

# THE FREEMASONS' MAGAZINE:

OR,  
GENERAL AND COMPLETE LIBRARY,  
For JUNE 1794.

EMBELLISHED WITH  
A BEAUTIFUL PORTRAIT OF THE PRINCE OF WALES.

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L O N D O N :

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

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Our Poetical Correspondent at *Malling* must excuse our not inserting his Poems on “*Candour*” and “*Benevolence* ;” they are both too personal.

The *History of the Knights Templars* ; and,

Memoirs of the late *Andrew Brice of Exeter*, are intended for our next Number, with which the Third Volume of this Work will commence.

We are extremely sorry that, from the circumstance of our having gotten much into arrear with our Poetical Correspondents, we have been again obliged to postpone the contributions of our worthy friend, *Captain M.* They will, however, certainly have place in our next.

\* \* We must entreat our Correspondents, who wish an early insertion of their favours, that they will transmit them on or before the 3th day of every month.

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FREEMASONS' MAGAZINE,

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GENERAL AND COMPLETE LIBRARY.

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FOR JUNE 1794.

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HIS ROYAL HIGHNESS  
GEORGE PRINCE OF WALES.

[WITH AN ELEGANT PORTRAIT.]

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GEORGE AUGUSTUS FREDERICK, PRINCE OF WALES, Electoral Prince of Brunswick Lunenburgh, Duke of Cornwall and Rothsay, Earl of Chester, Knight Companion of the Most Noble Order of the Garter, Captain General of the Artillery Company, Steward of Plymouth, and Most Worshipful Grand Master of the Ancient and Honourable Society of Free and Accepted Masons of England, was born at St. James's Palace, August 12, 1762.

Of a Personage so high in rank, and whose sphere is so far removed from general notice, few circumstances can be, with certainty, recorded by us; and to speak on such a subject, upon doubtful ground, were indecorous in the extreme. His Royal Highness's character and talents, however, we may be allowed to say, are such as do honour to the situation of life in which Providence has placed him.

Arrived at an age when it became necessary that the establishment of a Court and Household suitable to his rank and dignity should be assigned to him, the nation saw him assume the *toga virilis*, mix with the people he was by nature destined at some future period to govern, and, newly emerged from the regularity of a domestic court and preceptorial restraint, enter on the important stage of public life; with a disposition gay, liberal, and ingenuous, he pursued pleasure as her votary, but not as her slave; skimming the surface of dissipation, he tasted of the stream, but sunk not in its vortex, as the eagle sometimes wings the valley, but again soars aloft, and resumes its native element.

In his person the Prince is tall, well formed, and remarkably graceful; his address and manners are such as, independent of his birth, would rank him among the most accomplished gentlemen of his time.

An exterior so captivating is well accompanied with a genius and taste for polite literature in every walk. His classical knowledge is remarkable, and he is said to have acquired the several languages, ancient and modern, with wonderful facility. He reads Virgil and Horace (his favourite authors) with uncommon propriety, and his grace and elegance in the most difficult passages of declamation are peculiarly fine.

The disposition of his Royal Highness to patronize, is only equalled by his taste in judging of the liberal arts; good music claims and receives his

warmest approbation; and his skill in architecture is conspicuous in the stile of decoration displayed in Carlton House (one of the first and most elegant town residences in Europe), which we have good authority for believing was in great part designed by himself.

The wisdom and moderation which marked the conduct of his Royal Highness in the year 1789, when the calamitous situation of his Royal Father had made a sort of temporary inter-regnum, was justly admired, and will by the wise and good of all parties and opinions be eternally memorialized. Connected, as he was known to be at that time, with the leaders of a party who thirsted for power under his auspices, he never for a moment lost sight of his duty or allegiance to his afflicted parent: though solicited to come forward and seize the reins that had fallen from the debilitated hands of his father, he modestly waited the ultimate event, though urged by the opposition in England, and by the Lords and Commons of Ireland. His only interference on that melancholy occasion, was to order from his own purse that the poor of Westminster should be paid the annual donation at Christmas of 1000*l.* which those who took upon them to manage the King's affairs at that time, it is said, peremptorily refused.

On Thursday, the 6th of February 1787, his Royal Highness was initiated a Member of our Antient and Honourable Fraternity, at an occasional Lodge convened for the purpose, at the Star and Garter, Pall Mall, at which the Duke of Cumberland presided in person; and on the decease of his royal uncle, he was elected Grand Master, November 24, 1790, the duties of which office he has ever since fulfilled, to the honour and advantage of the craft, with the grace, dignity, and suavity of manner, that so eminently distinguishes him on every occasion.

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\* \* It was the intention of the PROPRIETOR of the FREEMASONS' MAGAZINE, to have engraved all the PORTRAITS in the Hall of the Society on an enlarged scale, adapted for Furniture Prints; but finding the Expence of such an Undertaking likely to exceed Two Hundred Pounds, he consulted many of his Friends and Patrons on the propriety of reimbursing himself a part of that Expence, by an extra charge to his customers of Two Shillings on such Numbers of the Magazine as should contain the large Engravings (only four in all). The result, however, of their consideration was at that time unpromising to the scheme, and it has been for the present suspended. But should he yet be favoured with the communication of a number of Names as Subscribers to the plan, which may reasonably justify him in so doing, he shall still embark in it with pleasure and with zeal, and use every exertion to make the execution worthy of the subject.

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## PRESENT STATE OF FREE MASONRY.

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No. II.

SUNDERLAND.

TO any one who has given the subject the least attention it will readily occur, that, in our principal sea-ports, the science of Freemasonry has been, in general, received with ardour, and cultivated with diligence.

The sublime nature of the objects by which sea-faring men are continually surrounded, may dispose them to scenes of congenial solemnity and grandeur: the magnificence and splendour of the Lodges on the

continent may give a sentiment of exultation: or, their experience of the general benevolence which this institution has disseminated among the sons of all nations—often softening the horrors of war; and bringing comfort and fraternal assistance into the gloom of dungeons and the recesses of misery, may, perhaps, lead them to a higher state of admiration and attachment.—To whatever circumstance the effect may be ascribed, those who are conversant with Masonic Seamen, or who have visited the Lodges at HULL, LIVERPOOL, BRISTOL, PLYMOUTH, YARMOUTH, &c. will, at any rate, pronounce the fact to be obvious.

SUNDERLAND, with some few remissions incident to every human process, may very fairly be added to the list. The first Constitution was granted by the Marquis of CARNARVON. The date is October 7, 1755. It is directed to James Smithson, Provincial, who constituted the Lodge, then No. 207, though now, through different intermediate erasements, 121. The first Officers we find upon record are JOHN THORNHILL, Esq. (now one of his Majesty's justices of peace) Master; JACOB TROTTER, S. W.; JOHN ROW, J. W.—And the first D. M. who carried on the business of the Craft for many years, was GEORGE OGILVIE; a man, from every account, profoundly skilled in all the secrets and mysteries of our internal operations. The Lodge was held at the house of Adam Turner, Church-lane, and was soon composed of the most respectable characters of the town and neighbourhood. The Masters who succeeded were, Dr. ISAAC BROWN (father to the present W. M.); WILL. GOOCH, Esq. comptroller of the customs; ROBERT INMAN, Esq.; and many others of equal consequence.

After many fluctuations, and some changes of place, the Lodge fell under the guidance of Captain GEORGE THOMPSON, who held the chair above seven years, and under whose auspices the number of members was sensibly and respectably augmented. He built an elegant hall for them; the first stone of which he laid with the accustomed ceremonies and honours, the Brethren having accompanied him to the site of the building in solemn procession: and, it being the anniversary of his Majesty's accession, the loyal Brethren, in honour of the day, gave to their Lodge, for the first time,

*A local habitation and a NAME—*

calling it from hence the KING GEORGE'S LODGE. The building being finished in due time was solemnly dedicated on the 16th of July 1778. On this occasion the Grand Lodge of England favoured the Brethren with the music, &c. performed at the dedication of FREEMASONS' HALL, which was admirably supported on the present occasion by the principal vocal and instrumental performers round the country. From the Hall the Brethren proceeded to the Assembly-room, where the presence of above a hundred and twenty ladies added elegance and interest to the scene. An animated oration was delivered by our learned Brother WILLIAM HUTCHINSON, Esq. of Barnard Castle, author of the *Spirit of Masonry*, *History of Durham*, *New History of Cumberland*, &c. &c. A hundred and forty Masons dined together, and all was carried on and concluded with festivity tempered with moderation.

At the close of the year 1781 Mr. THOMPSON resigned the chair, and received an unanimous and affectionate vote of thanks for the important services he had rendered the Lodge; and TIPPING BROWN, M. D.

was chosen Master in his stead. Dr. BROWN held the chair three years, and under his direction the Lodge flourished with increasing splendour and advantages. On the 19th of November 1783, after having held a Master's Lodge, the Hall by some accident took fire; some of the furniture, papers, &c. were saved, but much was lost and injured, especially some valuable paintings; and the Hall was entirely destroyed.

The meetings were then held at Brother JOWSEY'S, where a subscription was entered into, ground was purchased, and, on the 5th of April 1784, Dr. Brown laid the first stone of the PHENIX HALL, attended by a numerous and splendid appearance of Brethren, who, clothed in the different regalia of their offices and orders, had accompanied him in procession for that purpose. The architect was Brother JOHN BONNER, who, in a twelvemonth's time, completed one of the most beautiful edifices in England for Masonic purposes. On Tuesday the 5th of April 1785, the ceremony of the dedication took place, and was one of the most brilliant meetings Freemasonry had ever witnessed in this part of the kingdom. An ode, written by the R. W. M., Doctor BROWN (see page 231 of the present Volume), was performed with the whole musical strength of Durham cathedral and the surrounding neighbourhood. An oratorio was given in the church; a masterly and suitable oration was delivered by the Rev. THOMAS HALL, Chaplain to the Lodge; a sumptuous dinner provided for 176 Brethren who attended; and the day was finished with a conviviality and temperance worthy the occasion that brought such animating satisfaction to the society.

From that time down to the present day the Lodge has continued to meet in this elegant Hall. During this space Brother FERGUSON for three years held the chair with credit to himself and the society; and the rest of the time the Lodge has been beholden to the judgment and superintendance of our present worthy Master Doctor BROWN.

PHENIX LODGE meets every first and third Wednesday.—PRESENT OFFICERS.—T. BROWN, M. D. W. M.—J. F. STANFIELD, S. W.—T. WILSON, J. W.—Rev. J. HESKITT, C.—W. FERGUSON, P. M.—R. WRIGHT, D. M.—R. MARKHAM, T.—W. ROBINSON, S.—T. WAKE and C. VAUX, Deacons.

[To be continued.]

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#### CEREMONY

Of laying the Foundation of that Stupendous ARCH, which is to unite the opposite Banks of the RIVER WEAR, at SUNDERLAND.

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— ERIT *sublimibus alta columnis.*

— OVID. METAM.

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ON Tuesday, the 24th of Sept. 1793, WILLIAM HENRY LAMBTON, M. P. Provincial Grand Master of the County of Durham, opened a Grand Lodge in ample form, in that elegant edifice, the Phoenix Hall, Sunderland; being assisted by his Grand Officers, the Masters, Wardens, and Brethren of many Lodges, amounting to about two hundred;

all clothed in the badges, jewels, and other insignia of the different orders of MASONRY.

After the necessary and solemn business of the Lodge was gone through, the Procession went forth in the following order—being joined at the gates of the Lodge by the Magistrates, Commissioners, &c. who were not Masons, conducted by one of the Stewards of the day.

Constables with staves;  
Two tylers with swords drawn;  
A steward;  
Banners of the Sea-captain's lodge, born  
by two sea-captains;  
Brethren two & two—junior lodges first;  
The banners of the Phoenix lodge;  
A steward;  
Deacons;  
Secretaries;  
Treasurers;  
Past masters.  
Provincial Grand Lodge:  
Four tylers with swords;  
Banners of the St. Hild's, St. George's,  
and Sion lodges;  
Military band of music;  
A steward;  
Junior wardens two and two;  
Senior wardens;  
Masters of lodges;  
Past grand stewards,  
Brs. Siddal—Charlton;  
Hills—Stout—Horsley;  
Past grand wardens,  
Brs. Bulmer—Wood—Ebdon;  
Grand architect, Br. Wilson, with the plate  
on a cushion;

Br. Bone, grand secretary, with his bag;  
Er. Pennington, grand treas: with his staff;  
Bible carried by Br. Wright, P. M.  
supported by two grand stewards;  
Brs. Wilson and Nicholson;  
Rev. Br. Heskett, chaplain of the Phoenix;  
Rev. Br. Nesfield, grand chaplain;  
Rev. Br. Brewster (master of the senior  
lodge), carrying the book of consti-  
tutions, and supported by two  
grand stewards,  
Brs. Hedley and Stott;  
Br. Scarth, junior grand warden;  
Br. Dr. Brown, senior grand warden;  
Er. Finch, deputy grand master;  
Br. Nicholson, grand sword bearer;  
Br. Rowland Burdon, M. P. and  
Br. Lambton, M. P. grand master;  
A steward.  
Magistrates two and two;  
Commissioners;  
Clergymen in their gowns;  
Officers of the West York militia;  
Constables to close.  
Marshal of the ceremony, Br. Stanfield;  
and stewards of the day,  
Brs. Martin, Rivington, Smith, and  
Hutchinson.

In this order they proceeded through an immense crowd of spectators to the parish church; where, the brethren forming into two lines, the procession was inversed, and the magistrates entered first, and took appropriate seats in the body of the church; while the grand officers and brethren occupied the gallery, according to their several ranks and degrees in Masonry.

Here a most excellent sermon was given, with powerful effect, by the Rev. Mr. HESKETT; and an occasional paraphrase on the 122d Psalm, written by Br. STANFIELD, was sung by the choir.

From the church the procession moved through the town in the preceding order, to the crowded banks of the river WEAR, over which they passed on a platform and bridge of keels admirably disposed and constructed for that purpose.

At the North-west part of the intended bridge was formed a large area, where the first stone was to be laid, and round which the brethren were arranged: and on the cliff above was railed in a conspicuous station for the grand honours, the oration, and other purposes.—Here Mr. BURDON addressed the surrounding multitude in an able and interesting speech, expressive of the nature, the difficulties, and the progress of the present undertaking. On these topics he expatiated

with spirit and sensibility—and concluded with an animated apostrophe to that great Power which had inspired him with confidence to attempt this vast work; and to whose protection he submitted its future progression and accomplishment.

The Inscription was then read by the senior grand warden in Latin, and the translation by the grand secretary. They are, as follows:—

Quo Tempore  
 Civium Gallicorum ardor vesanus  
 Prava jubarum  
 Gentes turbavit Europeas  
 Ferreo bello,  
 ROLANDUS BURDON ARMIGER,  
 Meliora colens  
 Vedrae  
 Ripas, scopulis præruptas,  
 Ponte conjungere ferro  
 Statuit.  
 Feliciter fundamina posuit  
 Octavo calendas Octobris,  
 Anno salutis humanæ  
 M, DCC, XCIII.  
 GEORGII Tertii XXXIII.  
 Probante  
 GULIELMO HENRICO LAMBTON  
 ARMIGERO,  
 Summo provinciali magistro  
 Adstante  
 Fratrum Societatis Architectonicæ,  
 Et procerum comitatus Dunelmensis  
 Spectabili corona,  
 Populi quoque plurima comitante caterva.  
 Maneant vestigia diu  
 Non irritæ spel.

At that time,  
 When the mad fury of French Citizens,  
 Dictating acts of extreme depravity,  
 Disturbed the peace of Europe  
 With iron war;  
 ROWLAND BURDON, Esq. M. P.  
 Aiming at worthier purposes,  
 Hath resolved to join the steep and  
 craggy shores  
 Of the River WEAR,  
 With an iron Bridge.  
 He happily laid the foundation  
 On the 24th day of September,  
 In the year of human salvation 1793,  
 And the 33d of the reign  
 Of GEORGE the Third,  
 In the presence of  
 W. HENRY LAMBTON, Esq. M. P.  
 P. G. M.  
 With a respectable circle of the Brethren,  
 Of the Society  
 Of Free and Accepted Masons,  
 And of the Magistrates and principal gentlemen  
 of the county of Durham;  
 Attended by an immense concourse of  
 people.  
 Long may the vestiges endure  
 Of a hope not form'd in vain.

The plate was then deposited, and the stone laid by Mr. BURDON, assisted by Mr. LAMBTON and the other grand officers according to ancient usages. The grand honours were given—and at this moment, perhaps, a more interesting spectacle was never presented at one view. The interesting nature of the occasion—the splendour and solemnity of the ceremony—the steep and awful banks of this great river, covered with many thousands of spectators—the surrounding ships manned from the mast heads to the water's edge—the discharge of cannon, sounds of instruments, and shouts of the applauding spectators, impressed a sensation so sublime and affecting, as will not be easily forgotten by any who had the happiness to share in the awful grandeur of this day.

The Rev. Mr. NESFIELD then delivered a most animated oration; which for matter, energy, and elegant delivery, would have honoured the best days of antient Rome or Athens.

The procession returned to the Sea Captains' Lodge, where the Grand Lodge was closed. A sumptuous dinner was provided in the Phoenix Hall, to which sat down above two hundred persons; and the evening was spent with conviviality and harmony worthy the occasion.



## A SPEECH

DELIVERED TO THE WORSHIPFUL AND ANCIENT SOCIETY  
OF FREE AND ACCEPTED MASONS;

At a GRAND LODGE, held at Merchant's Hall, in the City of York, on St. John's  
Day, December 27, 1726.

THE RIGHT WORSHIPFUL CHARLES BATHURST, ESQ. GRAND-MASTER.  
BY THE JUNIOR GRAND WARDEN.

(Continued from Page 331.)

THE learned author of the *Antiquity of Masonry*, annexed to which are our constitutions, has taken so much true pains to draw it out from the rubbish which the ignorant ages of the world had buried it in, as justly merits the highest gratitude from his Brethren.

That diligent antiquary has traced out to us those many stupendous works of the antients, which were, certainly, and without doubt, infinitely superior to the moderns: I shall not, therefore, follow his steps; but since there ought to be something said of antient architecture, to illustrate the real antiquity of Masonry in general, I shall beg leave to subjoin what an elegant modern author, the ever-celebrated Mr. Addison, has wrote on this subject.

“ We find, says he, in architecture, the antients much superior to the moderns; for not to mention the Tower of Babel, of which an old author says, there were the foundations to be seen in his time, which looked like a spacious mountain, what could be more noble than the walls of Babylon, its hanging gardens, and its temple to Jupiter Belus, that rose a mile high by eight several stories, each story a furlong in height, and on the top of which was the Babylonian observatory? I might here, likewise, take notice of the huge rock that was cut into the figure of Semiramis, with the smaller rocks that lay by it in the shape of tributary kings; the prodigious bason which took in the whole Euphrates, until such time as a new canal was formed for its reception, with the several trenches through which that river was conveyed. I know,” adds our author, “ there are persons, who look upon some of these wonders of art to be fabulous; but I cannot find any grounds for such a suspicion, unless it be that we have no such works amongst us at present. There were, indeed, many greater advantages for building in those times, and in that part of the world, than have been met with ever since. The earth was extremely fruitful, men lived generally on pasturage which requires a much smaller number of hands than agriculture. There were few trades to employ the busy part of mankind, and fewer arts and sciences to give work to men of speculative tempers, and, what is more than all the rest, the prince was absolute; so that when he went to war he put himself at the head of a whole people; as we find Semiramis leading her three millions to the field, and yet overpowered by the number of her enemies. It is no wonder then,

“ when she was at peace, and turned her thoughts on building, that she could accomplish so great works with such a prodigious multitude of labourers. Besides that, in her climate, there was small interruption of frost and winters, which make the northern workmen lie half the year idle. I might mention, amongst the benefits of the climate, what historians say of the earth, that it sweated out a bitumen or natural kind of mortar, which is doubtless the same with that mentioned in Holy Writ, as contributing to the structure of Babel: *Slime they used instead of mortar.*

“ In Ægypt we still see their pyramids, which answer to the description that have been made of them; and, I question not, but a stranger might find out some remains of the labyrinth that covered a whole province, and had an hundred temples disposed among its several quarters and divisions.

“ The wall of China is one of these eastern pieces of magnificence which makes a figure even in the map of the world; although an account of it would have been thought fabulous, were not the wall itself extant.

“ We are obliged to devotion for the noblest buildings that have adorned the several countries of the world. It is this which has set men at work on temples, and public places of worship, not only that they might by the magnificence of the building invite the deity to reside there, but that such stupendous works might at the same time open the mind to vast conceptions, and fit it to converse with the divinity of the place.”

Thus far our author: and I am persuaded you have not thought me tedious in giving you so much of the works of that great man instead of my own. From what he has said, the great antiquity of the art of building or masonry may be easily deduced; for, without running up to Seth's pillars or the Tower of Babel for proofs, the temple of Belus alone, or the walls of Babylon, of both which the learned Dr. *Prideaux* has given ample accounts, which were built four thousand years ago, and above one thousand before the building of Solomon's temple, are sufficient testimonies, or at least give great reason to conjecture, that three parts in four of the whole earth might then be divided into E-N-F-E and M-M.

Now, it is morally impossible but Geometry, that noble and useful science, must have begun and gone hand-in-hand with Masonry; for, without it those stupendous and enormous structures could never have been erected. And though we have not the names of any great proficient so early as Babylon, yet we have a Pythagoras, an Euclid, an Archimedes, flourishing in very remote ages, whose works have ever since been, and are at present, the basis on which the learned have built, at different times, so many noble superstructures.

But I must not trespass too much on your patience, and shall, therefore, though unwillingly, pass over the building of Solomon's Temple, a building where God himself was the architect, and which to all Masons is so very particular, that it is almost unpardonable to neglect it.

But that, with the repairs of it by *Josiah*, rebuilding by *Zerubbabel* and *Herod*, to the final destruction by *Titus Vespasian*; together with the history of the Grecian and Roman orders and architects, the Gothic intrusion over all, and its late resurrection and present growing greatness, may be subjects sufficient for several discourses; which, since I have ventured to break the ice, I hope some abler hand will carry on.

I shall now, by way of conclusion, beg leave to subjoin some observations, and apply them more particularly to our ancient Lodge, and to our present meeting at this solemnity. And here, I know, you'll excuse me from unveiling our mysteries, though I am speaking to my brethren, when you see the reason I dare not plain in my hand.

Since, as has been said, human society has always been so useful, it cannot be wondered at that this of ours should have so very ancient an original. I have already shewn you that Masonry is the oldest science the world has produced; the first the earliest ages employed their whole study and industry upon; and for this reason the fundamental rules of this art have been handed down from age to age, and very justly thought fit to be made a mystery of. A mystery, however, that has something in it apparent to the whole world, and which alone is sufficient to answer all the objections that malice or ignorance can throw, or has urged against us; of which, to mention no more, our three Grand Principles of Brotherly Love, Relief, and Truth, to one another, are very shining instances. A foundation laid in virtue by the strictest geometrical rules is a point of such moment, that each line describes its strength and stability, and a Mason must have a very superficial, and far from a solid judgment, that can doubt of its duration to the end of all things.

The pen, the pencil, and the trowel, have always been thought, by the greatest monarchs the world has produced, the properest instruments to convey their names and actions to the latest posterity. The two former are certainly capable of flattering either their vices or their persons; but the honest *Trowel*, as the best and most durable register, must be allowed to bid the fairest for eternizing of them, and has in their erecting cities, castles, palaces, amphitheatres, &c. brought down for many ages, and does not only convince us at present of their distinct genius, riches, religion, politics, and power, but their very names have been stamp'd, and are still current among us; for instance, *Constantinople*, *Cesarea*, and *Alexandria*.

What wonder, after this, that so many kings, princes, and noblemen, have at all times honoured this Society with their peculiar patronage and protection, have taken it as an honour to have been initiated into the mysterious part of it, and thought it no degradation for a Mason to say he was brother and fellow to a king?

Europe came much later to the knowledge of this art, than the Eastern parts of the world; and this island, as far as I can find, the latest of all: for, though by our records we learn it was brought into France and Germany by one\* who was actually at the building of

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\* Ninus.

Solomon's Temple, yet it was long after that when St. *Alban* \*, the proto-martyr of England, along with Christianity introduced Masonry. To the Romans, indeed, our ancestors owe the origin of useful learning amongst them, which made a very good exchange for the loss of their freedom; for *Cæsar* in his Commentary tells us, that the Britons had no walled towns nor houses, but only fortified their dwellings with woods and marshes: but when after that our first Saxon kings, having thrown off the barbarous ignorance of Paganism, were, by the light of the Gospel, more civilized, and shewn the usefulness of arts and sciences, this of ours answering the necessary end of self-preservation, as well as grandeur and devotion, must be allowed to be first sought after; and though Old Verulam †, since called St. Alban's, may justly claim precedence as the first-built town in Britain, yet you know we can boast that the first Grand Lodge ever held in England was held in this city; where *Edwin* ‡, the first Christian king of the *Northumbers*, about the six hundredth year after *Christ*, and who laid the foundation of our cathedral §, sat as Grand Master. This is sufficient to make us dispute the superiority with the Lodges at London: but as nought of that kind ought to be amongst so amicable a Fraternity, we are content that they enjoy the title of Grand Master of England; but the *Totius Angliæ* we claim as our undoubted right.

And here I have a fair opportunity to enlarge upon those encomiums due to our present GRAND MASTER, whose regard for his office, proficiency in the science, and his great munificence shewn to the Society, can never be forgotten; *Manat alta mente repostum*: we must all acknowledge him to be the foundation-stone of its present and growing grandeur.

But his command prevents me from proceeding in this.

Mr. DEPUTY MASTER has likewise executed his office throughout the whole year with great pains and industry; and every particular member of the Lodge owes him all imaginable gratitude for it.

For my *Brother Warden* and myself, I leave our conduct to your own judgment: our accounts have been examined; and we hope we have not any ways wronged the great trust you reposed in us.

A word of advice, or two, and I have done. To you, my brethren, the Working Masons, I recommend carefully to peruse our constitutions: there are in them excellent rules laid down for your conduct, and I need not insist upon them here.

To you that are of other trades and occupations, and have the honour to be admitted into this society, I speak thus: first, mind the business of your calling: let not Masonry so far get the ascendant as to make you neglect the support of yourselves and families. You cannot be so absurd as to think that a taylor, when admitted a Freemason, is able

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\* This from an old record preserved in our Lodge.

† Cambrden.

‡ *Edwin's* chief seat of residence was at *Derwentio*, now called *Auldby*, six miles from *York*. Rapin, p. 162.

§ A church of wood was hastily run up at *York* for the new converts, which were very numerous. Shortly after *Edwin* laid the foundation of a church of free-stone, but finished by *Orswald*, his successor. Rapin, p. 246. Bede, l. 2. c. 13.

to build a church; and for that reason your own vocation ought to be your most important study. False brethren, it is true, may build castles in the air, but a good Mason works upon no such fickle foundation: so square your actions as to live within compass: be obedient to the officers chosen to govern the Lodge; consider they are of your own appointing, and are trusted with an unlimited power by you. As well henceforwards as this solemn day, let each salute his brother with a cheerful countenance; that as long as our feet shall stand upon this earthly foundation, we may join heart and hand, and, as it were, with one voice issuing from the same throat, declare our principles of brotherly love, relief, and truth, to one another; after which, and a strict observance of our obligations, we can be in no danger from the malice of our enemies without the Lodge, nor in perils among false brethren within.

And now, gentlemen, I have reserved my last admonitions for you: my office, as I said before, must excuse my boldness, and your candour forgive my impertinence. But I cannot help telling you, that a gentleman without some knowledge of arts and sciences, is like a fine shell of a house, without suitable finishing or furniture: the education of most of you has been noble, if an academical one may be called so; and I doubt not but your improvements in literature are equal to it: but if the study of geometry and architecture might likewise be admitted, how pleasant and beneficial they would be, I do not presume to inform you.

—Ingenuas didicisse fideliter artes,  
Emollit mores, nec sinit esse feros;

says *Ovid*. And it is likewise said, that a man who has a taste for music, painting, or architecture, is like one that has another sense, when compared with such as have no relish for those arts. It is true, by signs, words, and tokens, you are put upon a level with the meanest Brother; but then you are at liberty to exceed them, as far as a superior genius and education will conduct you. I am credibly informed, that in most Lodges in London, and several other parts of this kingdom, a lecture on some point of Geometry or Architecture is given at every meeting: and why the *Mother Lodge* of them all should so far forget her own institutions, cannot be accounted for but from her extreme old age. However, being now sufficiently awakened and revived by the comfortable appearance of so many worthy sons, I must tell you, that she expects that every gentleman who is called a Freemason, should not be startled at a problem in geometry, a proposition in *Euclid*, or, at least, be wanting in the history and just distinctions of the five orders of architecture.

To sum all: since we are so happily met to celebrate this annual solemnity, let neither *Dane* nor *Norman*, *Goth* nor *Vandal*, start up to disturb the harmony of it; that the world may hear and admire that, even at this critical time, all parties are buried in Masonry; but let us so behave ourselves here and elsewhere, that the distinguishing characteristics of the whole Brotherhood may be to be called good Christians, loyal subjects, true Britons, as well as Freemasons.

## LITERATURE.

THE poetical beauties of the Greek writers have often afforded scope for critical dissertation, and many ingenious commentaries on these points enrich the literary world; but it was reserved for the industrious, learned, and enlightened mind of Mr. TASKER to illustrate the anatomical knowledge of those writers. This gentleman, whose poetical talents and whose literary attainments are well known, was originally intended for chirurgical and medical pursuits, and though drawn aside from these studies by the more attractive charms of the Muses, he has not forgotten his original designation, but has lately employed himself in an investigation into the anatomical knowledge of Homer, Virgil, and Lucan, and the medical knowledge of the Greek physicians and philosophers. We shall occasionally present to our readers the observations of this gentleman on the curious subjects alluded to, and doubt not that they will be deemed interesting as well as intelligent and novel.

## LETTER THE FIRST.

IT has been often asserted, that Homer understood anatomy.—Having lately attended anatomical lectures, as delivered by the clearest demonstrator in the known world, I am now reading the Iliad with this particular view.

You may perhaps be a little surprised at first, to find the words used by Homer, expressive of the different parts of the human body, to be nearly the same as Dr. William Hunter uses in his anatomical demonstrations; but this phenomena is easily resolved, when we consider, that the common language of antient Greece is now adopted as the scientific in our medical schools. Homer, however, could not have precisely the same learned ideas annexed to the same words; since he could not possibly understand the minutia of anatomy; the science itself not then existing. And indeed Hippocrates, at a much later period, had little knowledge of the component parts of the human body under dissection, further than the bare skeleton; but the divine poet, in this matter, as in every thing else, copied from nature; and has in a wonderful manner diversified the wounds and deaths of his heroes; describing them in such a manner, that he renders his readers almost spectators. And every wound, that in its own nature is mortal, is generally described as such; and no chief ever makes a speech, when expiring, unless his wounds admit of that privilege: there is scarcely a single instance to the contrary in the whole Iliad; as you will find, if you read the original Greek; though I am sorry to observe, that there are many very glaring ones in Pope's (otherwise most beautiful) translation; or as it may with more propriety be

termed "modernization" of one of the most antient poems now in being. Pope somewhere observes, that Homer is rather too critically nice in these respects: as his translator, however, he has sufficiently obviated this objection by his own practice; though, in his *Essay on Homer's Battles*, he very ingeniously remarks, "that Homer has varied these deaths by the several postures in which his heroes are represented, either fighting or falling; some of which he says (as every other person must say) are so exceedingly exact, that one may guess, from the very position of the combatants, whereabouts the wound will light; others, he says, are so peculiar and uncommon, that they could only be the effect of an imagination, which has searched through all the ideas of nature; and such is the posture of Medon, in the 5th book, whose arm being numbed by a blow on the elbow, drops the reins that trail on the ground; and then being suddenly struck on the temples, falls headlong from the chariot, in a soft and deep place, where he sinks up to the shoulders in the sands, and is a while fixed by the weight of his armour, with his legs quivering in the air, till he is trampled down by his horses."

So much for sensible, elegant, and judicious Pope! But respecting my humble self, the blaze of poetry, that every where shines and burns throughout the best poem in any language, like the ἀκρίμαστον πῦρ, or the unwearied fire on the helmet of Diomed, as described in the beginning of the 5th book, dazzles my eyes in the prosaic research that I am now making: however, I can clearly see the beautiful propriety of circumstances and consequences attending every wounded soldier. It may not likewise be improper to consider a little the very imperfect state of medicine at the time of the Trojan war; no medical distinctions were then established; the same men were both surgeons and physicians; as we find exemplified in Podalirius and Machaon, (the two sons of Æsculapius) who acted as surgeons general to the Grecian army. Their simple practice consisted chiefly in extracting darts or arrows, in staunching the blood by some infusion of bitter herbs, and sometimes they added charms or incantations; which seemed to be a poetical way of hinting, that frequently wounds or diseases were cured in a manner unaccountable by any known properties they could discover either in the effects of their rude remedies, or in the then known powers of the human body to relieve itself. On perusing the *Odyssey* (which, though it does not contain the terrible graces, sublime images, and animation of the *Iliad*, is perhaps equally or more entertaining, by the calmer, but not less beautiful, pictures of the simplicity of the heroic age, and the pleasant scenes of rural and domestic life, which it copiously exhibits) I perceive in Homer's description of the wound which Ulysses, when young, received in his thigh from the tusk of an enraged wild boar, that the effusion of blood was stopped by incantations or divine songs, and some sort of bandage which must have acted by pressure. If any verse could have acted as a charm, the very verse that describes the wound might have as good a right to such a claim as any other; but, in what manner the surgeons of antient Greece, before the discovery of the cir-

culuation of the blood, might apply bandages for the purpose here mentioned, is not easily to be explained; though doubtless these bandages must have acted like a tourniquet, which is now the most effectual remedy for compressing a wounded artery, and thereby stopping an hæmorrhage.

I cannot conclude this letter without observing, that the phrase of "biting the dust," so often applied to the dying warriors; and what Shakespear's Falstaff humorously calls "grinning honour," is a just, but horrible, picture of nature in her last agonies. Virgil has diversified this phrase in a variety of expressions; but by the addition of "*moriensq; suo se in vulnere versat,*" which is so happily expressive of the contorsions and writhings of the body from the extreme anguish of a painful wound; he has in this, as in some other few instances, evidently improved on his great master.

Yours, &c. &c.

N. B. This letter was written before the death of the late Dr. William Hunter, with whose friendship the author was honoured, and to whose memory he wishes to pay every tribute of respect.

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## ANECDOTES OF THE LAST CENTURY.

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[Taken from MSS.]

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TWO bishoprics were at one time vacant, Bath and Wells; King James being desirous of promoting a Scotchman to one of them, asked him which he would have, Bath or Wells? "Bath, bath, an please your Majesty," replied he; which in his country dialect meant both, both.

A certain malefactor was condemned to be branded in the hand, but ere he quitted the bar the judge ordered search to be made whether he had not been marked before; "No, my lord," said the fellow, "I was never branded *before*." they searched and found the mark. "You are an audacious lying varlet," said the judge, "what have you to say for yourself now?" "I cry your honour mercy," said the fellow, "I always thought my shoulders stood *behind*."

A baker in Norwich, while his wife lay sick and past recovery, was providing himself with another whose name was *Grace*. His wife, after a tedious illness, died. When his neighbours came to comfort him, and to put him in mind of the loss he had sustained, "It is very true, my good friends," says he, "a very heavy loss, indeed; God grant me patience, and give me *Grace* into the bargain."





## ACCOUNT OF A TOUR TO KILLARNEY, &amp;c.

IN A LETTER TO J. AND E. FRY.

BY CAPPER LLOYD, ESQ.

[Concluded from Page 340.]

ALTHOUGH we did not leave Killarney without feeling the regret natural on quitting scenes of pleasure, yet our anxiety was not such as to repress that hilarity which, during our whole journey, had been promoted amongst us with great earnestness. We lodged that night in Mill-street, which, though an inconsiderable place, afforded us good accommodation. We had a plentiful supper, accompanied with rural elegance, and some excellent claret at two shillings a bottle. Next morning we pursued our journey through a country more lonesome and dreary than I had ever seen before, as we sometimes travelled for several miles successively without seeing a single hut to convince us that we had not wandered into regions uninhabited by the children of men. But, perhaps, I speak too lightly of a country that was once the seat of the muses: our great Spenser wrote several books of his Fairy Queen during his residence in this lonesome part of the county of Cork. The person who gave us this literary anecdote humorously observed, that it was a very suitable situation for a poet, as the appearance of the country would continually remind him of Parnassus, which many a modern bard has found unfertile. The latter part of his observation I believe to be true enough, but I differ with him in respect to the former; for though loneliness may be favourable to study, yet such a country as this could furnish but few images for Spenser's pastoral muse; it must, however, be granted that, in such a verbose work as the Fairy Queen, even this situation might have been of service; it was necessary to draw a picture of dreariness in order to introduce several of his characters—his hermit, for instance, must surely have resided here; I mean the old reverend father of whom he thus says,

- “ At length they chaunct to meet upon the way  
 “ An aged sire in long blacke weedes yclad;  
 “ His feete all bare, his beard all hoarie gray,  
 “ And by his belt his booke he hanging had.”

I quote from memory and probably not with correctness.

Not far from Blarney we overtook a funeral procession, and learned that the person about to be interred had died the day before.—To see a fellow-creature thus hastened to the grave a few hours after his decease shocked me much, and I could not help expressing my abhorrence of a practice both indecent and dangerous. This led to a conversation on the subject of premature interment, and I found my companions in possession of several anecdotes of persons being consigned to their last habitation before they had (in earnest) paid the great debt of nature.

As one of these stories struck me with considerable force, I made particular enquiry respecting its authenticity after my arrival at Cork; and, having received a confirmation of its being true, I hope to stand excused from the charge of credulity for giving it a place in this letter. The story, as near as I can recollect, is as follows:

Dr. Dobbs (who was a physician of eminence at Youghall, a sea-port town in the county of Cork) used frequently to take a walk on the strand by the sea-side to collect shells, coral, &c. He happened one morning, on passing by the door of a hut, to observe a large concourse of people assembled for the purpose of attending to the grave the remains of a poor woman, who had (apparently) died the day before. The doctor pursuing his walk, soon got at a considerable distance from the house, but was suddenly stopped by a great uneasiness of mind, attended with a strong conviction that the person about to be interred was not dead. For a while he resisted the impulse as a matter of caprice, vague supposition, or whim, but his increasing uneasiness at last determined him to try if his feelings were right or not, and for that purpose he hastened back to the cottage. The coffin was nailed down and placed under a large table, around which several of the relations and friends of the deceased were seated, circulating the parting glass amidst noise and uproar. The Doctor having begged their attention to what he had to say, informed them of the extraordinary uneasiness with which he had been affected, as also of the consequent opinion that the person, to attend whose funeral they had assembled, was not dead, and therefore desired that he might see the body. At this unexpected address some laughed heartily, whilst others were displeased, and insisted that as the time fixed for moving the corpse was arrived, it should be immediately taken out; upon which the Doctor finding but little was to be done by gentle means, had immediate recourse to another expedient. He told them that several there knew him to be a medical man, that men of his profession had an undoubted right to see for themselves in such cases, and, in short, that if they moved the corpse he would call them to a severe account at some future time. This remonstrance having had the proper effect, the coffin was opened, and the Doctor, putting his hand under the small of her back, declared that the woman was not dead; he then ordered her to be taken out of the coffin and put into a warm bed, which was immediately done, and in a short time appeared evident signs of returning life.

The Doctor attended her closely for several hours, and had the pleasure, before he left the house, to see his patient in a fair way of recovery. In a few days she was able to wait upon the Doctor at his own house in Youghall, and, after the first effusions of gratitude were over, made him the tender of a fee; but he told her that as what he had done was from a sudden impression and sense of duty, he was not easy to take it. The poor woman was quite distressed by his refusal, and signified she could not be happy without he permitted her to make some return for the trouble he had experienced on her account; upon which the Doctor consented that (as he knew she was a good knitter) she should every year bring him a pair of knit woollen gloves on the

anniversary of her deliverance. To this proposal the poor woman gladly acceded, and (I have the pleasure to add) made the annual offering of gratitude many times.

We arrived at Cork pretty early in the afternoon, and remarked (what is common to many large towns in Ireland) the entrance disgraced by a long street of wretched hovels called cabins. An Irish cabin has been so often described that almost every one knows it to be a low mud fabrick, without window or chimney, in which human creatures are contented to live; and when it is considered that many of them are built for about forty shillings each, it will be easily guessed that the conveniences of such an habitation are not abundant.

Cork, from its being the second largest city, is termed the Bristol of Ireland; and in several respects I think they are not dissimilar. Commerce pours forth her train of bustlers alike in both places, and the country about each is beautified with the villas of those who retire from dirt and noise to the enjoyment of quietude and cleanliness.— There are several streets with houses built in the modern taste, but also a pretty many that bear evident record of the lowly spirit of architecture in the 16th and succeeding century.

There are two stone bridges over the Lee, which nearly surrounds the city. The Exchange is a neat stone building. Of the churches and other public edifices I noticed nothing remarkable.

The export of butter and provisions to England, the West-Indies, &c. is prodigious, and the imports are also considerable, yet the latter bears no proportion to the former; for the Royal Navy in time of war, the ships of the East-India Company, as well as those in merchants' service, are mostly victualled from hence.

Cork is distant from Dublin 124, from Waterford 60, and Clonmell 40 miles.

After having thus made ample trial of your patience, I intend to conclude this long letter by a brief account of the White Boys, who, I am informed, made their first appearance, in this county.

It will, no doubt, surprize you to hear that these people are by no means such terrible desperadoes as (in England) we generally understand them to be; and though violence and outrage ought seldom to be justified, yet much allowance should be made for resistance to oppression and tyranny.

I apprehend that more than three fourths of the poor people of Munster province are Roman Catholics, and the day-labourers, who form a great proportion of the peasantry, work at the low rate of 5d. per day, their master furnishing them with a cabin, and a small portion of land for potatoe-ground, both rent free, as a kind of compensation for the cheapness of labour. Of their little produce they pay tithes to their own parish priest with cheerfulness, and the clergyman of the established church claims his tenth also, which if not paid quietly, the tithes-proctor generally takes by coercive means: thus one fifth of a poor pittance is taken from the hand of penury, which often renders the provision of a poor cottage inadequate to its support. In this condition they must starve unless relieved by casual bounty, as there is no

parochial provision made for the indigent as in England. Potatoes and butter-milk is the constant and almost invariable food of the poor people in this part of Ireland, therefore a scarcity of potatoes amounts to a scarcity of every thing; and, when it is considered that many of the cabins contain a large family, a forcible diminution of their little stock is a species of oppression very forcibly felt. A class of peasants superior to these keeps a cow, or a horse, and sometimes both, the maintenance of which has been much derived from public lands, or commonage, enjoyed by the poor from one generation to another; but, since English manners and English improvements have been introduced into Ireland, commons have been inclosed and made into deer-parks, and the poor shut out from what they deem the spontaneous gift of nature, or right by prescription. On this subject Dr. Goldsmith, in his sweet poem of *The Deserted Village*, justly says,

“ Those fenceless fields the sons of wealth divide,  
“ And e'en the bare-worn common is deny'd.”

The poor creatures being thus distressed by the proctor and the incloser of land, against whom no redress can be obtained by a process of law, they rose up in support of a cause, to which they were urged by resentment and the common feelings of human nature: proctors were dragged out of their beds at midnight, and frequently buried up to their necks in earth; newly erected park-walls were levelled to the ground, and several other kinds of outrage and violence committed. The country was soon alarmed, and revenge followed with great severity, many of the poor wretches being taken and executed in different parts of the provinces of Munster and Leinster, and (in order to render much evidence unnecessary) an act of parliament was passed, which declared it felony for any person to be seen in the White Boy uniform\*.

In consequence of this sanguinary and impolitic act, many hundreds have been hanged in different places, yet the White Boys are by no means extirpated or totally silenced; nor, indeed, is it likely that the effect should cease before the cause is removed.

In the act of parliament I have just mentioned they are termed deluded wretches, as though the framers of that act were desirous of proclaiming their own ignorance, by declaring that delusion and wretchedness were crimes deserving of death. No generous Briton would allow the Corsican opposition to the yoke of Genoa to be stiled rebellion, nor did our king fail to afford a comfortable asylum to their illustrious Paoli, when he could stand no longer in the cause of freedom; yet will the same people permit this shameful oppression in a distant part of their own empire; and nobody thinks about liberty and patriotic resistance when he talks of a White Boy.

Of my journey thus far I have now given you the best account in my power, in which I hope I have avoided a tedious minuteness on the one hand, or slipping into negligent omission on the other. Other travellers, as they are differently affected, will express themselves dif-

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\* The uniform is a white shirt worn over their other clothes.

ferently, and each account will have its merit in proportion as the writer's feelings are awakened, or his abilities exerted. I am sensible that the artist or mechanic will be much more exact than I have been in his account of quantity, extension, and magnitude; but it should be remembered that nice precision and mathematical certainty are seldom to be found in the annals of pleasure.

To-morrow morning I shall take leave of my agreeable fellow-travellers, and proceed to Waterford by Youghall, Dungarvan, and Clonmell; in the last-mentioned place I intend staying a day or two, and shall probably send you my next scrawl from the banks of the Suir.

In the interim, I am, &c.

THE LIFE OF  
MRS. ANNE AYSCOUGH, OR ASKEW.

(Concluded from Page 345.)

**I**N the view of the most tremendous death that the infernal arm of bigotry could inflict, this magnanimous glory of her sex possessed a cool and determined spirit of mind. In the morning of her days, for such surely we may call the age of twenty-five, the cause of truth and the enjoyment of a good conscience were of more estimation in her sight, than the blandishments of pleasure, the splendour of a court, and even the extension of life itself.

Under the awful circumstances in which she now lay, this admirable woman wrote the following letters, one to the King and the other to the Chancellor. If it be said that her view herein was to obtain a pardon, I shall not contradict it; but let it be considered, also, that she stoops not to the meanness of flattery, nor to the pitifulness of equivocation. She maintains that dignity of soul which is the characteristic of oppressed innocence; and her claim for pardon is in the bold language of a demand, not of supplication.

Her letter to the King is in the form of a confession of faith, as follows:

“ I, Anne Askew, of good memory, although God hath given me  
“ the bread of adversity and the water of trouble, yet not so much  
“ as my sins have deserved, desire this to be known unto your grace;  
“ that, forasmuch as I am by the law condemned for an evil doer,  
“ here I take heaven and earth to record that I shall die in my inno-  
“ cency; and, according to that I said first, and will say last, I utterly  
“ abhor and detest all heresies; and as concerning the Supper of  
“ our Lord, I believe so much as Christ hath said therein, which he  
“ confirmed with his most blessed blood. I believe also as much as  
“ he willed me to follow, and believe so much as the Catholic Church  
“ of him doth teach. For I will not forsake the commandment of  
“ his holy lips; but look what God hath charged me with his mouth

“ that have I shut up in my heart : and thus briefly I end for lack  
 “ of learning. . . . ANNE ASKEW.”

This free and expressive declaration appears to have been inclosed  
 in the following to the chancellor.

“ The Lord God, by whom all creatures have their being, bless you  
 “ with the light of his knowledge. Amen.

“ My duty to your lordship remembered, &c. It might please  
 “ you to accept this my bold suit, as the suit of one which upon due  
 “ consideration is moved to the same, and hopeth to obtain. My  
 “ request to your lordship is only, that it may please the same to be  
 “ a mean for me to the king’s majesty, that his grace may be cer-  
 “ tified of these few lines which I have written concerning my belief;  
 “ which, when it shall be truly conferred with the hard judgment  
 “ given me for the same, I think his grace shall well perceive me to  
 “ be wayed in an uneven pair of balance. But I remit my matter and  
 “ cause to Almighty God, which rightly judgeth all secrets. And  
 “ thus I commend your lordship to the governance of him, and fel-  
 “ lowship of all saints. Amen.

“ By your handmaid, ANNE ASKEW.”

Soon after her condemnation the inhuman ministers of that san-  
 guinary monarch removed her from Newgate, for the purpose of ex-  
 torting from her, by the excruciating pains of the rack, a confession  
 that might tend to criminate some of the ladies of the court, who  
 were more than suspected of favouring the protestant cause. That  
 it was in her power to have brought her great and illustrious friends,  
 and even the queen herself, into a most perilous condition, I can have  
 no question, from the known intimacy which she held with them.  
 Their religious sentiments could not be unknown to her; and there  
 can be no doubt but that she was admitted to their secret devotional  
 meetings. Of this the chancellor Wriothesly and Gardiner were sen-  
 sible, and, therefore, resolved to gain from our heroine by torture, that  
 information respecting her acquaintance which they could not obtain  
 by craft and persuasion.

It is easier to conceive than express the terrible apprehensions that  
 must necessarily have possessed the minds of those noble and pious  
 ladies her patrons, at the time when she was under the bloody hands  
 of her vengeful tormentors. Could they conceive that it was possible  
 for a delicate female, in the bloom of life, and whose health was at  
 the same time declining, to bear up under a torture, agonizing to the  
 most extreme degree of pain?

Her own account of the treatment she received is so well ex-  
 pressed, that it would be unjust to give it in any other words :

“ On Tuesday I was sent from Newgate to the sign of the Crown,  
 “ where Mr. Rich and the Bishop of London, with all their power  
 “ and flattering words, went about to persuade me from God; but I did  
 “ not esteem their glossing pretences. Then came there to me Ni-  
 “ cholas Shaxton, and counselled me to recant as he had done. I said  
 “ to him that it had been good for him never to have been born, with  
 “ many other like words. Then Mr. Rich sent me to the Tower,

“ where I remained till three o'clock. Then came Rich and one of the counsel charging me, upon my obedience, to shew unto them if I knew any man or woman of my sect. My answer was, that I knew none. Then they asked me of my Lady Suffolk, my lady of Sussex, my Lady of Hertford, my Lady Denny, and my Lady Fitzwilliams; I said if I should pronounce any thing against them, that I were not able to prove it. Then said they unto me, that the king was informed that I could name, if I would, a great number of my sect; I answered that the king was as well deceived in that behalf as dissembled with in other matters.”

Shaxton, whom she here mentions as exhorting her to apostacy by the force of his own example, was Bishop of Salisbury, but deprived and sentenced to be burned for denying the *real presence*. The old man, for such he was, became terrified with the prospect of such a horrid death, and, to avoid it, gave up his conscience by signing a recantation. How must he have felt, if he had any feelings of mind left in him, at the unshaken constancy, the magnanimous resolution, and the cutting reproach of this young and delicate martyr?

The manner of her racking is thus related by herself:

“ Then they put me on the rack because I confessed no ladies or gentlewomen to be of my opinion, and thereon they kept me a long time; and, because I lay still and did not cry, my Lord Chancellor and Mr. Rich took pain to rack me with their own hands till I was well nigh dead. Then the lieutenant caused me to be loosed from the rack. Instantly I swooned, and then they recovered me again. After that I sat two long hours, reasoning with my Lord Chancellor, upon the bare floor, whereas he with many flattering words persuaded me to leave my opinions; but my Lord God (I thank his everlasting goodness) gave me grace to persevere, and will do (I hope) to the end. Then I was brought to an house and laid in a bed, with as weary and painful bones as ever had patient Job; O thank my Lord God therefore. Then my Lord Chancellor sent me word if I would leave my opinions I should want nothing; but if I would not I should forthwith to Newgate, and so be burned. I sent him again word, that I would rather die than to break my faith.—Thus the Lord open the eyes of their blind hearts that the truth may take place.”

Upon the circumstance of her being racked by the Chancellor himself Bishop Burnet makes the following remark: “ That she was racked is very certain, for I find it in an original journal of the transactions in the Tower, written by *Anthony Anthony*; but *Fox* adds a passage that seems scarce credible, the thing is so extraordinary and so unlike the character of the Lord Chancellor, who though he was fiercely zealous for the old superstition, yet was otherwise a great person: it is, that he commanded the Lieutenant of the *Tower* to stretch her more, but he refused to do it, and, being further prest, told him plainly he would not do it. The other threatened him, but to no purpose; so the Lord Chancellor, throwing off his gown, drew the rack so severely that he almost tore her body asunder; yet could draw nothing from her, for she endured it with an unusual patience and courage. When

“ the king heard this he blamed the Lord Chancellor for his cruelty,  
 “ and excused the Lieutenant of the *Tower*. *Fox* does not vouch any  
 “ warrant for this, so that though I have set it down, yet I give no  
 “ entire credit to it \*.”

Had our learned historian made a more accurate enquiry, he would have found this *thing*, however *incredible* and *extraordinary*, really to have happened, and the good old martyrologist to have been perfectly warranted in relating it. Not to dwell upon the magnanimous sufferer's own account, I shall quote the authority of her contemporary, Bishop Bale, who speaks upon the circumstance in these pathetic and indignant terms: “ *Marke here an example most wonderful, and se*  
 “ *how madly in their ragynge furyes, men forget themselves and lose*  
 “ *their ryght wittes now a dayes. A kynges hygh councellor, a*  
 “ *judge over lyfe and deathe, yea, a lorde chauncellor of a most noble*  
 “ *realme is now become a most vyle slave for Antichrist, and a most*  
 “ *cruell tormentoure, without all dyscreesson, honestye, or manhode,*  
 “ *he casteth off hys gowne, and taketh here upon him the most vyle*  
 “ *offyce of an hangman, and pulleth at the racke most vyllanouslye.*  
 “ *O Wrisleye and Riche, two false christianes and blasphemouse apos-*  
 “ *tates from God, what chaplayne of the Pope hath inchaunted yow,*  
 “ *or what devyll of helle bewytched yow, to execute upon a poore con-*  
 “ *demned woman so prodygyouse a kinde of tyrannye †?”*

Of this extraordinary instance of barbarity, as Bishop Burnet truly expresses it, Fox has given such a minute and affecting narrative, that my readers will readily excuse my extracting of it entire, in his own simple language.

“ First she was let down into a dungeon, where Sir Anthony Knevet,  
 “ the lieutenant, commanded his gaoler to pinch her with the rack.  
 “ Which being done so much as he thought sufficient, he went about  
 “ to take her down, supposing he had done enough. But Wrisley,  
 “ the chancellor, not contented that she was loosed so soon, confessing  
 “ nothing, commanded the lieutenant to strein her on the rack again.  
 “ Which because he denyed to do, tendering the weakness of the  
 “ woman, he was threatened therefore grievously of the said Wrisley,  
 “ saying that he would signify his disobedience unto the king: and  
 “ so, consequently, upon the same, he and Mr. Rich throwing off their  
 “ gowns, would needs play the tormentors themselves, first asking  
 “ if she were with child. To whom she answering again, said, Ye  
 “ shall not need to spare for that, but do your wills upon me; and so,  
 “ quietly and patiently praying unto the Lord, she abode their ty-  
 “ ranny, until her bones and joints were almost plucked asunder, in  
 “ such sort as she was carried away in a chair. When the racking  
 “ was past, Wrisley and his fellow took their horse toward the  
 “ court.”

Henry, however, was not pleased with the savage behaviour of his chancellor, and approved of the conduct of the Lieutenant of the tower.

\* Hist. Reform. Vol. I. p. 341.

† Bale's Examin. of Anne Askew, Part II. fol. 45.



Still he could not be brought over entirely to the side of justice and humanity; but left this innocent victim to be offered up by the hands of furious bigots, a burnt-offering to their superstition.

The prayer which she composed in Newgate, just before her martyrdom, does too much honour to her piety and beneficence to be omitted in this memoir.

“ O Lord, I have more enemies now than there are hairs on my head, yet, Lord, let them never overcome me with vain words, but fight thou, Lord, in my stead, for on thee cast I my care. With all the spight they can imagine they fall upon me which am thy poor creature; yet, sweet Lord, let me not set by them which are against me, for in thee is my whole delight: and, Lord, I heartily desire of thee, that thou wilt of thy most merciful goodness forgive them that violence which they do and have done to me. Open also thou their blind hearts, that they may hereafter do that thing which is acceptable before thee, and to set forth thy verity aright; without all vain fantasies of sinful men. So be it, O Lord, so be it.”

At length the awful day which was to close her sufferings, when her soul was to arise, as it were, in a fiery chariot, from the corruptions and persecutions of a sinful world, arrived. On the 16th of July, 1546, she was brought to the stake in Smithfield, in company with her tutor above mentioned, Nicholas Belenian, a clergyman of Shropshire, and John Adams, a taylor.

Here that hoary apostate, Shaxton, was compelled, by way of penance, to preach a sermon unto the sufferers; and addressing himself particularly to Mrs. Ayscough, she retorted his apostacy upon him in the most animated terms.

The executioner, Wriothlesly, offered her the king's pardon upon the condition of recantation, but she spurned the proffered grace which could not be accepted without the barter of her conscience. Her fellow-martyrs having likewise refused the pardon, the fire was kindled with the mockery of *fiat justitia*.

One who was present at this dreadful scene has left the following account of it.

“ I, being alive, must needs confess of her now departed to the Lord, that the day afore her execution, and the same day also, she had an angel's countenance and a smiling face. For I was with *Lassels*, Sir *George Blagg*, and the other [viz. *Belenian*], and with me three of the *Throkmortons*, Sir *Nicolas* being one, and Mr. *Kellum* the other. By the same token that one unknown to me said, Ye are all marked that come to them, take heed to your lives. Mr. *Lascells*, a gentleman of a right worshipful house of *Gatford* in *Nottinghamshire*, nigh *Worsop*, mounted up unto the window of the little parlour by *Newgate*, and there sat, and by him Sir *George*. Mr. *Lascells* was merry and cheerful in the Lord, coming from hearing of sentence of his condemnation, and said these words, My Lord Bishop would have me confess the Roman Church to be the Catholic Church; but that I cannot, for it is not true. When the hour of darkness came, and their execution, Mrs. *Anne Ascue* was so racked that she could

“ not stand, but was holden up between two serjeants, sitting there  
 “ in a chair; and after the sermon was ended they put fire to the  
 “ reeds, the council looking on, and leaning in the window by the  
 “ Spittle, and among them Sir *Richard Southwel* [the master of the  
 “ writer hereof], and, afore God, at the first putting to of the fire,  
 “ there fell a little dew, or a few pleasant drops, upon us that stood  
 “ by, and a pleasant cracking from Heaven, God knows whether I  
 “ may truly term it a thunder-crack, as the people did in the gospel,  
 “ or an angel, or, rather, God’s own voice. But, to leave every man  
 “ to his own judgment, methought it seemed rather that the angels in  
 “ Heaven rejoiced to receive their souls into bliss, whose bodies these  
 “ Popish tormentors cast into the fire, as not worthy to live any longer  
 “ among such hell-hounds \*.”

One attestation to the exemplary, and, may I not add, extraordinary, piety of this courageous lady is so remarkable, as coming from a professed enemy to her principles, that it would be unjust not to adduce it.

“ A great papist of *Wickham* college, called *Wadloe*, a cursitor of  
 “ the *Chaucery*, hot in his religion, and thinking not well of her life,  
 “ got himself lodged hard by her at the next house; for what pur-  
 “ pose, saith my author, I need not open to the wise reader; but, the  
 “ conclusion was, that when he came to speak evil of her, he gave her  
 “ the praise to Sir *Lionel Throgmorton* for the devoutest and godliest  
 “ woman that ever he knew; for, said he, at midnight she begin-  
 “ neth to pray, and ceaseth not in many hours after, when I and  
 “ others applied to sleep or to work †.”

A piece of poetry which was written and sung by Mrs. Ayscough, while she lay under sentence of death in Newgate, has been preserved by the care of the pious Bishop Bale. Though *Fuller* speaks slightly of it, yet, when its age is considered, and also the circumstances under which the amiable authoress laboured at the time of writing it, I think we shall then see cause to admire the composition.

Like as the armed knight,  
 Appointed to the field,  
 With this world will I fight,  
 And Faith shall be my shield.

Faith is that weapon strong  
 Which will not fail at need;  
 My foes, therefore, among  
 Therewith I will proceed.

As it is had in strength  
 And force of Christ his way,  
 It will prevail at length,  
 Tho’ all the devils say, nay.

Faith in the fathers old  
 Obtained righteousness,  
 Which maketh me so bold  
 To fear no world’s distress.

\* *Strype's Memorials*, Vol. I. p. 388.

† *Ib.* p. 387.

I now rejoice in heart,  
 And Hope bids me do so ;  
 For Christ will take my part,  
 And ease me of my woe.  
 Thou sayst, Lord, whoso knock  
 To them wilt thou attend ;  
 Undo, therefore, the lock,  
 And thy strong pow'r down send.

More enemies I have  
 Than hairs to crown my head ;  
 Let them not me deprave,  
 But fight thou in my stead.

On thee my care I cast,  
 For all their cruel spight ;  
 I set not by their haste,  
 For thou art my delight.

I am not she that list  
 My anchor to let fall  
 For ev'ry drizzling mist ;  
 My ship's substantial.

Nor oft use I to write,  
 In prose, nor yet in rhyme,  
 Yet will I shew one sight  
 Which I saw in my time.

I saw a royal throne  
 Where Justice should have sit,  
 But in her stead was one  
 Of moody cruel wit.

Absorb'd was righteousness,  
 As by a raging flood ;  
 Satan in fierce excess  
 Suck'd up the guiltless blood.

Then thought I—Jesu, Lord,  
 When thou shalt judge us all,  
 Hard is it to record  
 On these men what will fall,

Yet, Lord, I thee desire,  
 For what they do to me  
 Let them not taste the hire  
 Of their iniquitie.

Such is the portrait which our chronicles have exhibited of this truly Christian heroine. Hitherto I have not perceived any thing like biographical justice done to her memory. I have endeavoured, therefore, to make up for the defect, but am still conscious that the memoir I have given is no more than a sketch. It would have afforded me exquisite pleasure to have been enabled to throw more light upon the picture, to have delineated the features in a nicer and more discriminating manner ; but no materials that fell in my way, gave me the power of gratifying this desire : neither do I believe has any likeness of her person ever appeared. But, even in the profile which general historians have given, and the minuter drawing which biographers have imperfectly exhibited, shall she stand forward as a splendid evidence, that the female character is not inferior to the masculine either in genius or fortune.

J. WATKINS.

AN

## ACCOUNT OF DRUIDISM.

BY MR. POLWHELE.

*(Concluded from Page 352.)*

FROM all those views of the Druid religion, I have no doubt but it derived its origin immediately from *Asia*. Dr. Borlase has drawn a long and elaborate parallel between the Druids and Persians; where he has plainly proved that they resembled each other, as strictly as possible, in every particular of religion. It was the sublime doctrine of the primitive Druids of Danmonium, that the Deity was not to be imaged by any human figure: and the Magi of Persia, before and long after Zoroaster, admitted no statues into their temples. The Druids worshipped, indeed, the whole expanse of heaven; which they represented by their circular temples: and the Persians held, that the whole round of heaven was their Jupiter. From all their monuments that remain, it appears, that the Druids never admitted of covered temples for the worship of their gods; and the antient Persians performed all the offices of their religion in the open air. Both the Druids and the Persians worshipped their gods on the tops of the mountains. The Persians worshipped the serpent, as the symbol of their god Mithras, or the Sun: and from their veneration for the Anguinum, and other circumstances, we may conclude that the Druids paid divine honours to the serpent. The Persians maintained, that their god Mithras was born of a rock; beside other absurdities of this nature: and the rock-worship of the Druids is sufficiently known. The Druids maintained the transmigration of the soul; and the Persians held the same doctrine. As to the priesthood, and the ceremonies of religion, the Druids, and the Persian Magi, were of the noblest order in the state: the Druids were ranked with the British kings; and the Magi with the kings of Persia. The Druid priest was clothed in white; the holy vesture, called the *Sagus*, was white; the sacrificial bull was white; the oracular horses were white. In like manner the Persian Magus was clothed in white; the horses of the Magi were white; the king's robes were white; and so were the trappings of his horses. The Druids wore sandals; so also did the Persians. The Druids sacrificed human victims; so did the Persians. Ritual washings and purifications were alike common to the Druids and Persians. The Druids had their festal fires, of which we have still instances in these western parts of the island; and the Persians had also their festal fires, at the winter solstice and on the 9th of March. The holy fires were alike familiar to the Druids and the Persians. The Druids used the holy fire as an antidote against the plague, or the murrain in cattle; and the Persians placed their sick before the holy fire, as of great and healing virtue. In Britain, the

people were obliged to rekindle the fires in their own houses, from the holy fires of the Druids; and the same custom actually exists at this day in Persia. The day after their feast, which is kept on the 24th of April, the Persians extinguish all their domestic fires, and, to rekindle them, go to the houses of their priests, and there light their tapers. To divination the Druids and Persians were both equally attached; and they had both the same modes of divining. Pliny tells us, that our Druids so far exceeded the Persians in magic, that he should conceive the latter to have learnt the art in Britain. The Druids foretold future events, from the neighing of their white oracular horses. Cyrus, king of Persia, had also his white and sacred horses; and, not long after Cyrus, the succession to the imperial throne was determined by the neighing of a horse. The Druids regarded their misletoe as a general antidote against all poisons; and they preserved their *selago* as a charm against all misfortunes. And the Persians had the same confidence in the efficacy of several herbs; and used them in a similar manner. The Druids cut their *misletoe* with a golden hook; and the Persians cut the twigs of *gbez* or *hauhm*, called *bursani*, with a peculiar sort of consecrated knife. The candidates for the vacant British throne had recourse to the *fatal stone*, to determine their pretensions; and, on similar occasions, the Persians recurred to their *artizoe*.

Dr. Borlase has pointed out other resemblances; but I have enumerated only the most striking. It is of consequence to observe, that Dr. Borlase has formed this curious parallel without any view to an hypothesis. Every particular is related with caution and scrupulousness; no forced resemblances are attempted; but plain facts are brought together, sometimes indeed reluctantly; though the doctor seldom struggled against the truth. His mind was too candid and ingenuous for such a resistance. In the mean time, a systematical collector of facts is always animated by his subject. Every circumstance that seems to strengthen his theory, imparts a briskness to his circulation. From the ardour of his spirits his expressions acquire new energy—his portraits a high colouring. But we cannot congratulate the doctor on such an enlivening glow: his narrative is tame, his manner is frigid. And, what is truly unfortunate, after he has presented us with all these accumulated facts, he is at a loss in what manner to dispose of them. He sees, indeed—he is startled at the discovery that they make against his own and the common opinion: he perceives that they might be brought in evidence against himself. A faint glimmering of *the secret history of the world* seems to shoot across his mind; but he is lost again in darkness. Such is his distressing situation. Observe how he labours to get clear from the difficulties in which he has involved himself. The Druids, he had maintained, were a sect which had its rise among the Britons. Here, we see, he owned the independency of our Druids on the Druids of the continent; though his supposition that Druidism absolutely originated in Britain is evidently absurd. At this juncture it is a supposition that involves him in greater perplexity. It evidently cuts off all re-

sources in the continent of Europe: however puzzled the doctor may be, he cannot look to the Gauls or the Germans for the solution of the difficulties he has started. He cannot say that we received Druidism from the East (as is commonly said), through the medium of Germany and Gaul; and hence account for those various similarities—since he traces the birth of Druidism on this island itself! He has undoubtedly simplified the question; and he points our views through a very narrow vista to the East, or rather to Persia alone. He seems indeed to have insulated himself, and to have rejected the common succours: To account for these resemblances he might have recurred, had he not fixed the origin of Druidism in Britain to the continental tribes, whom he might have represented as bringing Druidism pure and uncorrupted from Asia over Europe, into this remote island; he would, in this case, have followed the beaten track.

Dr. Borlase, indeed, seems to be sensible that this beaten track ought to be abandoned. If he had followed it he would have wandered far from the truth: in the present case he is as near the truth as he possibly could have been, without reaching it. But see his poor, his wretched conclusion—after such a noble accumulation of facts—such a weight of circumstantial evidence as seems irresistible—see his miserable subterfuge: “It has been hinted before, that the  
 “Druids were, probably, obliged to Pythagoras for the doctrine of  
 “the transmigration, and other particulars; and there is no doubt  
 “but he was learned in all the Magian religion: it was with this  
 “Magian religion that the Druids maintained so great a uniformity.  
 “’Tis not improbable, then, that the Druids might have drawn by  
 “his hands out of the Persian fountains.” What can be more improbable than this? That a single man, who, by travelling through a foreign country, had acquired some knowledge of its religion, should have been able, on his return from travel, to persuade a whole priesthood, whose tenets were fixed, to embrace the doctrines and adopt the rites he recommended, is surely a most ridiculous position. Besides, were this admitted, would it account for the strength and exactness of these resemblances? If Pythagoras introduced any of the Druidical secrets into Britain, it was, I suppose, through his friend Abaris—for it does not appear that this sage ever travelled into Britain himself. “Abaris,” the doctor slyly hints, “was very  
 “intimate with Pythagoras—so intimate, indeed, that he did not  
 “scruple to communicate to him freely the real sentiments of his  
 “heart.” And Abaris, it seems, paid a visit to the Danmonians. Here then all is light. Pythagoras was fortunate enough, in a remote country, to dive into the hidden things of its inhabitants—to expiscate the profoundest of all secrets, the mysteries of religion. These arcana, it seems, he imparted to Abaris, his bosom friend; and Abaris very civilly communicated the whole to our Devonshire and Cornish priests. And our Devonshire and Cornish priests, with a versatility that shewed their sense of his politeness, new-modelled their religion on his plan. Hence the resemblance of the Druids and the Persians in a thousand different points.

Dr. Borlase, however, is by no means satisfied with this argument; but, too timid to divest himself of the opinions which he had long taken upon trust, he makes still another effort to account for a likeness so embarrassing. "Whence," says he, "this surprising conformity in their priests, doctrines, worship, and temples, between two such distant nations as the *Persians* and *Britons* proceeded, it is difficult to say. *There never appears to have been the least migration—* any accidental or meditated intercourse betwixt them, after the one people was settled in *Persia* and the other in *Britain*." This strict agreement was too obvious to escape the notice of the judicious Peloutier. Dr. Borlase attempts a solution of the difficulty in the following manner: "The Phenicians were very conversant with the *Persians* for the sake of eastern trade; and nothing is more likely than that the Phenicians, and after them the *Greeks*, finding the *Druids* devoted beyond all others to superstition, should make their court to that powerful order, by bringing them continual notices of oriental superstitions, in order to promote and engross the lucrative trade which they carried on in *Britain* for so many ages. And the same channel that imported the *Persian*, might also introduce some *Jewish* and *Ægyptian* rites. The Phenicians traded with *Ægypt*, and had *Judea* at their own doors; and from the Phenicians the *Druids* might learn some few *Ægyptian* and *Jewish* rites, and interweave them among their own." That the Phenician merchants should have taught our *Druids* the *Persian*, *Jewish*, and *Ægyptian* religion is too absurd a supposition to require a formal refutation. Admitting that these merchants were in the habit of retailing religion, and bartering it with the *Britons* for tin; can we think that these religious tenets and ceremonies could be imported in such excellent preservation as we find them in this island; or, if so imported, would be, at once, honoured by our *Druids* with a distinguished place among their old religious possessions? It is singular that Dr. Borlase, who was so near the truth, should have wandered from it, immediately on the point of approaching it. Dr. Borlase, however, is remarkable for his fairness in stating every question; though the conclusions he draws from his premises are not always the most obvious. Others have attempted to get rid of the question in a more general way. To account for this similarity in the opinions and institutions of our *Druids*, and all the oriental priests, it is said that they were derived from one common fountain—from *Noah* himself, who set apart an order of men for the purpose of preserving those doctrines, through successive ages, and in various countries, wherever this order might be dispersed. But the descendants of those who travelled West from *Mount Ararat* are not supposed to have reached *Britain*, by travelling overland, till after many generations. Their progress must have been necessarily slow, and discontinuous, and variously interrupted. In this case they must have lost the character of their original country, before they could have settled in *Britain*. And the spirit of their religion must have evaporated in the same proportion: we should expect, therefore, to find fainter traces of it the further we pursued it from its fountain-head. We have observed, however, the contrary

in this island. If the Druids had been Celtic priests, they would have spread with the several divisions of the Celts. They would have been eminent among the Germans; they would have been conspicuous, though less visible, among the Gauls. But in Germany there were no Druids; and Gaul had none till she imported them from Britain. In short, we need not hesitate to declare, that the Druidism of Britain was Asiatic.

The Danmonii, transplanted into the British isles, retained those eastern modes, which seemed little accordant with their new situation. And was not their worship of the sun so unnatural in the dreary climates of the North, their doctrine as to the stars, so little regarded for scientific purposes by the European nations, their *sublime tenets* concerning the *origin of nature* and of the *heavens*—were not all these strongly contrasted with the religion of the continent? Were not all these absolutely unknown to the Europeans, and deemed, as soon as discovered, the objects of curiosity and veneration? Were not all these new to Cæsar? In fact, the British Druids knew more of the true origin of the mythology adopted by the Greeks and Romans, than the Greeks and Romans probably did themselves: and I cannot but observe, that every part of Cæsar's account of their religious tenets merits a dissertation; for they refer to the first ages of mankind. Does Cæsar any where speak thus of the Belgæ—those fugitive Germans, driven by their stronger neighbours over the Rhine into Gaul, and afterwards, perhaps, driven from Gaul to take shelter on the sea-coast of Britain? Does he any where speak thus of one tribe or state on the continent?—I believe no where. The doctrines of the British Druids were peculiar to themselves in Europe—full of deep knowledge and high antiquity. Mr. Whitaker himself exclaims, in a style truly oriental: “There was something in the Druidical species of heathenism that was peculiarly calculated to arrest the attention and impress the mind. The rudely majestic circle of stones in their temples, the enormous Cromlech, the massy Logan, the huge Carnedde, and the magnificent amphitheatres of woods, would all very strongly lay hold upon that religious thoughtfulness of soul, which has been ever so natural to man, amid all the wrecks of humanity—the monument of his former perfection!” That Druidism then, as originally existing in Devonshire and Cornwall, was immediately transported, in all its purity and perfection, from the East, seems to me extremely probable.

But we have seen that this religion is not entirely consistent with itself—that though wisdom and benevolence are sometimes exhibited as its commanding features, yet the grossest folly and inhumanity are no less prominent on other representations of it. The Phenicians, however, introducing their corrupt doctrines and degenerated rites, will account at once for these incongruities: and we have already observed the intermixture of the Phenician with the aboriginal doctrines and ceremonies. If a Phenician colony, subsequent to the first peopling of the island, settled here about the time of Joshua, there is no doubt but they disseminated in Danmonium a vast variety of superstitious notions. At this juncture their religion was stained with manifold im-



purities\*. But, as I have hinted above, it would be impossible to separate all the superstitions which were countenanced as popular tenets by the Druids before the arrival of the Phenician colony, from the superstitions which this colony introduced. I shall not, therefore, in this place, attempt to discriminate the Phenician from the primitive Danmonian religion. For the Grecian colony, they were surely not inactive in spreading their religious tenets where they settled; though there is more of fancy than of real truth in the accounts which are pretended to have been transmitted through the line of history, respecting their *deities or their temples*, in this country. The authorities on which such traditions rest are very doubtful, if not palpably spurious; and yet our chronicles had a certain *πρὸς ἑνοσί*; though when they got footing on a simple fact, they so embellished it by poetical fictions, that many are led to suspect the whole to be false because they are convinced that the greatest part is so. That the Grecian colony built a temple at the *Κρημνίστων*, or, incorporating with the Danmonii, erected a temple at Exeter, I will not presume to assert: but, if the existence of the colony be granted, we need not doubt but they had buildings appropriated to religious worship. The Belgæ, invading our coasts, drove the Britons of Danmonium into the central parts, and thus contributed to spread the Druid religion over the rest of the island. With respect, however, to the religion of the Belgæ, and of the other continental tribes, I shall not attempt to characterise it; certain it is, that before the time of Cæsar the Gauls were in possession of Druidism, though in a very imperfect state. Their religion could have ill-resembled the Druidism of Danmonium, whilst they blindly adopted those corrupt notions and impure ceremonies which prevailed in the greater part of Europe. But, amidst these tokens of degeneracy, they still displayed some proof both of wisdom and of diffidence, whilst, conscious of their religious inferiority, and not ashamed to avow it, they frequently recurred for instruction to the Aborigines of Britain.

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### MASONIC ANECDOTE OF THE LATE KING OF PRUSSIA.

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THE late King of Prussia was one of the most illustrious members of the Society of Free and Accepted Masons. He was taught at an early period of life to think the institution had a great tendency to promote charity, good fellowship, harmony, and brotherly love; and he resolved to become a Freemason as soon as a favourable occasion should offer; but he was obliged to wait a long time for it; for

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\* In conformity to this idea, we find that the Persian religion was first Magian entirely: then came in Sabianism, with all the additions of image-worship; then came Zoroaster, and his reformation of Magianism. The Phenicians anciently worshipped only the sun and moon, under the names of Baal or Balus, and Astarte—*pre-sente autem idolatria, Hercules Phœnix aliique Deorum numerum auxerunt.*

his father had conceived so unconquerable an aversion to Freemasons, that he would not have hesitated to have put any one to death whom he should discover to have been instrumental in initiating the Prince Royal into the mysteries of the craft; and such was the temper of the king, that he very probably would have been so enraged against his eldest son for entering into a society which he abhorred, that he would have disinherited him. However, both the Prince and the Baron de Bielfeldt resolved to run all risques, and it was determined by the latter, who was one of his royal highness's gentlemen of the bed-chamber, and some other officers of his household, that at all events they would make him a Mason. They thought the fair of Brunswick would afford a favourable opportunity for putting their scheme into execution, as there were always a great concourse of people in that town during the fair, and that a Lodge might, therefore, be easily held there without giving people any reason to suspect the nature of the meeting. The baron and his friends accordingly provided themselves with all the apparatus necessary for holding a lodge; and, having put them up in trunks, placed them in a waggon, which they attended in disguise. But an unlucky affair had like to have brought on a discovery from which all the parties concerned might have apprehended the most fatal consequences. The officers of the customs, placed at the gates of Brunswick, examined the waggon as it was passing into the town, and finding a number of large candlesticks, and other things used in the Lodges of Freemasons, could not conceive for what purpose they were intended, and were going to seize them and the drivers, when one of the latter, with some presence of mind, said they were poor harmless jugglers, who were going to exhibit numberless curious tricks at the fair, and that the contents of the trunks in the waggon were the ornaments of their little stage, and the implements necessary for displaying their dexterity. This tale had the desired effect, the pretended jugglers were suffered to pass, and the Prince Royal arriving soon after incog. was admitted in one night, *speciali Gratia*, to all the degrees of Masonry. The secret was very well kept by all the parties during the life of the prince's father; for his highness had the chance of a crown to lose, and the other persons had lives to forfeit by the disclosure. They were, therefore, all deeply interested in observing a scrupulous silence on the subject. The Freemasons of the dominions of Prussia felt the benefit of having a brother in the person of a prince who, when he came to the crown, declared himself their protector; and ever after continued his favour to them during the whole course of his reign, while their brethren were persecuted by the King of Naples and the Elector Palatine; the former of whom imprisoned them, while the latter forbade them to hold Lodges under the most severe penalties; and ordered all his officers, civil and military, who were Freemasons, under pain of being dismissed or cashiered, to deliver up to persons appointed to receive them, the certificate of their admission into that Society, and to give security that they would never attend any Lodge in future.

## REFUTATION

OF THE ILLIBERAL ASSERTION,

“ That the Manners of the GREAT corrupt the other Orders of Society.”

[In the Manner of HARRIS.]

“ I AM surprised that the higher ranks of life should be so shamefully scandalised,” was my address to my friend Colonel Caustic, when he called upon me for his morning’s walk. I had just been reflecting upon the narrow prejudice of the world.—“ It is rather illiberal,” replies the Colonel, “ but, I am afraid, too much merited; an indiscriminate abuse I highly disapprove, and yet am frequently led to condemn them with much warmth, from an idea that *their* vitiated manners embitter life and injure society. I cannot examine the source of our corruption and impute it to the same cause. Level the popular idea of men with respect to princes and nobles, and I must confess it offers to me an absolute contradiction to the general inference of your opinion. Mankind, naturally depraved, require but little example to colour their enormities: it is impossible to find a shelter for their vices and they remain satisfied with a shade. The conduct of the great offers us a favourable medium for our excuse, but it can neither render us less guilty nor they the more criminal.—Another man’s vices can never justify our dissipations or cancel our errors, no more than the encouragements of Pompey render the usurpations of Cæsar less tyrannous.”

“ Another method, equally unjust and illiberal with the preceding idea, is, the glaring display of their vices, and the careful mention of their virtues.

“ Men’s evil manners live in brass, but their virtues we write in water.”

“ The general subject of the world is slander, and the lower orders of society will always be pleased with an attack upon the respectable and exalted. It is not the spleenetic alone that traduce; it is an important trait of popular character to condemn rather than applaud. The innate principle of national pride rather imbibes a right than prefers a reason; and any circumstance that flatters its privilege or increases its means of censure, is certain of a favourable reception.”

“ True, but yet I am not mistaken with respect to the influence of their principles: their situation, eminently distinguishable, draws, as it were, the immediate attention of their fellow-subjects, animates their observance, and challenges our regard. And, surely, it is necessary to examine this claim upon our feelings and respect, and if we find it obtrusive, to reject it as impertinent. Can we approve their criminal attachments or justify their profusion? Can we praise their profligacy, or commend their too frequent violation of rectitude and truth? And must not these errors, as they are public examples, become inimical to

every order of society? the private corruptions of an obscure individual are confined and narrowed in effect, while the infamy of the great triumphs over shame and defies our censure."

"But this by no means establishes your reasoning, or convinces me of its propriety. All men consider and know vice as hurtful and derogatory in the practice, 'the wayfaring man, though a fool, shall not err therein.' The internal monitor of the heart awards sentence upon every criminal pursuit, and avers the *rich man's vice* as well as the poor man's *folly*." "In the presence of an Eternal Being," replies the Colonel, "there can be no respect of the commission, nor no apology for the act, the guilty alone will suffer; and, if so, your general idea must be uncharitable, and your inference groundless. But, my dear friend, you cannot justify their amours or approve their extravagancies." "No, but you regard them too severely; you judge, my dear Colonel, by your own heart rather than by the world; that is your proper criterion. Men are to be considered generally, not respectively, 'all are wanting in the balance;' for, if the rich and noble be extravagant, the poor are thoughtless; if women engage them singly, the libertinism of an inferior is much more dangerous and painful; the one frequently finds an object among those already estranged by *pleasure* and hardened by principle, while the intrigues of the other too often involves a poor and *extensive* family in all the miseries of a single prostitution. With respect to their profusion (I will call it liberality), I rather think it a commendable expence than a censurable folly. The industrious mechanic there finds a market for his exertions, and a reward for all his labours. Call it profusion, call it what you will, if an evil it is tempered with good, as it maintains the poor and feeds the hungry; let us conclude then, that the rich rather exist as a beacon than serve as an example; for, should they be wanting in justice, deficient in religion, careless of virtue, or neglectful of principle, it will never justify our malice, approve our immoralities, or blot out from the records of eternity the apostacy of our own hearts. Do not imagine that I have been endeavouring to clear the guilty, but to acquit them from a censure and an opinion, which accumulates without justice, and adds stigma to defect without reason."

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### A SERMON

Attributed (with strong marks of internal evidence) to the Rev. LAURENCE STERNE; but not to be found in any Collection of his Works.

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ECCLES. CHAP. VII. VER. 23.

*I said, I will be wise; but it was far from me.*

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— **A**ND how, indeed, should it be otherwise;—when a man promises what it is not within the reach of his power to attain?—Where is the man who can vie with Solomon in knowledge, experience and discretion? Yet, how many say, "I will be wise," and

are convinced they are really so? Was their error profitable to their country, friends, or family, in favour of its happy effects I would be tempted to place it in the rank of virtues.—But, as it is an idle vanity, the dream of a corrupted self-love, destructive to morality and their happiness, it is my duty to tell them that their wisdom is folly.

Whoever thinks himself wise, is generally either a rich fool, who takes the language of flattery for that of truth—or an hypocrite, who has laid your credulity under contribution—the sensible and virtuous man will repeat after Solomon, “ I said I will be wise; but it was far from me.”

The wisest man is he who is subject to least vices, errors, or follies—to no higher degree of perfection can we arise.—Moralists insist we have it in our power to triumph over human frailties.—I do not commend their zeal, as its jurisdiction may prevent the progress of virtue.—Never attempt to persuade men that they can be perfectly wise—still less that they ought to be so, if they will have a place in the kingdom of God.—The despair of being happy after death, may annihilate the sense of their duties—and bring them imperceptibly to an absolute contempt of religion.

All pleasures are no more crimes, than all self-denials are virtues.—The neglect of a duty is not always a violation of it. Humanity and religion bid me to be benevolent and charitable—but not to feed the idleness of a profligate beggar, or of an abandoned prostitute.

It is by the good he does to society, more than by the austerity of his morals, that a man is deemed wise and virtuous.—The qualities which make a saint, are very different from those which make a good citizen.—They are seldom as beneficial to the world as the vanity that delights in acts of justice and generosity.

Perpetual prayers and fasting do not become the social man, who ought to practise only the virtues useful to the society in which Providence has placed him.—If he be temperate in his diet and pleasures, so much the better for him.—But why should I praise him for a quality which is good for himself alone?—Let him restore peace in a disunited family—relieve the distressed—delight in his power of doing good—and diffuse happiness round him—then I will call him a virtuous man, worthy of our esteem and respect.

That woman has no claim to wisdom who, though a sincere devotee to virtue, affects an air of libertinism in her manners—unless her looks, dress, and conversation, agree perfectly with the love of her duties, her virtue is of no advantage to the public, who, from our appearance judging often of our morals, conclude that we are what we seem to be.—I say it without the fear of a reproof—the libertine whose deportment supports the cause of virtue, has a more lawful title to the esteem of the world, than the chaste woman who betrays it by her levity and thoughtlessness.

Should ambition, pride, or self-interest, be the motive of the good you do—it matters not; for the practice of virtue is only the performance of our duties. Would you, or the society, accept of no benefit but what would be conferred through the love of virtue itself,

emulation, I fear, would soon die in every heart—and man sink into a brute.

It is not enough for a virtuous man to do no ill—he must do good, be just, and live as when he dies he would wish he had lived.—Were it easy to act always agreeably to those maxims, Solomon would not have said, “I will be wise; but it *was* far from me.”

So many passions we have to oppose and conquer, before we can obey the dictates of reason, that the ministers of the holy religion we profess, ought to employ the most gentle means to reclaim a man from his errors, and persuade him into the service of virtue. They should not ask of him the practice of duties which, at the best, are ridiculous or absurd—and frighten his imagination with the necessity of a perfection for which he was not created.

A good citizen will always be a tender parent, a faithful friend, and a generous protector of the unfortunate.—In the qualities which form that character, are comprehended all the virtues prescribed by God and nature for his happiness, and that of the society.—Ask but what he can give—command but what he can execute—beware especially of making the love of his duty a mystery—for if he be not at liberty to choose between vice and virtue, he may think the latter as fantastical as the means to force his faith in it are irrational and odious.

The actions of men spring from their passions.—Those passions it should be the care of the legislature to direct, improve, or correct.—Let us not deceive ourselves—the honour of being thought virtuous, proves more often the cause of a generous action than virtue.—The self-applause of our own heart we do not always value so much as the esteem of the public.—Feed the love of glory in every breast—and you shall have men the most perfect that ever existed. Would princes substitute rewards for virtue, instead of inventing punishments for crimes, they would reign over men, and not over a world of ignorant and contemptible slaves.

I have described man as he ought to be, to have a right to the honours the world is always inclined to pay to those whose qualities or virtues are beneficial to the public.—Whoever tells you that human nature can ascend still higher, is an impostor.

Men are formed for a life of speculation no more than for a life of pleasure.—God has not given us passions, feelings, or faculties, to be thrown away upon chimeras—or amusements which leave behind but ignorance or pain.

There are duties peculiar to every situation—properly attended to they would insure our happiness, and contribute to that of others—to indolence, and the foolish pursuit of trifling joys, we may attribute that uneasiness which clouds our mind with discontent—and sometimes with the hatred of life.—Unless we be industrious to blend business with pleasure—the serious purposes of our existence with dissipation, we must necessarily wander from the path of felicity and glory—and lead a life as uncomfortable to ourselves as unimportant to society.

Let us attend to the wants of the mind—and not force upon it a variety of objects it disdains to be entertained with.—When its

faculties are exercised as they ought to be, they enlighten our understanding—warm our hearts with every virtue—and free us from the painful sensations attached to indolence and luxury.—The enjoyments of a benevolent heart, animated by religion, are unspeakably delightful—and the only ones it becomes us to wish for—and to endeavour to obtain:—all other pleasures are insipid, and vain as the imagination that creates them.

Most men judge of themselves more from the opinion you seem to have of them, than from a real knowledge of their own worth—from hence springs that quantity of pretended wise men and women who, at the bar of impartial reason, would sink to the class of fools.

*Know thyself*:—It is not an easy matter. Men born in affluence have seldom a friend candid, honest, or sensible enough to tell them their defects.—It is only at the school of adversity that they can acquire a true estimate of their characters.—Tell that man, who betrays in every action an invincible ignorance of the means of being happy, and longs only for those things that are noxious to his health, reputation, and peace of mind, that his conduct is inconsistent with reason, he will not understand you.—Tell that young woman, so studious of her dress—who courts the smiles of the man she despises, that the time she spends at her toilette, and in the company of coxcombs, would be better employed in reading, reflecting, and improving her understanding; her leering look will reply, she does not believe you.—Their manner of life is not a fault of their natural disposition, but the inevitable consequence of your behaviour to them.—They are much more respectable than you are;—for, had you not intended to profit by their indiscretions, you would not have cherished their follies, nor, by a feigned respect, induced them to think themselves wise.

—“What, then, would you really have us believe that we are all absolutely and necessarily the dupes of our passions?”—Not so;—but I would tell you, that you may acquire ill habits easily, but will find it difficult to get rid of them.—“All is vanity,” saith the Preacher—How! is ALL vanity? Where then is our hope? No, certainly: when we lead a godly life, and endeavour, as far as our frail nature will permit, to trace the paths of religion and virtue, all is NOT vanity.—Yet the Preacher was right; for he meant it of the fond pursuits of the world, in which we too often flatter and support each other.—This is a great evil under the sun.

The flatterer is as great an enemy to virtue as the indiscreet moralist.—Though their ends be absolutely different, they produce the same effect.—Religion suffers equally by the villany of the former—and the imprudent zeal of the latter.

Women born for loving you, will always adopt the form you like the best.—If you are a man of sense, they will be rational beings—their morals are as much in your power, as yours are in that of the legislation—from being the mere children of error and fancy, you may raise them to the dignity of human nature;—but before you think of reforming them, it is highly necessary to gain the command

of yourselves; it is thus alone that you can have the least pretension to any share of wisdom; it is thus alone that you can attain to piety and virtue.—Whenever you entertain any other idea of being wise, it will be *far* from you—but from such a resolution you may expect to meet with satisfaction in this world, and in the next eternal felicity—which God, of his infinite mercy, grant that all here present may attain to!—

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

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[Concluded from Page 335.]

I WAS remanded back to my usual scene of woe, without being able to guess what impression my defence might have made on my judges. A few days after I was brought before his eminence Cardinal *da Cunha*, Inquisitor and Director-General of all the Inquisitions dependent on the *Portuguese* monarchy. The President, directing himself to me, declared, That the holy tribunal was assembled purposely to hear and determine my cause: That I should therefore examine my own mind, and see whether I had no other arguments to offer in my justification—I replied, That I had none; but relied wholly on their rectitude and equity. On hearing this, they sent me back to my dark abode, and judged me among themselves.—Some time after, the President sent for me again; when before him, he ordered a paper, containing part of my sentence, to be read. I thereby was doomed to suffer the tortures employed by the Holy Office, for refusing to tell the truth (as they falsely affirmed); for my not discovering the secrets of Masonry, with the true tendency and purpose of the meetings of the Brethren.

I hereupon was instantly conveyed to the torture room, built in form of a square tower, where no light appeared, but what two candles gave: and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors were lined with a sort of quilt. The Reader will naturally suppose, that I must be seized with horror, when, at my entering this infernal place, I saw myself on a sudden, surrounded by six wretches, who, after preparing the tortures, stript me naked (all to my linen drawers); when laying me on my back, they began to lay hold of every part of my body. First, they put round my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched my limbs with all their might. They next tied two ropes round each arm, and two round each thigh, which ropes passed under the scaffold, through holes made for that purpose; and were all drawn tight at the same time, by four men, on a signal made for this purpose.



The Reader will believe that my torments must be intolerable, when I solemnly declare, that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone; making the blood gush out at the eight different places that were so bound. As I persisted in refusing to discover any more than what has been seen in the interrogations above, the ropes were thus drawn together four different times. At my side stood a physician and surgeon, who often felt my temples, to judge of the danger I might be in; by which means my tortures were suspended at intervals, that I might have an opportunity of recovering myself a little.

Whilst I was thus suffering, they were so barbarously unjust as to declare, that, were I to die under the torture, I should be guilty by my testimony of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceeding weak, occasioned by the circulation of the blood being stopped, and the pains I endured, that I fainted quite away; insomuch, that I was carried back to my dungeon without my perceiving it.

These barbarians finding that the tortures above described could not extort any farther discovery from me, but that the more they made me suffer, the more fervently I addressed my supplications for patience to Heaven; they were so inhuman, six weeks after, to expose me to another kind of torture more grievous, if possible, than the former. They made me stretch my arms in such a manner, that the palms of my hands were turned outward; when, by the help of a rope that fastened them together at the wrist, and which they turned by an engine, they drew them gently nearer to one another behind, in such a manner, that the back of each hand touched, and stood exactly parallel one to the other; whereby both my shoulders were dislocated, and a considerable quantity of blood issued from my mouth. This torture was repeated thrice; after which I was again taken to my dungeon, and put into the hands of physicians and surgeons, who, in setting my bones put me to exquisite pain.

Two months after, being a little recovered, I was again conveyed to the torture-room: and there made to undergo another kind of punishment twice. The Reader may judge of its horror, from the following description.

The torturers turned twice round my body a thick iron chain, which crossing upon my stomach, terminated afterwards at my wrists.—They next set my back against a thick board, at each extremity whereof was a pulley, through which there run a rope, that caught the ends of the chains at my wrists. The tormentors then stretching these ropes by means of a roller, pressed or bruised my stomach, in proportion as the ropes were drawn tighter. On this occasion they tortured me to such a degree, that my wrists and shoulders were put out of joint.

The surgeons, however, set them presently after; but the barbarians not having yet satisfied their cruelty, made me undergo this torture a second time, which I did with more pain, though with equal constancy and resolution. I was then remanded back to my dungeon,

attended by the surgeons who drest my bruises, and here I continued till their *auto da fé*, or gaol delivery.

The Reader may judge, from this faint description, of the dreadful anguish I must have laboured under, the nine different times they put me to the torture. Most of my limbs were put out of joint, and bruised in such a manner, that I was unable during some weeks to lift my hand to my mouth, my body being greatly swelled by the inflammations caused by the frequent dislocations. I have but too much reason to fear, that I shall feel the sad effects of this cruelty as long as I live; being seized from time to time with acute pains, with which I never was afflicted, till I had the misfortune of falling into the merciless and bloody hands of the Inquisitors.

The day of the *auto da fé*, I was made to walk in the procession with the other victims of this tribunal. Being arrived at St. Dominic's Church, my sentence was read, by which I was condemned to the galley (as it is termed) during four years.

Three days after this procession I was conveyed to the galley, and joined next morning in the painful occupations of my fellow slaves.—However, the liberty I had of speaking to my friends, after having been so long deprived of seeing them during my tedious and wretched abode in the prison of the Inquisition; the open air I now breathed, with the satisfaction I felt in being freed from the dreadful apprehensions which always overspread my mind, whenever I reflected on the uncertainty of my fate; these circumstances united, made me find the hard labour of the galley much more supportable.

As I had suffered greatly in my body, by the tortures inflicted on me, of which the Reader has seen a faithful narrative in the foregoing sheets; I was quite unfit to go about the painful labour that was at first allotted me, viz. the carrying water (an hundred pounds weight) to the prisons of the city—but the fears I was under of being exposed to the inhumanity of the guards or overseers, who accompany the galley slaves, caused me to exert myself so far beyond my strength, that twelve days after I fell grievously ill. I was then sent to the Infirmary, where I continued two months. During my abode in this place, I was often visited by the Irish friars belonging to the Convent of Corpo Santo, who offered to procure my release, provided I would turn Roman Catholic. I assured them, their endeavours to that purpose would be fruitless; I expecting my enlargement from the hand of God alone, who, if he in his profound wisdom thought proper, would point out other expedients for my obtaining it, than by becoming an apostate. Being unable after this to go through the toils to which I had been sentenced, I was excused by my amply rewarding the overseers.—

'Twas now that I had full leisure to reflect seriously on the means of obtaining my liberty; and for this purpose desired a friend to write to my brother-in-law, Mr. Barbu, to inform him of my deplorable state; and to intreat him humbly to address the Earl of Harrington in my favour; he having the honour to live in his Lordship's family. This nobleman, whose humanity and generosity have been the theme of

better pens than mine, was so good as to declare, that he would endeavour to procure my freedom. Accordingly, his Lordship spoke to his Grace the Duke of Newcastle, one of the principal Secretaries of State; in order to supplicate for leave, from our Sovereign, that his minister at Lisbon might demand me, as a subject of Great Britain.

His Majesty, ever attentive to the felicity of his subjects, and desirous of relieving them in their misfortunes, was so gracious as to interfere in my favour. Accordingly, his commands being dispatched to Mr. Compton, the British minister at Lisbon; that gentleman demanded my liberty of the King of Portugal, in his Britannic Majesty's name, which accordingly I obtained the latter end of October 1744. The person who came and freed me from the galley by order of the Inquisitors took me before them. The President then told me, that Cardinal da Cunha had given orders for my being released; at the same time he bid me return to the Holy Office in three or four days.

I could perceive, during this interval, that I was followed by the spies of the Inquisition, who kept a watchful eye over my behaviour, and the places I frequented. I waited upon our Envoy, as likewise upon our Consul, whom I informed of the commands which had been laid upon me at the Inquisition, and those gentlemen advised me to obey them. They cautioned me, however, to take a friend with me, in order that he might give them notice, in case I should be seized again. —I accordingly returned to the Inquisitors five days after, when the President declared, "That the Tribunal would not permit me to continue any longer in Portugal, and therefore that I must name the city and kingdom whether I intended to retire." —As my family (replied I) is in London, I design to go thither as soon as possible. They then bid me embark in the first ship that should sail for England, adding, that the instant I had found one, I must inform them of the day and hour I intended to go on board, together with the Captain's name and that of his ship. A report prevailed, some days after, that one of the persons seized by the Inquisition for Freemasonry, and who had obtained his liberty by turning Roman Catholic, had been so imprudent as to divulge the cruelties exercised in this tribunal.

I was determined if possible to secure myself from a second persecution. As there was, at this time, no English ship in the port of Lisbon, I waited on Mr. Vantil, the Resident of Holland; and besought him to speak to the Dutch admiral, to admit me on board his fleet. The Resident, touched with my calamities, hinted my request to the admiral, who generously complied with it. I then went, accompanied by a friend, and informed the Inquisitor that I intended to embark for England in the *Damietta*, commanded by Vice-Admiral Cornelius Schreiber, who was to sail in a few days. Upon the Inquisitor's enquiring the exact time when I intended to go on board, I replied at nine the next morning. He then bid me come to him precisely at that hour, adding, that he would send some officers of the Inquisition to see me safe on ship-board.

These orders giving me great uneasiness, I waited upon the several gentlemen above-mentioned; when telling them the injunctions laid upon me, they advised me to act very cautiously on this occasion. I therefore thought it would be safest for me to go on board immediately, without giving any notice of it to the Inquisitors. We lay at anchor after this, near three weeks before Lisbon.

The Inquisitor no sooner found that I failed coming to him at the time appointed, in order to be conducted to the ship, than he sent out about thirty spies. Nine of them coming to enquire after me, at the house where I used to lodge, searched it from top to bottom: examining every trunk, chest of drawers, and closet. But their endeavours to find me being fruitless, some of them getting into a boat, rowed several times round the three Dutch men of war lying at anchor. They imagined that if I was on board, and consequently in a place of security, I should not be afraid of shewing myself; a circumstance that would have put an end to their search, which cost them some pains and expence. As I did not gratify their curiosity, and we weighed anchor a few days after, I know not whether they continued it. Their search was so open both at the house where I had lodged, as well as at other places, that I was soon informed of it; at which I should have been delighted, had not my joy been damped by the apprehensions I was under, lest my dear friend, Mr. Mouton, the companion of my sufferings and tortures, merely on account of Freemasonry, should likewise fall a victim to their barbarity. Speaking concerning him to the admiral, he with the utmost humanity gave me leave to send for him on board. He coming accordingly next day was received, with great satisfaction, by the whole ship's company, especially by myself; I having a peculiar esteem for him, which I shall ever entertain.

We set sail two days after. We had occasion to observe, during our whole voyage, the true pleasure which a generous mind feels, in doing a humane action, and in protecting the unfortunate.—This was particularly conspicuous in the admiral, he ordering the utmost care to be taken of us all the time we were on board his ship; he frequently condescending to admit us to his table, when he would talk to us with the utmost familiarity. His distinction gained us the civilest behaviour from every person on board, and which continued till our arrival at Portsmouth, where we landed; without being put to a single farthing expence during the whole voyage.—All these favours, so generously bestowed by the admiral, call aloud for the strongest acknowledgments of gratitude to that gentleman.—I arrived in London the 15th of December 1744, after a long and dangerous voyage.

I here return thanks to the Almighty, for having so visibly protected me from that infernal band of friars, who employed the various tortures already mentioned in order to force me to apostatize from my holy religion.

I return our Sovereign, King George the IIId. (the instrument under Heaven for procuring me my liberty) the most dutiful and most respectful thanks, for his so graciously condescending to interpose in

favour of an unfortunate galley-slave.—As long as I have breath, I shall retain the deepest sensations of affection and loyalty for his sacred person; and will be ever ready to expose my life for his Majesty and his august family.

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A DESCRIPTION OF  
ST. GEORGE'S CAVE AT GIBRALTAR.

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Communicated by THOMAS DUNCKERLEY, Esq. in a Letter to the late EARL OF  
CHESTERFIELD.

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IN compliance with your Lordship's desire, I do myself the honour of giving you the following description of St. George's Cave, as related to me by an officer of this garrison.

A little above the Red Sand, not far from Europa Point, on the S. W. side of the hill, is a large cavity, which is the mouth of St. George's Cave: the entrance is very steep, in some places descending regularly, in others very irregularly, and all the way very dirty and slippery, occasioned by the continual penetration of the water through the top and sides of the rock, which causes a mouldering and decay in the stone, so that one cannot well go down without boots. The descent to the Cave is in some places a man's height, in others you are obliged to crawl on hands and knees. After several turnings and windings, which render the passage very tiresome, you enter the Cave itself; the bottom of which is level, and the roof very regularly arched after the antient Gothic manner. There are several tables, with benches round them, the workmanship of which is very curious, all cut out of the solid rock; but the roof and sides surpass all imagination for beauty and magnificence. The gentleman from whom I had this account assured me, that all the descriptions invention ever furnished us with are poor and mean in comparison of the glories that strike you in your first entrance into this Cave; adding, that it infinitely exceeded the finest paintings or sculpture he had ever seen, as well for the prodigious lustre and diversity of colours that shine round you on every side, as for the neatness of the carving and other embellishments.

This Cave, in common with most other extraordinary productions of art or nature, are ascribed to preternatural architects, and various are the stories raised of apparitions, &c. haunting this place. The most probable conjecture that can be raised is, that some priests, or other retired persons, chose this spot to seclude themselves from the world, and employed their leisure hours in beautifying this their retreat. The beauties that are celebrated in this Cave are, in my opinion, the equal productions of Art and Nature. The tables, with

their surrounding seats, are doubtless hewn out of the rock, and as the water is continually dropping from all parts, it polishes the sides of the Cave, and renders them as smooth as the finest marble, and the tops of the tables are finer than the smoothest glass.

Most that visit this Cave are obliged to carry lighted torches with them, to find their way; now the rays proceeding from these lights are thrown upon the polished surface of the internal parts of the Cave, which is entirely composed of convexities and concavities, and again reflected back in all the beautiful diversity of colours, in the same manner as we see a diamond or cut glass reflect the beams of a candle; and this I take to be the natural cause of this wonderful appearance. There was formerly a very good entrance to this Cave, but it is now stopt up by the falling in of the rock, and I don't doubt but the Cave itself will, in process of time, share the same fate.

I have the honour to be,

Your Lordship's most obedient Servant,

THOS. DUNCKERLEY.

To the EARL of CHESTERFIELD, LONDON.

## SHORT ABSTRACT

OF THE

## HISTORY OF GUADALOUPE.

AS every thing relating to Guadaloupe is become at this time peculiarly interesting, we doubt not but our readers will peruse with particular curiosity the relation of the various revolutions to which this island has been subjected, by the avarice, cruelty and injustice of the several French governors of that and the neighbouring isles.—One cannot read the following account, among many others of the same kind, without conceiving the utmost indignation against the characters of men, worse than the savages they were so solicitous to destroy.

In the year 1636, when the colony of Guadaloupe was in its infancy, and in a very low and distressed condition, D'Olive being appointed governor, formed a project of making war on the friendly natives, in hopes to better the circumstances of the colonists, by plundering those poor people of their manioc and other provisions; and indeed he seemed determined to destroy them all. He therefore lost no time, but forming the minds of the few people that remained to execute his purpose, he began to make war on the savages January 26th, 1636, by ordering some of them, who appeared in a canoe making for the fort, to be cut to pieces the moment they landed; but providentially they steered another course. Some of these poor wretches destined for slaughter having carried off some cotton from the Cul de Sac, to which perhaps they had been enticed by some of

D'Olive's wicked emissaries, though they had left in the room of it a hog and some fruit, really more in value, it was thought a sufficient motive for commencing hostilities. An officer of the name of Fontaine was dispatched, with fifteen stout soldiers, to make a tour round the island, and bring off by fair means a few French who had for two or three months sojourned among the natives. These poor people, suspecting nothing, received Fontaine and his party with great satisfaction, regaled them in the best manner they could, restored their countrymen to them, and informed them that a small English vessel had landed a few men on the island, who had visited and proposed an alliance against the French; that they had openly rejected their overtures; and that the English were now gone up the country in search of game. Fontaine made so good use of this intelligence, that he took the English vessel, and brought her to Fort St. Pierre.

Three days after this action the governor, with some desperadoes inured to villany, embarked to visit the habitations of the savages in that part of the island where Fort Royal now stands, reporting that they were going in search of a more convenient spot than that which they at present occupied. The natives having by some means or other been advertised of their cruel intention, had abandoned the place, carried off their provisions, and set fire to their huts; so that when D'Olive landed, he found only an old man, aged 70, named Yancey, with his two sons, and three other young men who had not time to make their escape. These people, when they saw the French approach, made all possible signs of submission, crying out, *France no angry with us*; and being assured no hurt was designed them, they surrendered at discretion. The governor immediately changed his looks and discourse, and with a stern countenance called the old man villain and traitor, accusing him of conspiring with other natives against the colony to destroy them all. The poor old man denied the charge, with all the frankness and honest assurance that truth could dictate; declaring, at the same time, that he and all his countrymen were so strongly attached to the French, that they would leave nothing undone to serve them. But D'Olive taking a watch out of his pocket, shewed it to him, telling him that it was the guardian angel of France, and that he had been assured by him of what he had now affirmed.—The simple Indian, astonished at the ticking and motion of this little machine, which he really supposed a spirit and the author of the calumny, exclaimed against it with strong invectives and resentment, declaring it to be an impostor, and swearing solemnly that neither he nor any of his countrymen had conceived the least design against the French. To confirm the truth of this asseveration, they commanded him to order the women, who were in sight, to come in and surrender; to which the old man readily consented, giving an order for that purpose to one of his sons; but the young man, instead of returning, made his escape with the women.

This so enraged d'Olive, that, dragging Yancey and his remaining son into the sloop, they stabbed the young man with their poniards in sight of his unhappy father, whom they immediately after

served in the same manner, and then flung his body into the sea; but being of a robust constitution, he kept himself up for some time by swimming, entreating them with tears and the most lamentable cries to save his life, but in vain, for these merciless villains knocked him on the head with their oars.—The fate of the three other young men was deferred only till such time as they should guide them to the retreat of the women, in the way to which one of them took an opportunity of leaping from a precipice, and, though he was much bruised, made a shift to travel five leagues to the women and his comrades, whom he informed of the approach and insatiate cruelty of the French. On hearing this, they hastily retired farther up the country, having first buried their manioc and other provisions in the ground, so that when these bloody villains arrived there, they little suspected that what they sought for was so near.—The two other young men whom they had spared as guides, having found an opportunity of escaping in the night, they were forced to return without their errand.

Nor was the cruelty of these tyrannical governors exercised only on the innocent natives; their own countrymen equally felt the effects of their villany, when daring to oppose their inhuman or illegal measures. The adventures of two brave Frenchmen who opposed the rebellion of Poincy, lieutenant-general of the islands, affords so noble an instance of disinterested and manly friendship, that we cannot resist the temptation of inserting it here.

The Captains *Fontaine* and *Camo*, finding themselves unable to oppose the superior force of the rebels, and that their cause was irreparably lost, betook themselves to the woods, where they were reduced to suffer the most cruel severities of thirst and hunger.—One of their negroes who was tracked in carrying them victuals, was almost flogged to death to make him confess where his master lay hid; no artifice, persuasion, threat, or cruelty, availing, they cut off all his toes to disable him from walking. These two distressed captains, deprived of their faithful slaves, cut off from subsistence, and left without even hope, one of them afflicted with a dropsy determined to make to the sea-side in the middle of the night, and the other undertook to swim to the first ship and implore succour: they reached the beach in safety, and a vessel lying at anchor within sight, *Fontaine* plunged into the sea and soon reached her, and was hauled on board by means of a rope thrown out to him for that purpose. But how agreeably was he surprized to find in the person of the captain, an honest Fleming, his intimate friend, and who assured him of protection, though very high rewards had been offered by Poincy to any one that should take them dead or alive. This generous offer of the captain was nobly refused by *Fontaine*, unless his friend was also included.—The captain of the vessel beginning to expostulate on the hazard of running this double danger, *Fontaine* resolutely resolved to return, and share the fate of his companion.—Seeing him thus resolute, the honest skipper ordered out his boat, and took up the helpless *Camo*, whose disease augmented his other misfortunes, and brought him on board. Next day, boldly presenting himself to the governor, he made some pretence of urgent business



at St. Eustatia, and in an hour or two thereafter weighed anchor for that island, where he safely landed his freight, who from there soon found their way to France; their complaints were heard, and they gratified for the present with a considerable sum of money to each.—What crowns the whole, and still more signally marks the hand of Divine Providence in the conduct of this affair, is, that though the Fleming by this step hazarded the losing considerable effects which he had left behind him at St. Christopher's, while thus laudably employed, he found nothing diminished; the affair very probably remaining a secret to Poincy, who in that case would certainly not have spared him.

M.

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## NATURAL HISTORY OF THE JACKALL.

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THE Jackalls are bold and ravenous to a great degree, and what they dare not attempt singly, they will execute together. They are so frequent in the woods, that a larger animal cannot stir, without being seen by some of them; and it cannot be seen without being destroyed. The moment a jackall sees a stag, or any other large creature, which is not of the prey kind, nor has strength, teeth, or claws to defend itself, it sets up its cry, which is exactly like that of our hounds, and follows it. The cry is continued as it runs, and the other jackalls that are in hearing follow also. The longer the chace the greater becomes the pack, for all that are in the parts through which the prey runs join the pursuers. To escape is impossible; because, could even the pursued prey out-run the wearied ones, which first began the chace, there is a continual supply; so that whatever is once attacked is sure to perish. When the creature can no longer fly from them, they worry it at once, and it is devoured, and every bone picked almost in an instant; after which, the jackalls disperse till another cry invites them.

They hunt generally in the night, and in the parts of the East where they are most frequent, darkness is no sooner spread over the earth than they are heard in full cry, in one part or other of the woods. As this is understood by mankind, it is a language not less intelligible to the other beasts of prey; nor is it the lion only that profits by it. Whether a lion, a tyger, a leopard, or whatever other species of the larger animals of prey, happens to be near, he attends to the cry and knows it to be the note of pursuit.—He naturally, therefore, looks about, being sensible that whatever is pursued is food for him as well as for them. These large animals are all very swift, but they are lazy; they will overtake almost any thing at a small distance, but they never make long pursuits. If the stag, or whatever it be the jackalls are after, be at a distance, and pursue its course another way, they never trouble themselves about it; but if it be near, or if it runs towards the place where the lion is concealed, he

will dart out upon it as it goes by, and the jackalls that have hunted it down, must stand by to see their king eat, and be content with what he leaves; for there is no resisting a creature every grasp of whose paw is fatal. M.

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SPEECH OF A CREEK INDIAN,  
AGAINST THE IMMEDIATE USE OF SPIRITUOUS LIQUORS.

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*Delivered in a NATIONAL ASSEMBLY of the CREEKS, upon the Breaking out of a War: First Published in April 1754.*

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FATHERS, BRETHREN, AND COUNTRYMEN,

IN this solemn and important council, rising up before the wisdom and experience of so many venerable sachems, and having the eyes of so many heroic chieftains upon me, I feel myself struck with that awful diffidence, which I believe would be felt by any one of my years, who had not relinquished all the modesty of his nature.

Nothing, O Creeks! could enable me to bear the fixt attention of this illustrious assembly, or give to my youth the power of an unembarrassed utterance, but the animating conviction, that there is not one heart among us, that does not glow for the dignity, the glory, and happiness of his country. And in those principles, how inferior soever my abilities may otherwise be, I cannot, without violating my own consciousness, yield to any one the superiority.

After some observations upon the state of the nation, the speaker in the most artful manner introduces his subject; and with the greatest tenderness for the age and the names of the sachems before whom he speaks, takes occasion to touch upon the many violations of civil order, the irrational perversions of character, and all the other fatal consequences of the immoderate use of spirituous liquors. His words at the conclusion of this are worthy of notice.

'Tis true (says he) these [violations of civil order, &c.] are past—may they never be repeated. But tremble, O! Creeks! when I thunder in your ears this denunciation; that if the cup of perdition continues to rule among us with sway so intemperate, *ye will cease to be a nation!* Ye will have neither heads to direct, nor hands to protect you. While this diabolical juice undermines all the powers of your bodies and souls, with inoffensive zeal the warrior's enfeebled arm will draw the bow, or launch the spear in the day of battle to no purpose. In the day of council, when national safety stands suspended on the lips of the hoary sachem, he will shake his head with uncollected spirits, and drivel the babblings of a second childhood. Think not, O Creeks, that I presume to fright you with an imaginary picture. Is it not evident (alas, it is too fatally so!) that we find our military ardour abating; our numbers decreasing; our

‘ ripened manhood a premature victim to disease, to sickness, to death; and our venerable *sachems* a solitary scanty number.’

Part of what follows a few pages after this, it would be almost a criminal omission not to quote, the sentiments are so elevated, and at the same time so natural.

‘ And now, *O Creeks!* if the cries of your country, if the pulse of glory, if all that forms the *hero* and exalts the *man*, has not swelled your breasts with a true indignation against the immoderate use of this liquor; if these motives are insufficient to produce such resolutions as may prove effectual, there are yet other ties of humanity, tender, dear, and persuading. Think on what we owe to our children, and to the gentler sex.

‘ With regard to our children, besides affecting their health, enervating all their powers, and endangering the very existence of our nation, by the unbounded use of these pernicious draughts; think how it must affect their tenderness, to see the man that gave them being thus sunk into the most brutal state, in danger of being suffocated by his own intemperance, and standing in need of their infant arm to support his staggering steps, or raise his feeble head while he vomits forth the foul debauch.—

‘ *O Warriors! O Countrymen!*

‘ How despicable must such a practice render us, even in the eyes of our own children! Will it not gradually deprive us of all authority in the families which we ought to govern and protect! What a waste of time does it create, which might otherwise be spent round the blazing hearth, in the most tender offices.—It perverts the great designs of nature, and murders all those precious moments, in which the warrior should recount to his wondering offspring his own great actions and those of his ancestors. By these means the tender bosom has often caught the patriot flame, and an illustrious succession of *sachems* and *warriors* was formed among us from generation to generation, before our glory was eclipsed by the introduction of this destructive liquid.

‘ *O Creeks!* you all remember the great *Garangula*, who is now gone to our fathers, and from whose loins I immediately sprung. You know how often he has led forth our warriors to conquest, while his name sounded like thunder, and flashed terror on our foes. You will then pardon the necessary vanity, if I presume to remind you how piously he adhered to the original simplicity of life. Often has he said, that if he did not fly from this cup of perdition, his name would never be sounded from hill to hill by the tongue of posterity; and I can affirm, that if he had wasted his time in such practices, my bosom would never have been fired to glory by the repeated story of our family virtues and achievements; nor should I have dared, on this occasion, fondly to emulate them, by raising my unpractised voice in the cause of my country, before such a venerable assembly of chiefs and warriors.’

In the remainder of the speech the Indian orator gives some hints relating to the delicacy of behaviour in men towards the female sex,

and exposes the rudeness of 'daring to approach those lovely creatures with unhallowed lips, breathing the noisome smell of a diabolical juice; or to roll into their downy embrace in a state inferior to the brutes, losing all that rapturous intercourse of love and friendship, all those most exalted of human enjoyments, which they, and only they, are capable of communicating.'

The speaker concludes in the most pathetic manner, conjuring his countrymen by every interested motive, 'to make the cup of moderation henceforward the crown of their festivities; to save their country; to maintain and elevate her glory, and to transmit health, freedom, and honour to their posterity.'

That no person may doubt the authenticity of this speech, or think the sentiments of it above the Indian genius, the translator has given us several extracts from the Indian speeches at their treaties with the English on several occasions, in which the same sentiments, metaphors, &c. are found. This is such evidence as cannot be resisted.—He observes besides, that we need not wonder there should be found so many orators among the Indians, since speech-making is the sure effect of a republican government, where no person can claim any pre-eminence among his fellow-citizens, but what his age, wisdom, and figure in councils, gives him. The Indians, continues he, have a great vivacity and sprightliness of imagination in their harangues. Their action seems to us somewhat vehement, but appears to correspond exactly to the several passions. Though their language has but few roots, they render it copious, and extremely fit for oratory, by varying and compounding their words, and by having constant recourse to metaphors, &c. after the Eastern manner. By the frequent use of gutturals, their language is also sonorous and masculine. Nevertheless, they are extremely nice in their turns of expression; and few even of their best orators are so far masters of their language as never to offend the ear of an Indian audience, which seems not less difficult and fine than the ear of the Athenians, when Demosthenes and Æschines melted them with rival periods. M.

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### THE USE AND ABUSE OF SPEECH.

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THE use of speech hath by some been represented as an essential mark which distinguishes man from the other inhabitants of this creation. I suppose these persons mean the power of conveying ideas to each other by speech, for that of articulating sounds we may observe in several others. Nor, perhaps, will the observation hold extremely true with regard to the other quality; inasmuch as I see great reason to believe all animals have a sort of language, whereby they converse with one another: though, perhaps, they have not a faculty of modulating sounds with as great a variety as man; having, perhaps, a less variety of ideas; yet, whoever has been at all conversant with them, cannot, I think, doubt their power of communicating necessary hints.

For my part, I am sufficiently assured they have no sound but what hath its proper meaning, and is well understood among themselves: for, not to argue from the opinion, that Nature hath made nothing in vain, whoever hath heard a rook alarm his neighbours on the apprehension of danger, or the different sounds made use of by the hen, when she would summon her chickens to their food, or warn them to shun an approaching hawk; must conclude that they have sufficient methods to convey the ideas of delight and terror to each other, nay, and to those of our species who live much among them, and (if I may be allowed the phrase) converse intimately with them. The experienced huntsman knows, by the different notes of the dogs, whether the game be fox or hare which they pursue. In short, a man who should be thrown among a nation of people whose language he understood not one word of, might as rationally conclude that they had none, and all that seemed such in them was nothing more than certain inarticulate accidental sounds, without any meaning, as he might those of the beasts to be so from the same reason. But though the very gift of speech itself doth not essentially distinguish us from our fellow-inhabitants of this globe, yet the manner in which we employ it, I think, does; or, in other words, though the use of speech be not peculiar to man, I believe the abuse of it is. Mr. Locke, in his chapter of *The Remedies of the Abuse of Words*, says, "That whoever shall consider the errors and obscurity, the mistakes and confusion that are spread in the world by an ill use of words, will find some reason to doubt whether language, as it has been employed, has contributed more to the improvement or hindrance of knowledge amongst mankind." I am inclined to believe, that if we could by a kind of chemical operation separate those parts of our ordinary conversation, which either leave any idea in the mind of the speaker, or convey any to that of the hearer, from those which do not, the former would be found scarce to bear the proportion of a tenth part to the latter.

To instance, first, in compliments, among the civilized part of mankind what a number of words hath the introduction of this custom stripped of the ideas, and in a manner annihilated? What idea hath any man in his head, when he says to another, Sir, I am your most obedient humble servant: I am heartily glad to see you: How does your good family? I am heartily sorry to hear of the death of your father, &c. I believe there is scarce any well-bred man but hath thrown away half the words of his language in this manner; nor is there any man either weak enough to intend or to receive flattery by this method. When one gentleman tells another he is His most obedient servant, it signifies no more, nor is any more understood by it, than if he had said Barababatha, or any other sound, which in no language that we know of has any meaning. A second way of squandering words in conversation, is the art of adorning your speech (as some imagine the ancient Greeks to have done their language) with expletives. This is a faculty which I have known some men possess in so eminent a degree, that they might themselves be properly called expletives in conversation. A third way, and less innocent than any

of the former, is that of swearing on every slight, and sometimes on no occasion. If an oath conveyed to the mind of a christian the terrible sense it properly signifies, it would be impossible for him to be so weak as to use it; besides, considering the present flourishing state of infidelity, we may often be assured an oath is a sound without any idea belonging to it; for, what idea can an atheist have in his mind when he swears by his Creator, or a deist, who swears by any of the articles of the christian faith. There are several other methods too tedious to mention, in which particular men very happily succeed: an argument or a story often carry off some thousands of words, and leave no person the wiser; not to mention certain phrases which have by long custom arrived at meaning nothing, though often used; such as, *It is very early, very late; very hot, very cold; a very good, a very bad play or opera; the best in the world, the worst in the world,* and several others. But, besides many other species of word-squandering which are generally practised, every particular profession seems to have laid violent hands on some certain syllables, which they use *ad libitum*, without conveying any idea whatsoever. I need not mention that custom so notorious among gentlemen of the law, of taking away from substantives the power given them by Mr. Lilly of standing by themselves, and joining two or three more substantives to shew their signification; I mean the noble art of tautology, which is one kind of extravagance in the use of words: they have also several words, or rather sounds, peculiar to themselves, without any meaning, such as, *learned in the law, dispatch, reasonable,* and many others. Physicians seem to have so carefully avoided this extravagance that, in all their prescriptions, they use no words at all; conveying their meaning to the apothecary by certain strange figures, which some think to have a very mystical and even magical force in them; and yet these gentlemen have some words in use among them, to which it will be very difficult to assign any certain idea; such are, *out of danger, safe prescription, infallible method,* &c. Nay, I have been told, that *physician* itself is a word of very little, if any signification. The mercantile world may at first sight, from their writings, be supposed to spare all superfluity of language, and use no more than the needful; and yet, notwithstanding their frequent banishment of the first person out of their epistles, we shall find in their mouths several words and phrases of as little meaning as any before-mentioned; such are, *very cheap, lowest price, get nothing by it, fair trader—as I have a soul to be saved, this cost me,* &c. There are also several ways at first used to distinguish particular degrees of men, but by time immemorial stript of all ideas whatever; such are, *Captain, Doctor, Esquire, Honourable, and Right Honourable;* the two last of which signifies no more than if you should pronounce the above-mentioned word, Barababatha. Great men have peculiar phrases, which some persons imagine to have a meaning among themselves, but give no more idea to others than any of those unintelligible sounds which the beasts utter; such are, *Upon my honour, believe me, depend on me, I'll certainly serve you another time, this is promised, I wish you had spoke sooner;* and some hundred others

of this kind; very frequent in the mouths of great men. I shall enumerate no more out of the many instances which might be brought of our using sounds without ideas; but, from what has been said, I am persuaded the use of speech appears of no such universal advantage as some may think it, and that we may not consider the distinction which speech has set between us and the brute creation (if it hath set any) so much to our honour, nor make so ill a use of it, as to upbraid them with what, if Nature hath granted to us, we have so barbarously and scandalously abused.

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### ON SUICIDE.

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IT is a melancholy consideration that our news-papers should every day present us with accounts of those who have thought fit to offer impious violence to the first and leading law of Self-Preservation, as well as the laws of religion and their country. I know not how to account for the great increase of Self-Murderers amongst us. Is it that there is more calamity in our nation than formerly? Are the means of comfort more difficult to be arrived at? Are men become less merciful to the indigent of their species; or are our passions become less governable than they were? It is difficult to say how far either of these causes prevail; one thing is certain, that no distress, even the bitterest that man can suffer, is sufficient to warrant a violation of his life. It is true, indeed, when a man groans under the heavy pressures of poverty; when his days are clouded with disease; when he is obliged to taste the bitter cup of the world's cruelty, and bear, as Shakespear says, "the proud man's contumely and the insolence of office," he is apt to cry out, in the words of that great poet, "O that the Almighty had not placed his canon against self-murder." But however he may be excited to wish himself stript of a being that is miserable, it by no means follows that he has a right to lay down a life he did not give himself, and which he is commanded to bear till the Author of his nature calls for it.—To what purpose are we sent into this world, but to act a part in it suitable to the sphere assigned us by the Ruler of human affairs; and if we send ourselves out of being before our task is finished, we behave as ridiculously as that actor would do, who should quit the stage in the first act, when he knew that his part was cast to continue till the last.—Should it so fall out that his part is grievous to him, if he imagines he could perform another better; and if he has just reason to believe that his talents might be employed to a higher advantage, yet a man of honour even in this case will not relinquish his post; but after using all natural and lawful efforts to rise in the drama, will wait with patience till an opportunity occurs of distinguishing himself, and moving in a more eminent sphere.

But abstracted from these considerations of expediency, which perhaps are not powerful enough to work upon sullen natures, let it be

reflected on, that he who kills himself is exposed by this offence to the immediate displeasure of his Maker; and what is yet more dreadful in this case, the crime which he perpetrates gains no time for repentance. The murderer lifts his hand against his own existence; he braves his Maker by an impious assassination; he plunges into another life, with all his crimes about him, and this last the most enormous; he enters into the presence of a Being eternally distant from impurity, who must punish so awful an offence, and send him to perdition, there to bewail his past offences; to wish a thousand times for that life which he had just deprived himself of, with this heightened circumstance of misery, that he must still wish in vain. Can any thing be more alarming to the soul than the thoughts of such a condemnation from the Almighty, when enraged Omnipotence shall blow the unquenchable flame, and the justice of the Divinity is interested to punish such an offence with all the rigour that is consistent with that attribute of his nature.

If considerations of this sort will not awaken those who think, and who have any sense or traces of religion in their soul, I know not what will: and as sure as we now exist, so certain it is that God will demonstrate his severe displeasure against such offenders; but the loss is, that few amongst us are influenced by any such principles, and most part are influenced by none: they have only a consciousness of pain and pleasure, and when they find pain predominate, they fall upon an expedient to avoid it, by rushing upon death, without ever reflecting *in that sleep of death what ills may come*, which ought indeed to *give them pain*. Many arguments might be advanced to shew the absurdity and impiety of suicide; suffer me to mention one, which I imagine may have some influence with those who are apt to value themselves on their personal bravery; which is, that to commit suicide is mean ignoble cowardice. *Addison* finely observes, that to fly from sufferings, is not half so brave as a resolution to bear them, to bear them like a man: and *Milton* distinguishes the courage of our first parent, in opposition to the cowardice of our general mother, that the one was for flying from her sufferings, and the other, bearing them as well as he could. 'Tis true, when we are afflicted we must feel; and, as *Young* has nobly expressed it:

The blood will follow where the knife is driven;  
The flesh will quiver where the pincers tear:

but then there is a higher part of us, which can still bear up against all the evils that *flesh is heir to*. Should we be exposed to pain, the severest pain, what is the consequence? Our nature will, at last, yield to the infliction without any effort of ours; and if we should be marked out for suffering, no more can be said than this, that we are never punished beyond what our provocations deserve; and he who best knows the frame and heart of man, will never counteract his wisdom, or inflict more than we are able, or than it is fit we should bear.

Would one then, who is doomed to suffer, act the part of a man, let him nobly bear it a little while, and his sufferings will cease; *the storms of wintry time will quickly pass, and one unbounded spring encircle all*. A. Z.



## PARLIAMENTARY PROCEEDINGS.

## HOUSE OF LORDS.

May 2. **O**N the second reading of the Slave Carrying Trade Bill, Lord *Grenville* (who is for a total, not a partial abolition) moved, that it be read that day three months, which, after a debate, was carried—Contents 45—Non-Contents 4.

5. Lord *Grenville* moved the commitment of the French Volunteer Bill, which was opposed by Lord *Thanet*, and several other Peers, and supported by Lord *Auckland*, the Earl of *Mansfield*, and Lord *Grenville*; and after a debate of some length, the House divided—for the Commitment 54—against it 7. The Bill was then ordered to be committed for the morrow, and the House to be summoned.

6. Lord *Stanhope* rose to oppose the third reading of the Emigrant Corps Bill, and was proceeding to state his objections to it in most violent language, when he was interrupted by Lord *Sydney*, who said, that he was about to do what he never yet had done in either House of Parliament, but which the present occasion fully justified. The speech of the noble Lord was not, he was convinced, intended for their Lordships, but for the friends of that noble Lord, with whom he had crowded the bar. How unfit such language was to go forth, all their Lordships must be fully convinced. He therefore moved that the House be cleared.

Lord *Grenville* rose with some warmth, to express his indignation at the language that had been used; he could not, he said, suffer strangers to quit that House with a notion, that the doctrines of the noble Lord would not meet with the marked opposition, nay reprobation, of the whole House.

Lord *Stanhope* was about to proceed, when the bar was cleared, and strangers were not re-admitted during the debate. Adjourned.

8. The Insolvent Bill passed through a Committee, was then read a third time, and ordered to the Commons.

9. The Royal Assent was given by Commission to a number of Public and Private Bills.

15. The Bakers (or Sunday) Bill, was read a third time and passed.

16. Lord *Grenville* moved, 'That the Lords be summoned to meet to-morrow, at twelve precisely, on business of the utmost importance.' Ordered. Adjourned.

17. Lord *Grenville* delivered a Message from his Majesty, similar to the one delivered by Mr. Dundas in the House of Commons. His Lordship commented on the conduct of the different societies, who, in adopting principles similar to those that actuated the several affiliating clubs in France, tended to subvert the Constitution; and concluded, by moving, 'That his Majesty's Message be taken into consideration on Monday next.'

Lord *Stanhope* reprobated the idea of suspending the Habeas Corpus Act, with his usual zeal and energy; he called upon their Lordships to recollect what a trifling circumstance gave rise to the Revolution of France, when Government was confident of its power. He called upon them to reflect, that in a single night the Revolution of Poland was accomplished; these, he said, were not idle words, and as they may possibly be the last which he would utter in that House, he wished to impress them on the minds of their Lordships and his Majesty's Ministers.

19. *The Chancellor of the Exchequer* presented the Bill from the House of Commons, to empower his Majesty to secure and detain such persons as his Majesty shall suspect, are conspiring against his person and government.

Lord *Grenville* moved, that the thanks of that House be given to Sir Charles Grey, and Sir John Jarvis, for the signal services they had rendered their country, by their gallant behaviour in the West Indies. This motion was unanimously agreed to.

Lord *Grenville* presented the papers that were seized from the persons lately apprehended; and after a few words moved, that a Committee of Secresy should be form-

ed, consisting of nine Members of that House, in order to investigate the said papers, and to report the result to the House at large. The motion being seconded,

Lord *Stanhope* opposed it. He could not conceive the necessity or propriety of a Committee being formed, to examine secretly what was notorious.

20. Committee appointed by the House to examine seditious papers, viz. the Lord Chancellor and the Lord Privy Seal, the Dukes of Leeds and Portland, Earls of Hardwicke, Carlisle, Carnarvon, Chatham, and Mansfield.

22. A debate of great length occurred, on the motion for the first reading of the Bill to empower his Majesty to secure and detain such persons as are suspected to be conspiring against his royal person and government. The measure was supported by Lords Grenville, Radnor, Townshend, Mansfield, the Lord Chancellor, &c. and opposed by Lords Stanhope, Lauderdale, Derby, and the Marquis of Lansdowne. The question of adjournment being moved by Lord Lauderdale, there appeared—Contents 9—Non-Contents 107. The Bill was then read a second time, and committed. On a motion for a third reading, another division took place—Contents 95—Non-Contents 7. Adjourned at three o'clock in the morning.

23. The Royal Assent was given by commission to 80 Public and Private Bills.—Among the Public Bills passed, was, that to empower his Majesty to secure suspected persons, &c. &c.

Two Protests signed by Opposition Lords against said Bill were entered on the Journals.

Marquis *Lansdowne* moved for a call of the House on Monday, in consequence of a general Embargo being laid on all shipping in the American ports. Adjourned.

26. The House resolved itself into a Committee upon the Bill for the regulation of Statute Labour, the Bishop of Bangor in the Chair.

Lord *Stanhope* took some objections on the Bill, and contended, that instead of relieving the poor, it will tend to add to the hardships of their situation.

Lord *Thurlow* thought there were some strong grounds in what the noble Lord had said, and therefore moved, that the Rev. Prelate should report progress, and postpone the Committee, which was agreed to.

The Marquis of *Lansdowne*, after an introductory speech, moved for an Address to his Majesty, praying him to lay before the House a copy of the instructions sent to Lord *Dorchester*, as far as related to his negotiation with the Indians. The motion went to a reprobation of Ministers for their conduct towards America, which his Lordship insisted tended to a rupture with the States, and had produced the late embargo on all shipping in the American ports. It was opposed by Lord Grenville, and a debate took place, when the House divided—Contents 9—Non-Contents 69.

28. The Land Revenue Bill was reported.

The Bill to allow the printing of Newspapers on single Demy Paper was read a third time; also the Bill to supply the French West-India Islands with provisions, &c.

30. The Duke of *Bedford*, after delivering a speech of considerable length, with much force and energy, made his promised motion for the immediate acceleration of peace.—Lords Auckland and Darnley, Earls Fitzwilliam and Mansfield, and Lord Grenville, opposed the motion. The Duke of Grafton, Earls of Albemarle and Lauderdale, and the Marquis of Lansdowne, supported it. In order to defeat the motion, Lord Auckland moved, that the House do adjourn, which at one o'clock was carried—113 against 12.

The noble Lords who voted in the minority were—

Duke of Norfolk,	Earl of Albemarle,
Grafton,	Thanet;
Bedford;	Lord St. John,
Earl of Derby,	Chedworth,
Stanhope,	Egremont;
Lauderdale,	Marquis of Lansdowne.

## HOUSE OF COMMONS.

May 2. On reading the report of the Committee on the King's message, giving his Majesty a vote of credit for two millions and a half, to enable his Majesty to make good his engagement with the King of Prussia, Mr. Sheridan opposed it, and moved, as an amendment, that the two millions and a half be granted to his Majesty, but without mentioning, or having any reference to the King of Prussia. On this the House divided, for the amendment 32, against it 82. Adjourned.

Mr. Secretary Dundas moved for leave to bring in a Bill for erecting a penitentiary House or Houses, on a spot of ground in the parish of Battersea, in the county of Surrey. He said that some institution of this kind was necessary, because several who were transported to Botany Bay might be made serviceable in the country, and sufficiently punished without being sent out of it. The hulks answered very well as places of confinement previous to transportation, but they were not proper places of punishment. Persons who were not confirmed in vice, by mixing indiscriminately with the abandoned, became as abandoned as they were. He hoped that habits of constant labour would reclaim those who should be placed in those Penitentiary Houses. The expence of purchasing the ground would be only 6000*l.* and it was expected that the labour of the convicts, applied to a simple and perfect machinery, would produce sufficient for their maintenance. Leave was given to bring in the bill.

12. The 2,500,000*l.* Credit Bill was read a third time and passed.

Mr. Secretary Dundas presented a Bill for erecting Penitentiary Houses, &c. in the parish of Battersea, which was read a first, and ordered to be read a second time.

Mr. Dundas then delivered the following message from his Majesty:

GEORGE R.

“ His Majesty having received information that the seditious practices which have been for some time carried on by certain societies in London, in correspondence with societies in different parts of the country, have lately been pursued with increased activity and boldness, and have been avowedly directed to the object of ASSEMBLING A PRETENDED GENERAL CONVENTION OF THE PEOPLE, in contempt and defiance of the authority of Parliament, and on principles subversive of the existing laws and constitution, and directly tending to the introduction of that system of anarchy and confusion which has fatally prevailed in France, has given directions for seizing the books and papers of the said societies in London, which have been seized accordingly; and THESE BOOKS AND PAPERS APPEARING TO CONTAIN MATTER OF THE GREATEST IMPORTANCE TO THE PUBLIC INTEREST, his Majesty has given orders for laying them before the House of Commons, and his Majesty recommends it to the House to consider the same, and to take such measures thereupon as may appear to be necessary for effectually guarding against the further prosecutions of these dangerous designs, and for preserving to his Majesty's subjects the enjoyment of the blessings derived to them by the constitution happily established in these kingdoms. G. R.”

Mr. Dundas, after moving that his Majesty's message be taken into consideration on the morrow, observed, that probably the papers would not be ready to be laid before the House on that day, as it required some time to select such as were fit to be made public; but that such papers should be presented as speedily as possible. The House then ordered the message to be taken into consideration on the morrow.

13. The Penitentiary House Bill was read a second time and committed.

A motion was made by Mr. Powis to postpone the third reading of the Election Bill to that day three months, when a conversation ensued between Mr. Dent, the Chancellor of the Exchequer, and Mr. Fox, relative to the necessity of contracting the oaths used at elections. The motion was put and carried.

Mr. Dundas brought up the papers of the societies alluded to in his Majesty's speech, when the Chancellor of the Exchequer moved the consideration of the speech, and for voting an Address of thanks to his Majesty for his communications, and the concurrence of the House to comply with the desire contained in it. The next was to move, that a Secret Committee be appointed to inspect the papers in question, who should deliver to the House the report of their deliberation. The Address was carried *nem.*

con.

The question of Secrecy was then put, and Mr. Fox wishing that a precedent might be stated, the Chancellor of the Exchequer complied by mentioning one in the year 1722. The question was then carried without a division, and the Committee was ordered to consist of 21 members.

14. Lord *Stafford* informed the House, that he had waited on his Majesty with the Address of Thanks for his Majesty's message, which was most graciously received.

Mr. *Grey* presented a petition from about 300 prisoners confined in the Fleet Prison, praying relief under the Insolvent Debtors Bill now pending in the House. Ordered to lie on the table.

Mr. *Dent* presented a petition from the Vicar of Battersea, praying an indemnification for the probable loss of tythe which might arise from a considerable space of ground being taken up by the new Penitentiary Houses, which it was the intention of the Legislature to have erected in that parish. Ordered to lie on the table.

The House proceeded to ballot for the Committee of Secrecy, for taking into consideration certain seditious and treasonable papers, when the following gentlemen were chosen, viz.

The Rt. Hon. Wm. Pitt; The Rt. Hon. H. Dundas; The Rt. Hon. C. Townshend; The Lord Advocate of Scotland; Thomas Powys, Esq.; Lord Mulgrave; Sir John Scott; The Earl of Upper Ossory; The Rt. Hon. Sir R. P. Arden; The Right Hon. W. Ellis; The Rt. Hon. E. Burke; The Rt. Hon. W. Wyndham; Sir John Mitford; The Earl of Mornington; Thomas Grenville, Esq.; The Rt. Hon. T. Steele; John Anstruther, Esq.; Hon. R. B. Jenkinson; I. H. Brown, Esq.; Thomas Stanley, Esq.; Sir H. Hoghton, Bt. Five to be a Quorum, with power to adjourn from time to time, and place to place, and to sit notwithstanding the adjournment of the House.

Howard's Divorce Bill went through a committee, and was read the third time and passed.

The committee went through the Election Oaths Bill.

Admiral Sir Richard King was sworn, and took his seat for Rochester.

Mr. *Sheridan* regretted his being obliged so often to postpone his promised motion on the Test Act, but he had received a note which stated, that the Minister and other gentlemen were so busy as to prevent their attendance; he, however, should, as he understood that there would be some opposition, give notice to bring it forward on Monday.

16. The Insolvent Debtors Bill read a first time, and the further consideration postponed to Tuesday.

19. Lord *Stratford* reported his Majesty's answer to the Address, that he was pleased to give leave that the books and papers be communicated to the Lords; which was ordered.

20. Mr. *Dundas* moved, "That the thanks of the House be given to Sir C. Grey, and Sir J. Jervis, for their services in the West Indies," which was carried *nem. con.* He moved also for similar thanks to Prince Edward, General Prescott, and Colonel Dundas; and further to all the officers, soldiers, sailors, and marines, employed in the service; both which motions were agreed to *nem. con.*

21. In a committee went through the Insolvent Debtors Bill, and ordered it to be reported on Monday.

The Land Revenue Bill, and Newspaper Single Demy Bill, was read a third time and passed.

A message was received from the Lords, that their Lordships had appointed a Committee of Secrecy.

An instruction was given to the Committee of Secrecy to communicate with the Committee of Secrecy of the Lords, and the Messenger from the Lords was acquainted therewith. Adjourned.

26. The report of the Insolvent Debtors Bill was received, and Mr. *Jekyll* moved, as an amendment, that the 12th of Februry should be substituted in the room of the 1st of January 1794, as the day for the commencement of the operation of the act;

which was agreed to by the House; after which the report was confirmed, and the bill ordered to be read a third time.

The report of the Slave-Carrying Bill was received, and on certain amendments made by the committee, several divisions took place, and some conversation, during the interim of which the strangers were excluded.

Mr. *Sheridan* moved a similar question to that of the Marquis of Lansdowne in the Upper House; but on Mr. Dundas having observed that the orders sent to Lord Dorchester were uniformly of a conciliatory tendency, he withdrew his motion.

Mr. *Sheridan* moved for leave for a bill to prevent certain qualifications, now called for by law, from being required in future of persons bearing military offices. The motion went, in effect, to the abolition of all tests.

This was opposed by Mr. Dundas, who moved the previous question, which was carried.

28. The Insolvent Debtors Bill, the Penitentiary House Bill, and the Slave Carrying Bill, were read a third time and passed. Adjourned.

30. Mr. *Fox* made his promised motion for peace, similar to that of the Duke of Bedford, in the Upper House. He spoke with his accustomed eloquence and precision, and was supported by Mr. *Sheridan*, Mr. *Courtenay*, &c. Mr. *Jenkinson* and others, took the opposite ground; and, at about one o'clock, the last-mentioned Hon. Gentleman moved the previous question; for which there were 208 against 55. Majority against Mr. *Fox's* motion 153.

## STRICTURES

ON

## PUBLIC AMUSEMENTS.

May 22. A NEW Musical Drama of two acts, called "THE SPEECHLESS WIFE," was performed at Covent Garden Theatre; but met with an indifferent reception. The plan of this piece is by no means new; the "Ladle" of Prior, or the "Wishes" of Gay, is the prototype of it, and the same idea has been before unsuccessfully dramatised by Miles Peter Andrews, Esq. in "Belphegor; or, The Wishes." As the first dramatic production of a lady (Mrs. Raynsford) it received every indulgence that a liberal-minded audience could bestow; yet could not those who were most interested in the success of the piece be surprized that it failed; not only from a total want of novelty in the main incident, but from the performers (as was evidently the case) not having had sufficient time for the study of their respective parts, being, probably, too much occupied with the necessary arrangements for their benefits.

The Music (by Mr. Webbe) in some instances appeared to be intricate, particularly the finale to the first act, and the quartett in the second; and though every one seemed anxious to do justice to the known abilities of the composer, yet a combination of circumstances rendered their attempts ineffectual.

28. "THE SICILIAN ROMANCE; or, The APPARITION of the CLIFFS," a new After-piece, with songs, taken from Mrs. Radcliffe's romance of the same name, and adapted for the stage by Mr. Siddons, jun. was performed at the same Theatre for the first time, and received with considerable applause.

June 9. A new Musical Romance in three acts, under the title of "LODOISKA," was introduced at Covent-Garden Theatre: the characters are as follow: viz.

## POLANDERS.

Prince Lupauski,	-	-	Mr. AICKIN.
Count Floreski,	-	-	Mr. KELLY.
Baron Lovinski,	-	-	Mr. PALMER.
Varbel,	-	-	Mr. BANNISTER, jun.
Adolphus,	-	-	Mr. CAULFIELD.
Gustavus,	-	-	Mr. TRUEMAN.
Sebastian,	-	-	Mr. FAIRBROTHER.
Michael,	-	-	Mr. BLAND.
Casinir,	-	-	Mr. BENSON.
Stanislaus,	-	-	Mr. WEBB.
1st Page,	-	-	Master WALSH.
2d Page,	-	-	Master GREGSON.
Princess Lodoiska	-	-	Mrs. CROUCH.

## GUARDS and ATTENDANTS.

## TARTARS.

Kera Khan,	-	-	Mr. BARRYMORE.
Ithorak,	-	-	Mr. DIGNUM.
Khor,	-	-	Mr. SEDGWICK.
Japhis,	-	-	Mr. BANNISTER.
Kajah,	-	-	Mr. C. KEMBLE.
Tamuri,	-	-	Mr. BANKS.
Camazin,	-	-	Mr. BOIMASON.

Captives, Horde, &amp;c. &amp;c.

Scene, POLAND.

Lodoiska had been betrothed, with Prince Lupauski's approbation, to the Count Floreski; but the lover having opposed the Prince at an election of a king, he withdraws his consent to their marriage, and conceals his daughter from the Count, who, whilst in search of her, with his faithful servant Varbel, encounters Kera Khan and his Tartars in a forest, preparing to attack the Baron Lovinski's castle; an engagement ensues, when Floreski, having vanquished Kera Khan, gives him his life; in return for this generosity, the Tartar promises everlasting friendship, and, for the present, leads away his horde. Floreski discovers that Lodoiska is confined by the Baron, to whom she had been entrusted by her father, in a tower of the castle. He and Varbel gain admittance as messengers from Lupauski; but, the Prince himself arriving, the imposture is discovered. Lodoiska, fondly attached to Floreski, informs her father how barbarously she had been treated by Lovinski, who, determined not to lose her, orders the Prince, Lodoiska, Floreski, and Varbel, to be instantly seized. The Baron resolved to get rid of his rival, is giving directions for his execution, when Kera Khan, with the horde of Tartars, storms the castle, and rescues them. The lovers are united, and the piece concludes.

The above is a brief sketch of the fable of this opera, which is taken from the French, and translated by Mr. Kemble, the manager. The stage has never, in our recollection, produced any thing so magnificent. The dresses are beyond description beautiful; the conduct of the action is orderly and picturesque; the scenery astonishingly fine; the first in particular, which displays the castle of Lovinski, and the sun glancing his departing rays on the summit of its tower. The music is to an English audience somewhat novel; the overture is martial; and the airs principally of the pathetic kind; the first of Kelly, Mrs. Crouch's melody on the battlement, and a song of young Walsh, are very beautiful compositions; a grand chorus of Tartars, at the conclusion of the first act, is also extremely fine. The symphonies between the dialogues are quite new to the stage, and have a very fine effect.

## POETRY.

FOR THE FREEMASONS' MAGAZINE.

ODE FOR HIS MAJESTY'S BIRTH-DAY

WRITTEN BY HENRY JAMES PYE, ESQ. POET LAUREAT.

PERFORMED AT ST. JAMES'S, JUNE 4, 1794.

ROUS'D from the gloom of transient death,  
 Reviving Nature's charms appear,  
 Mild Zephyr wakes, with balmy breath,  
 The beauties of the youthful year.  
 The fleecy storm that froze the plain,  
 The winds that swept the billowy main,  
 The chilling blast, the icy show'r,  
 That oft obscur'd the vernal hour,  
 And half deform'd th' ethereal grace  
 That bloom'd on Maia's lovely face,  
 Are gone—and o'er the fertile glade,  
 In manhood's riper form array'd,  
 Bright June appears, and from his bosom throws,  
 Blushing with hue divine, his own ambrosial rose.

Yet there are climes where Winter hoar,  
 Despotic still usurps the plains,  
 Where the loud surges lash the shore,  
 And dreary desolation reigns—  
 While, as the shivering swain describes  
 The drifted mountains round him rise,  
 Thro' the dark mist and howling blast,  
 Full many a longing look is cast  
 To northern realms, whose happier skies detain  
 The lingering car of day, and check his golden rein.

Chide not his stay—the roseate Spring  
 Not always flies on halcyon wing;  
 Not always strains of joy and love  
 Steal sweetly thro' the trembling grove—  
 Reflecting Sol's refulgent beams,  
 The falchion oft terrific gleams;  
 And louder than the wintry tempests roar,  
 The battle's thunder shakes th' affrighted shore.—

Chide not his stay—for in the scenes  
 Where Nature boasts her genial pride,  
 Where forests spread their leafy screens,  
 And lucid streams the painted vales divide;  
 Beneath Europa's mildest clime,  
 In glowing Summer's verdant prime,  
 The frantic sons of Rapine tear  
 The golden wreath from Ceres' hair;  
 And trembling Industry, afraid  
 To turn the war-devoted glade,  
 Exposes wild to Famine's haggard eyes,  
 Wastes where no hopes of future harvests rise,  
 While floating corpses choke th' empurpled flood,  
 And ev'ry dewy sod is stain'd with civic blood.

Vanish the horrid scene, and turn the eyes  
 To where Britannia's chalky cliffs arise.—  
 What tho' beneath her rougher air,  
 A less luxuriant soil we share;  
 Tho' often, o'er her brightest day,  
 Sails the thick storm, and shrouds the solar ray:  
 No purple vintage tho' she boast,  
 No olive shade her ruder coast;  
 Yet here immortal Freedom reigns,  
 And Law protects what Labour gains;  
 And as her manly sons behold  
 The cultur'd farm, the teeming fold,  
 See Commerce spread to ev'ry gale,  
 From every shore her swelling sail,  
 Jocund they raise the choral lay  
 To celebrate, th' auspicious day,  
 By Heav'n selected from the laughing year,  
 Sacred to patriot worth, to patriot bosoms dear.

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 VERSES

ON SEEING THE LATE LORD CHANCELLOR AT SCARBOROUGH  
 SOON AFTER THE KING'S RECOVERY.

[Never before printed.]

BY J. F. STANFIELD.

THE purple wave that kiss'd the favour'd shore,  
 Where BRITAIN'S monarch meets HYGEIA'S smile\*,  
 Borne by th' impulsive tide to mix its store  
 With the Germanic flood that laves our isle,  
 Tremblingly lingers on the silver sand,  
 Stay'd by yon waving trident and uplifted hand.  
 For, from th' embattled rock that breaks the storm,  
 And shakes the fury of the winter's wave,  
 See, slowly rising, NEPTUNE'S hoary form  
 Tow'r on the brink of yonder sea-scoop'd cave!  
 The clarion-shells, re-echoing far and wide,  
 Convene the watry pow'rs along the breaking tide.  
 The pearl-crown'd sovereign cries:—"Ye guardian pow'rs!  
 Who fence the crystal bounds of this my isle,—  
 Who wing the thunders of her floating tow'rs,  
 Or waft her commerce round with lib'ral toil,—  
 Say, can you pass these shores where honour reigns,  
 And not with yonder pealing crowd conjoin your strains?  
 Late I led forth your bands in glad array—  
 DORSETIA'S billows glitter'd with the train;  
 We hail'd the lustre of th' auspicious day,  
 When BRUNSWICK met us on his subject main.  
 In my own coral car, thron'd by my side,  
 My triple spear I gave, and bad him rule the tide.

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\* The KING was then at WEYMOUTH.



Now on *these* shores we hail an honour'd guest ;  
 Again to public worth we raise the strains ;  
 For, next to GEORGE, in every grateful breast,  
 Thron'd by a nation's voice, our THURLOW reigns.  
 An empire founded 'midst the realms of light ;  
 Not bought with hostile blood, but claim'd in virtue's right."

At the high charge, deep from the winding shell,  
 The green-hair'd Tritons a glad tribute pour ;  
 The blooming Nereïds the soft cadence swell,  
 And nymphs and bards re-echo from the shore.  
 See the rapt Minstrel sweep the airy strings !  
 Truth guides the hallow'd strain, while Inspiration sings :

" Ye gen'rous Britons sound the free-born lay :  
 With conscious pride proclaim the glorious age,  
 That bids true merit flame in face of day,  
 And 'grave his talents on her shining page.  
 Sing—how o'er envying realms the nation towers,  
 That in the highest station seats the highest powers.

" Thro' the dark chaos of the Statutes, see,  
 The Sun of Equity confusion clear !  
 The suitor wonders at the quick decree ;  
 Nor wades thro' ruin to find Justice near.  
 Stern LAW abates the rigour of her tone,  
 And smiles once more to share her parent REASON'S throne,

" Where the high senators, with patriot care,  
 Urge the debate (the lib'ral contest warm),  
 See Wisdom dictate from his sacred chair—  
 Give order strength ; give dignity to form !  
 Conviction flashes from his sapient ray ;  
 Serene, he guides, directs, and rules, with luminous sway,

" When fierce commotions in the state arise,  
 And PARTY issues from her winding caves,  
 The storms of power or faction he defies,  
 And stands inflexible 'midst hostile waves.  
 Like yon firm rock in independent seat—  
 And opposition's surge breaks feebly at his feet.

" Can we forget, on that tremendous day  
 When mourning Britain wept a monarch's woe,  
 Th' emphatic voice that shook corruption's sway ?  
 Desertion shrunk—and trembled at the vow—  
*That Truth should ne'er a suffering King forsake* \*—  
 He swore—and fix'd his soul on the immortal stake !

" Such the lov'd guest that greets our happy coast :  
 Hail him ye sea-born guardians of the shore !  
 Ye Naiads raise the pow'rs your fountains boast ;  
 From your rich urns the healthful crystals pour :  
 Ye living waves, ye breathing gales, combine—  
 And cheer that vital lamp that burns in honour's shrine !"

So sung the Minstrel from the sea-beat shore,  
 Artless the lay, yet o'er the vocal plain  
 The higher bards assenting tributes bore,  
 And Neptune cried : " Hang here the votive strain !  
 Tho' pow'rs may fail, yet sacred be the lay,  
 Where Public Love demands and Truth bears sov'reign sway."

\* WHEN I FORSAKE MY KING—MAY GOD FORSAKE ME. THURLOW.

In these critical times, whatever will tend to rouse the feelings of Englishmen, and render them emulous to rival the glory of their illustrious Ancestors, must be acceptable, we therefore insert the following

STANZAS ADDRESSED TO THE  
WARLIKE GENIUS OF GREAT BRITAIN,

as happily expressive of our National Military Spirit, so requisite at this time, for the internal defence of our country.

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BY MR. TASKER.

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GENIUS of Britain! view the plains  
Where military virtue reigns.  
Pallid fear her vain alarms  
Idly spreads—while glory warms  
The intrepid soul with her celestial charms,  
The standard rears, and calls to arms:  
Ye sons of Britain hear!  
From her refulgent sphere  
Aloud she shouts—and opes the bright abodes  
Of Heroes and of Demi-Gods:  
On seats of burnish'd gold,  
Where Arthur—Alfred sat of old:  
The great examples fire,  
To deathless deeds inspire.  
The sons of freedom rise—they claim  
Their birth-right—the reward of fame:  
They catch the blaze of energy divine,  
As from their polish'd arms the sun-beams brighter shine.

Gallia's pale genius stands aghast,  
The lilies wither in her hand:  
Her fleets receive the favouring blast,  
But dare not touch on th' adverse land:  
On England's rough and rocky shore,  
She hears th' awaken'd lion roar.

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ODE TO A MILITIA OFFICER.

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[BY T. P.]

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AH! what hast thou to do with war's alarms,  
Whose heart's as gentle as a hunted cat?  
"And wilt thou, cruel, leave fair Vecta's charms,"  
As sa'd the rival Brazen, "and all that."  
O! wilt thou mount Bellona's thund'ring car?  
Fire, fiends, and furies, how the French will nab it,  
When, blazing on them like the God of War,  
Thou—pokest out thy chin like any rabbit!

Thy noble voice, heard through the ranks around,  
 Like Homer's Stentor's, like Miltonian Nick's,  
 (Which made all Hell rebellow at the sound)—  
 Or Boreas' blust'ring bluff thro' faggot ricks:  
 Whilst the hot blood from thousands thou hast lain  
 To bite the ground in anguish at thy feet,  
 Forth issuing from their ghastly wounds amain,  
 Shall make thy smart red jacket, redder yet,

Shall sop thy waistcoat, fill thy small-clothes up,  
 Thy two brave boots shall have an ample share,  
 And at each manly step o'erflow each top,  
 Making the less-tremendous reg'lars stare:  
 So that of human gore a mighty pond,  
 Both large and wide, shall compass thee about,  
 Wherein each foe approaching shall be drown'd,  
 Like water-rat—thine own chin scarcely out.

And oft as, leaping in the purple tide,  
 Thou lift'st thy tall arm o'er the flood on high,  
 By foes recoiling shall thy deeds be ey'd,  
 Who'll think themselves well off if they can fly;  
 Then, as thro' horrors of surrounding night  
 The day-star blazes from the south afar,  
 Filling th' unlearn'd trav'ler with affright,  
 Shall shine thy gorget, terrible in war!

But wilt thou, cruel, join the dreadful fight?  
 And wilt thou leave thy lasses in the lurch?  
 Shall we no more behold thee with delight,  
 Sportive as kitten, play thy pranks at church?  
 Now smile, now pray, now at thy weapon frown,  
 Now sweetly simper, and now graceful bow,  
 Now seize a muff, and gayly look around,  
 As who shou'd fondly say—' There's pretty now!

Let *Frith* with manly dignity pursue  
 His country's service, and his private fame—  
 All that we ask of Providence is—you,  
 And humbly hope that it will grant the same.  
 O! should'st thou then but to our pray'rs be given,  
 To say *Amen* at church to each oration,  
 Lud! what thanksgivings would arise to Heaven,  
 That sent—a fool, t'amuse the congregation!

## FOR THE FREEMASONS' MAGAZINE.

## TRUE GREATNESS.

IN Heavenly synod once arose  
 A wond'rous strong debate,  
 The *Mighty Secret* to disclose,  
*What makes a mortal great?*  
 Mars bluster'd forth, that love of arms  
 Enrich'd the daring soul;  
 While Bacchus swore the brightest charms  
 Flow'd from the sparkling bowl;

That he who, fill'd with generous wine,  
 Could frolic, laugh, and sing,  
 Was far more rich, was more divine,  
 And greater than a king.  
 Apollo vow'd with music's pow'r  
 None others could compare:  
 When Jove produc'd his golden show'r,  
 And fix'd true greatness there.  
 Pallas, to wisdom ever dear,  
 Hear'd gravely what had pass'd,  
 The goddess came prepar'd to hear,  
 And silence broke at last.  
 Your show'r, said she, will melt away,  
 Your music loose its charms,  
 Your sparkling bowl will all decay,  
 And rust o'erspread your arms;  
 But Heav'n-born *Masonry* knows no change,  
 No time dissolves her state,  
 To blest eternity she'll range,  
 'Tis *she* makes mortals great.

*Wentley in Arden, Warwickshire,*  
 June 7, 1794.

SAM. PORTER,  
 P. M. of St. John's Lodge, No. 492.

### A MASONIC SONG.

BY BROTHER JOHN RICHARDSON,  
 OF THE ROYAL BRUNSWICK LODGE, SHEFFIELD.

“ O! What a happy thing it is,  
 “ Brethren to dwell in unity;”  
 Whil'st ev'ry action's squar'd by *this*,  
 The true *Safe-line* of *Masonry*,  
 Our *Plum-rule* fixed to the point,  
 The Angle of Uprightness shews;  
 From side to side, from joint to joint,  
 By steps the stately mansion rose.  
 Whate'er the *order* or the *plan*,  
 The parts will with the whole agree;  
 For, by a geometric man,  
 The work is done in symmetry.  
 From East to West, from North to South,  
 Far as the foaming billows run;  
*Faith*, *Hope*, and silver-braided *Truth*,  
 Shall stamp with worth their Mason son.  
 But, chiefest, come, sweet *Charity*,  
 Meek, tender, hospitable guest;  
 Aided by *those*, inspir'd by *thee*,  
 How tranquil is the Mason's breast.  
 An *Olive branch* thy fore-head binds,  
 The gift that peerless *Prudence* gave;  
 An emblem of congenial minds,  
 And such *Masonic Brethren* have.

## MASONIC INTELLIGENCE.

WE are happy in announcing to our Masonic Readers, that an Elucidation of our Antient and Venerable Order, with a view chiefly to the more refined and sublime points, as comprehended in the third (or Master's) degree, is speedily to make its appearance, from the pen of the ingenious Dr. WATKINS, of Bideford, Devon. The size Duodecimo, Price 4s. and mode of Publication by Subscription.— See the Last Page of our Wrapper to this Month's Magazine.

There will be a very numerous meeting of the Fraternity, with a Procession, at the Dedication and Consecration of a new Lodge (called the Apollo Lodge) at Alcester, in Worcestershire, on Wednesday the 9th of July.

MANHEIM, June 1.

The Elector of Cologne, Grand Master of the Teutonic Order, has, by a proclamation, called on the Knights of the Order who have not as yet fulfilled their Military engagements, to repair, at the call of religion and honour, to their duties against the French Jacobins, who have sworn to destroy all the bonds of society.

## MONTHLY CHRONICLE.

## FOREIGN INTELLIGENCE.

MADRAS, December 10, 1793.

YESTERDAY morning the last payment of the sum stipulated from Tippoo Sultan to the East India Company, arrived in Fort St. George, in 36 tumbrils of treasure. Complete payment being now made to the Company, nothing remains to delay the return of the hostage princes to their own country, but information of the final discharge by Tippoo of the stipulated proportions to the Nizam and the Marattas, which, we understand, may be very soon expected; accounts having been received some time ago of the money for that purpose being advanced far on its way to their respective courts.

MADRAS, December 24, 1793. We have now the pleasure of announcing Lord Macartney's safe arrival, and most honourable reception at the court of Pekin. His Lordship arrived about the middle of June without accident or delay, at Limpo, on the coast of China, a little to the southward of the Yellow River. Two Mandarins of the highest order went off, to pay him the first visit, and communicate the Imperial welcome. His Lordship then proceeded with his staff and suite, in boats, up the Yellow River, to Pekin, where he was received by the Emperor with the highest marks of distinction and respect, and had the honour of being seated on the left hand of his Majesty. The presents, which are much superior in value and rarity to any that have been known on similar occasions, were most graciously received; and the business of the embassy was proceeded on, with the fairest appearances of the most favourable issue, and the establishment of solid and extensive advantages to Great Britain. Lord Macartney was to come by land from Pekin to Canton, (upwards of 1000 miles) where a magnificent house was preparing for his reception.

Constantinople, April 27. A Member of the National Convention of France arrived here yesterday. His entry was magnificent, and he appeared with the *bonnet rouge* on his head. His mission, it is said, is for the purpose of pointing out to the Porte, the policy and necessity of supporting the Polish Patriots against Russia and Prussia, and promising, that if this system of policy is adopted, the French will protect with their fleets the trade of Turkey.

Paris. Projects have been formed at Paris, to assassinate Robespierre and Collot d'Herbois. The intemperate conduct and want of caution on the part of a young woman, who was to have assassinated Robespierre, produced a timely discovery of her intention. A pistol was discharged at Collot d'Herbois, without, however, doing

him any injury. The Convention have since passed a savage decree, viz. to make no prisoners of Hanoverians or English; that is, in other words, to give no quarter, but to put all to the sword that fall into the hands of their troops. This diabolical resolution was taken, in consequence of a suggestion, that Mr. Pitt was at the bottom of the plot for assassinating Roberspierre and Collot d'Herbois. All popular societies in France are to be abolished. The society of the friends of liberty and equality, have set the example, and have been followed by several others. The Jacobins have even thought of giving up and absorbing their power in the Convention.

### DOMESTIC INTELLIGENCE.

A private letter received from Paris mentions, that citizen Stone, brother to Mr. Stone, now in Newgate, has been guillotined. A letter from London, to Mr. Stone in Paris, giving an account of the time when some ships would sail from England, and where they might be taken, having been intercepted, and laid before our Ministry, it was agreed to send the letter as directed, and to order a superior force to meet the frigates which the French should send out, which was accordingly done, and the French frigates taken. As soon as this was known at Paris, Stone was apprehended, on suspicion of being privy to the manoeuvres, and the Revolutionary Tribunal sentenced him to the guillotine.

By the Harpy, just arrived from Sierra-Leone, we learn, that the settlement was very healthful when this vessel came away, and that only two or three people had died within a twelvemonth, and every thing there seems to be in a prosperous way.

24. Some persons convicted of a conspiracy, and for riotously assembling at a chapel in Kent, belonging to the late John Westley's connection, and assaulting the preacher, were brought up from Newgate to the Court of King's Bench, to enter into recognizances for their future good behaviour: On which occasion, Lord Kenyon gave them a pretty severe lecture; and concluded by desiring, that the defendants and their sureties would remember, that the same law secured to the Methodists and Dissenters an unmolested right of religious worship, as to the members of the Established Church, and that it was as great an offence to interrupt the former as the latter.

25. Messrs. Ross and Higgins, two of his Majesty's messengers in ordinary, arrived in town from Sheffield, having under their charge three persons, of the name of Broomhead, Camage, and Moody, charged with treasonable and seditious practices. The former acted as secretary to the Jacobin Society held there, and has corresponded with one held in town. Camage has acted as chairman; and Moody is charged with having made a number of pikes, near 7 feet long, by direction of Camage. It was with great difficulty these fellows were secured, the town being in such a state of confusion, that they were obliged to call in a troop of the 16th Light Dragoons, to escort them out of the town.

27. At a Court of Common Council of the City of London, it was unanimously resolved, That the thanks of that court should be given to Sir Charles Grey, K. B. to Sir John Jervis, K. B. and to the officers, soldiers, and seamen, under their command, for the signal services they have rendered to their country, by their able, gallant, and meritorious conduct in the West Indies: And it was also unanimously resolved, that the freedom of the city should be presented to Sir Charles Grey, and Sir John Jervis, in gold boxes, of the value of 100 guineas each.

28. An Extraordinary Gazette announced a signal victory by General Count Kautz over the French near Rouvcroy, in which the latter lost 5000 men, and 50 pieces of cannon.

June 3. Intelligence reached our government, that Marshall Mollendorff had surrounded the French camp at Keyserslautern, killed 1000, and taken 2000 prisoners, and 18 pieces of cannon.

5. The Annual Concert of the Royal Society of Musicians was this day given, for the third time, in St. Margaret's Church, Westminster; when the Messiah was performed by command. This oratorio, under the direction of Dr. Arnold, was never more correctly performed, and afforded a delicious treat to the admirer's of Handel's

music. The orchestra was filled with first-rate performers; but Storce in the recitative accompanied, "*And suddenly,*" and Miss Leeke in "*But thou didst not leave,*" from the chaste and impressive manner in which they sung, rivetted the attention of the audience, and compel our tribute of applause. The three grand chorusses were encored. On this occasion the directors were indebted for much of their effect to the wonderful ability and industry of Mr. Avery, who, at not much more than two weeks notice, and at his own expence, built an entire new organ for the occasion; at which Dr. Dupuis with his wonted ability presided. It was placed behind the church organ, but so contrived as to be played in the front of it in the usual manner. This stupendous instrument, notwithstanding the hurry unavoidable from the short time allowed to prepare it, may be reckoned a triumph of the art, and is alone sufficient to place the builder at the head of his profession. The compass of it is unusually extensive, and it was allowed by all the professors to mingle admirably with the band, from the firmness and brilliancy of its tones. The trumpet stop, in particular, is remarkably fine.

The concert was attended by their Majesties and the Princesses (excepting the Princess Royal, who was slightly indisposed), and a vast concourse of nobility; but the unfortunate death of the Dutchess of Portland, who had engaged pews for the occasion, kept back a considerable number, who otherwise would have honoured the concert with their presence.

The inventive abilities of Mr. Glanville, who constructed the orchestra on a regular ascent, displayed the performers to much more advantage than on former occasions.

The Society deserve great praise for the liberal use they make of the produce of this concert, as part of it is appropriated to the use of the parish, and of the Westminster Infirmary.

6. A dreadful fire broke out in the room adjoining the kitchen at Oatlands, the seat of his Royal Highness the Duke of York. It burnt down the kitchen and laundry, and at last communicated to the armoury, which the fire totally consumed. The house was happily saved. The loss is computed to be upwards of 2000l.

At the Admiralty Sessions held last week in the Old Bailey, William Rennell, a young man of genteel appearance, was tried for traitorously entering into the service of the French, on board a vessel called the *Petit Victore* of Dunkirk. The prisoner's story in his defence was, that he went from this country as servant to the late Duke of Orleans: that after the death of the King of France, and his master the Duke, he was thrown in prison and suffered unparalleled hardships. At length, however, by various stratagems he got to Dunkirk, and was persuaded to go on board a French privateer, as the only probable means of getting out of France.

It was added in his favour, that he had discovered a plot which some French prisoners had formed, in order to effect their escape. The Judge (Heath) in summing up, said, the prisoner should have suffered all hardships, rather than served against his King and country—told the Jury that the circumstances in his favour could only be referred to that breast in which mercy was deposited, and that they must find the prisoner guilty. The Jury, however, conceiving themselves entitled at least to the restricted power of leaning on the merciful side, found the prisoner *Not Guilty*.

8. Capt. Hunter of the Navy, arrived at the Admiralty Office, with the agreeable news of the fall of Bastia, and that Lord Hood is in full possession of Corsica.

11. A Gazette Extraordinary gave to Englishmen accounts of a victory, at which every loyal and patriotic breast must glow: In this instance we shall depart from that brevity with respect to the events of war, which our narrow limits render generally necessary, and shall give Lord Howe's Official communication at length. It is as follows, viz.—

To PHILIP STEPHENS, Esq. Admiralty-Office.

Queen Charlotte at Sea, June 2, 1794.  
Ushant E. half N. 140 leagues.

SIR,

THINKING it may not be necessary to make a more particular report of my proceedings with the fleet for the present information of the Lords Commissioners of the Admiralty, I confine my communications chiefly, in this dispatch, to the occurrences when in presence of the enemy yesterday.

Finding, on my return off Brest on the 19th past, that the French fleet had, a few days before, put to sea; and receiving, on the same evening, advices from Rear-Admiral Montague, I deemed it requisite to endeavour to form a junction with the Rear-Admiral as soon as possible, and proceeded immediately for the station on which he meant to wait for the return of the Venus.

But having gained very credible intelligence, on the 21st of the same month, whereby I had reason to suppose the French fleet was then but a few leagues farther to the Westward, the course before steered was altered accordingly.

On the morning of the 28th the enemy were discovered far to windward, and partial actions were engaged with them that evening and the next day.

The weather-gage having been obtained in the progress of the last-mentioned day, and the fleet being in a situation for bringing the enemy to close action on the 1st instant, the ships bore up together for that purpose, between seven and eight o'clock in the morning.

The French, their force consisting of twenty-six sail of the line, opposed to his Majesty's fleet of twenty-five (the Audacious having parted company with the sternmost ship of the enemy's line, captured in the night of the 28th) waited for the action, and sustained the attack with their accustomed resolution.

In less than an hour after the close action commenced in the centre, the French Admiral, engaged by the Queen Charlotte, crowded off, and was followed by most of the ships of his van in condition to carry sail after him, leaving with us about ten or twelve of his crippled or totally dismantled ships, exclusive of one sunk in the engagement. The Queen Charlotte had then lost her fore-topmast, and the main-topmast fell over the side very soon after.

The greater number of the other ships of the British fleet were, at this time, so much disabled, or widely separated, and under such circumstances with respect to those ships of the enemy in a state for action, and with which the firing was still continued, that two or three, even of their dismantled ships, attempting to get away under a spritsail singly, or smaller sail raised on the stump of the foremast, could not be detained.

Seven remained in our possession, one of which, however, sunk before the adequate assistance could be given to her crew—but many were saved.

The Brunswick having lost her mizen-mast in the action, and drifted to leeward of the French retreating ships, was obliged to put away large to the Northward from them. Not seeing her chased by the enemy, in that predicament, I flatter myself she may arrive in safety at Plymouth. All the other twenty-four ships of his Majesty's fleet re-assembled later in the day; and I am preparing to return with them, as soon as the captured ships of the enemy are secured, for Spithead.

The material injury to his Majesty's ships, I understand, is confined principally to their masts and yards, which I conclude will be speedily replaced.

I have not been yet able to collect regular accounts of the killed and wounded in the different ships. Captain Montague is the only officer of his rank who fell in the action. The numbers of both descriptions, I hope, will prove small, the nature of the service considered; but I have the concern of having to add on the same subject, that Admiral Graves has received a wound in the arm, and that Rear-Admirals Bowyer and Pasley, and Captain Hutt of the Queen, have each had a leg taken off; they are, however (I have the satisfaction to hear) in a favourable state under those misfortunes.—In the captured ships the number of the killed and wounded appear to be very considerable.

Though I shall have, on the subject of these different actions with the enemy, distinguished examples hereafter to report, I presume the determined bravery of the several ranks of officers, and the ships' companies employed under my authority, will have been already sufficiently denoted by the effect of their spirited exertions; and I trust I shall be excused for postponing the more detailed narrative of the other transactions of the fleet thereon, for being communicated at a future opportunity; more especially as my first Captain, Sir R. Curtis, who is charged with this dispatch, will be able to give any further information the Lords Commissioners of the Admiralty may at this time require. It is incumbent on me, nevertheless, now to add, that I am greatly indebted to him for his counsels, as well as conduct, in every branch of my official duties: and I have similar assistance, in the late occurrences, to acknowledge of my



second Captain, Sir Andrew Douglas. I am, with great consideration, Sir, your most obedient servant,

HOWE.

P. S. The names and force of the captured French ships with the Fleet, is transmitted herewith.

List of French ships captured on the 1st of June, 1794.

La Juste	—	—	80 Guns.
Sans Pareille	—	—	80
L'Amerique	—	—	74
L'Achille	—	—	74
Northumberland	—	—	74
L'Impetueux	—	—	74
Vengeur	—	—	74, sunk almost immedi-

ately upon being taken possession of.

N. B. The ship stated to have been captured on the evening of the 28th of last month, is said by the prisoners to be the Revolutionnaire of 120 guns.

To the above official dispatch we add the following account of killed and wounded in the English Fleet:—*Grand total*—203 seamen and 32 marines, killed—578 seamen and 91 marines wounded. Total, 904.

Account of the numbers killed and wounded on board the French ships captured and sunk on the 1st of June, 1794.

La Juste	100 killed,	145 wounded.
Sans Pareille	260 killed,	120 wounded.
L'Amerique	134 killed,	110 wounded.
L'Achilles	36 killed,	30 wounded.
Northumberland	60 killed,	100 wounded.
L'Impetueux	100 killed,	75 wounded.

690

580

Le Vengeur

320 sunk.

Le Jacobin, sunk in action, not a man saved.

In consequence of the glorious success of the fleet under the command of Lord Howe, a general illumination took place all over the cities of London and Westminster, and which was again continued on the two following nights.

Mr. Jay, a member of Congress, who is deputed to settle all existing differences between this country and America, arrived at Falmouth a few days since, and is now in town on the business which brought him hither.

A patent has passed the great seal for an engine and apparatus for discharging ships of water, by means of their own motion only; and for the application of the same apparatus to many other purposes in hydraulics in general.

The EPISTLE from the YEARLY MEETING held in LONDON, by Adjournments, from the 19th to the 28th of the Fifth Month 1794, inclusive.

To the Quarterly and Monthly Meetings of Friends in Great-Britain, Ireland, and elsewhere.

DEAR FRIENDS,

A degree of that love which drew our predecessors from the various forms of religion, to wait upon the LORD, and to serve him in simplicity and holy fear, engages us afresh to salute you; desiring that ye may increase and abound in every good work; and that, as lights in the world, ye may so shine as to glorify our heavenly Father.

[Here follows an account of the religious state, and sufferings of the society by tithes, &c. the latter amounting in Great Britain to 6940l. and in Ireland to 1625l.]

We have been reminded in this meeting of such of our friends as are in lonely situations, and few in number. We desire these may be concerned not to neglect their little meetings; but therein to wait upon the LORD, in whose presence there is life, and to have their expectations on him alone: considering that his tender compassion is not only to the multitude, but descends even to the two or three gathered in his name. Let this, indeed, be encouragement to all to persevere in the practice of assembling for the worship of GOD: and as all are in need of help from above, to strengthen them in the performance of their several duties, whether as parents, as

heads of families, as children, or as servants; let us humbly trust that those who walk before him with acceptance, will by him be honoured with his gracious assistance and support.

We find ourselves also engaged at this time to caution our fellow-professors to watch, with a close attention, against giving way to the unsubjected activity of their own spirits. Many there are, who, although willing to confess the impotency thereof for promoting the spiritual welfare of men, are yet unwilling to submit to the restraint of divine wisdom in outward engagements. From this cause such have often failed in plausible pursuits, often brought reproach on our profession, often distress on themselves. Thus also some have been improperly led into speculative opinions on the affairs of this unstable world, and the commotions which rend it, very inconsistently with the purity and simplicity of our principles, and unbecoming those who profess to be subjects of the peaceful kingdom of CHRIST. Let not such indulge themselves in contention, even with their tongues. Follow peace with all men. Study to be quiet and do your own business: remembering that the spiritual Jerusalem is a quiet habitation; and that to lead a holy unblameable life among men, walking in the fear of the LORD, and according to the direction of that light wherewith he favours us, is to contribute, in the degree which he approves, to the advancement of true reformation in the earth.

Although we are still unable to rejoice in beholding an end to the sufferings of our African fellow-men, we continue to cherish a tender concern for their restoration to their proper rank in society. On the subject of the Slave Trade being laid before us, a solemn pause ensued, and though no step appears expedient for us at this juncture, to take as a body, we desire that every one of us may continue to sympathize with this afflicted people, and endeavour to excite in his respective sphere of acquaintance, a like compassion for their almost unparalleled sufferings.

Dear Friends, we have not any desire unprofitably to multiply words; but oh, that we might be enabled to rouse the supine among us, of every age, and of every appearance, to the awful thought that they are not their own! Surely, were this alarm effectually sounded in their ears, many who now gird themselves, go whither they list, and absent themselves when they list from an attendance on the LORD'S service, would not only submit to be restrained by his fear, but would pray that his hand might not spare, nor his eyes pity, until a disposition was produced and established in them, to serve him in singleness of heart.

Signed in and on behalf of the Meeting,

JOS. GURNEY BEVAN, Clerk to the Meeting.

#### PREFERMENTS.

THE Rev. Job Wallace, to the valuable rectory of Rayne, in Essex. The Rev. George Addison, M. A. to the rectory of Great Brickhill, Bucks. The Earl of Exeter, unanimously elected Recorder of the borough of Stamford. The Rev. Edward Miller, to the vicarage of All-Saints, Northampton. The Rev. G. Sherard, to the rectory of Burlingham St. Peter, in Norfolk. The Rev. John Fisher, of Cossington, to the rectory of Brockhall, in Northamptonshire. The Rev. Thomas Sheepshanks, M. A. to the rectory of Wimple, in Cambridgeshire. The Rev. W. Mairis, B. A. Priest Vicar of Wells Cathedral, to the Vicarage of Mudford, in the county of Somerset. Vickery Gibbs, Esq. Barrister, elected Recorder of the City of Bristol, in the room of the late Richard Burke, Esq. Colonel Yorke, appointed Lieutenant-Governor of the Tower. Mr. Grant, the Welch Judge, to be Solicitor General to her Majesty, and Mr. G. Hardinge, Attorney General. The Rev. Henry Richards, B. D. senior Fellow of Exeter College, Oxford, to the valuable rectory of Bushey, Herts. Thomas Belsham, Professor of Divinity in the College at Hackney, vacant by the resignation of the Rev. Dr. Priestley. The Right Hon. Henry Dundas, of Melville, one of the Principal Secretaries of State, chosen Governor; and Patrick Miller, Esq. of Dalswinton, Deputy-Governor of the Bank of Scotland. The Rev. Stephen Demainbray, B. D. Fellow of Exeter College, Oxford, to be one of his Majesty's Preachers at Whitehall. Joseph Smith, Esq. the Minister's private Secretary, to be Paymaster of

the Out-pensioners of Chelsea Hospital; worth in war time about 1000l. a year, in peace 800l. The Rev. T. A. Salmon, M. A. of Wells, to the rectory of Stoke Gifford, alias Rodney Stoke, in Somersetshire. Robert Sadler Moody, Esq. appointed a Commissioner of the Victualling-Office. The Rev. Richard Hughes, of Hemel Hempstead, to the valuable living of Dolgelly, in Merionethshire. The Rev. Charles Hayward, to the vicarage of Haverill, Suffolk. The Rev. Wm. Erratt, B. A. to the rectory of Sherford, in Norfolk. The Rev. John De Veil to the vicarage of Aldenham, Herts. Mr. John Ingle, Attorney at Law, elected a Coroner for the county of Cambridge. The Rev. Ralph Barnes, A. M. archdeacon of Totness, to be chancellor of the diocese of Exeter. The Directors of the India Company have appointed Capt. Robert Anderson, of the Sir Edward Hughes, Master Attendant of their Bombay Marine. The Lord Lieutenant of Ireland has appointed Richard Zouch, late of Wakefield, Esq. to be first clerk to the Lords of the Treasury in that kingdom. J. Jefferies, Esq. Clerk of the Survey at Woolwich Dock-yard, to be Clerk of the Cheque of the said yard, in the room of Daniel Tassel, Esq. superannuated on account of his ill state of health. George Gayner, Esq. Clerk of the Survey of Sheerness Dock-yard, to be Clerk of the Survey at Woolwich, in the room of Mr. Jefferies. Mr. Henslow, a clerk in the Navy-Office, son of Sir John Henslow, Surveyor of his Majesty's Navy, appointed Clerk of the Survey at Sheerness, in the room of Mr. Gayner. Godfrey Thornton, Esq. chosen Governor, and Daniel Giles, Esq. Deputy-Governor of the Bank. Mess. Beachcroft, Boehm, Bosanquet, Champion, jun. Darell, Dea, Dorrien, Harman, Harrison, Lewis, Long, Manning, Neave, Osborne, Payne, Pearse, Petrie, Pugett, Raikes, Reed, Thellusson, Weyland, Whitmore, and Winthorp, Esqrs. chosen Directors of the Bank. Sir Francis Baring, Bart. Mess. Inglis, Money, Manship, Metcalf, and the Lord Mayor, elected Directors of the East India Company—George Dallas, Esq. the unsuccessful candidate. Abraham Wilkinson, Esq. re-elected Governor, and George Godfrey Hoffman, Esq. re-elected Deputy-Governor of Bank Stock. William Devaynes, Esq. chosen Chairman, and John Hunter, Esq. Deputy Chairman, of the Court of Directors of the East-India Company. Isaac Schomberg, Esq. to the command of the Culloden man of war of 74 guns, in the room of Sir Thomas Rich, Bart. created a flag officer. The Rev. Thomas Parkinson, Rector of Kegworth in Leicestershire, and late tutor of Christ College, Cambridge, to the archdeaconry of Huntingdon. Dr. William Jack, Professor of Philosophy in the King's College and University of Aberdeen, in the room of Dr. Dunbar, who has resigned. The Rev. John Wood, to the vicarage of Brenzet in Kent. The Rev. James Verschoyle, LL. B. elected Dean of St. Patrick, Dublin, on the resignation of the Rev. Robert Fowler, A. M. who is collated to the Archdeaconry of Dublin. Rev. Robert Winckworth, elected chaplain of St. Saviour's, Southwark. The Rev. Caley Illingworth, M. A. to the livings of Scampton and Barrow in Lincolnshire. The Duke of Newcastle appointed by the King Steward of Sherwood Forest, in the room of his father. The Rev. John Wood, to the vicarage of Hern. The Rev. Dr. Price, a Canon of Salisbury, and nephew to the Bishop of Durham, appointed a Prebend of Durham, void by the death of the Rev. Phipps Weston, rector of Witney, &c. &c. General Stuart to the command of the British army employed in the reduction of Corsica, in the room of General Dundas; and Colonel Trigge, Deputy-Governor of Portsmouth, appointed second in command in that island.

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#### MARRIAGES.

THE Most Noble the Duke of Atholl to Lady Macleod, relict of the late Lord Macleod. John Vernon, jun. Esq. of Lincoln's Inn, to Miss Cornish, of Eoreatton in Shropshire. At Bath, the Right Hon. Lord Belmore, to Miss Caldwell. Matthew Allen Lee, Esq. of Bedford-square, to Miss Dashwood, sister of Francis Dashwood, Esq. of Hall-place, Kent. The Rev. Robert Clarke Caswall, of Burford, Oxfordshire, to Miss Deane, daughter of Henry Deane, Esq. of Reading. At Patricborne, Kent, the Rev. Edward Northey, of Kinlett, Shropshire, to Miss Charlotte Taylor. Philip Ainslie, Esq. of the Middle Temple, to Miss Medlycott, daughter of Thomas Hutchings Medlycott, Esq. of Ven House, Somerset. John Coten, Esq. of Woodcote, in Salop, to the Right Honourable Lady Maria Grey. James Everard, Esq. of the Middle Temple, to Miss Blencowe, daughter of the late Henry Prescott Blencowe, Esq.

## DEATHS.

AT Dublin, the Hon. Joseph Hewitt, third justice of his Majesty's Court of King's Bench, and third son to the late Lord High Chancellor of Ireland. At Flushing, near Falmouth, Thomas Patrickson Braithwaite, Esq. commander of his Majesty's packet the Howe, on the Lisbon station. The Rev. J. Scott, of Itchin in Hants: he came to town upon his daughter's marriage with the Earl of Oxford, at whose house he passed his last moments. At Jersey, Major Stephen Payne Abye, of the Royal Regiment of Artillery. Suddenly, Cecil Bromley Wray, Esq. of Lincoln's-Inn. At Bomly, near Langholm, James Neil, aged 107 years: he was a native of Banffshire, and was at the battle of Sheriffmuir, in the year 1715, in Glenbucket's regiment of horse; he was a very healthy man, and retained his faculties nearly to the last. At her house in Lower Grosvenor-street, the Right Hon. Dowager Lady Vernon. At Tournay, John Byng, Surgeon in the army with his Royal Highness the Duke of York. At Tavistock, in Devonshire, George Green, first Lieutenant of his Majesty's Chatham Division of Marines. In Ireland, Sir James Nugent, Bart. At Oxford, Mr. James Langford, who had been more than half a century cook of Jesus College, in that University. In New-street, Spring Gardens, Henry Drummond, jun. Esq. Member of Parliament for Castle Rising, Norfolk, and son-in-law to the Hon. Henry Dundas. At Castletown, county of Kildare, in Ireland (the seat of her uncle, the Right Hon. Thomas Connolly) Miss Fitzgerald, only daughter of the late George Robert Fitzgerald, Esq. and grand niece to the Earl of Bristol: By her death, a property estimated worth 50,000*l.* devolves to her uncle, Chas. Lionel Fitzgerald, Esq. In the Mediterranean, Sir John Collins, Knt. Captain of his Majesty's ship *Berwick*. At Langford Hill, Cornwall, the Rev. Charles Hammett, one of his Majesty's Justices of the Peace for the counties of Devon and Cornwall. At Sydenham, Devonshire, Arthur Tremayne, Esq. aged 94; he served the office of High Sheriff of the county in the year 1739. At his house in Berkeley-square, Bristol, Tho. Tyndall, Esq. banker. At Halifax, Yorkshire, Mr. James Mitchel. The Countess of Guildford, at his Lordship's house in Holles-street, Cavendish square: her Ladyship was daughter of the present Earl of Buckinghamshire. The Hon. Captain Carlton, of the Royals, eldest son of Lord Dorchester, Governor of the Province of Lower Canada. Mr. Henry Shepherd, at his house at Muswell-hill. The Rev. Charles Smith, rector of Weeting St. Mary, with All Saints, Norfolk. Aged upwards of 70, the Rev. Clement Tookie, vicar of Chippenham, in Cambridgeshire, and a Justice of the Peace. Charles Bembridge, Esq. of Berner's-street. Mr. Samuel Jerome Grimm, a native of Switzerland, and an artist of the first respectability. The Lady of the Hon. Mr. Justice Grose. At Barnes, Surrey, Mrs. Cowley, of Goldhanger, Essex. At Durham, the Rev. Phipps Weston, prebendary of that church, and rector of Witney, Oxfordshire. Mrs. Spottiswoode, wife of John Spottiswoode, Esq. of Sackville-street. At Edinburgh, General Robert Dalrymple Horn Elphinstone, Colonel of the 53d regiment of foot. M. Le Garthe, commander of L'Engageante, captured by the Concorde: he was killed by the second broadside. At Lower Cheam, Surrey, John Antrobus, Esq. banker, in the Strand. In Upper Wimpole-street. John Richardson, Esq.; he was Commodore in India during the late war. In Wimpole-street, Thomas Davison Bland, Esq. In Great Shire-lane, Will. Brown, Esq. of the Inner Temple, Barrister at Law. At his family seat of Kinnaird, near Falkirk, in Scotland, James Bruce, Esq. the celebrated Abyssinian traveller. At Shrewsbury, John Pritchard, a rag-collector, aged 100; he was father of 32 children by two wives. At Great Yarmouth, the Right Hon. Lady Caroline Home, daughter of the late, and sister of the present Earl of Home. At Bungay, in the 71st year of his age, the Rev. Valentine Lumley, rector of Stockton, in Norfolk, and vicar of St. Margaret's, Ilkeshall, in Suffolk. At Chilham Castle, Kent, Thomas Heron, Esq. Suddenly, as he was on his return to town from his seat at Holker, near Lancaster, the Right Hon. Lord George Cavendish, uncle to the Duke of Devonshire, one of his Majesty's most Hon. Privy Council, and one of the Representatives in Parliament for Derbyshire. At Henwick, near Worcester, Thomas Farley, Esq. son of Thomas Farley, Esq. the present High Sheriff for that county. At York House, in the Strand, Pierce Sinnott, Esq. formerly Lieutenant-Governor of Niagara, in North-America. At his villa near Turnham-Green, Augustus Rogers, Esq. Secretary to the Board of Ordnance. At his seat at Highnam, in Gloucestershire, Sir John Guise,

Bart. At his house in Bloomsbury-Square, Nathaniel Smith, Esq. a Director of the East India Company, and one of the Representatives in Parliament for Rochester. At Farringdon, Berks, Mrs. Cooper, wife of Mr. Cooper. At Woodford Bridge, Essex, Richard Rogers, Esq. aged 66. At Haveningham, in Suffolk, Sir Thomas Allen, Bart. of Somerley Hall, in that county. The reigning Duke of Mecklenburg Strelitz, brother to the Queen. The Marquis of Hertford, aged 75. At Madrid, in his 21st year, the Duke of Berwick, son to the Princess of Sangro, and last male issue of Marshal Berwick, natural son to James II. king of England.

#### BANKRUPTS.

SETH Bull, of Sudbury, Suffolk, victualler. George Monks, late of Great Bolton, Lancashire, victualler. Patrick Hunter, of Well's-yard, Great Prescott-street, Middlesex, merchant. Thomas Love, of Hounslow, Middlesex, innkeeper. Thomas Smallwood, of Pall-mall, shopkeeper. Robert Yates, of St. Neot's, Huntingdonshire, draper. John Baker, of Bath, taylor. James Daniel, of Lamb-street, Spitalfields, linen-draper. Thomas Rymill, of Middle Barton, Oxfordshire, dealer. John Dixon, of Topsham, Devonshire; William Jeffery Dixon, of St. John's in Newfoundland; James Jardine, of Newton Abbott, Devonshire; and John Dickson, of Newton Abbott, aforesaid, merchants and partners. Josiah Wheeler, of Bristol, draper. Peter Warner Hagen, of Tottenham, Middlesex, malt-factor. Robert Thorp, of Beverley, Yorkshire, common-brewer. Robert Pinner, late of Louth, Lincolnshire, cabinet-maker. John Evans, late of Miansfield-street, St. George's Fields, Surrey, carpenter. Thomas Tant, late of little James-street, Middlesex, vintner. Hugh Fraser, of Basinghall-street, London, merchant. Henry Potter, late of Freckenham, in Suffolk, dealer. Thomas Evans, of Wardour-street, Westminster, haberdasher. John Bradley, of Stockport, Cheshire, musical-instrument maker. Samuel Berridge, of High-Holborn, Middlesex, man's mercer. Henry Prior Hunt and Edward Hunt, of Stratford, Essex, coachmakers. Thomas Hoade, late of Chertsey, Surrey, dealer. John Coleman Hearle, of Plymouth, linen-draper. John Lawrence and Thomas Yates, both of Manchester, merchants. Jonas Fox, of Hampstead, Middlesex, vintner. Thomas Smith, of Lower Thames-street, London, victualler. Thomas Robinson, of Elm-court, Middle Temple, London, money-scrivener. Thomas Palin, of Gloucester, brewer. Samuel Haslehurst, of Liverpool, chair-maker. John Warwick, of Friday-street, London, warehouseman. John Anderson, of Holborn, London, bookseller. Wm. Peter Watson, of Selby, Yorkshire, mercer. Richard Boxall, of Duke-street, St. Mary-le-bonne, victualler. William Pennington, late of Halliwell, Lancashire, manufacturer. Thomas Liddiard, of Great Pulteney-street, Westminster, carpenter. William Williams, of Lambeth Butts, Surrey, broker. William Pearne, of Leicester-square, hardwareman. Thomas Moss, late of Charing-Cross, taylor. Jonas Freemantle, of Grays-Inn-lane, horse-dealer. Richard Watson, of Upton Magna, Salop, iron-master. Anthony Calvert, of New-street, Covent Garden, glass-seller. John Humphreys, of Webb-street, Southwark, victualler. John Lawrence, Thomas Yates, and David Holt, of Manchester, cotton-spinners. Peter Morris and Peter Morris the younger, of Bristol, carpenters. John Haywood, of Birmingham, brass-founder.

#### COMMISSIONS SUPERSEDED.

William Bayliss, of New Brentford, Middlesex, innholder. William Simpson, of the Fleet-market, mealman. Vincet Board and John Griffin, late of Bow-lane, London, haberdashers. Francis McKnight, of Long-Acre, brown linen manufacturer.



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# I N D E X

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