act for observing the 5th of Nov. 3. Jac. 1. c. 1. after the morning service for that day; the Act for observing the 29th of May. 12 Car. 2. c. 14. the Lord's day next before; the Act against swearing of 6. and 7. W. 3. c. 11. on the Sunday next after the 24th of June, 29th of Sept. 25th of Dec. and 25th of March, under the pain of twenty shillings. Also the whole book of Canons, 1603, is to be read once every year, upon some Sunday or holiday in the afternoon before divine service, dividing the same in such sort, that one half may be read the one day and the other another day. Now in defiance of these Acts of Parliament, not one of them, or the Canons is ever read.

the laws of this country, should be made a part of the religion of the country, and be sanctified as such; in which case, not only numberless families would be saved from the claws of an informer, and ruin, but the ends of justice would be completely answered.

The plan which appears to answer the purpose, is this, that as formerly transcripts of all the *public* acts of parliament should be transmitted from parliament, through the medium of the sheriffs of the respective counties to the clergyman of every parish church, which the clergyman should read once through on each of the two following Sundays, during the time of divine service.

By these means every individual would, or may if he thinks proper, become acquainted with the laws of his country, wherein in any respect altered or amended by parliament. The clergyman would be more respected than ever, and that which is absolutely necessary in every free state, for the happiness of the people, would take place; our religion and laws would go hand in hand, and the religious and moral obligation we owe to our Creator and to Society to keep our laws, would be more clearly and distinctly understood.

A COMPARISON
BETWEEN THE
ASIATICS AND FRENCH.

I KNOW no better help to mature the judgment or dissipate our doubts than analogy; it is by that most things are tried, and by that alone we can form the best conjecture. As we mean here to form our criterion on this ground, and that in a political sense we shall, it is hoped, soon perceive whether it is imaginary or real liberty that has lately made so much noise.

It is an incontestible maxim, that the best form of government is that in which it is best administered. The tranquillity of a people is no small acquisition; the surety of their property, the care of their morals, and the just simplification of laws, are very great ones: that bombast of language which continually exaggerate men's rights, without providing against the evil influence of unrestricted nature, is the greatest blunder that can be committed: all gaps after their rights, but few perplex themselves in performing their respective duties.

The government of Turkey has always been an object of abuse for republicans, and all who considered themselves as free men—the very phrase for despotism. It will, I am sure, be found, on reflection and experience, to be as tranquil and happy as any government on the globe.

In republics, the very name of which carries a charm to some people, the ear is captivated, the judgment seduced, and the pride of the people flattered to it's height, where every man is the subject of a subject, and every king a vassal to another. Here a suspicion on the part of the people, or an expression, though well meant, if not the echo of the popular oracles, will most probably devote it's author to the prison or the gallows. The man who possesses property, is generally marked out as a suspicious, because elevated, character; and though these are the effects of such an administration, and has been proved long before the Christian æra, there is a certain charm in the idea of republican government which inebriates the most sober and reflecting; enthusiasm possesses every member at the time we hear a man declare, that death in all it's horrors would never estrange him from the service of the people—that he will die at his post, rather than forfeit their sovereignty. If these professions were sincere, would they not demand the most unbounded gratitude on the part of the people? But on this conjunction *if*, depends the adequateness or imbecility of republican government, and by reflecting on the passions of men, on their predominant failing; the weakness of such persons who compose an assembly against the seducing charms of bribery and corruption—their constant aim is at imperial greatness; for they may exercise that power without taking the imperial diadem. These considerations must weigh with a man of reflection, and force him to declare, that of all forms of government, that of a republic is the worst.

View the patriot Mirabeau in his inmost recesses; see him employing the passions and ignorance of the multitude against their common interest.—Is it from the rabble that we are to have laws, who are mere tools of intriguing men; three fourths of whom can scarcely read or write? A man cannot help pitying the people, and condemning with warmth the knaves who have seduced them. No man less deserved the name of patriot than Mirabeau.

A man's own private interest, whatever may be their pretensions, will generally take the lead of patriotic attachment. If we search the transactions of all countries, we shall see, at one coup d'œil, that of those extensive countries which have adopted republicanism, three out of four have abandoned that form of government, and taken that of monarchy.

Whatever evils may arise from the influence of a throne, it will be a great consolation to think that we are not the slaves of an executive legislature, where the goal of domination lies open to all competitors, and each of them are crowding to it like racers at a horse course.

The first ends which were proposed by the revolution in France, were the representation of the people, the better revision of the state of the revenue, and for the framing of laws consistent with the personal and moral freedom of the people; but what man, however hardy, will dare to insult twenty-five millions of people,

by saying that they intended by a new legal establishment to murder their sovereign? A national representative, although returned by a particular district, is free to legislate for the whole nation. But who will advance, that the massacre of Louis XVI. was assented to by the majority of any town or city, however large or small, throughout the whole kingdom of France? It could be of no advantage to the French, supposing him guilty (which by no means was the case) to murder him. For a man to commit a crime, signifies an opposition to the laws, and that law which he has violated will convict him: but they framed *ex post facto* laws, on purpose to try Louis XVI. which is contrary to the civil and all other laws; and at the same time shews to a demonstration, that he offended no existing laws.—The Convention abused that confidence which was reposed in them; they were not sent there to split the nations into different parties, nor delude the people by the abstruse and metaphysical dogmas of equality, organization, &c.

If we cast our eyes on the more remote countries of the earth, we shall be surprized, and at a loss to account for the tranquil state in which they live, compared with the more philosophical countries, whose very name implies harmony and humanity. View the great territory of Asia, which is constantly branded with the report of strangled subjects, slaughtered jaunizaries, and assassinated pachas; but look for one moment into the Gazette, and see if you there read the horrid accounts of illustrious and beautiful women slaughtered in the hands of the vilest ruffians! behold their beautiful limbs, which would have captivated the heart of an Alexander, dragged through the streets, under the bacchanalian shouts of a barbarous and insulting mob, venting their unnatural jests over the dying countenances of the most charming women, who lay mangled in the streets of Paris!

As we judge mostly by analogy, let us compare this scene with the manners and government of the Eastern countries, where the politicians will tell us, in spite of our senses, that the people are wretched: because the sultan may behead a vizier, or dispatch a eunuch, they affirm, that the life and death of his subjects depend on his smile or frown; that they have no property, their women no dower, the sons no inheritance, nor the husbandman any profit in the culture of his ground; but that all is subject to the uncontrollable decree of an Ottoman prince.

The outward form of any government is but a mockery, provided it's internal arrangements does not effect the happiness of the people. Those who speak of the killing looks of a sultan, only refer to the superior officers of government. The pachas, who are suspected of seditious practices in the remote governments, are, if conviction is clear, dispatched without form or ceremony; but this is defending, not domineering over the people: if, on the contrary, the proofs are weak, he is remanded to take his trial in the court of the sultan. If this seems hard, for a man to be dispatched out of the

world, it is still harder for such a man to kindle the flames of civil war through a happy tranquil country.—As to the insecurity of property, that assertion is totally false. The celebrated traveller Tavernier, who was an ocular witness, relates the history of the succession of a Frenchman, who died at Madraspatam, under the jurisdiction of the mogul : his effects were returned with the most scrupulous exactness to Paris, to the heir who never knew the death of his parent, but by entering into the possession of his property.

“ This is not the only example,” says this traveller, “ which I can cite of the exact order established in these parts for the preservation of the property of a stranger, of whatever nation, who should happen to die either in Persia, Turkey, or the Indies ; for if the goods fall into the hands of Mahometans, they lock them up ; and even if the goods are perishable, no one is permitted to touch them but the right owner, known to be such by the most incontestible proof, lest they should be impostors. I doubt whether in many parts of our Europe,” says he, “ there appears, on like occasions, so much sincerity and exactness. I ought not to pass over,” says the equitable Chardin, “ that there is in Persia a court fiscal, which has commissioners in every place to preserve the goods of intestates, and those who die without heirs ; they call this court, Beikelmal, the house for unclaimed goods. This court has it’s officers and jurisdiction, the chief of which is called Berthelmalgi, president of the fiscal.”

THE

QUEEN OF FRANCE AND THE DAUPHIN.

THE fate of the unfortunate Antoinette, cannot fail to call fresh sentiments of pity, in every breast, alive to those sensations which are allied to humanity.

Whatever may have been her former errors ; are they, among the candid and the feeling, a subject for reflection at the present awful moment ? let every parent picture the agonies of the royal sufferer, when, in obedience to the stern commands of blood-thirsty men, her son was torn from her feeble hold ! let them imagine the horrors of her foreboding mind on the soul-rending occasion : and if they consider, that the deed was performed, upon the plea of *public safety* they must be sensible, the tortured Queen could harbour but one fear,—and that, the dreadful one,—of an ETERNAL SEPARATION !

The writer of these reflections is himself a parent, the only pledge of mutual affection, left him by a Saint in Heaven, is taken away : but not by the hand of violence ;—not by oppressive

power! No,—he is consoled even in her loss—living, she was the blessing of his God; and, dead, she has proved his lesson.

Fallen from her exalted seat; humbled in the dust; shrinking under impending dangers;—where is now the glittering vision of a Burke?—Alas! how must remembrance rest on hours forever past!—when every wish was anticipated, and the distant quarters of the globe explored, to bring home, if possible, subjects formed by pampered imagination; at the time, when servile adulation bent the knee; when ready obedience, with its hundred wings, waited, prepared for flight to that point, on which the eye of royalty appeared to glance—even but a partial beam.

Nursed in the lap of prejudice;—born to expect homage;—allied to an Emperor;—exalted to a Throne;—and 'till the commencement of her miseries, a stranger to controul:—In the flower of her days, insulted, imprisoned; and bereft of her royal partner by the crimson-stained hand of daring murder! What must have been the workings of her goaded and distracted mind, when her child was demanded from her; and when in prophetic fears she yielded to the mandate, issued forth by rebellion, no doubt aware of its enormities, and fearful for their consequences?

In Shakspear's, Third Richard, we have frequently shed a tear over the pictured sorrows of a dignified mourner, as she is lamenting the departure of her devoted infant, whose days were numbered, and whose fate was fixed by the usurping tyrant.

Why is every feeling spectator so interested in the scene? It is from a sense, that, that scene is founded on truth.—Yet, formed as it is by the nature-guided and animated pen of our matchless bard, it still falls far short of the original, which the first powers of human invention could not altogether do justice to.

It is a matter of no small regret to the writer—that, facts, replete with lessons the most important, cannot, for reasons political, real or pretended, be brought forward on our London stages. If scenes illustrative of the fate of the unfortunate Louis were properly arranged, and the pen of genius rewarded and encouraged by those whose duty it is to become its patrons, their effect would prove, at once, forceful and interesting:—while audiences, composed of English subjects and English hearts, would depart from their seats still more confirmed in loyalty to the best of Kings; and in attachment to the first of Lands.—They would execrate the enormities of democratic delusion, which has prompted heart-hardened, prejudiced, and desperate ruffians to deluge their devoted country in blood, and plunge it into destruction.

The armies of justice will, no doubt, at length prevail, for, *the Sword of Heaven is drawn.*—But, in the mean time, what is not to be dreaded from blood-hounds driven to desperation?—The writer shudders at the question, and trembles for the fate of those, whose doubtful situation has engaged his attention;

BERTRAM,

FATE OF THE UNFORTUNATE
MUNRO.

Extract of a Letter from a Gentleman to his Friend at Calcutta; dated on board the ship Shaw Ardasier, off Saugur Island, December 23, 1792.

TO describe the awful, horrid, and lamentable accident I have been an eye witness of, is impossible.

Yesterday morning Mr. Downey, of the Company's troops, Lieutenant Pyefinch, and poor Mr. Munro and myself went on shore on *Saugur Island* to shoot deer: we saw innumerable tracks of tigers and deer; but still we were induced to pursue our sport, and did the whole day. About half past three we sat down on the edge of the jungle, to eat some cold meat sent us from the ship, and had just commenced our meal, when Mr. Pyefinch and a black servant told us, there was a fine deer within six yards of us. Mr. Downey and I immediately jumped up to take our guns; mine was the nearest; and I had but just laid hold of it, when I heard a roar like thunder, and saw an immense royal tiger spring on the unfortunate Munro, who was sitting down: in a moment his head was in the beast's mouth, and he rushed into the jungle with him, with as much ease as I could lift a kitten; tearing him through the thickest bushes and trees, every thing yielding to his monstrous strength.

The agonies of horror, regret, and, I must say, fear (for there were two tigers, male and female), rushed on me at once: the only effort I could make, was to fire at him, though the poor youth was still in his mouth. I relied partly on Providence, partly on my own aim, and fired a musquet, I saw the tiger stagger and agitated, and cried so immediately. Mr. Downey then fired two shots, and I one more.

We retired from the jungle, and a few minutes after Mr. Munro came up to us, all over blood, and fell: we took him on our backs to the boat, and got every medical assistance for him from the *Valentine* Indiaman, which lay at anchor near the island, but in vain.

He lived twenty-four hours in the extreme of torture; his head and scull were torn, and broke to pieces, and he was wounded by the claws, all over the neck and shoulders; but it was better to take him away, though irrecoverable, than leave him to be devoured limb by limb. We have just read the funeral service over the body, and committed it to the deep. He was an amiable and promising youth.

I must observe there was a large fire blazing close to us, composed of ten or dozen whole trees: I made it myself, on purpose to keep the tigers off, as I had always heard it would. There were eight or ten of the natives about us: many shots had been fired at

the place, and much noise and laughing at the time; but this ferocious animal disregarded all.

The human mind cannot form an idea of the scene; it turned my very soul within me. The beast was about four and half feet high and nine long. His head appeared as large as an ox's, his eyes darting fire, and his roar, when he first seized his prey, will never be out of my recollection. We had scarcely pushed our boats from that cursed shore, when the tigress made her appearance, raging mad almost, and remaining on the sand as long as the distance would allow me to see her.

THE SPEECH OF
MISS POLLY BAKER,

Before a Court of Judicature, at Connecticut in America; where she was prosecuted the Fifth Time, for having a bastard Child: Which influenced the Court to dispense with her punishment, and induced one of her Judges to marry her the next Day, by whom she has had Fifteen Children.

MAY it please this honorable bench to indulge me in a few words: I am a poor unhappy woman, who have no money to fee lawyers to plead for me, being hard put to it to get a tolerable living. I shall not trouble your honours with long speeches; for I have not the presumption to expect, that you may, by any means, be prevailed on to deviate in your sentence from the law, in my favour. All I humbly hope is, that your honours would charitably move the governor's goodness on my behalf, that my fine may be remitted. This is the fifth time, gentlemen, that I have been dragged before your court on the same account; twice I have paid heavy fines, and twice have been brought to public punishment, for want of money to pay those fines. This may have been agreeable to the laws, and I don't dispute it; but since laws are sometimes unreasonable in themselves, and therefore repealed, and others bear too hard on the subject in particular instances; and therefore there is left a power somewhat to dispense with the execution of them; I take the liberty to say, that I think this law, by which I am punished, is both unreasonable in itself, and particularly severe with regard to me, who have always lived an inoffensive life in the neighbourhood where I was born, and defy my enemies (if I have any) to say I ever wronged man, woman, or child. Abstracted from the law, I cannot conceive (may it please your honours) what the nature of my offence is, I have brought five fine children into the world, at the risque of my life; I have maintained them well by my own industry, without burthening the township, and would have done it better, if it had not been for the heavy charges and fines I have paid. Can it

be a crime (in the nature of things I mean) to add to the number of the King's subjects, in a new country that really wants people? I own it, I should think it a praise-worthy, rather than a punishable action. I have debauched no other woman's husband, nor enticed any youth; these things I never was charged with, nor has any one the least cause of complaint against me, unless, perhaps, the minister, or justice, because I have had children without being married, by which they have missed a wedding fee. But, can this be a fault of mine? I appeal to your honours. You are pleased to allow I don't want sense; but I must be stupified to the last degree, not to prefer the honourable state of wedlock, to the condition I have lived in. I always was, and still am willing to enter into it; and doubt not my behaving well in it, having all the industry, frugality, fertility, and skill in œconomy, appertaining to a good wife's character. I defy any person to say, I ever refused an offer of that sort: on the contrary I readily consented to the only proposal of marriage that ever was made me, which was when I was a virgin; but too easily confiding in the person's sincerity that made it, I unhappily lost my own honour by trusting to his; for he got me with child and then forsook me. That very person you all know; he is now become a magistrate of this county: and I had hopes he would have appeared this day on the bench, and have endeavoured to moderate the court in my favour; then I should have scorned to have mentioned it: but I must now complain of it, as unjust and unequal, that my betrayer and undoer, the first cause of my faults and miscarriages (if they must be deemed such) should be advanced to honour and power in the government, that punishes my misfortunes with stripes and infamy. I should be told it is like that were there no act of assembly in the case, that the precepts of religion are violated by my transgressions. If mine is a religious offence, leave it to religious punishments. You have already excluded me from your church communion. Is not that sufficient? You believe I have offended heaven, and must suffer eternal fire: Will not that be sufficient? What need is there, then, of your additional fines and whipping? I own, I do not think as you do; for, if I thought what you call a sin, was really such, I could not presumptuously commit it. But, how can it be believed, that heaven is angry at my having children, when to the little done by me towards it, God has been pleased to add his divine skill and admirable workmanship in the formation of their bodies, and crowned it, by furnishing them with rational and immortal souls? Forgive me, gentlemen, if I talk a little extravagantly on these matters; I am no divine, but if you, gentlemen, must be making laws, do not turn natural and useful actions into crimes, by your prohibitions. But take into your wise consideration the great and growing number of bachelors in the country, many of whom, from the mean fear of the expences of a family, have never sincerely and honourably courted a woman in their lives; and by their manner of living, leave unproduced (which is little better than murder) hundreds of

their posterity to the thousandth generation. Is not this a greater offence against the public good, than mine? Compel them, then, by law, either to marriage, or to pay double the fine of fornication every year. What must poor young women do, whom custom has forbid to solicit the men, and who cannot force themselves upon husbands, when the laws take no care to provide them any; and yet severely punish them if they do their duty without them; the duty of the first and great command of nature, and of nature's God, *increase and multiply*: a duty, from the steady performance of which, nothing has been able to deter me; but for it's sake, I have hazarded the loss of the public esteem, and have frequently endured public disgrace and punishment; and therefore ought in my humble opinion, instead of a whipping, to have a statue erected to my memory.

ANECDOTE OF BISHOP BURNET.

THE celebrated Bishop Burnet was famous for that absence of thought which constitutes the character of what the French call *l'Etourdie*. All the world knows, that at Paris, about the year 1680, several ladies of quality were imprisoned on suspicion of poisoning, and among the rest, the Countess of Soissons, niece of cardinal Mazarine, and mother of the famous warrior Prince Eugene of Savoy. In the latter end of Queen Anne's reign, when the Prince came over to England, Bishop Burnet, whose curiosity was as eager as that of any woman in the kingdom, begged of the Duke of Marlborough, that he might have the satisfaction of being in company with a person whose fame resounded thro' all Europe. The Duke complied with his request, on condition that he would be upon his guard against saying any thing that might give disgust; and he was invited to dine with the Prince, and other company, at Marlborough-house. The Bishop, mindful of the caution he had received, resolved to sit silent and incognito during the whole entertainment, and might have kept his resolution had not Prince Eugene, seeing him a dignified clergyman took it in his head to ask who he was. He no sooner understood that it was Dr. Burnet, of whom he had often heard, than he addressed himself to the Bishop, and among other questions, asked when he was last at Paris. Burnet, fluttered by this unexpected address, and still more perplexed by an eager desire to give the satisfaction required, answered with precipitation, that he could not recollect the year, but it was at the time when the Countess of Soissons was imprisoned. He had scarce pronounced the words, when, his eyes meeting those of the Duke, he instantly recognized his blunder, and was deprived of all the discretion he had left. He redoubled his error by asking pardon of his Highness: he stared wildly around, and seeing the whole company embarrassed, and out of countenance, retired in the utmost confusion.

MEMOIRS OF THE CELEBRATED
FARINELLI.

FARINELLI, whose real name was Carlo Broschi, was born at Naples in 1705; he had his first musical education from his father Signor Broschi, and afterwards was under Porpora, who travelled with him; he was seventeen years of age when he left that city to go to Rome, where, during the run of an opera, there was a struggle every night between him and a famous player on the trumpet, in a song accompanied by that instrument: this at first seemed amicable and merely sportive, till the audience began to interest themselves in the contest, and to take different sides: after severally swelling out a note, in which each manifested the power of his lungs, and tried to rival the other in brilliancy and force, they had both a swell and a shake together by thirds, which was continued so long, while the audience eagerly waited the event, that both seemed to be exhausted; and in fact, the trumpeter, wholly spent, gave it up; thinking, however, his antagonist as much tired as himself, and that it would be a drawn battle; when Farinelli, with a smile on his countenance shewing he had only been sporting with him all this time, broke out all at once in the same breath with fresh vigour, and not only swelled and shook the note, but ran the most rapid and difficult divisions, and was at last silenced only by the acclamations of the audience. From this period may be dated that superiority which he ever maintained over all his cotemporaries.

From Rome he went to Bologna, where he had the advantage of hearing Bernacchi (a scholar of the famous Pistocco, of that city) who was then the first singer in Italy, for taste and knowledge; and his scholars afterwards rendered the Bologna school famous.—

From thence he went to Venice, and from Venice to Vienna; in which cities his powers were regarded as miraculous, but he told me that at Vienna, where he was three different times, and where he received great honours from the Emperor Charles VI. an admonition from that Prince was of more service to him than all the precepts of his masters, or examples of his competitors of fame: His Imperial Majesty condescended to tell him one day, with great mildness and affability, that in his singing he neither moved nor stood still like any other mortal; all was supernatural. “Those gigantic strides, (said he) those never ending notes and passages (*ces notes qui ne finissent jamais*) only surprize, and it is now time for you to please; you are too lavish of the gifts with which nature hath endowed you; if you wish to reach the heart, you must take a more plain and simple road.” Those few words brought about an entire change in his manner of singing: from this time he mixed the pathetic with the spirited, the simple with the sublime; and by these means delighted as well as astonished every hearer.

In the year 1734, he came into England, where every one knows who heard, or has heard of him, what an effect his surprizing talents had upon the audience: it was extacy! rapture! enchantment!—

In the famous air, *Son qual Nave*, which was composed by his brother, the first note he sung was taken with such delicacy, swelled by minute degrees to such an amazing volume, and afterwards diminished in the same manner, that it was applauded for a great length of time. He afterwards set off with such brilliancy and rapidity of execution, that it was generally very difficult for the violins to keep pace with him; sometimes indeed they were thrown entirely out, being left at a very great distance behind him. In short, he was to all other singers as superior as the famous horse Childers was to all other running horses; but it was not only in speed, for he had now the excellence of every great singer united. In his voice, strength, sweetness and compass; in his stile the tender, the graceful, and the rapid. He possessed such powers as never met before, or since in any one human being; powers that were irresistable, and which must subdue every hearer; the learned and the ignorant, the friend and the foe.—

With these talents he went into Spain in the year 1737; with a full design to return into England, having entered into articles with the nobility, who had then the management of the opera, to perform the ensuing season. In his way thither, he sung to the King of France at Paris, where, according to Riccoboni, he enchanted even the French themselves, who at that time universally abhorred Italian music; but the first day he performed before the King and Queen of Spain, it was determined that he should be taken into the service of the court, to which he was ever after wholly appropriated, not being once suffered to sing in public. A pension was then settled on him of upwards of 2,000*l.* sterling a year.

He told me that for the first ten years of his residence at the court of Spain, during the life of Philip V. he sung every night to that monarch the same four airs, of which two were composed by Hasse. *Palido il sole*, and *Per questo dolce Amplesso*. I forget the others, but one was a minuet, which he used to vary at his pleasure.

After the death of Philip V. his favour continued under his successor Ferdinand the VI. by whom he was dignified with the order of Calatrava in 1750: but there his duty became less constant and fatiguing, as he persuaded this Prince to have operas, which was a great relief to him: he was appointed sole director of those spectacles; and had from Italy the best composers and singers of the time, and Metastasio to write. He shewed me in his house four of the principal scenes in *Didone* and *Netette*, painted by Amiconi, who accompanied him first into England, and then into Spain, where he died.

When the late King of Spain ascended the throne, he was obliged to quit that kingdom, but his pension was continued and he was allowed to bring away all his effects. The furniture of his house was very rich, as it was almost entirely composed of the presents he re-

ceived from great personages. He seemed very much to regret the being obliged to seek a new habitation, after having lived twenty-four years in Spain, where he had formed many friendships and connections that were dear to him; and it is a great proof of the prudence and moderation of his character, that in a country and court, where jealousy and pride are so predominant, he continued so long to be the King's chief favorite, a distinction odious to every people, without the least quarrel or difference with any of the Spaniards.

When he returned into Italy in 1761, all his old friends, relations, and acquaintances, were either dead or removed from the places where he had left them; so that he had a second life to begin, without the charms of youth to attract new friends, or his former talents to gain new protectors.

THE EVILS OF WAR,

THE genius of Rome being formed for war, the Romans pushed their conquests over nations the most remote: but, alas! the Quirites, the body of the people, were so far from reaping any advantage from their triumphs, that they generally found themselves to be poorer at the end of their most glorious wars than before they began them. At the close of each successful war it was customary to divide a part of the lands of the vanquished among the veteran soldiers, and to grant them a dismission in order to cultivate their new acquisitions. But such estates being still more distant from the city, became in fact so much the less valuable; and the new proprietor had less inclination than ever to forsake the capital and to banish himself to these distant provinces: for Rome by this time, was become the theatre of pleasure, as well as the seat of the Empire; where all who wished to act a part on the stage of ambition, popularity, or politics; all who wanted to be engaged in scenes of debauchery, or intrigues of state; all, in short, who had any thing to spend, or any thing to expect, made Rome their rendezvous, and resorted thither as to a common mart.

This being the case, it is not at all surprizing; that these late acquisitions were deserted and sold for a very trifle; nor is it any wonder, that the mass of the Roman people should be so immersed in debt; as we find by their own historians they continually were, when we reflect that their military life indisposed them for agriculture or manufactures, and that their notions of conquests, or of glory, rendered them extravagant, prodigal, and vain.

However, in this manner they went on, continuing to extend their victories and their triumphs; and after such triumphs, subsisting for a while by the sale of lands above mentioned, or by their

shares in the division of the booty. But when these were spent; as they quickly were, they sunk into a more wretched state of poverty than before, eagerly wishing for a new war as the only means of repairing their desperate fortunes, and clamouring against every person that would dare to appear as an advocate for peace: and thus they increased their sufferings, instead of removing them.

At last they subdued the world, as far as it was known at that time; (for small, in the comparison, was the part then *tenanted by man*; the rest a waste!) or at least subdued so much of it as was thought worthy of conquest. And then both the tribute and the plunder of the Universe were imported into Rome; therefore, the bulk of the inhabitants of that city must have been exceedingly wealthy, had wealth consisted in heaps of gold and silver; and then likewise, the blessings of victory must have been felt, had it been capable of producing any. But, alas! whatever riches a few grandees, the leaders of armies, the governors of provinces, the minions of the populace, or the harpies of oppression might have amassed together, the great majority of the people were poor and miserable beyond expression; and while these vain wretches were strutting with pride, and elated with insolence, as the MASTERS OF THE WORLD, they had no other means of subsisting, when peace was made and their prize-money spent, than to receive a kind of alms in corn from the public granaries, or to carry about their bread-baskets, and beg from door to door. Moreover, such among them as had chanced to have a piece of land left unmortgaged or something valuable to pledge, found, to their sorrow, that the interest of money (being hardly ever less than twelve per cent, and frequently more) would soon eat up their little substance, and reduce them to an equality with the rest of their illustrious brother beggars. Nay, so extremely low was the credit of these MASTERS OF THE WORLD, that they were trusted with the payment of their interest no longer than from month to month;—than which there cannot be a greater proof, both of the abject poverty, and of the cheating dispositions of those heroic citizens of Imperial Rome.

Now this being the undoubted fact, every humane and benevolent man, far from considering these people as objects worthy of imitation, will look upon them with just abhorrence and indignation; and every wise state, consulting the good of the whole, will take warning from their fatal example, and stifle, as much as possible, the very beginning of such a Roman spirit in it's SUBJECTS.

The case of the ancient Romans, thus considered, suffice it to observe, that the wars of Europe, for the last two hundred years, have ended to the advantage of none; but to the detriment of all.

Had the contending powers employed their subjects in cultivating and improving such lands as were free from disputed title, instead of aiming at more extended possessions, they had consulted their own and their peoples' greatness, much more efficaciously than by all the victories of a *Cæsar* or an *Alexander*.

Upon the whole, it is evident, that nothing can result from such systems but disappointment, want, and beggary. For neither the laws of Providence, the course of Nature, or the rules of sound Politics will ever bear a separation from genuine morality—not to mention that the victors themselves will experience, that in vanquishing others they are only preparing a more magnificent tomb for their own interment.

ON

SHAM WAREHOUSES,
AND PRETENDED MERCHANTS.

To the Printer of the Freemasons' Magazine, or General and Complete Library.

SIR,

IT will appear somewhat strange to you, when I affirm, that I doubt not in a very few years there will be hardly found such a thing as a shop, or a tradesman in the whole city of London. I would not be understood that this will be owing to the present stagnation of trade: what I mean is, that every little shop will be called a warehouse, and the petty owner of it stile himself a merchant.

The number of those warehouses are already so considerable, that you can hardly go into the most obscure street, or bye-lane, without meeting an abundance of them in every occupation:—For instance, I have seen a saddle warehouse, whose owner has been suspected for a footpad, because nobody would trust him with a horse; a Yorkshire shoe-warehouse, the master with scarce a shoe to his foot; a stocking-warehouse, the family all out at heels; a Scotch linen-warehouse, and an Irish linen-warehouse, consisting of nothing but remnants, and those in rags; a tea-warehouse, with a number of Pekin, single, and fine hyson cannisters, all empty; a snuff and tobacco-warehouse, with scarce a pipe full of one, or a pinch of the other. I have often met a Norwich crape-warehouse in mourning for itself; and more than one medicinal warehouse sick of it's own physic.

In like manner we may observe a prodigious number of those humble retailers, who have assumed to themselves the appellation of merchants, though they never visit the custom-house but on account of their making false entries, and are so far from having their faces known on the 'Change, that they scarce ever stir from behind their counters. One, whose imported stock does not amount, perhaps, to above half a dozen gallons of each sort laid in at a time, commences at once a wine-merchant; and another, who deals out his spirituous liquors by quarterns and half quarterns in a gin-shop, or night-cellar, claims an equal right to be distinguished as a rum

and brandy-merchant, with Atkinson and others. Even the occupier of a cellar that holds half a chaldron, as he hangs out a large coal at the front, with a board inscribed, *Coals sold here wholesale and retail*, pleads the same courtesy to be called a coal-merchant; and my honest friend in Spitalfields, prides himself as much in his being stiled, by the market-women, the right honourable pig and tripe-merchant, as if he had really been created lord viscount Double Tripe, baron Griskin.

Let me further ask, is there one out-rider, employed in any business, that does not pretend to be employed by a merchant? and is he not, to strangers, by his own account, a merchant himself? The itinerant pedlar is ever dubbed a merchant; and the smuggler, who trades with our sea-coasts as well as our inland parts, has undoubtedly an equal plea to the same title, from his extensive imports and exports, though not recorded in the custom-house books.

I shall conclude with observing, that of all the tradesmen I have occasion to be concerned with, there are only two to whom I can properly allow the honourable title of merchants; who, though they play into one another's hands, and must mutually depend on each other, yet differ in their interest as much as the old and new stile. The first is the purchaser of my old clothes, who has long had a prescriptive right (at least I could never contradict it) of being called rag-merchant; and the other who refits me, (as he is free of the company) has an undoubted privilege to stile himself merchant-taylor.

I am &c.

Bishopsgate-Street,

T. M.

STATE PAPER.

Answer of his Majesty the King of Poland, to the Notes delivered by the Russian and Prussian Ministers, on the 24th of June.

“ I DO declare, in the presence of the States in diet assembled, that whereas I acceded to the General Confederation of *Turgovica* established under the protection of Her Imperial Majesty of all the Russias, I did it with the assurance that the territories of the Republic would be preserved entire.

“ This was the only prospect which guided my steps; and it is my duty to inform of this the States in diet assembled, who, I hope, participate in my opinion respecting the integral preservation of the Domains of the Republic.

“ I can foresee, that we are obliged to give a very select answer, penned in measured expressions, to the notes received.

“ But all our pretensions only consist, that our territories be restored to us; and I hope, that their Imperial and Royal Prussian Majesties will easily find, that our Nation has not given the smallest occasion for that dismemberment which the two Courts have judged to be expedient.

(Signed) “ STANISLAUS AUGUSTUS.”

INCREASE OF BUILDINGS

NO PROOF OF THE RICHES OF A KINGDOM.

WHEN a stranger from the country, enters London, either by Portman-Square, Blackfriars-Bridge, Hyde-Park-Corner, or Moorfields, he is immediately struck with the vast increase of new buildings. Some actually finished! and more on the stocks! He foolishly thinks all this is from superfluity of money arising from trade and merchandise; and that we are the wealthiest people in Europe, or, perhaps in the world: but, I believe, I can very easily prove, much building is a sign of much distress; and that every new house is a new symptom of this kingdom's misery.

A man who has toiled all his life in a little shop, and with great care, industry, and integrity, to glean up about 5000*l.* which formerly was a decent retiring fortune, now cannot subsist on it. His certain interest of the funds will not allow it: and the uncertain one of any private security, though seemingly larger, is in the end much less. Well then, what does he do? Live he must; and, as Bobadil says, the *orifice of his stomach must be closed with something*, though ever so cheap and indifferent: after being pinched a great while, and clambering up the steep hill of Parsimony, where the least fallen step throws you to the bottom---he cries, *Why, let the Devil take the hindmost!* and so, being sprightly enough to find that posterity never did any thing for him, he grows careless about posterity at once, and immediately builds away, to gain a temporary increase of income; careless, so he lives well, who lives ill after he is departed.

But, you cry, there are always tenants for these houses, which proves a great increase of inhabitants; and this is ever allowed to be the riches of a kingdom. Why, sir, these people, who flock to town, can't stay in the country. They are pensioners in the disguise of men of fortune, and are drawing what little they have left to the capital, to look big, and make a figure with here; which properly diffused in their village would make hundreds happy. But, by this means, the extreme parts grow cold; which, in the human body, declares an approaching dissolution; and why not in the political body also?

These, then, are the people who fill your new streets with inhabitants; they must attend the Stock-Exchange or their daily subsistence would be at an end. They must swell the levees of their patron, or he will set a mark upon them; and, *If they have no coaches of their own, they must hire them; for I will be respected, and I will have coaches at my levee* (says a certain lord) *or I'll mark those who neglect me.*

To conquer a country, the surest way is to soften their minds; as your basket weavers steep their osiers in water some days before

they work them up, that they may bend the easier. *We are* (as Othello says) *steeped in poverty to the very lips* to make us more pliable. And I indeed believe, that our *sturdiness*, as Sir Robert stiled it, is pretty well gone off: partly pleasure, chiefly distress has unhinged us: we are no longer the people we were; and a new *dance* or a new fashion, makes us forget the gloom and distress of yesterday.

Then never tell me that we are rich, because new streets are building. You might as well urge the number of carriages about the streets, as proofs of plenty and abundance. But I see farther; and I know that the most nauseous medicines are always the most gilded; and that very fawdry clothes and showy banquets often are cloaks to extreme poverty.

Look round the country of England; see the numberless seats and capital manor houses daily advertised to be let or sold. Enquire as you ride, whose house that is up the avenue, and where the master lives; and the answer is always, *In London*. In London we will suppose him to live then. He pays hard money there even for the roots and garnish of his table, which in the country would have cost him nothing; and are, in the interim, consumed by the more worthy tenants in the parish.

In the country a gentleman is visited not only by the necessitous, but by the wealthy, because he is the principal person in a certain district; which always draws respect. In London, your next door neighbour knows just enough of you to criticise on you, and smile at your conduct, and, by the stratagem of a message with the words *roué* or *assembly* joined to it, people are heterogeneously packed together, with no other view, than to *shuffle* a pack of cards; and gain by *tricks*, what they are above gaining by industry and fair dealing.

This is the life of a modern country gentleman, removed to town with the incumbrance of a family. By this means your new streets are constantly filled---by the *necessitous*, and not the wealthy.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

IT is not a little surprising that age, which so greatly terrifies us, should nevertheless be so much coveted by all the world. We are all ashamed to be old, and yet we all desire to live long enough to be as venerable as Methuselah. On the other hand, in our juvenile years, we think it a dishonour to be young: a girl wants to be a woman, and a boy a man long before the time allotted by nature. Hence it is, that miss, scarce in her teens, affects the dress and appearance of her mamma; and the smock-faced youth, without the down of sixteen, makes use of his penknife for a razor.

It must, however, be acknowledged that the ladies in general are much more addicted to the suppression of years than the men, as they consider beauty more immediately their province, and too well know that age, even in a *Ninon de l' Enclos*, will wither the lilies and roses of a fine face. I have been acquainted with several ladies who not only stopped the course of time in this respect, but absolutely made reprisals for what was past, by dropping a year gradually as they advanced. I have an aunt who is now, according to the Bible, than which no authority can be more orthodox, in her forty-fourth year; but having for these last four years sunk an annual rotation, she is at this period, agreeable to her supputation, just in her six and thirtieth; so that six years hence, instead of fifty, she will be exactly thirty. This is grinding young again without a mill; but the misfortune is, the sure index of age appears upon her forehead, and every additional wrinkle is an additional testimony in favour of the Bible.

The conduct of my young aunt makes me frequently call to mind that ludicrous passage in the *Diabte Boiteux*, where two ladies are examined before a notary, who asks their respective ages. The lady of sixty-nine acknowledges herself forty; but the lady of forty-eight thinks it a very impertinent question; however, at length being hard pushed, she says very whimsically, "*Si cela est absolument necessaire, regardez moi donc avec attention, & mettez mon age en conscience.*" If it be absolutely necessary, examine me attentively, and let your conscience dictate.

Upon their retiring from their examination, the old lady laughs at the folly of the notary, who could be so simple as to imagine they would give in their real age to be pronounced against them in open court; then acknowledges she had suppressed twenty years; and thinks the other had done very right in following her example. This remark highly piques the younger, who will not even now allow herself to be more than thirty-five. But the other telling her she was present at her birth; and adding, "I knew your father, he was not young when he died, and that is near forty years ago," the young lady is so enraged that she is willing to sacrifice her mother's virtue to her vanity and youth, and replies with much warmth, "Oh! as to that, madam, I do not mind it a pin; for when my father married my mother, he was then too old to beget children."

I know not whether my aunt would call her mother's chastity in question upon such an occasion; but I really believe her's is so completely preserved by time, that it will never be blown upon in the circles of scandal, and that she will die a virgin, notwithstanding the retrograde steps she is incessantly taking from age towards matrimony.

FINE ARTS.

THE public have much to expect from the magnificent *Etchings*, which Mr. BARRY is now engaged in producing from his own great works in the *Adelphi*; the *Olympick Games*, and scenes of *Elysium*, have long been the admiration of the world; and the great room of the society of arts, exhibits a noble monument of classic science, equally honourable to the present age, and his own physical, philosophical, and moral pencil.—

Mr. BOWYER proceeds (as he ought) with zeal in the progress of his *Unique Cabinet Bible*; the happy combination of ancient art, and modern engraving does honour to the united abilities of Mr. BOWYER and his coadjutor, that great artist FITTLER, (engraver to the King,) and this work is to be classed among the most conspicuous of the elegant productions of this refined æra of laudable enterprize.

Messrs. V. and R. GREEN are now completing their thirteenth engraving from the *Dusseldorf* collection, and have already convinced the world their intention of *fulfilling*, and abilities in *executing* their arduous and honourable task, of the prints already produced too much cannot be said in praise; of the pictures, those particularly from *VANDERWERF*, demand our warmest encomium.

The military operations on the continent which occupy the public mind at this interesting juncture, afford the best scope for the exercise of the pencil; and it is with pleasure we find *BROWN* is engaged in recording them upon canvas; the principal engraving is to be inscribed to the commander in chief, the *Duke of York*.—*BROWN*'s prints from *Tippoo*, and the Indian subjects are shortly to make their appearance.—And his great picture of the *Princess Lamballe* is nearly finished.—

LIVESAY is now finishing his picture of the *Eton Montem*, which will preserve the resemblance of our young nobility, and a faithful record of that celebrated festival.—

The elegant and very excellent productions of *NORTHCOKE*, *OPIE*, *FUSELI*, and *HAMILTON*, for the *History of England*, &c. demand our future attention, and animadversion, which must be reserved to our other numbers.—

The very flattering reception which the *FREEMASONS' MAGAZINE* has received, not only in town, but the *Lodges throughout the country*, deserve our best acknowledgements, and we promise to continue the same exertions, both in regard of obtaining literary acquisitions, and *elegant embellishments* which have already procured us so favourable and honourable a share of public approbation.

STRICTURES
ON
PUBLIC AMUSEMENTS.

THEATRE-ROYAL, HAYMARKET.

THIS elegant little Theatre opened it's doors, for the first time this season, on the 11th of June, and presented to the audience, in all it's parts, a pleasing neatness: the boxes are a delicate white, ornamented with green and gold, which produces a pleasing effect; the entertainments were, *The Spanish Barber* and the *Son-in-law*. In the former, Barrymore supplied Palmer's place as Count Almarian, and went through the part in a manner creditable to himself and pleasing to the spectators. Parsons, loudly welcomed by *honest John*, looked in health, and never played off the whimsies of the amorous and suspicious Bartholo, with more genuine humour. Indeed the STERLING of this first of comedians, is so pure, as to render him valuable to the stage, and dear to the public, in whose good will he has a worthy claim from his industry, genius, and originality.

June 29th, First time. THE LONDON HERMIT OR RAMBLES IN DORSETSHIRE; written by Mr. O'Keefe. This work displays no abatement of this gentleman's well known talents, and though somewhat more extravagant than many of his former productions, it is not less powerful in it's influence on the visible muscles, and is besides recommended by the force of dignified sentiment, and interesting morality. We were sorry to witness the confusion of Barrymore in delivering the prologue, in which he was so very imperfect, as to offend the audience; if, as we are told, he had not proper time allowed him to study it—candour must acquit him; a daily print with more wit than usual, observed "If the prologue was a good one, Mr. B. forgot the better half."

The business is transacted in Dorsetshire. Whimsey, a wealthy Nabob, with great expence decorates his gardens with statues, and his mansion with paintings; he likewise erects an hermitage, and advertises for an hermit to be richly rewarded for seven years solitude. Young *Pranks*, escaped from the King's Bench and who is under a cloud with his uncle, arrives at the spot in the accidental pursuit of an Innkeeper's daughter, reads the notice on the garden gate, offers himself, and is accepted. The exhibition of the grounds by *Tully* the Irish gardener, is productive of much mirth, particularly in his description of the statues, and of the

hermit and hermitage. The bye-quarrel between the hermit and the gardener produced a roar of laughter; and on the former's throwing off the silver honours of his head with his disguise, and coming forward booted, spurred, jacketed, and cropped; the applause which followed was the loudest that ever rent a Theatre.

A love story runs through the whole, and in the end the parties are rendered happy in each other. The piece was given out for another night to a crowded house, the plaudits, which attended the fall of the curtain, were again repeated: and we have not the least doubt, but that the Hermit and the Gardener will raise many a laugh through the present, and in seasons yet to come.

Mrs. Gibbs, well in remembrance for her impassioned and just picturing of the Heroine in the Deserter of Naples, at the Royalty-Theatre, has experienced a most flattering welcome in Bridget.—This lady is in the possession of youth, beauty, elegance, and ease; add to these, a most fascinating archness, and a voice delicate, clear, and pleasing. But as new performers will not engage material attention till the season closes, when we shall be enabled to speak of them with more certainty and truth: we dismiss our fair adventurer with a wish that when that time arrives she may have a full demand upon our praise, unmixed with censure.

SADLER'S WELLS:

THE Witch of the Lakes, with all her witcheries, has at length given place to a new pantomime called PANDORA'S BOX; or the *Plagues of Mankind*—and a better assemblage of scenery, situation, dancing, and music, we never beheld in this place. Virtue and Vice, with their rewards and punishments, are contrasted with great art; and their different scenes pass in interesting and picturesque review before the pleased spectator. Much to the honour of the present conductors of the amusements of this moral Temple of Pleasure, many subjects, replete with invention and impressive moral, have of late seasons been brought before the rising generation—and it should seem that they entertain a proper sense of the importance of their office.—To provide for the entertainment of youth; with a due regard to it's improvement, is a task which requires some abilities to execute. In the varieties presented in Pandora's Box, we trace the judicious arrangements of a well-informed mind; which appears to have directed in their several departments, the composer, the machinist, and the scene painter;

MEMOIRS
OF
PRINCE RUPERT,

THIRD SON OF FREDERIC, KING OF BOHEMIA, AND NEPHEW TO
CHARLES THE FIRST, KING OF ENGLAND.

PRINCE RUPERT, third son of the king of Bohemia, by the princess Elizabeth, eldest daughter of king James I. had an education, like that of most German princes, especially younger brothers, which qualified him for arms; and those who have been the least inclined to favour him, admit that he was well adapted, both by his natural abilities, and his acquired endowments, to form a great commander. When the civil war commenced, he came and offered his sword, when he was scarcely of age, to his uncle, king Charles I. Through the whole war he behaved with great intrepidity; and Mr. Granger observes, that "he possessed, in a high degree, that kind of courage, which is better to attack than defend; and is less adapted to the land service than that of the sea, where precipitate valour is in it's element. He seldom engaged but he gained the advantage, which he generally lost by pushing it too far. He was better qualified to storm a citadel, or even mount a breach, than patiently to sustain a siege; and would have furnished an excellent hand to a general of a cooler head."

In consideration of his services, and on account of his affinity to him, king Charles made prince Rupert a knight of the garter; and by his letters patent, bearing date at Oxford, the 19th of January, in the nineteenth year of his reign, made him a free denizen; and on the 24th of the same month, advanced him to the dignity of a peer of England, by the title of earl of Holderness and duke of Cumberland. When the civil war was over, he went abroad with a pass from the parliament; but when the fleet revolted to the prince of Wales, he readily went on board it, where he distinguished himself by the vigour of his counsels. His advice, however, was not followed; but, on the return of the fleet to Holland, the command of it was left to him. He then sailed to Ireland, where he endeavoured to support the declining royal cause; but he was quickly pursued by the superior fleet of the parliament, under Popham and Blake, who, in the winter of the year 1649, blocked him up in the haven of Kinsale. He escaped, however, by making a bold effort, and pushing through their fleet.

After the Restoration, prince Rupert was invited to return to England, and had several offices conferred upon him. On the 28th of April, 1662, he was sworn a member of the privy council; and in December following, he was admitted a fellow of the Royal

Society. In the year 1666, the king entrusted him, in conjunction with the duke of Albemarle, to command the fleet, when he exhibited all the qualities that are necessary to constitute a great admiral. By his happy return to the fleet, on the 3d of June, he wrested from the Dutch the only victory they had the appearance of gaining; and afterwards, on the 24th of the same month, he beat them effectually, pursued them to their own coast, and blocked up their harbour. Indeed, the great intrepidity which prince Rupert displayed, in this naval war, was highly and justly celebrated in his own time; and in the last Dutch war he seemed to retain all the activity and fire of his youth, and beat the enemy in several engagements.

From this time prince Rupert led a quiet, and chiefly a retired life, mostly at Windsor-castle; of which he was governor; and he very much employed himself in the prosecution of chemical and philosophical experiments, as well as in the practice of mechanic arts, for which he was very famous. He is mentioned by foreign authors with applause for his skill in painting; and is considered as the inventor of mezzotinto, of which he is said to have taken the hint from a soldier scraping his rusty fusil. The circumstances are thus related:—The prince going out early one morning, observed a sentinel, at some distance from his post, very busy doing something to his piece. The prince asked what he was about? He replied, that the dew had fallen in the night, had made his fusil rusty, and that he was scraping and cleaning it. The prince looking at it, was struck with something like a figure eaten into the barrel, with innumerable little holes closed together, like friezed work on gold or silver, part of which the soldier had scraped away. From this trifling incident, prince Rupert is said to have conceived mezzotinto. He concluded, that some contrivance might be found to cover a brass plate with such a grained ground of fine pressed holes, which would undoubtedly give an impression all black, and that by scraping away proper parts, the smooth superficies would leave the rest of the paper white. Communicating his ideas to Wallerant Vaillant, a painter whom he maintained, they made several experiments, and at last invented a steel roller, cut with tools to make teeth like a file or rasp, with projecting points, which effectually produced the black grounds; those being scraped away, and diminished at pleasure, left the gradations of light. It is said, that the first mezzotinto print ever published was executed by his highness himself. It may be seen in the first edition of Evelyn's *Sculptura*; and there is a copy of it in the second edition, printed in 1755.

Prince Rupert also delighted in making locks for fire-arms, and was the inventor of a composition, called from him *prince's metal*, and in which guns were cast. He communicated to the Royal Society his improvements upon gunpowder, by refining the several ingredients, and making it more carefully, by which, as appeared by several experiments, its force was augmented, in comparison of

ordinary powder, in the proportion of ten to one. He likewise acquainted them with an engine he had contrived for raising water; and sent them an instrument, of which he made use, to cast any platform into perspective, and for which they deputed a select committee of their members to return him their thanks. He was the inventor of a gun for discharging several bullets with the utmost speed and facility; and was the author of sundry other curious inventions. He died at his house in Spring-gardens, on the 29th of November, 1682.

PICTURE OF LONDON AND IT'S INHABITANTS, &c.

BY THE ABBE RAYNAL.

THE kind of monopoly which some merchants exercise in the British islands, is practised by the capital of the mother country, with regard to the provinces. It is almost exclusively to London that all the produce of the colonies is sent. It is in London that most of the owners of this produce reside. It is in London that the profit arising from it is spent. The rest of the nation is but very indirectly concerned in it.

But London is the finest port in England. It is here that ships are built and manufactures carried on. London furnishes seamen for navigation, and hands for commerce. It stands in a temperate, fruitful and central county.—Every thing has a free passage in and out of it. It may be truly said to be the heart of the body politic, from it's local situation. It is not of an enormous size, though, like all other capitals, it is rather too large; it is not a head of clay, that wants to domineer over a colossus of gold.—That city is not filled with proud and idle men, who only encumber and oppress a laborious people. It is the resort of all the merchants; the seat of the national assembly. There the king's palace is neither vast nor empty. He reigns in it by his enlivening presence. There the senate dictates the laws, agreeable to the sense of the people it represents. It neither fears the eye of the monarch nor the frowns of the ministry. London has not arrived to it's present greatness by the influence of government, which strains and over-rules all natural causes; but by the ordinary impulse of men and things; and by a kind attraction of commerce. It is the sea, it is England; it is the whole world, that makes London rich and populous.

P O E T R Y.

ODE.

PERFORMED AT THE
GRAND CHAPTER OF HARODIM.

WRITTEN BY
 BROTHER NOORTHOUCK.

SET TO MUSIC BY
 BROTHER WEBBE.

OPENING.

ORDER is Heaven's first law; through boundless space
 Unnumber'd orbs roll round their destin'd race;
 On earth, as strict arrangements still appear,
 Suiting the varying seasons of the year:
 Beneficence divine presents to view
 It's plenteous gifts to man, in order true;
 But chief a mind, these blessings to improve,
 By arts, by science, by fraternal love.

DIVISION.

When men exalt their views to Heaven's high will,
 With steady aim their duty to fulfil,
 The mind expands, it's strength appears,
 Growing with their growing years,
 Mounting the apex of masonic skill.
 Be this the earnest purpose of our lives,
 Success must crown the man who nobly strives!

CONCLUSION.

Loud let us raise our swelling strains,
 And Harodim proclaim,
 Of excellence the name;
 Good will to all, love to each other,
 The due of every skilful brother,
 Who worthily our ancient lore maintains.
 Our mirth and our pleasure,
 By prudence we measure;
 And cheerfully parting, exchange an adieu;
 Till we meet with fresh ardour, our plan to pursue.

THE
HISTORY OF
GYGES'S RING,

BEING A PRELUDE TO THE SECRETS OF
MASONRY.

ADDRESSED TO THE LADIES.

LADIES, you may have heard of GYGES' Ring,
Of which Historians write, and Poets sing;
Form'd by a Lydian Sage, with potent spell:
This Ring, it's wearer made invisible.
After his death, it often chang'd it's master,
At length fate destin'd it, to *Zoroaster*:
By his successors carefully possess'd;
Long did the *Magi* flourish in the *East*.
'Till *Ammon's* son with *Thais* thither came,
And fired *Persepolis* to please the *dame*.
Beneath it's ruins long the *treasure* lay,
'Till by an Arab robber brought to day;
Unconscious of the prize, he trudg'd along,
And sold it to a Bramin,---for a song.
Thence in *Bengal*, thro' various hands it pass'd,
Next, to a kinsman of my own at last.
He dying, gave it me, it's virtues rare
Unfolded, and soon felt a joyful *heir*.
To pass where-e'er I pleas'd, unseen and free,
O! what a feast for CURIOSITY!
No more shall *Masonry*, I cry'd, conceal
It's *mysteries*, all it's *secrets* I'll reveal.
No more the *fair* shall languish, I'll explain,
What they *all wish* to know, but wish in vain,
I said, and clap'd the ring upon my finger,
Away I went in haste, I did not linger.
At a fat *brother's* back, close as his shade,
I followed, and with him my entry made.
'The *brethren* all were met, a *social board*,
I saw unterrified, the *guardian sword*.
I saw! I saw! and now your ears prepare,
For what I saw, I'll publicly declare.
Clear'd was each *mental eye*, I saw each *grace*,
And each protecting *genius* of the place.
FRIENDSHIP on wing *Ætherial*, flying round,
Stretch'd out her arms and bless'd the hallow'd ground.
HUMANITY well pleas'd, there took her stand,
Holding her daughter PITY in her hand;
And CHARITY, which soothes the widow's sigh,
And wipes the dew drop from the orphan's eye.

There stood BENEVOLENCE, whose large embrace
 Uncircumscrib'd takes in the human race.
 She saw each narrow *tie*, each private end
 Indignant; Virtue's universal friend;
 Scorning each frantic *zealot*, *bigot*, *tool*,
 She stamp'd on every *breast* the golden rule.
 And tho' the doors are barr'd 'gainst you, ye fair,
 Your darling representative was there.
 Sweet MODESTY, amongst the moral lay,
 To you her tribute did remembrance pay.
 I saw each *honest heart* with transport flow:
 I saw each *honest cheek* with rapture glow.
 Struck with delight, at once reveal'd I stood,
 And begg'd admission of the brotherhood.
 They kindly heard, and pardon'd my offence,
 I barter'd *Curiosity* for *Sense*.
 My magic ring destroy'd, reduced to dust,
 Taught what was good, and generous, and just.
 For *Masonry*, tho' hid from prying eyes,
 In the broad world admits of no disguise.

ODE.

BY DR. WILLIAM PERFECT.

*Sung by Brother SYLVESTER HARDING at the Grand Provincial
 Anniversary Meeting at the Ship Tavern, Feversham.*

Tune----Mulbery Tree.

BEHOLD a cloud break and Urania descends,
 The sky-mantled nymph our Convention attends,
 It is for the Craft that she sweeps the loud strings,
 And Science attunes her sweet notes as she sings.

All the arts informed by me,
 Bow to thee, blest *Masonry*,
 Creation spreads her charms to thee,
 And thou immortal e'er shalt be.

Elated, all own that thy source is divine,
 The *Bible* thy standard, thy square and thy line;
 That *Truth* is thy handmaid, and *Reason* thy soul,
 And *Justice* thy guide to the farthermost pole.

All the arts, &c

As wide and extensive as Sol's boundless ray,
 All-chearing as Spring and as bright as her May,
 The *System Masonic* of mystical rite,
 Spreads an ocean of rapture and infinite light.

All the arts, &c.

Sense, Truth, and Good Humour, and Harmony join,
By MASONRY warm'd, they unite and combine;
To the bower of friendship she leads them along;
To taste of her banquets and chorus her song.

Then the arts, &c.

Behold the FREEMASON how noble his plan,
It enlarges the mind and ennobles the man,
It teaches the hand and the heart how to bless,
And melts e'en the miser to soften distress.

Then the arts, &c.

To time's latest period the *Craft* so divine,
As the rays of their art shall diffusedly shine,
Their *laws, rules, and orders, all others excel;*
And *Kent* e'er stand foremost their virtues to tell:

While the arts, &c.

SONG.

COMPOSED AND SUNG

BY BROTHER SAMUEL PORTER,

[Master of the Lodges of *St. John's*, No. 492. Henley in Arden; and of the
Shakespear, No. 516, Stratford on Avon.]

AT THE DEDICATION OF THE SHAKESPEAR LODGE.

Tune—Mulberry Tree.

ON Avon's sweet banks where the silver streams glide,
The beauties in Stratford oft Shakespear would pride,
And say when enraptured by the juice of the vine,
He would there raise a Lodge for his favorite nine.

CHORUS:

To honor now his Country;
Do honor to his Memory;
And toast him round with three-times-three.

A few Sons of Science his name to revere,
Agreed to his mem'ry a Pillar to rear,
In true antique order, immense in it's size;
From Earth's hallow'd surface, to Heaven should rise,

CHORUS.

For so build we o'er earth and sea,
With beauty and true symmetry,
A sacred pile to Masonry.

From the north to the south pole, it's width be express,
 It's length full extending between east and west,
 To make it immortal, they gave it a name,
 And call'd it the SHAKESPEAR, to Warwickshire's fame.

CHORUS.

And thus build we o'er earth and sea,
 With beauty and true symmetry,
 Such sacred piles to Masonry.

In Jehosophat's vale the foundation was laid,
 By our Royal Grand Master, the Prince of the trade,
 And to keep up in concord a grand jubilee,
 Ordain'd it a Lodge of Freemasons should be.

CHORUS.

Ye sons born free, with me agree,
 The King and Craft, let our toast be,
 And toast him round, with three-times-three.

May Heaven's grand architect bless the design,
 And health, peace and concord, it's members conjoin,
 May they flourish in harmony, friendship, and love,
 'Till they're summon'd to join in the grand Lodge above.

CHORUS.

And so build we o'er earth and sea,
 Such sacred piles to Masonry;
 Through time to all eternity.

TO

DELIA'S KITTEN.

BEING THE FIRST ATTEMPT OF A YOUNG GENTLEMAN.

HAIL! favour'd of the tabby race,
 Whose form's replete with ev'ry grace,
 To praise thee who'd refuse?
 E'en I, tho' you my rival be,
 This humble tribute pay to thee;
 Inspired by thy *meow*!

In gentle pity turn your eye,
 Behold your prostrate suppliant sigh,
 Oh! deign to intercede
 With her, for whom I'd gladly part
 With worlds, if she'd extract the dart
 That caus'd my breast to bleed.

Say, are you friendly in my cause?
 Or will you wield terrific claws,
 Your beauteous frame distort?
 With fiery passion's baneful rage?
 (Unworthy so demure a sage)
 Or make my pain your sport?

W. D. G.

THE

C U R A T E.

A FRAGMENT.

O'ER the pale embers of a dying fire,
 His little lampe fed with but little oile,
 The Curate sate (for scantie was his hire)
 And ruminated sad the morrowe's toil.

'Twas Sunday's eve, meet season to prepare
 The stated lectures of the coming tyde ;
 No day of reste to him,---but day of care,
 At manie a church to preach with tedious ride:

Before him sprede, his various sermons lay,
 Of explanation deepe, and sage advice ;
 The harvest gained from manie a thoughtful daye,
 The fruit of learninge, bought with heavy price.

On these he cast a fond but tearful eye,
 Awhile he paused, for sorrowe stopp'd his throte,
 Aroused at lengthe, he heaved a bitter sighe,
 And thus complainde, as well indeed he mote :

“ Hard is the scholar's lot, condemned to sail
 “ Unpatronized o'er life's tempestuous wave ;
 “ Clouds blind his sight ; nor blows a friendly gale,
 “ To waft him to one port---except the grave.

“ Big with presumptive hope, I launch'd my keele,
 “ With youthful ardour, and bright science fraughte ;
 “ Unanxious of the paines long doom'd to feel,
 “ Unthinking that the voyage might end in noughte.

“ Pleased on the summer-sea I daunced a-while,
 “ With gay companions, and with views as fair ;
 “ Outstripp'd by these, I'm left to humble toil,
 “ My fondest hope abandon'd in despair.---

“ Had my ambitious mind been led to rise
 “ To highest flights, to Crosier and to Pall,
 “ Scarce could I mourn the missinge of the prize,
 “ For soaringe wishes well deserve their fall.

“ No tow'ring thoughts like these engag'd my breast,
 “ I hoped (nor blame, ye proud, the lowly plan)
 “ Some little cove, some parsonage of rest,
 “ The scheme of duty suited to the man ;

- " Where, in my narrow sphere secure, at ease,
 " From vile dependence free, I might remain,
 " The guide to good, the counsellor of peace,
 " The friend, the shepherd of the village swain.
- " Yet cruel fate denied the small request,
 " And bound me fast, in one ill-omened hour,
 " Beyond the chance of remedie, to rest
 " The slave of wealthie pride and priestlie pow'r.
- " Oft as in russet weeds I scour along,
 " In distant chappels hastilie to pray,
 " By nod scarce noticed of the passing thronge,
 " 'Tis but the *Curate*, every childe will say.
- " Nor circumscribed in dignitie alone
 " Do I my rich superior's vassal ride ;
 " Sad penurie, as was in cottage known,
 " With all it's frowns, does o'er my roof preside.
- " Ah ! not for me the harvest yields it's store,
 " The bough-crown'd shock in vain attracts mine eye ;
 " To labour doom'd, and destin'd to be poor,
 " I pass the field, I hope not envious, by.
- " When at the altar surplice-clad I stand,
 " The Bridegroom's joy draws forth the golden fee ;
 " The gift I take, but dare not close my hand ;
 " The splendid present centres not in me."
-

ON

CONTENTMENT.

SPARK of pure celestial fire,
 Part of all the world's desire,
 Paradise of earthly bliss,
 Heaven of th' other world, and this :
 Tell me where thy court abides ?
 Where thy glorious chariot rides ?

Eden knew thee for a day,
 But thou would'st no longer stay,
 Outed for poor Adam's sin
 By the flaming cherubim ;
 Yet thou lov'st that happy shade
 Where thy beauteous form was made,
 And thy kindness still remains
 To the woods and flow'ry plains.

THE FREEMASONS' MAGAZINE,

Happy David found thee there,
 Sporting in the open air,
 As he led his flocks along,
 Feeding on his rural song.
 But when courts and honors had
 Snatch'd away the lovely lad,
 Thou that there no room could'st find,
 Let'st him go, and stay'dst behind.

His wise son, with care and pain,
 Search'd all nature's frame in vain ;
 For a while, most anxious, he
 Search'd it round, but found not thee :
 Beauty own'd she knew thee not,
 Plenty had thy name forgot ;
 Music only did aver,
 Once you came and danc'd with her.

All the world still hunts about,
 Happy he who finds thee out ;
 Some have dream'd thou still dost sit
 Circled round with mirth and wit ;
 In a cloyster or a pew,
 Others always seek for you ;
 But their search alike is vain,
 These morose, and those profane.

The mother only, with fond care,
 Hugs her child, and finds thee there :
 Kisses while asleep it lies,
 And upon it feasts her eyes ;
 'Till the little Bambling came
 Just to lisp it's mother's name ;
 Then her airy hopes decay,
 Like visionary shades, away.

O then, Contentment !
 Since thy throne thou dost not place
 In a palace, on a face ;
 Since thou coyly passest by
 Pleasure, Riches, Harmony ;
 Since we cannot find thee out
 With the witty, or devout ;
 Since I here of thee despair
 I'll aim at Heaven and find thee there.

 FOREIGN OCCURRENCES.

POLAND.

WARSAW, June 26.

THE following resolution was taken on the 12th instant by the General Confederation at Grodno :

“Whereas the Confederation wishes for the most intimate union of all the children of one and the same country; it abrogates all punishments which were destined by the Constitution of 1776, for the persons who have not lawfully renounced the Confederation of Baar, and notifies a general amnesty for all such as acceded to said Confederation; and wills also, that they shall continue to enjoy, as formerly, the esteem of the public, and declares that their persons and property shall be respected in an equal manner with those of other inhabitants.”

On the 19th ultimo, the Ministers of Russia and Prussia presented a note to the Diet of Grodno, purporting (in the same manner as their declarations delivered to the Confederation of Targowicz, on the 22d of April last) that the taking possession of the territory of the Republic had been indispensably necessary, to re-establish tranquillity and good order.

The King's speech in the Diet, in answer to this note, has, no doubt, been softened by the necessity of sparing the two usurping powers: but it is worthy of record. His Majesty says---“that he had acceded to the confederation of Targowicz only in consideration of the agreement made by that confederation, under the auspices of Russia, that the integrity of all the possessions of the Republic should be preserved, and public order and universal harmony be re-established; but that his expectation having been deceived, by the invasion of the greatest part of Poland, made by Russia and Prussia, it was now his intention, and he proposed, that the most urgent remonstrances should be presented to those Powers, to engage them to renounce all dismemberment of the Republic; protesting, at the same time, that he never should consent to any such dismemberment. His Majesty concluded by proposing to send Ambassadors to all the Allied Powers, for the purpose of soliciting their mediation with the Courts of Vienna and Berlin.”

This speech was highly applauded, and the propositions of the King were adopted, in the sitting of the 14th, by a majority of 107 votes against 24; and it was also determined, that the Committee appointed to conduct these measures is to treat exclusively with Russia, and not with the two Courts conjunctively.

Count de SIEVERS, the Russian Minister, insisted that the King, and the Nation assembled in a Diet, should sign the Act of Assession to the New Partition of Poland, part of which was already in the possession of Her Majesty the Empress of Russia.

Many difficulties arose on that subject; on which Count Sievers attempted to cross the Hall, in order to speak to his Majesty. A great number of Nuncios observed to him, that according to the laws of that kingdom, no foreign Minister is allowed to address the King in the Diet without special permission.

But C. Sievers, disregarding this admonition, found means to penetrate thro' the Nuncios, in spite of their opposition, and to whisper a few words to His Majesty. The King answered in a loud voice:

“The Russians, indeed, had the power in their hands to do what they pleased; His Majesty was unable to resist their forces; and if Russia should think fit to take away the Crown from him, he should undoubtedly be obliged to submit: But nothing on earth should prove capable of inducing him to sign that act of consent to the new dismemberment of his unhappy country.”

This speech was received by two thirds of the Nuncios with the loudest acclamations, who immediately declared themselves to be of the same resolution.

 MONTHLY CHRONICLE.

LONDON, July 1st. 1793.

THE Hanover Packet in her late voyage from Halifax, fell in with two large Islands of Ice, in a more southern degree of latitude than has been known for many years past.

Capt. Millegan, of the ship Eleanor, in a recent passage from Cowes to Charlestown, in latitude 44. 05. longitude 46. 03. fell in with an island of Ice, four miles in length, by the log; and 180 feet perpendicular above water; and the next day, in lat. 44. 54. and long. 42. 46. fell in with another island of Ice, about one mile in length, and 220 feet perpendicular.

Mr. D. Smith, of Portland, Massachusetts, published, in one of the Charlestown papers of the 25th of March, the following account of a mountain of Ice, seen by him on his passage from thence to England.

“ I sailed from the port of Bristol, in the month of July last. On the second day of August following, early in the day, in lat. 44. 50. long. 45. 30. got sight of an island of Ice, bearing E. N. E. distant about 15 leagues. We stood towards it several hours, during which time it had the appearance of a white cloud.--- When within four leagues, we discovered it to be an immense body of Ice, apparently stationary, in form very much resembling the island of St. Eustatius, in the West Indies. It's appearance was truly picturesque and beautiful, heightened by a bright reflection of the sun's rays on that part exposed to view, having the appearance of a stupendous mountain, on some part of which there appeared dark spots, supposed to be cavities on which the sun did not shine; these appeared to be several hundred feet in depth.---We computed it's height to be about 300 feet from the surface of the sea, and it's circumference about three miles.

“ Various have been the reasons assigned for these phenomenæ of nature, the most probable of which is, that they are formed on the stupendous cliffs of land contiguous to Davis's Straights, by the constant pouring of torrents of water over them, which freezes as it passes, in which state it continues till it's own weight tumbles it into the sea; after which it is driven by winds and currents.”

A man of the name of Walsh, a resident in the town of Nottingham, on the fourth of last month, gave his son a charged pistol to play with, and the boy unfortunately discharged it at his father; the wadding unfortunately entered his body, and baffled all chyrurgical or medical skill; after lingering till Monday last he died in the greatest agonies.

The Captain of a Russian trading vessel lately arrived in the river from Petersburg, and who during a residence of three weeks had frequent opportunities of seeing the Empress, states her to have all the appearance of a person suffering the total decay of nature, very infirm, and devoid of that energy of thought and action which has hitherto been her characteristic.

Several travellers lately arrived from Maldonado and Montevideo, possessions belonging to the Spaniards in South America, relate a singular phenomenon which took place in the River de la Plata, in the month of April last.

The waters of the river were forced, by a most impetuous storm of wind, to the distance of ten leagues, so that the neighbouring plains were entirely inundated, and the bed of the river left dry. Ships which have been sunk in the river for upwards of thirty years, were uncovered; and among others an English vessel, which was cast away in the year 1762. Several persons repaired to the bed of the river, on which they could walk without wetting their feet, and returned loaded with silver and other riches, which had been long buried under the water. This phenomenon, which may be ranked among the grand revolutions of nature, continued three days, at the end of which the wind ceased, and the water returned with great violence to it's natural bed.

In the sittings before Lord Kenyon and a special jury at Guildhall, on the 10th inst. an information filed by the Attorney General against Mr. Eaton, a bookseller, for publishing a work entitled "A letter addressed to the Addressers on the late Proclamation," was tried. The cause being fully discussed, the jury retired for an hour and a half, and brought in a verdict "guilty of publishing." Lord Kenyon desired them to reconsider the verdict; but after an absence of about an hour returned a verdict "guilty of publishing the pamphlet in question:" which was accordingly recorded.

ASSASSINATION OF MARAT.

This violent democrat fell by the hands of a woman, on Sunday the 14th inst. On the Thursday preceding his death, a genteel looking woman appeared at Paris, from Caen in Normandy. On the two following days she was busted, it should seem, in making enquiries concerning the various crimes imputed to her destituted victim, and having satisfied herself as to the truth, on the Sunday she obtained an interview with Marat.---She continued in conversation with him for some time, asking his opinion of several persons whom she named; and on his averring them to be Counter-Revolutionists, she instantly stabbed him; declaring, she was then convinced that every thing she had heard of him was true.---Thus perished a man, who has been the principal actor, if not the instigator of more important events within the last twelve months, than perhaps any other person; by his directions not less than 5000 victims perished in September last, ---he was also the man who said, 270,000 heads must fall on the scaffold before France could be at peace with herself.---Marat, when stabbed, had a leprosy, and his blood was totally inflamed; this produced immediate putrefaction, so that the body could not be exposed naked to the populace, according to the new republican law of lying in state, notwithstanding he was embalmed. His assassinator was a native of Caen, named Conde, in a respectable situation in life, her age about twenty-five, of a manner rather *distrain*, of a stature uncommonly large, and of a demeanour which would point her out to a most common observer, as an extraordinary personage.

On the 18th the funeral was performed with great pomp and solemnity, Marat's remains were deposited in a grave dug in the yard of the Club of the Cordeliers, between four linden trees. The following inscription, exalted on a pole so as to be read by the people, was carried before the coffin.

MARAT,
the friend of the people,
Assassinated by the Enemies of the people.
Enemies of your country,
moderate your joy:

HE WILL FIND AVENGERS!!!

Those whose proper feelings lead them to condemn

"Murder most foul, as at the best it is:"

should recollect the sanguinary character of the man, to procure whose death, the determined woman who the struck blow,---met her own.

The day before the funeral she was brought before THE REVOLUTIONARY TRIBUNAL. Her countenance displayed heroic disdain. She said, she had rid the world of a monster; and in all her answers, her firmness filled every spectator with astonishment. At the beginning of her trial she thus addressed her judges.

"I did not expect to appear before you.---I always thought that I should be delivered up to the rage of the people, torn in pieces, and that my head stuck on the top of a pike, would have preceded Marat on his state-bed, to serve as a rallying point to Frenchmen---if there still are any worthy of that name. But happen what will, if I have the honours of the GUILLOTINE, and my clay-cold remains are buried, they will soon have conferred on them the honours of the Pantheon, and my memory will be more honoured in France, than that of Judith in Bethulia."

Sentence of death was pronounced on this resolute woman, and in the evening she was executed.

THE
LONDON GAZETTE EXTRAORDINARY.

MONDAY, July 29.-----Whiteball, July 29.

YESTERDAY morning a Messenger arrived at the Office of the Right Hon. Lord Grenville, His Majesty's Principal Secretary of State for Foreign Affairs, with dispatches from the Earl of Yarmouth, dated at the Camp before Mayence, July 23, containing an account of the Surrender of that city to His Prussian Majesty on the preceding day, with the Articles of Capitulation, of which the following is a Translation:

ARTICLES OF CAPITULATION.

Offered by Brigadier-General D'Oyre, Commander in Chief at Mayence, Cassel, and the Places which are dependent upon them.

Article I. The French Army shall deliver up to His Majesty the King of Prussia the city of Mayence and Cassel, together with their fortifications and all the posts which belong to them, in their present state; also the Artillery, both French and Foreign, Warlike Stores and Provisions, those matters only excepted which are mentioned in the following articles.

Answer. Accepted.

Article II. The Garrison shall march out with all the Honours of War, carrying away their Arms, Baggage, and other Effects, the private property of the Individuals of the Garrison.

Answer. Granted, on condition that the Garrison shall not serve, during the space of a year, against the Armies of the Allied Powers; and that if they carry away any covered waggons, His Prussian Majesty reserves the right of searching them, in case he should think proper.

Article III. The Garrison shall be allowed to carry away with them their Field Pieces with their Carriages. *Answer.* Refused.

Article IV. The General Officers, private Persons, the Commissaries of War, all the Directors, and those employed under them, in the different Departments of the Army, and, in general, all Individuals, French Subjects, belonging to the Garrison, shall carry away their Horses, Carriages, and Effects.

Answer. Granted.

Article V. The Garrison shall remain in the place forty-eight hours after the signature of the present Capitulation; and, if that time should not be sufficient for the last Divisions, a further delay of twenty-four hours shall be granted to them. *Answer.* Granted.

Article VI. The Commanders in Chief shall be permitted to send one or more Agents, furnished with Passports by His Prussian Majesty, to endeavour to procure the Money necessary for the payment of the Debts contracted by the Army; and the French Garrison desires, that, until the said debts shall be discharged, or until an arrangement shall be made for their Liquidation, Permission may be granted them to leave Hostages, who may rely on His Majesty's protection. *Answer.* Granted.

Article VII. The Garrison of Mayence and it's dependencies, immediately after their evacuation, shall begin their March towards France in several columns, and shall set out at different times. Each column shall be furnished with a Prussian Escort for their safety to the Frontier. General D'Oyre shall have the liberty of sending in advance the Staff Officers and the Commissaries of War, in order to provide for the subsistence and accomodation of the French Troops.

Answer. Granted.

Article VIII. In case the Horses and Carriages belonging to the French army should not be sufficient for the transport of the Camp Equipage and other Effects mentioned in the preceeding Articles, they shall be furnished with others in the Country, upon paying for them. *Answer.* Granted.

Article IX. As the Removal of the Sick, and especially of the Wounded, cannot be done by Land Carriage without endangering their Lives, a sufficient number of boats shall be furnished, at the expence of the French Nation, for conveying them by water to Thionville and Metz, taking the necessary precaution for the subsistence of these honourable victims of the war.

Answer. Granted.

Article X. Until the entire évacuation of the French Army, none of the inhabitants who are now out of Mayence shall be permitted to return thither.

Answer. Granted.

Article XI. Immediately after the Signature of the present Capitulation, the Troops of the besieging Army may take possession of the following posts, viz.

Fort Charles. Fort Welsch. Fort Elizabeth. Fort St. Philip. The Double Tenail. Fort Linsenberg. Fort Hauptstein. Fort Mars. The Island of St. Peter, and the Two Gates of Cassel leading to Franckfort and to Wisbaden.

They may moreover occupy, conjointly with the French Troops, the Gate of Newthor, and the extremity of the Bridge of the Rhine, adjacent to the right bank of that river. *Answer.* Accepted.

Article XII. Colonel Douay, Director of the Arsenal, Lieutenant-Colonel Riboissieri, Sub-Director, and Lieutenant-Colonel Varine, Chief Officer of the Engineers, shall deliver over, with as little delay as possible, to the principal Officers of Artillery and Engineers of the Prussian Army, the Arms, Ammunition, Plans, &c. relative to the duties with which they shall be respectively charged. *Answer.* Accepted.

Article XIII. A Commissary at War shall in like manner be appointed to receive the magazines and effects which they contain. *Answer.* Accepted.

Article XIV. Additional Article. The deserters from the Combined Armies shall be strictly delivered up.

Done at Marienborn the 22d of July, 1793.

Friday morning, about five o'clock, as Mr. FRAMPTON, a Superintendent of contract rope-makers at Portsmouth, was going down the Common Hard to a boat, he was met by his son-in-law, Mr. EDWARD POWELL, master oar-maker, who demanded his wife, from whom he had been some time separated, on account of domestic strife; and on being answered that he (the Father) knew not where she was, he fired a pistol at him, the ball of which entered his coat and penetrated through a New Testament, which fortunately was in his side pocket, when it dropped without doing Mr. FRAMPTON any injury. Finding the first shot, however, ineffectual, he fired another, and the ball entered the poor man's body on the left side a little above the hip. Mr. FRAMPTON was immediately carried home, and is now under the care of Mr. JOHNSON, and other gentlemen of the Faculty, with very small hopes of recovery. POWELL, who had before shewn symptoms of insanity, was secured by the Peace Officers and lodged in gaol.

Mr. Frampton is since dead, and the Coroner's Jury sat on the body, and brought in their verdict *Wilful Murder, aforesought*, against Mr. Powell.

Lieutenant Broughton in his passage through Mexico, experienced the greatest possible respect and accommodation from the Spaniards. When at Mexico the Governor invited him to view the mines, an indulgence to which no stranger was ever permitted. Lieut. Broughton's business requiring dispatch, prevented his accepting the courtesy. The Governor to express his esteem for the British nation, presented him with a box of curious and valuable medals.

SUICIDE.

“ Love makes fools or madmen of us all.”

Last Sunday night a maid servant of Colonel Forbes, at Ham, Surry, went thro about eleven o'clock under the pretence of taking a walk. After remaining out for some considerable time the family became uneasy, and dispatched a servant in search of her, but to no purpose. Little suspecting any thing material

had happened, they discontinued the search; but her not being returned in the morning, gave rise to various suspicions. Early in the morning some fishermen, casting their nets in the Thames adjacent to the place, perceived a body floating in the river, which on enquiry and examination, they found it to be that of this unfortunate young woman. She was a person of very creditable relations, and during the short space of time she lived in this last place, had conducted herself with the greatest propriety, but had for some time appeared much dejected. Some letters found in her trunk plainly proved that this rash step was occasioned by a disappointment in love.

July 13. The last official news from the Extraordinary Diet at *Warsaw*, came down to the 5th instant. From these it appears, that twelve Nuncios have been taken into custody on the 2d instant, by order of the Russian Ambassador. This event occasioned a violent commotion in the Diet. It was unanimously resolved to adjourn all Deliberations, and to petition the Russian Ambassador for the release of the imprisoned Deputies. His MAJESTY, testifying his painful mortification at this occurrence, advised this measure. But before this could be done, the Chancellor had a conference with the Russian Ambassador, and reported that orders had been given that very evening (2nd instant) for their release.

On the same day Count *Potocki*, Marshal of the General Confederation of *Tarowicia*, received a Letter from *Petersburgh*, the contents of which he communicated to the Diet in the sitting of the 3d inst. The Marshal says, that after the several Conferences he had holden, and after all the Negotiations he had carried on with all possible zeal, he had been strongly convinced, that the present situation of *Poland* offered no efficacious remedy; that the course of affairs left no hopes to the Republic to recover the alienated Provinces, and that the only means left to *Poland* to better her fate, was to establish in the Provinces which were left to her, a form of Government more congenial to the character of the Nation.

Several remarks were made upon this Letter, which demonstrate that this advice is not relished, and that a quite different decision of affairs was expected from the negotiations of the Marshal.

In the sitting of the 4th instant, it was resolved that the deliberation of the Diet shall instantly cease, if any violent measures are executed upon it's Members, or their property is sequestrated.

After long debates, in the Sitting of the 5th, the Plan of Instructions for the Delegation which is to negotiate with the Russian Ambassador, was adopted, with several alterations and amendments.

The Diet will shortly dissolve itself, and the Delegates will, without delay, continue their Negotiations with the Russian Ambassador.

Orders are given to sequestrate some Estates of the King, called the *Table Estates*, besides those of *M. Tysskiewicz*, Great Marshal of *Lithuania*.

Advice has been received from *Berlin*, dated July 16th. mentions that the Confederate Diet at *Gródno*, after many protestations on the part of some Members, has finally resolved to sign the new Act of Dismemberment, in order to avert still greater dangers from the rest of the Republic.

AMERICA.

Extract of a Letter from Quebec.

On Tuesday the 11th of April last, *Joseph Draper*, one of the Royal Fusiliers, whose execution had been respited to that day, for conspiracy against His Royal Highness Prince EDWARD, at *Quebec*, was solemnly led with his coffin, &c. to the fatal field, where he was in no other expectation than to be launched into eternity:---But such was the change of fate by the following Address, pronounced by His Royal Highness, which must ever do honour to his feelings:

“*Draper*, you have now reached the awful moment, when a few seconds would carry you into the immediate presence of the Supreme Being. You must be conscious of the enormity of your guilt, and that you have not the least right to

expect mercy. I, as your Commanding Officer, am entirely prevented making any application whatever in your favour; there being, from various circumstances of the case, no one opening that could justify me in such a step:-----however, as the Son of your Sovereign, whose greatest prerogative is the dispensation of mercy, I feel myself fortunately enabled to do that which, as your Colonel, the indispensable Laws of Military Discipline render it impossible for me even to think of. In this situation, therefore, I have presumed to apply to the King's Representatives here for your pardon; and I am happy to be authorized to inform you, that my intercession has been successful.---Major General CLARKE, in consequence of my warm prayers and entreaties, has had the goodness, by his acquiescence with my wishes, to enable me to prove both to you and the Public, that although your atrocious machinations were chiefly against my person, I am the first to forgive you myself, and to obtain for you his MAJESTY'S mercy. May you take warning by this awful scene, and so conduct yourself, that by the remainder of your life you may atone for your past crimes, and that I may not hereafter have occasion to repent having now been your advocate!"

AUGUSTA, GEORGIA.

Accounts from the Western Frontiers continue to be of the most distressing nature. In Washington, Green, and Franklin counties, many murders have been committed by the Indians; the following relation of a most shocking massacre, perpetrated by these savages on the Oconee river, has just transpired: 37 Indians surrounded the house of Mr. Thresher, and fired upon and killed Mr. Thresher, two children, and a negro woman; Mrs. Thresher, to avoid, if possible, the fate with which she was threatened, fled, with an infant about five or six weeks old in her arms, and leaped into the river; the Indians pursued, shot her through each thigh, and right breast, stabbed her in the left breast with a knife, cut her arm nearly off, and then scalped her.

In this situation she remained until the neighbours could assemble in sufficient numbers to cross the river and pursue the Indians. As the first canoe was crossing the river, she had strength enough to call for assistance; they went, found her hanging by a bush, in water nearly up to her chin, her infant at the bottom of the river, a few yards from her.

She lived nearly twenty-four hours, and when informed by her Physician, that it was impossible for her to survive much longer, she, with a fortitude that is rarely to be met with, called her friends around her, and in a calm but pathetic manner, gave her hand to every one, wishing them a better fate than had befallen herself and family; and when, after her speech had failed, as the neighbours were constantly coming in, she continued to give her hand, until about five minutes before she resigned her breath, which was without a groan.

Mrs. Thresher was about twenty-five years of age, of a respectable family, an elegant person, and possessed an uncommon education.

We are happy in being able to add, a body of volunteers and regulars, amounting to 800 men, have marched in pursuit of the savages.

By accounts from Vienna we are given to understand that the Emperor has league'd with the Empress and King of Prussia against Poland, and thrown in his claim for a share of that unfortunate and wretched country.

A very serious Riot took place at Nottingham on Wednesday in consequence of some Recruits singing "God save the King" among some *Jacobins*. One of the *Jacobins* was killed on the spot, and another died of his wounds yesterday. Three more are in the Hospital. As they were proceeding to very great lengths, the Mayor was obliged to order the Military to fire, which soon dispersed them, but not till the above Rioters had met with their fate. All is quiet now.

BIRTHS.

IN Portland-place, the Lady of Thomas Tyrwhit Jones, Esq. of a son and heir. Lady of the Rev. Richard Cantley, Rector of Walcot, Warwickshire, of a daughter. Lady of Nicolls Raynsford, Esq. of a daughter. Mrs. Lewis, wife of Mr. Lewis, Deputy Manager of Covent-garden Theatre, of a still-born child. Lady of the Hon. Lieutenant-Colonel Faue, of a son. Lady of William Manning, Esq. of a son. Lady of Thomas Gardner, Esq. of a daughter. Lady of John Perring, Esq. of a daughter. Lady of Major Cunningham, of a son.

MARRIAGES.

AT Craigston, in Aberdeenshire, John Hunter, Esq. his Majesty's Consul for Seville and St. Lucar, to Miss Elizabeth Barbara Arbutnot. Francis Dashwood, Esq. to the Hon. Lady Anne Maitland, sister to the Earl of Lauderdale. J. Larking, Esq. of East Malling, to Miss Style, only sister of Sir C. Style, Bart. of Wateringsbury, Kent. At Bath, John Palmer Chichester, Esq. of Arlington, late of the Horse Guards, to Miss Hamilton, sister to Lady Suttie, lately, at Philadelphia, George Hammond, Esq. his Britannic Majesty's Minister Plenipotentiary to the United States, to Miss Peggy Allen, of that place. The Rev. Dr. Walsby, Preceptor to his Royal Highness Prince William, to Miss Henrietta Besset, of Green-street, Grosvenor-square. At the Countess of Longford's house, Rutland-square, Dublin, George Lucas Nugent, Esq. of Castle Richard, county of Meath, to Miss Sherlock, daughter of the late William Sherlock, Esq. of the county of Kildare. Samuel Estwick, Esq. son of Samuel Estwick, Esq. Secretary and Register of Chelsea Hospital, to the Hon. Miss Hawke, daughter of Lord Hawke. At Waughton House, the seat of the Hon. Charles Hope, Alexander Maclean, Esq. of Ardgower, to the Right Hon. Lady Margaret Hope, daughter of the late, and sister of the present Earl of Hope-toun. Dudley Loftus, Esq. of Killyon, in the county of Meath, to the Right Hon. Lady Anne Gore, youngest daughter of the Earl of Arran, by his Lordship's first wife, the sister of the Earl of Annesley. At Edinburgh, William Brown, M. D. late in the service of her Imperial Majesty, at Kolyvan, to Miss Hamilton Walker, daughter of the late Dr. Robert Walker, of the Royal College of Surgeons of that city.

DEATHS.

At his house at Highgate, Richard Nassau, Viscount Molesworth; he is succeeded in honours by his first cousin, Robert, now Viscount Molesworth, of Kensington-palace. At Chapel, in Borrowdale, Mr. Daniel Jopson, aged 85: till the time of his death, he never took physic; and what is still more remarkable, he would not believe it ever did any service. After a few hours illness, in the camp of Cisoim, the Hon. Robert C. Southwell, of the 3d dragoon guards, only brother to the Right Hon. Lord de Clifford. The Right Hon. Edmund Butler, Viscount Mountgarret and Baron of Kells: his Lordship is succeeded in his title and estates by his eldest son, lately married to the daughter of his Grace the Archbishop of Dublin. The Right Hon. Robert Lord Fairfax, aged 87. Richard Onslow, Esq. Colonel William Hamilton, nearly related to the Marquis of Abercorn, and one of the oldest officers in his Majesty's service. At the Countess of Pembroke's, the Hon. Mr. Herbert, son to Lord Herbert. Sir Cæsar Hawkins, Bart. of Kelston. The Right Hon. Thomas Lord Foley. At Morning-Side, near Edinburgh, at the advanced age of 73 years, Lord Gardenstone. At his house in Suffolk-street, Cavendish-square, Richard Scrimshire, of High-house, Amersham, in the county of Bucks, Esq. At her house at Battersea, Mrs. Tritton, relict of Thomas Tritton, Esq.

PROMOTIONS.

John Jeffrey, Esq. to be Clerk of the Survey of Woolwich Dock-yard. Alexander Osborn, Esq. to be Solicitor of the Customs for Scotland, vice William Menzies, Esq. deceased. The Rev. Dr. G. Baird, Professor of Oriental Languages, to be Principal of the University of Edinburgh, vice the Rev. Dr. W. Robertson, deceased. Mr. W. Mudie to be Professor of Oriental Languages, vice Mr. Baird, resigned. William Robertson, Esq. Advocate, to be his Royal Highness the Prince of Wales's Solicitor General for Scotland, vice the late Alexander Wight, Esq.