

THE  
FREEMASONS' MAGAZINE,  
OR  
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FOR DECEMBER 1794.

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SOCIAL INFLUENCE  
OF FREEMASONRY.

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THE institution of Freemasonry has an absolute tendency to inculcate every thing laudable and useful to society; and its leading qualities are, Philanthropy well directed, Morality pure, Secresy inviolable, and a taste for the Fine Arts.

It may be observed, that Solon, Lycurgus, Numa, and all the other political legislators, have not been able to render their establishments durable; and that, however sagacious might have been their laws, they had at no time the power to expand themselves over all countries, and to all ages. Having little more in view than victories and conquests, military violence, and the elevation of one set of people above another, they werè never universal, nor consonant to the taste, or genius, or interest of all nations. Philanthropy was not their basis. The love of country, badly understood, and pushed into limits on which they should not verge, destroys often, in warlike republics, the love of general humanity. Men are not to be essentially distinguished by the difference of tongues which they speak, of clothes which they wear, of countries which they inhabit, nor of dignities with which they are ornamented: the whole world is no other than one great republic, of which each nation is a family, and each individual a child. It was to revive and reanimate such maxims, that the Society of Freemasons was first instituted. The great design was to unite all men of sense, knowledge, and worthy qualities, not only by a reciprocal love of the fine arts, but still more by the great principles of virtue, where the interest of the Fraternity might become that of the whole human race; where all nations might increase all knowledge; and where every subject of every country might exert himself without jealousy, live without discord, and embrace mutually, without forgetting, or too scrupulously remembering, the spot in which he was

born. What obligations do we not owe to those superior souls, who, without listening to the suggestions of interest, or the natural desire to surpass others in power, first conceived an establishment whose end was the reunion of the understanding and the heart, to render both better by the contact?

The sanctity which attends the *moral* qualities of the Society, is the next branch of the subject worthy of observation. Religious orders were instituted to render men more perfect Christians; military orders were founded to inspire the love of glory; but the Order of Freemasonry was instituted to form men into good citizens and good subjects; to make them inviolable in their promises, faithful votaries to the God of Friendship, and more lovers of liberality than of recompence.

But Freemasonry is not bounded by the display of virtues merely civil. As a severe, savage, sorrowful, and misanthropic kind of philosophy disgusts its votaries, so the establishment under consideration renders men amiable, by the attraction of innocent pleasures, pure joys, and rational gaieties. The sentiments of this Society are not such as a world which loves ridicule may be tempted to suppose. Every vice of the head and heart is excluded: libertinism, irreligion, incredulity, and debauchery are banished and unqualified. The meetings of the Masons resemble those amiable entertainments spoken of by Horace, where all those are made welcome guests, whose understandings may be enlightened, whose hearts may be mended, or who may be any way emulous to excel in the true, the good, or the great.

O noctes, cœnæque Deum.  
Sermo oritur, non de villis, domibusve alienis;  
————— sed quod magis ad nos  
Pertinet, et nescire malum est agitamus:  
Utrumne divitiis homines.

From the Society in question are banished all those disputes which might alter the tranquillity of friendship, or interrupt that perfect harmony which cannot subsist but by rejecting all indecent excesses, and every discordant passion. The obligation which is imposed upon this Order is, that each member is to protect a Brother by his authority, to advise him by his abilities, to edify him by his virtues, to assist him in an exigence, to sacrifice all personal resentment, and to seek diligently for every thing that may contribute to the pleasure and profit of the Society.

True it is, that this Society hath its secrets; but let not those who are not initiated laugh at the confession; for those figurative signs and sacred words which constitute amongst Freemasons a language sometimes mute and sometimes eloquent, are only invented to prevent imposition, and to communicate at the greatest distance, and to know the true member from the false, of whatever country or tongue he may be.

Another quality required by those who enter into the Order of Freemasonry is the taste for all useful sciences, and liberal arts of all kinds.

Thus the decorum expected from each of the members, is a work which no academy nor university have so well established. The name of Freemason, therefore, ought not to be taken in a literal sense, as if the institutors had been real workers in stone and in marble. They were not only able architects, but many princes, both warlike and religious, dedicated their talents and their fortune, under this banner, to the Most High. M. M.

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## A SERMON

PREACHED AT THE ANNIVERSARY  
GRAND PROVINCIAL MEETING  
OF FREE AND ACCEPTED MASONS,

AT WEST MALLING, IN KENT, MAY 19, 1794.

BY THE REV. JETHRO INWOOD, B. A.

CURATE OF ST. PAUL'S, DEPTFORD, AND MASTER OF THE RECTORY  
HOUSE ACADEMY.

*Concluded from Page 318.*

WE pass, my friends, hastily on to our second admonition, *fear God*. Do any ask, as a preliminary to their intended entrance into our Royal Order, whether it contains any thing inconsistent with religion, or the essence of religion, the fear of God; I answer without hesitation, upon the credit of this sacred place, where God dwelleth, No! Yet, that all who profess Masonry are not religious, is as truly to be lamented as that all are not Christians who bear the name of Christ, and the profession of Christianity. But Masonry itself, in all its sentiments, ceremonies, and profession, bears every characteristic of him who built the universe; lighted, warmed, and ornamented this world, with all those orbs of light and heat which beautify the canopy of heaven, and who without labour perfected the whole. By the science of Masonry we are guided to study the order, beauty, regularity, and usefulness, of all the mighty works in nature; and by its precepts and admonitions we are led from nature up to nature's God. Yea, my friends, Masonry leads us from the beautiful building of the universe up to its Almighty architect; and binds us in the most sacred obligations to fear him who can build and who can destroy, who can raise, and who can pull down. Yet not to fear with that slavish fear as if he delighted to destroy, but to fear with that filial awe and reverence which becometh those who fear him who hath built on purpose to endure; and who, though on account of the

destruction with which Satan hath injured his works, must change them, yet will again make all things new, will again make all beings happy.

Fear him, then, with a filial fear, better expressed by that better word, love, who, though the building hath been injured by the defection of sin, will restore and ornament it with all its original order, regularity, beauty, excellency, and usefulness; who will again adorn it with all its former beauty; who will cleanse all its defiled vessels; who will make it a beautiful temple for his own everlasting residence; who will manifest himself in all his glory to all its inhabitants; and who will write upon its doors and door-posts, upon its windows and window-frames, upon its porches and pillars, Holiness to the Lord, felicity to all its innumerable inhabitants, and no admission, no, no admission to pain, or sorrow, or misery, or death. My friends at large, and Brethren in Masonry, fear God, that Great Architect, who builds and no one can wholly destroy; and who will hereafter beautify, and no one shall be able to spoil.

With our third admonition, *Honour the King*, we shall now hasten to conclude our subject. I am very sensible that it is the opinion of many, that a political subject is by no means a proper subject for pulpit disquisition, and especially is this observation made by those with whom our sentiments may happen to clash. The force of this observation I am ready at certain times, and in particular circumstances, fully to admit; but, my friends, in the present day, when the consuming flames of a political furor have had, in so neighbouring a nation as that of France, that destructive tendency to pull down, or universally pollute, the temples of God, and all their holy things; to kill, banish, or expose to the miserable necessity of living upon the charity of our nation, the priests of the temple; in the present day, when it is a proof of patriotism to blaspheme God and his religion, and to substitute for adoration a licentious liberty and the decrees of tyrants; when it is thought consistent with the rights of man to deny the existence of God, and the sovereignty of all his attributes; and to substitute in the stead, a ridiculous equality, totally inconsistent with the present imperfect state of man; when it is the united effects of religion and patriotism to lay aside all the ideas of subordination upon which the happiness of man, both in a civil and religious sense, so much depend; and to substitute rapine, plunder, murder: I say, when a political furor has produced such horrid effects as these so near us, and even among us the beginning of such things have made, daily make, and in a very recent instance have particularly made so alarming an appearance; surely then politics become even a necessary part of our religion; and in such a general defection from every thing which is consistent with true religion and patriotism, were we, whom God has appointed the guides of your religious exercises, wholly to hold our peace, we might expect that the stones would cry out against either our insensibility or our disaffection. Ah! my beloved Brethren, let us recollect, that no where in that wretched country could a body of Masons meet in the manner we are met; first to pay,

without fear or distraction, our humble and devout addresses to our Right, our everlastingly Right Worshipful Master above; and after that in peaceful, social, converse, to eat our bread with cheerfulness, and drink our wine with innocent mirth. And shall it then be thought an impertinent intrusion in this devout exercise, to add to Brotherly Love, and the fear of God, the necessary admonition we are now enforcing, "Honour the King?" Surely no! Of you I hope better things; things wise for yourselves, wise for your families, wise for your friends, wise for all your fellow-citizens. You, my beloved Brethren, all methinks will gladly suffer the exhortation. Honour him who, with all his power, so fully preserves to us the enjoyment of the present pleasant privilege, with ten thousand more which time permits us not to mention. Honour him whose eldest son is, in the present day, the first great ornament of your community, and who, with his other brothers, Brethren of our Royal Order, is a zealous assistant in the preservation of all your happiest privileges. Honour him who, in union with the lords and commons of the nation, forms such a constitution as, with all its excellencies, is not to be found in all the world besides. Honour him who in his civil capacity is, as far as human ability will permit and enable him, the great representative of the King of Heaven. Honour him who as a husband, father, friend, is a shining pattern for the best of imitations. Honour him with your words, and speak well of his name. Honour him with your persons, which, should his government be subverted, would be in immediate danger. Honour him with your fortunes, if in the present critical moment he should, with the advice of his parliament, ask a portion for his own and your defence. This advice, I aver, is good for all, whoever hear my voice; but with respect to Masons I scruple not to say, and woe is me if as a minister of the high God, and of that church of which the King is the temporal head, woe is me if I am not faithful to my trust and to my commission; if you obey not this admonition in conjunction with the other two, with zeal, steadiness, and perseverance, you, if I am not totally mistaken, act repugnant to all the order of your Community; you forfeit, if I at all understand them, your most sacred obligations; you run, if I know any thing of the matter, you run contrary to the spirit and tenor of all your lectures. In short, if you obey not this admonition, you are not, if I may be permitted at all to judge, good men nor good Masons. Excuse my freedom of speech; you have called me to speak amongst you, and I must be faithful to God, my conscience, and my King. I therefore again advise that, as good Masons, as good men, as good citizens, you would love the Brotherhood, fear God, and honour the King; and whether in our families, in our neighbourhood, in the church, in our Lodge, or even in the cheerful, social, festive hour, let it be the wish of the heart, and the sound of every voice indited by the heart, that God would save the King, and by him preserve to us all our civil, religious, and Masonic privileges; to which, I trust,

with one heart and one voice, we shall all readily say, Amen, and Amen.

Now to God the Father, God the Son, and God the Holy Ghost, be ascribed, as is most due, all power, might, majesty, and dominion, now and for ever. Amen.

## MASONIC PRECEPTS,

TRANSLATED FROM THE GERMAN,  
FOR THE FREEMASONS' MAGAZINE.

*(Continued from Page 323.)*

### VII. CULTIVATION OF ONE'S SELF.

**B**Y making thus the prosperity of mankind the object of thy labours, do not lose sight of the necessity of forwarding thy own perfection, and do not neglect the concerns of thy immortal soul.

Often unveil and examine thy heart to discover its most secret dispositions: the knowledge of one's self is the sum of all Masonic precepts.

Thy soul is the rough ashlar which thou must labour and polish; thou canst not do homage more worthy of the Supreme Being than when thou offerest up to him regular desires and inclinations, and restrained passions.

By strictness and modesty in thy moral conduct acquire the esteem of the world.

Distinguish thyself by discipline, rectitude, love of truth, and humility.

Pride is the most dangerous enemy of mankind, and the source of all their evils.

Do not look back to the point from which thou proceedest, this would retard thy career; let thy eye continually be cast towards the goal; the short time of thy journey will hardly afford thee the hope of arriving at it.

To compare thyself with those that are possessed of inferior faculties, would be a dangerous flattery of thyself; rather let a virtuous emulation animate thee when thou perceivest superior talents.

Let thy tongue be a faithful interpreter of thy heart. A Mason who could abandon candour, and hide himself behind the mask of dissimulation and deceit, would be unworthy to sit amongst us; he would sow upon our peaceable soil the seed of distrust and dissension, and soon become the abomination and the scourge of our assemblies.

May the sublime idea, that thou walkest before the eyes of the Omnipresent, strengthen and support thee.

Review daily the vow of mending thy life. Watch and meditate, and call to thy recollection at night a noble action, or a victory over thy passions, then lay down thy head in peace and gather new strength.

Finally, study eagerly the meaning of the hieroglyphics and emblems which the Order lays before thee: even nature does not always unveil her secrets; she must be observed, compared, and frequently watched with attention in her operations.

Of all the sciences on whose extensive field the industry of men gather useful illustrations, none will afford thy heart heavenly satisfaction, but that which instructeth thee in thy relation to God and the creation.

#### VIII. DUTIES TOWARDS BRETHREN.

AMONGST the numberless inhabitants of the earth, thou hast chosen, by a voluntary vow, the *Freemasons as Brethren*.

Therefore never forget, that every Freemason, without distinction of the profession of his faith, country, or rank; the moment he offers thee his right hand, as the emblem of brotherly confidence, has a sacred claim upon thy assistance and friendship.

Equality was the first lot of nature, but was soon swerved from.

The Mason restores the original rights of mankind; he never sacrifices to vulgar prejudices; the sacred Plumb-rule amongst us puts all ranks on a level.

Nevertheless, honour the distinctions of rank in civil life, which society has introduced or permitted.

Oft are those gradations the productions of pride; but pride it would be in thee to struggle against or to disavow those distinctions which civil society acknowledges.

But take care not to introduce profane pre-eminencies into our temples, they are monsters to us.

Lay down thy titles and ribbons at the door of the Lodge, and approach attended only by the train of thy virtues.

In our assemblies, step behind him who is more virtuous and more enlightened: the dignity which distinguishes thee in the world remains unnoticed here.

Be not ashamed of an insignificant, but honest, man out of the Lodge, whom thou hast acknowledged a short time before as a Brother; the Order would then be ashamed of thee also, and send thee back to the profane theatre of the world, there to exercise thy pride.

Is thy Brother in danger—haste thou to his assistance, and hesitate not to endanger thy own life for him.

Is he distressed—open thy purse to him, and rejoice in having found an opportunity to make so benign an use of thy gold.

Thy Obligation compels thee to be benevolent to mankind, but in particular to thy Brother.

Is he blinded by errors, and hastens towards a precipice—take up the brotherly arms of rational representations, and stop him.

Reconduct the wavering creatures of God to the path of virtue, and raise up the fallen.

Hast thou an animosity against thy Brother, on account of real or imaginary offences—let not the sun set before thy reconciliation.

Call in an unprejudiced arbitrator, and invite him to brotherly mediation.

But never step over our threshold, unless thy heart is clear of hatred and vengeance.

In vain wouldst thou attempt to supplicate down into our temples the Eternal, if they were not ornamented by the virtues of our Brethren, and consecrated by their unanimity.

#### IX. DUTIES TOWARDS THE ORDER.

BY having admitted thee to partake of the advantages which are the consequences of our alliance, thou hast resigned a part of thy natural liberty.

Fulfil with religious strictness all those moral duties which the Order prescribes thee.

Fellow its wise precepts, and honour those, who, by the confidence of the Brethren, have been made the Guardians of the laws, and the interpreters of the universal union.

Thy will is subordinate, in the Order, to the will of the law, and thy superiors.

Thou wouldst not be a true Brother, if thou wouldst resist this subordination, so very requisite in every society, and nothing would remain for us then, but to banish thee from among us.

In particular have we a law, the inviolable compliance with which thou hast promised before the face of Heaven; it is the strictest silence concerning our rites, ceremonies, signs, and the form of our alliance.

Do not imagine that this obligation is less sacred than that which thou takest in civil life.

Thou wert free when it was administered to thee: but it is not now at thy option to violate it; the Eternal, whom thou hast invoked to witness it, has ratified it.

Tremble at the punishments of perjury; never couldst thou escape the gnawing reproaches of thy own heart.

Thou wouldst lose for ever the esteem and the confidence of a numerous Society, who would have an undoubted right to declare thee to be a perjured and infamous being.

#### CONCLUSION.

SHOULD these Precepts, which the Order communicates to thee, to make the path to truth and happiness smooth, imprint themselves



deep into thy heart, open to the impressions of virtue; shouldst thou make those excellent principles thy own, which distinguish each step of thy Masonic career, and render them the plumb-line of all thy actions—O BROTHER! how great would be our joy! Then wouldst thou answer thy exalted destination: thou wouldst resume that resemblance with God, which was the share of man in his state of innocence, which is the object of Religion, and the principal end of Masonic initiation: thou wouldst be once more the favourite of Heaven; the abundance of its blessings would be poured over thee, and, acquiring the title of a wise, free, happy and firm man, thou wouldst run thy terrestrial career as—

*The BENEFACITOR of Mankind, and the PATTERN of thy Brethren.*

### EXTRACT FROM THE PRECEDING RULES.

#### I.

ADORE the Most High, by whose order every thing that exists had its origin, by whose unremitting operations every thing is preserved.

Bend thy knees before the incarnate Word, and praise Providence, which caused thee to be born in the bosom of Christianity.

Confess this divine religion every where, and let none of its duties go unfulfilled.

Let every one of thy actions be distinguished by enlightened piety, without bigotry and fanaticism.

#### II.

REMEMBER always, that Man is the Master-piece of the Creation, because God himself animated him with his breath.

Be sensible of the immortality of thy soul, and separate from this heavenly, unperishable being all that is foreign to it.

#### III.

THY first homage thou owest to the Deity; the second to the authority of civil society.

Honour the fathers of the state; love thy country; be religiously scrupulous in the fulfilling of all the duties of a good citizen: consider that they are become sacred by the voluntary Masonic vow, and that the violation of them, which in a profane man would be weakness, in thee would be hypocrisy and criminality.

#### IV.

LOVE affectionately all those who, as offsprings of the same progenitor, have like thee the same form, the same wants, and an immortal soul.

The mother country of a Mason is the world; all that concerns mankind is contained within the circle of his compass.

Honour the Order of Freemasons, which has extended itself as far as enlightened reason; and come to our temples to do homage to the sacred rights of humanity.

## V.

God suffers men to partake of the unlimited, eternal happiness, which he found from eternity in himself.

Strive to resemble this divine Original, by making all mankind as happy as thou canst; nothing good can be imagined that is not an object of thy activity.

Effectual and universal benevolence be the Plumb-rule of thy actions.

Anticipate the cries of the miserable, or at least remain not insensible to them.

Detest avarice and ostentation. Do not look for the reward of virtue in the plaudits of the multitude, but in the innermost recesses of thy own heart; and if thou canst not make as many happy as thou wishest, reflect on the sacred tie of benevolence that unites us, and exert thyself to the utmost at our fruitful labours.

## VI.

Be affable and serviceable. Kindle virtue in every heart.

Rejoice at thy neighbour's prosperity, and never embitter it with envy.

Forgive thy enemy, and if thou wouldst revenge thyself on him—do it by benevolence.

Fulfil, by that means, one of the most exalted commands of Religion, and pursue the career of thy original dignity.

## VII.

Scrutinise thy heart to discover its most secret dispositions.

Thy soul is the rough ashlar, which thou shalt polish.

Offer up to the Deity regular inclinations and restrained passions.

Let thy course of life be without blemish and chaste, thy soul penetrated with love of truth, candid and modest.

Beware of the dismal consequences of pride; pride it was that first caused the degradation of man.

Study the meaning of our emblems; under their veil important, satisfactory truths are concealed: meditations alone will improve thee.

## VIII.

Every Freemason, without any consideration to what sect of religion he belongs, where he is born, or what rank he holds, is thy brother, and has a claim upon thy assistance.

Honour in human society the adopted gradations of rank: in our assemblies we acknowledge only the preference of virtue to vice.

Beware of introducing amongst us profane distinctions, by which equality would suffer; and be not ashamed before the world of an honest man whom thou hast acknowledged as a Brother.

Haste to his assistance. Guide the erring.  
 Offer thy hand to lift up the fallen, and let not the sun set before  
 thou art reconciled with thy brother.  
 It is only by unanimity that our labour can prosper.

## IX.

Be faithful in fulfilling all obligations in which thou hast engaged  
 as a Freemason.

Revere and obey thy superiors, for they speak in the name of the  
 law.

Keep always in sight the obligation of secrecy; shouldst thou ever  
 violate it, thou wouldst find the torturer in thy heart, and become the  
 horror of all thy Brethren.

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 SELECT PAPERS ON VARIOUS SUBJECTS,

READ BEFORE A LITERARY SOCIETY IN LONDON.

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## No. IV.

*THE NATURE OF SENSIBILITY,*  
 AND ITS INFLUENCE ON MANKIND, CONSIDERED.

*BY MR. T. PEDDER.*

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**P**ERHAPS there is not a word in the whole English vocabulary  
 that has caused more altercation than this of Sensibility, nor has  
 it proved a source of less affectation; while affectation, in this as in all  
 other cases, has only been the betrayer of ignorance. Some, being  
 unable to account for it on rational principles, have called it (though  
 very prettily) a sixth sense; others have ascribed it to the immediate  
 influence of the Deity; while a third set, and by far the most nu-  
 merous, have discovered it to arise from a peculiarity of constitution;  
 and though the signification of it has been limited by them to little  
 more than a disposition to sympathize with the afflicted, and though  
 they allow that where it exists it may be improved; yet do they un-  
 animously agree, that when nature has not been so bountiful as to  
 bestow it on us at our birth, all attempts to acquire it will be  
 equally ineffectual.

I shall not for a moment be suspected of alluding to philosophers  
 in the above description; as I can produce nothing worthy the atten-  
 tion of that denomination of men, I pursue an humbler track, content  
 if my first essay be suffered by them to pass without contempt.

Hitherto my observations have reference to two classes of people,  
 either of which, as it is, I fear, far more numerous than that of philo-

sophers, deserves attention ; I mean those of novel writers, and novel readers. When these tell you sensibility must be born with you, as they call it, they speak more truth than they intend, or are aware of ; for, not to possess sensibility, is not to exist.

When the passions, by frequent exercise, in all their various combinations and degrees, become extremely irritable, they produce a state of mind which not only disposes but obliges the possessor to feel with peculiar acuteness all the pain and pleasure which comes under either his own immediate experience or observation, and those who possess this state of mind in the highest degree have, in my opinion, the greatest share of sensibility.

If this be the true origin of sensibility, it follows that, as none can be without passions, all must possess sensibility in a greater or less measure, proportioned to the exercise those passions have experienced since the commencement of their existence ; and, as a confirmation of the truth of this definition, it is obvious, that sensibility is seldom or never discovered in this exalted state among the lower orders of mankind ; I mean the absolutely illiterate, who have no means of acquiring it by conversation.

Nothing contributes more toward the attainment of this state of mind than novel-reading ; here the passions, by being excited, associated, or contrasted, are much heightened and improved, while the impulse of nature, the situation of life, or a thousand other circumstances which escape common observation, exercise one passion in preference, and often to the prejudice of the rest, producing much of that difference which we cannot help perceiving in human minds.

Let us endeavour to illustrate this by example.—A girl, young and inexperienced, takes up a novel ; all her passions are quickly afloat ; but the design of the author, and the appointment of nature, single out love for her particular attention ; by degrees she perceives with what miraculous propriety the mental and personal beauties of the hero of the piece attach themselves to the person whom accident has made the object of her affection : from that time it becomes more interesting than ever ; she lays down the book, but imagination, that busy principle, ransacks the stores of memory, and having collected all the materials she can furnish toward the business in hand, sets itself with wonderful ingenuity to combine them, and thereby produce new ; the result is, a numerous, and often contradictory heap of qualifications, which, without consideration or order, are bestowed on the man of her heart ; he not unfrequently exhibiting the same ridiculous appearance that an ordinary woman makes whose prevailing passion has imposed on her a load of finery, set off with ribbands of every breadth, form, and colour !—The object thus becoming her own, in the most proper sense of the word (for she made him), what wonder if she love him with increasing violence, a violence which, if not moderated by nearer acquaintance, converts the irritability into inflammation, induces madness, and perhaps death.

Thus, too, when a person whose compassion is, from the same cause, in high cultivation, sees another in distress, the idea arising is

not barren and unproductive ; on the contrary, it calls up a thousand others which before laid dormant ; these operating on each other produce such sensibility as, unless relieved by the removal of the cause, or superseded by another state of mind of greater urgency, renders the person more wretched than the object he contemplates, while from the nature of exercise this must be felt on every succeeding occasion with accumulated poignancy : and if the misfortunes of others have such effect, we may reasonably suppose even a small degree of personal pain will be scarcely tolerable.

When that tyrant-passion *fear* is much employed by tales of departed spirits, ghosts, witches, &c. it degenerates into superstition, one of the greatest calamities that can befall poor human nature ; often defying the utmost pains and care taken to eradicate it, and while unremoved, nothing in the world can bestow happiness. Some of those beautiful lines Thomson has used to describe the effect of absence, seem particularly applicable, especially at night :

—What fantastic scenes arousd  
Rage in each thought, by musing fancy fed,  
Chill the warm cheek, and blast the bloom of life !  
—————Yon glorious arch  
Contracted bends into a dusky vault !  
All nature fades extinct, whilst that alone  
Heard, felt, and seen, possesses ev'ry thought,  
Fills ev'ry sense, and pants in ev'ry vein !

Consequences like these must always arise where one passion is suffered to predominate in a dangerous degree over the rest ; for where they exist in tolerably just proportion in the mind of a novel reader, they excite an agreeable but confused jumble of sensations, which though he can neither separate, describe, or even distinguish, he is nevertheless very much disposed to value himself upon ; herein resembling a butterfly, who in passing from flower to flower troubles not himself to account for its nature or use, it being sufficient for him if it be sweet.

Mr. Hume has written an essay to show what a desirable thing it would be to cultivate a sensibility to pleasure, and deaden it to the sense of pain ; but, beside that in order to the attainment of this (in my opinion) not-to-be-desired end, a narrow short-sighted passion of self-love must predominate, the thing seems absolutely impracticable. — Who that has not known sickness can properly enjoy health ? Does not our emerging from a dismal night, marked with storms, wrecks, and devastation, render morning a thousand times more welcome and more lovely ? Or who hugs liberty so closely to his bosom, or knows the value of his prize so well, as the man who has lately escaped from the horrors of a dungeon ? Take away contrast, and you reduce pleasure to a very insipid thing indeed.

It has very frequently been asked, whether it be an advantage to possess sensibility or not. Poets feel a subtle and refined pleasure in describing what, according to them, may very well be called the charms of apathy ; and they say of Dr. Johnson, or he has said of

himself, I forget which, that he was never so happy as when delineating the miseries of human life. Dr. Hartley and Dr. Priestley, making an estimate of the happiness and misery in the world, have given it in favour of the former and sensibility. But why have recurrence to such methods to establish the value of this state of mind? If the passions were bestowed as the means of happiness, then to improve the means will be to increase the end. To ask if sensibility be better than apathy, is to ask if knowledge be better than ignorance, or if to possess refined taste (which seems to me to be only the perfection of knowledge) be better than to be without it; notwithstanding that more knowledge brings us acquainted with more woe, and he that possesses refined taste is perpetually liable to be disgusted at the want of it in others: for was it ever known that a man possessed any considerable share of knowledge or taste which he would be glad to unlearn? Then may we reasonably suppose, that the good arising from all these overpowers the ill, for no man can be in love with pain.

It appears, then, that sensibility arising from the due exercise of the passions is necessary to determine the value and extent of the obligation we owe to the Deity; and that without it none can enjoy the true relish of life.

### ODE TO SENSIBILITY.

AH! what art thou whose soft controul  
Falls on the passions' silver strings,  
Whence heav'nly HARMONY upsprings,  
And bathes in extasy the human soul?

Lo! whilst amid the quiv'ring chords  
Thy magic fingers wildly roam,  
Ideas yet unknown to words  
Of mingling pains and pleasures come!

Enchanting HOPE, cold dewy FEAR,  
Bright JOY, and MELANCHOLY pale,  
AVERSION and DESIRE appear,  
HATRED and LOVE by turns prevail!

These own thy wond'rous pow'r divine;  
Arise, increase, oppose, combine,  
And all the mental bliss or woe  
Which mortals can endure bestow.

Let those who scorn thy polish'd sway  
Sink to ignoble apathy.  
Whate'er thy votary betide,  
Be his companion and his guide.  
Should FORTUNE smile, thou'lt teach his heart  
Both to enjoy and to impart;  
But should he, which is likelier far,  
Breathe of life's lowly vale the air,  
A spreading tree, a flow'ry field,  
Shall greater joy than cities yield;  
He'll prize an humblo crust with thee  
More than the pomp of LUXURY;  
And purer joys shall rills afford  
Than wine high mantling on the board.

What though he live and die unknown,  
Unwept, his head without a stone,  
More truly has he tasted life  
Than all the sons of WEALTH and STRIFE,  
And when its ebbing tide is spent,  
Rises more blest, more innocent !

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MEMOIRS  
OF THE  
*FREEMASONS AT NAPLES.*

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*Concluded from Page 327.*

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PALLANTE having in this manner, as already related, lost his labour and his money, quitted Naples and retired to *Vetri*, at the distance of thirty miles from the capital. The new process against the Freemasons was hardly begun when Pallante, though at a distance, endeavoured to stop its course, by representing to the judges strong exceptions, as he thought, against *Crisconio*. The Marquis *Tanucci*, who always supported Pallante, and even directed him in all his motions, endeavoured to obtain a reading of them in open court. But *Ponsard's* advocate represented to his majesty, that there was an established law forbidding the acceptance of any such papers, after the information of a process was once begun. The King then gave orders to the tribunal to continue the trial without reading them. The second information was soon finished, and the result was conformable to the facts as related in this history.

When it was complete Pallante, whose turn it was to defend himself, received an order, after eighteen months absence, to repair to Naples. He had his own house as a prison, and a guard set over him. As all his former designs and stratagems had miscarried, he had recourse to the last. The reader may remember he had formerly been accused of preparing the Lodge in the manner above related: till then he had constantly denied it; but seeing what turn things had taken, he thought proper to make a true confession, and had the confidence to give the name of a pious fraud to his infamous proceedings. According to his opinion, it was a laudable action to impose on the public authority, and the name of two kings;—the corruption of witnesses, in order to betray innocent people, he deemed meritorious;—falsehood to his prince, worthy praise;—poisoning, a necessary act;—in short, all the crimes he had been guilty of merited the applause of the world.

While he endeavoured to colour over his crimes in this manner, he put every thing in practice in order to gain time. He endea-

voured to render the judges suspicious to the nation, though they were men of the greatest honour, raised above all servile fear, of perfect integrity, in short, men who seemed to be inspired with the noble ardour of the ancient Romans, and formed to serve as lessons to this corrupted age. Among these honourable and respectable names were the Marquis *Cito*, *Patrizio*, the Marquis D'Avena, the Duke de Loretto, Palmiero, Criscomio, the Marquis Granito, &c. Besides these there were some judges who, from well-known motives, supported Pallante.

In this manner was the throne and public justice abused. The indulgence of the king, joined to the slowness of the proceedings, for which Naples is more remarkable than any court in Europe, favoured his artifices; and there is great appearance that it will be some years before this affair is concluded, unless some unexpected event should destroy the batteries of wickedness, and re-establish the rights of persecuted innocence.

This is the actual state of the parties. While this man (I mean Pallante) who is lost to all sense of shame, and whose crimes are an abomination to society, dares openly boast of actions which every other would endeavour to conceal, or disguise under the veil of weakness, his adversaries, honest and peaceable citizens, still groan under the weight of treachery, though their only crime is their virtuous actions of benevolence to all mankind. Their judges are men of understanding, and upright;—reason and truth are seated in the midst of them. The king loves and protects virtue;—the queen is the benefactress of innocence. The slander appears barefaced to all the world; nothing is wanting to the law but a single formality—the confession of the criminal. In the present case, the civil laws are sufficient to absolve the innocent. I shall not appeal to the holy law of nature, which ordains the toleration of those who commit no evil; and why? this law is now of no further authority. The genius of truth will at last open the annals of humanity, impatient to transmit the event to that posterity which judge men in power, and which will one day pronounce the doom of their infamy or glory.

While this treatise was under the hands of the writer, another persecution was raised against the Freemasons of Aix-la-Chapelle, which will deserve to be added to the foregoing recital.

A Dominican of the name of Louis Grunzman, a native of Mayence, preaching at Aix-la-Chapelle, in the time of Lent, on the subject of Christian charity, benevolence, mildness—having exhausted these topics, thought proper to exercise his ministry by railing against the society of Freemasons. He painted them in the blackest colours, and, the better to adapt himself to the ears of the populace, he loaded them publicly with the sweet epithets of villains, cut-throats, sorcerers, so—m—tes, &c. to which he added, by way of high compliment, the term of forerunners or harbingers of the antichrist, as more proper to strike an impression in the minds of the vulgar.—He assured his auditory, on the word of an honest man, that the heavenly fire, which formerly consumed Sodom and Gomorrha, would



not be long before it would descend and exterminate those incarnate children of the devil.

The magistrate, considering how dangerous the fury of the monks often proves in the minds of the populace, thought it his duty to appease the zeal of the preacher by an act of authority, in causing to be read the mandamus from the pope, wherein stood confirmed the apostolical excommunication against the Freemasons, and ordaining severe penalties against all those that should favour or frequent their assemblies. The reverend father, instead of being appeased by this prudent step of the magistrate, renewed his clamours with double force: supported by public authority, he roared out his invectives with the utmost violence. The populace became raving mad; the priest, with a crucifix in his hand, conjured them by that holy image, the model of charity and benevolence, to assist him in the extirpation of those devils, the enemies and scourge of Christianity.

The monk was joined by a capuchin friar, of the name of Schufft, who, on his part, exhorted all zealous catholics to treat the Freemasons as pagans, who denied the existence of a God, and as a people under the immediate vengeance of heaven. He even declared, that all those who should entertain them, lodge them, or live with them, should be liable to the same punishment. He added, also, that those who should know any of their neighbours to be Freemasons, and neglect to accuse them before the confession at Easter, should be doubly excommunicated; and that no one, except the holy father, should have the power to free them from the excommunication. If any one should die in this predicament, and be imprudently buried in holy ground, his body must be immediately taken up and thrown on the highway, to be devoured by wild beasts, and the earth purified where it had lain.

After these sermons, or rather invectives, against the Freemasons, several persons suspected to be such were publicly insulted and imprisoned; they dare not shew themselves in the streets, for fear of becoming victims to persecution and a blind religious zeal: such cruel and outrageous scenes disturb the public tranquillity. On the other hand, the Freemasons are rather to be envied than pitied:—they would be unworthy the esteem of wise men, were they countenanced by the monks and the common people.

Men of knowledge and understanding will always be able to put a proper value on noble and virtuous actions; whoever, therefore, raises himself above the suspicions of mean souls, will suspend a too hasty judgment before he knows what the Freemasons truly are: when he is properly informed, he will regard them with esteem and admiration, as a respectable body, whose charity extends from pole to pole, over all the human race. By the choice of those who compose the heads of this society, he will be convinced that their sole aim is the practice of virtue. If they become Masons themselves, they will behold at once the beauty and grandeur of the institution;—they will then see the necessity of that secret so truly observed by all real Freemasons. Their deeds are known and spread all over the world; their works are multiplied by those heavenly vir-

tues of Charity and Benevolence; nothing remains concealed but the laboratory, or working Lodge. M.

*N. B. The foregoing little treatise on the FREEMASONS AT NAPLES is certainly not all that has been written on that subject; but whether any further publication has reached this kingdom is more than we know. If any of our Readers could favour us with such information as might lead to a discovery of what may remain, it would be obliging. We have translated and published, however, the intire work which fell into our hands.*

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ANECDOTES OF  
*HENRIETTE DE COLIGNY,*  
SINCE MADAME DE LA SUZE.

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THE Count, her husband, was exceedingly jealous of her (though without cause); and this made him form the resolution of confining her to his country seat. It is said that the countess, in order to evade the going thither, abjured the Protestant religion, which she till then professed, as well as her husband; and which gave occasion to a bon-mot of the queen of Sweden, that "Madame de la Suze had become a Catholic, that she might not converse with her husband "in this world or the next." Their disagreement augmented daily, which inspired the countess with a resolution of suing for a divorce, in which she succeeded, having offered her husband twenty-five thousand ecus not to oppose it (which he joyfully accepted). The marriage was dissolved by an arret of Parliament. A certain wit made the following remark on this affair: That the countess had lost 50,000 ecus on the occasion; for that had she waited some time longer, instead of giving 25,000, she would have received that sum from him to get rid of her. Soon after her divorce her debts accumulated to such a degree, that one morning her maid came to acquaint her, that a sheriff's officer was in the house with a written order to seize her furniture. She ordered the officer to come to her apartment, though yet in bed; and intreated he would allow her two hours more sleep, as she had rested very ill in the night; which request he complied with. She slept till ten, and then dressed herself and went out, leaving the officer to dispose of the furniture as he pleased. *Madame de Chatillon* pleaded in the Parliament of Paris against the Countess. These ladies met in the great hall of the palace; M. de la Feuillade was handing M. de Chatillon; the countess was accompanied by the famous Benserade, and some other poets of reputation, which Feuillade remarking, said to the countess, in an ironical manner, and with the perfect air of a Gascon, I see, madam, you have rhyme on your side, and we have reason. The countess, stung with the sharpness of the satire, answered haughtily, and in anger, If so, Sir, it cannot be said that we plead without rhyme or reason.

BRIEF HISTORY OF  
 THE RELIGIOUS AND MILITARY ORDER OF  
*THE KNIGHTS TEMPLARS*  
 OF ST. JOHN OF JERUSALEM,  
 BY J. WATKINS, LL. D.

*Continued from Page. 330.*

THE acquisition of Ascalon was of the greatest consequence to the Christians in the East, and this was sensibly perceived throughout Europe.

The military orders increased of course in reputation and riches; and that of the Temple soon obtained a decided preeminence.

About A. D. 1153, Don Pedro Dartal, first baron of the kingdom of Arragon, gave to the military orders the city of Borgia, with its appendages.

At this period their virtues entitled them to such distinguished favours, at least, if the description given of the Templars by St. Bernard be true: "These military friars," says he, "live together in a pleasant, economical manner, without wives or children. Their property is in-common, and they have no will but that of the community. They are ever in a state of virtuous activity; when not engaged in the field against the infidels, they are employed in fitting their armour, or in religious exercises: Unbecoming language, or intemperate mirth, is not observed among them. They are averse to all kinds of gaming, and are even not allowed the diversion of hunting. Immoral songs and discourses are severely prohibited to them. Their appearance is grave, and their demeanour solemn. When they enter upon an engagement, they are armed within with faith, and without with steel, the latter being entirely plain. Their arms are their only ornaments, which they exercise to the terror of the infidels, and the joy of the Christians. Their trust is in the God of Hosts; and in his service they eagerly court a glorious victory, or a religious and glorious death\*."

This high character, however, it must be confessed, did not long properly attach to them. Increase of wealth and power, brought with it avarice and ambition.

In the year 1168, Amaury, king of Jerusalem, declared war against the sultan of Egypt, though it was but a little before he had concluded an offensive and defensive treaty with him. His view herein were conquest; and he was assisted in them by the Hospitallers; but the Knights of the Temple, infinitely to their honour, absolutely

\* Exhortatio ad Milites Templi.

refused to join in so unjust an attack, as they considered it to be contrary to religion and conscience.

The Egyptians had recourse to Noraddin, sultan of Aleppo, for assistance. That prince sent a prodigious army into Egypt, under the command of Siracon, who soon obliged the Christians to retreat into Palestine with loss and disgrace. Having accomplished this service, he assassinated the Egyptian prince, and was proclaimed sultan in his stead. He survived his new dignity only two months, and left the throne to his nephew, the celebrated Saladine, who was confirmed in it by Noraddin. On the death of the latter, Saladine seized upon Damascus, Aleppo, and the principal part of Syria, and became of course a most formidable enemy to the little kingdom of Judea. The Christians were now to reap the fruits of their unjust and impolitic aggression. Saladine laid siege to the fortress of Gaza, which is the key of Palestine, and was then in the custody of the Templars. He had scarcely made his appearance before the place when those knights sallied out upon him with such dauntless valour, as to necessitate his raising the siege with great loss. The religious warriors exerted themselves with prodigious valour and alacrity against the inroads of the infidels, and in defence of the holy land; but their numbers being inadequate to the preservation of it, the king of Jerusalem was obliged to apply to the Christian princes for a new croisade.

He went himself to the imperial court of Constantinople, to solicit the assistance of the emperor Manuel. The regency, during his absence, was committed to the two grand-masters of the military orders.

At this time an Armenian prince, of the name of Melier, and enrolled among the Knights of the Temple, forsook his obligations, and, joining the forces of Saladine, committed the most horrid outrages upon the Latin Christians.

The two military orders mustered all their force to attack this apostate knight. To avoid them he retired into the mountains, and so escaped their vengeance; but was assassinated some years afterwards by some of his own people.

The Templars about this period suffered another disgrace in the conduct of one of their body. The people known by the name of the Assassins, and governed by the Old Man of the Mountains, so terrible to all their neighbours, paid an annual tribute of two thousand crowns in gold to the order of the Templars for peace.

Willing to get rid of this imposition, the chief of the Assassins sent one of his people to the king of Jerusalem, with an offer to embrace the Christian religion on condition that the tribute to the Templars should be taken off. The king accepted the proposal, and the ambassador was dismissed; but, on his return, was waylaid by a knight called Du Mesnil, and murdered. The king was justly enraged at this violation of faith, and demanded the knight to be delivered up; but this the grand-master Odo refused, on pretence that the order was exempt from his jurisdiction. This only served to

exasperate that monarch the more, and he contrived to get the offender in his power; but his own death soon after saved his prisoner's life.

Amaury was succeeded by his son, Baldwin IV. This prince, in 1174, defeated Saladine, though the army of the latter was far more numerous: but the next year Saladine got the Christians into an ambush, and defeated them with a terrible slaughter. In this engagement, which was near the Jordan; Odo de St. Amand, grand-master of the Templars, was taken prisoner, and the principal part of the knights who were with him were cut to pieces.

The situation of the Christians in Palestine was now so alarming, as to oblige them to negotiate with Saladine for a truce; this they obtained at a very enormous price, and the grand-master Odo returned to Jerusalem.

Being thus released for a while from foreign war, the two military orders now fell out with each other. In proportion as they had increased in numbers, consequence, and riches, the spirit of emulation rose among them. They began to have differences concerning their mutual possessions, and about rank and precedence. These disputes at length were so frequent and vehement that the knights of the two orders often drew their swords on each other.

Advice of these divisions, which threatened such bad consequences to the Christian interest, was sent to Rome; and the Pope dispatched a treaty of peace to Jerusalem, which the two grand-masters were obliged to sign, and thus in some measure harmony was restored.

The conclusion of the Pope's mandate to them deserves particular notice; he observes that, "though their institutions be apparently different, yet their mutual bond of charity shews that they are but one and the same military and regular order."

In 1182 Saladine broke the truce, and poured in his forces upon Palestine, where they committed cruel outrages. Baldwin, being infirm, gave the command of his troops to Lusignan, his brother-in-law; but this prince acting in a manner that betrayed his cowardice, the command was taken from him and given to Raimond, count of Tripoli, who was also declared regent of the kingdom. In 1184 a new truce was purchased of the infidels, and an embassy sent into Europe to solicit succours. The ambassadors, who were the patriarch of Jerusalem, and the two grand-masters of the military orders, repaired first to the papal court, where they met the emperor Frederic I. who promised them great assistance, which he never fulfilled, and the Pope only furnished them with recommendatory letters. The grand-master of the Templars died at Verona, and was interred there. His companions then proceeded to Paris, where they were graciously received by Philip II. From thence they went over to England, to obtain the aid of Henry II. All the effect that this embassy had was, that a considerable number of English and French soldiers went into the East, but the project of a general croisade failed, and the aspect of affairs in the holy land deepened into a greater gloom. In 1186 king Baldwin died, and seven months after he was

followed to the grave by his nephew and successor Baldwin V. who was supposed to have been poisoned by his own mother to prepare her way to the throne. She accordingly mounted the throne, together with her second husband Guy de Lusignan.

The grand-master of the Templars had the principal share in this advancement, and consequently drew upon himself considerable odium. Among those who were the most inflamed against the new monarchs was the count of Tripoli, and it is related that he not only entered into a secret treaty with Saladine, but even turned Mahometan and was circumcised.

The sultan, by his advice, broke the truce, and advanced upon Palestine at the head of an enormous army. In 1187 he laid siege to Acre, which was garrisoned by the military orders commanded by their grand-masters in person. Those knights, with their usual intrepidity and eagerness, sallied forth in the night, and carried destruction into the camp of the infidels. A most bloody battle ensued, prodigies of valour were exhibited on the side of the Christians, who seemed totally regardless of the vast superiority of their enemies. After a long contest, in which the grand-master of the Hospitallers was slain, Saladine was obliged to retire from before Acre, covered with disgrace and disappointment, but determined upon revenge and conquest.

(To be continued.)

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#### ANECDOTE OF LE PAYS.

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LE Pays had a very singular adventure in a journey he made to Languedoc.—The Prince of Conti, who resided chiefly in that province, one day, fatigued with the heat of the weather and the chace, left his company, and came to the inn where *Le Pays* lodged: he asked the landlord what company he had in the house, and was answered, only one gentleman, who was then in his own apartment, busy in boiling a fowl for his dinner. The prince, who was ever fond of novelty, wherever he could find it, ran up stairs without ceremony, and found *Le Pays* busy in looking through his letters. The prince advanced up to the fire, saying, The fowl is boiled, let us go to dinner. *Le Pays*, to whom the prince was a stranger, did not rise from his seat, but only answered, The fowl is not boiled, and is destined for me alone. The prince was obstinate in maintaining that the fowl was boiled enough, and the other that it was not; the dispute ran high, when the followers of the prince, in search of their master, came pouring into the inn, and mentioned his name. *Le Pays*, finding who his guest was, rose from table, and putting one knee to the ground, said, May it please your highness, the fowl is boiled.—The prince, who was lively, agreeable, and familiar, answered, If so, let us eat it together.—*Le Pays* having told *Linier* that he was a fool in four letters; and you are one, replied the other, in a thousand you have composed.

## MR. TASKER'S LETTERS

CONTINUED.

## LETTER THE SEVENTH.

## ON LUCAN'S ACCOUNT OF SERPENTS.

SIR,

OF all the pages of the Pharsalia, I would most particularly recommend the latter part of the 9th book to your perusal; for there, as you will find, Lucan's origin of Serpents in Africa is most poetically and romantically attributed to the blood that distilled from the amputated head of the gorgon Medusa;

—————Virus stillantis tabe Medusæ.

You will likewise be much delighted with the natural history of venomous serpents, exemplified in a great variety of instances; most of them I believe are found to exist, except the Amphisbæna, which I take to be a creature of the imagination; for, if ever there was a serpent with two heads, it must have been a monstrous and not a natural production. But I desire chiefly to refer you to the fatal cases of the several soldiers. The standard-bearer, Aulus (a young man of noble family), was the first that suffered, by the bite of the Dipsas: the unquenchable and fatal thirst that ensued, was attended with no violent or any other alarming symptom:

“Vix dolor, aut sensus dentis fuit.”

Was this uncommon thirst the specific action of the virus, or the mere result of feverish heat?—Unlucky Sabellus next felt the tooth of the Seps on his ankle; attended with symptoms most unaccountably malignant: the venom of this diminutive reptile is described as possessing a power not only of dissolving the blood, but even the flesh and the bones. Among other particulars, it is expressly said, to perform this operation on the “*vincula nervorum*”: does he mean nerves in the true sense, or only tendons? Is there any animal poison in nature really possessed of such destructive power? Or, rather, is not the account incredibly exaggerated by the author's fancy?—Nasidius experienced different, but equally horrible, effects from the poison of the burning Prestor; for he was almost instantly inflamed and swoln all over his body.

—————Late tollente veneno.

This man's body is recorded to be so peculiarly putrid, that the birds of prey would not touch it; and his comrades were afraid to come near enough to the corpse to give it burial, but

—————crescens fugere cadaver;

fled from the carcase, which continued to swell or grow in size even after death.

Impressit dentes Hæmorrhœis aspera Tullo  
Magnanimo juveni, admiratorique Catonis.

Next the rough Hæmorrhœis impressed her teeth on Tullus, a magnanimous youth, an admirer of Cato and of his virtues; and Cato's favourite bled from every pore:—the poison of this huge serpent (characterised in a former part of the poem by the title of "ingens") evidently acted by dissolving the crasis of the blood: and therefore the effects may be accounted for; since something similar (though in a less degree) generally occurs in most putrid and malignant fevers. There is one remarkable expression in the original,

"Sudor rubet." The sweat was red.

which, I think, in some measure accounts for the operation of that fatal disease called, by way of eminence, "the sweat;" and which some hundred years ago was so peculiarly destructive to the constitutions of Englishmen: and, in my humble opinion, the case was simply thus—the blood, in a dissolved state, transuded through the usual outlets of perspiration.

There is no end to these venomous animals; for, in the words of the poet, the next misfortune fell upon "thee, O Lævus!" but thy death was comparatively happy; for the poison of the cold asp seemed to be of a deleterious nature, and to suspend the nervous influence without pain or inflammation: "*nulloque dolore.*" And this circumstance justifies the conduct of queen Cleopatra, in choosing to die of the bite of the little sleepy serpent of her own Nile.—But to proceed in the horrid catalogue; a cruel serpent, called by the Romans *Jaculum* from its resemblance to a javelin, darted at a distance from an old trunk of a tree, and fixed on the temples of Paulus. Lucan adds,

Nil ibi virus agit; rapuit cum vulnere fatum.

"Not poison, but a wound the warrior slew."

Rowe.

I can nowise understand, either by the original or the translation, in what manner this wound was mortal: if it had not been specified as a wound, I should suppose the soldier was killed from the blow, as the animal darted so swiftly and violently. Pray, do you not think it possible, that the darting animal might somehow divide the temporal artery, and so cause death by the consequent effusion of blood?—More miracles! In the name of wonder, what have we here in the next case of Murrus? Take the poet's own words—This warrior having stabbed a Basilisk with the point of his spear,

—————velox currit per tela venenum,  
Invaditque manum:—————.

"The active poison runs along the spear, and invades the hand."—I have heard the same effect attributed to the bite of the American rattle-snake: both facts transcend my belief: but this said Murrus (whom I suspect to be a surgeon as well as a soldier) stopped all further mischief, we are told, by chopping off his hand at once: but I think such an operation, unless performed in the very instant, would have been ineffectual. For if the venom ran so rapidly along



the spear, it must have extended beyond the hand before that could possibly be amputated. What think you of these matters?

Yours, &c.

*P. S.* I had forgot to mention the fell scorpion\* ; the Solpuga, a species of venomous emmet or ant ; and the Ceresta, an horned serpent ; and, besides all these, there are even yet other serpents, viz. the Chersyder, an amphibious animal, that lives both on land and in the water ; the slimy Chelyder ; the speckled Cenchrus ; the Ammodytes, that lies concealed in the sand ; the Scythale, that casts her slough in the winter ; the Natrix, or the Swimmer † ; and the Paræas, that makes furrows in the sand. I need not tell you, that most of these names of serpents are expressive of their qualities.

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## PLAIN RULES

FOR ATTAINING TO

### *A HEALTHFUL OLD AGE.*

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**H**EALTHFUL old age is the most valuable and happy period of human life. Experience has rendered the antient more able than those who have seen less, and felt less, to conduct themselves and their descendants ; and being freed from the empire of the passions, they enjoy quiet.

Philosophy pretends to this condition ; but age gives it truly.— Whatever their heirs may think, it is worth preserving ; and in that sense I write the present treatise.

A hundred are cut off at this advanced period by disorders which a proper regimen might have prevented, for one who dies of age, or its unavoidable effects. Many fall by accidents, to one who is fairly called away by nature ; and these accidents and disorders it is proposed here to give the means of avoiding.

Old men's diseases are hard to cure, but they are easily prevented ; and the same means which preserve their health give happiness. It must be a good natural fabric which has preserved itself entire so long, and through so many chances ; and the same strength will keep it, perhaps, much longer together under a good regulation.

Moderate diet and proper exercise are the best guardians of the health of old and young ; and, in the advanced period here considered, there are two great preservatives besides ; these are, *EASE OF MIND* and *CHEERFULNESS OF DISPOSITION* ; both are the natural offspring of health, and they will continue the blessing to which they owe their origin.

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\* The Scorpion is, properly speaking, an insect of large size,

† A kind of water serpent.

We shall consider first the hale and healthy old man; and afterwards the weakly, and the sick; for our purpose is first to direct those how to preserve health who have it, and afterwards to restore, or to recover it, where it is attacked or enfeebled by diseases.

*How the Old Man may know he is in Health.*

It is allowed that we know so little of nothing as of ourselves; it has been said principally of the mind, but it is scarce less true of the body. The fancying we have diseases will often bring them upon us; and there is as much danger in forcing ourselves to believe against our feeling that we are well, when we have some disorder in the body. This is the less common error, but there are more instances of it than may be thought.

To avoid both, let the old man read here with a free mind. Let him not suppose, because God has blessed him with long health, he is above the reach of sickness; nor neglect the care which may conquer in its beginning a disease that will else, in the end, conquer him. Let him be as ready to acknowledge real disorders, as careful to avoid the imaginary.

Health consists in a good digestion of the food, and a free circulation of the blood. The appetite and the condition of the stomach after eating will shew the first; and the latter may be known best by the pulse.

That old person's digestion is good who has a sharp but not voracious appetite; and who feels no pain or sickness after meals. To preserve this, let him always be content with less than the full of what he could eat; for the sure way to keep the stomach in order is not to overload it.

The time of feeling the pulse is in a morning, some time after getting up, and before breakfast. It should be a rule never to omit this examination. A constant and regular attention to it will shew the slightest variations; and whenever such happen, care must be taken of the health.

There are mechanical methods of counting the strokes by a watch; but the plainer way is better. The general regular measure is seventy-four strokes in a minute; but pulses differ greatly in various persons; and nature may be injured by forcing her toward a condition she, perhaps, never had, nor requires.

A frequent examination will inform any person what is the condition of the pulse when in health; and the deviations from this are the rules to know sickness.

While an old man feels his pulse regular, finds his digestion good, and with a mind at ease can take his usual exercise freely, he may laugh at the expectation of the next inheritance; he may be certain he is well; and we shall tell him to keep so; for when the fault is seen in time it is easily remedied. If the pulse beat too quick and high, the diet must be a little lower; if too slow and weak, the food must be richer. This short direction will prevent diseases.

The doctors will not thank me for this, but I do not write it for their service; they must own it is true, though they dislike the publishing it. If men would pay more regard to their own constitutions they would want little of their assistance; which always comes too late to prevent mischief; and often to relieve it.

*Of preserving a Healthful State in Old Age.*

Exercise has through the younger part of life been very instrumental in preserving the health: when we grow old we cannot use so much; and we must therefore be doubly careful in our diet.— That will go off with exercise, which will overload the body when kept quiet: that will nourish while we walk abroad, which, when we stay at home, breeds fevers. The less exercise we use, the less we should eat; and what we do should be of the milder nature.

We must not make this change violently; for all sudden alterations in the diet are dangerous. Our strength for exercise will leave us by degrees, and we must reduce our food in quantity and quality accordingly; by a little at a time, not by a harsh change at once.

Winter is the season when old men are least healthy; therefore they must then be most careful. They are colder than young persons, therefore cold more affects them. The weakness of their circulation makes them cold, and this is known by their feeble and slow pulse. They will know therefore that the cold weather has hurt them, when they perceive the pulse more weak and slow than usual; and they must preserve themselves against it, and recover the new damage by more warmth, and a somewhat higher diet.

If perspiration have been stopped by external cold, and no other ill effect follow, it will be seen by the urine being paler, and more in quantity than usual. In this case let flannel be put on carefully, it will increase or restore the perspiration, and the urine will come to its due colour and quantity, after that let it be very carefully left off again.

The good we shew it can do, proves it may do harm; health consists in the evacuations having all their proper course and quantity; and flannel will diminish one as much as it increases another.

No disorder is more troublesome to old people than costiveness; and the use of flannel improperly will sometimes occasion this; by taking off too much of the natural moisture.

By this, as by the other rules, the old person will see that a careful attention to his health is the only way to preserve it; and that things are excellent when properly used, which may otherwise be destructive.

If the appetite fail, or wind oppress the stomach after meals, let the person take more air and exercise, and read or study less; for much study always hurts the digestion, and when that is impaired, worse mischiefs will follow.

*Of the Diet of Old Men.*

It has been customary to recommend a particular diet to old persons; as if one course of living would suit all constitutions: but this

is very wrong. Old men differ as much from one another, as old from young; and according to their several constitutions, a various course of life is necessary in this respect. Therefore we shall establish no peculiar diet as fit for every old person; but only lay down *certain general rules*. These will hold universally, because they are calculated for old people, merely as they are old; not as they are of one or another constitution.

Lighter diet is more proper for aged persons than for young; and this in their liquors as well as solid food.

Beef and pork should be avoided; for the stomach will rarely be able to digest these when it is not assisted by exercise.

Lamb, veal, pig, chickens, and tame rabbit, are very excellent food for old persons; and out of these, if there are no others, a tolerable management may produce a variety.

No aged person should eat more than one meal of solid food in the day. The stomach will be able to manage a dinner when the breakfast and supper have been light; otherwise the load of one meal not being gone off before another is brought in, neither will be digested.

The substantial meal should be dinner; and this should not be eaten too early, that the appetite may not be violent for supper. It has been observed already, that the quantity of food at a meal should be less for old persons than for young; and the older they grow, the more this should be diminished. This was the practice of Hippocrates; and by the observance of it Cornaro lived to extreme age.

J. S.

*EXPERIMENTS*  
ILLUSTRATING THE  
**PROPERTIES OF CHARCOAL.**

*From CRELL'S CHEMICAL JOURNAL.*

1. COMMON vinegar, on being boiled in a matrass with charcoal powder, became perfectly limpid like water.

2. The following are some of the remarkable effects that take place in the purification of honey:—As long as honey diluted with a sufficient quantity of water is boiled with charcoal powder, a very unpleasant and peculiar smell is perceived.

If the charcoal powder is not added to the honey and water (*hydromel*) in a quantity sufficient for absorbing all the mucilaginous parts, the filtrated hydromel constantly appears of a semitransparent blackish colour; and this continues till the necessary quantity of charcoal powder is added, and then the liquor runs through the filter as clear as water.

If the residuum of charcoal powder which served to deprive the honey of its smell and slimy matter be lixiviated with a large quantity of water, the matter will acquire a similar semi-pellucid black colour.

If this black water be evaporated, the black matter will be deposited on the sides of the vessel in the form of a soot, that is, very soft and unctuous to the touch. That these effects are owing to the slimy parts of the honey, seems to be proved by the following experiments:

3. To a diluted solution of an ounce of gum-arabic was gradually added charcoal powder by pounds; the mixture was well boiled, and a little of it was frequently filtered for examination. The liquor, however, constantly ran through the bloating-paper turbid and dark-coloured, till 30lbs of charcoal powder, with a proportionate quantity of water for its dilution, had been mixed with it, and then the percolated liquor was clear. The whole of the filtrated liquor was now evaporated, but none of the gum was any longer to be found in it, so that it must have been decomposed or simply absorbed by the charcoal.

5. Charcoal powder has the same effect upon other fluids which contain either vegetable mucilage or animal gluten. They will not run clear through the filter till they have been completely deprived of their mucilaginous or glutinous parts, by the addition of a proper quantity of charcoal powder.

6. Beer, milk, or lemon-juice, mixed with charcoal powder, remain of a turbid black colour, until the latter is added in a quantity sufficient for depriving those fluids of all their mucilaginous, caseous, and oily parts, for which effect those fluids must be diluted with a prodigious quantity of water.

7. From these facts we may determine *à priori*, and without having recourse to experiments, the cases in which this clarifying powder of charcoal is not at all applicable: it is not applicable to any of those substances in whose mixtures and composition, oily, gummy, or gelatinous matter constitutes an essential and necessary part. On the other hand, charcoal powder may be advantageously employed in all those cases in which we wish to separate and remove the above-mentioned principles.

8. Charcoal powder, over which a very empyreumatic distilled vinegar that has been concentrated by freezing, had been abstracted till the charcoal was become dry, displayed upon its surface all the colours of a peacock's tail.

9. All sorts of vessels, and other utensils, may be purified from long-retained smells of every kind, in the easiest and most perfect manner, by rinsing them out well with charcoal powder, after their grosser impurities have been scoured off with sand and pot-ash.

10. In the common mode of clarifying honey a great deal of scum is separated: from this scum we may obtain honey perfectly pure and clear, by diluting it with a proper quantity of water, and adding to it, while on the fire, as much charcoal powder as is necessary to make it filter clear. The filtrated liquor is afterwards to be evaporated to a proper consistence.

11. Upon the disagreeable bitter taste of salt water, charcoal has not the least effect. This seems to me to prove, that its nauseous taste is not owing to bituminous matter, but to the earthy neutral salts; for the charcoal would certainly extract or absorb any bitu-

minous matter from the water, whereas upon salts the charcoal has no effect.

12. Salt of hartshorn is rendered uncommonly white on being well triturated with an equal quantity of charcoal powder, and put into a retort so as to fill it half way up. The remaining space within the retort is to be filled up with coarsely-pounded charcoal, and the whole is then to be subjected to distillation.

13. In the purification of common ardent spirits by means of charcoal, without the help of distillation, if too little charcoal powder be added, the spirits will always retain a blackish turbid appearance. But this black matter may be instantly and entirely separated from the spirits by the addition of salt of tartar, in such quantity as is sufficient for it to form with the water which it attracts from the spirits a distinct fluid. As soon as the separation of the watery from the spirituous parts takes place, the black matter is seen floating upon the undermost fluid in the form of an extremely fine pellicle. On the other hand, if to a pound of such turbid spirits only a very small quantity, not exceeding a grain, of the alkali be added, the separation of the black sooty matter will not take place for several days.

14. People whose breath smell strong from a scorbutic disposition of the gums, may at any time get perfectly rid of this bad smell by rubbing and washing out the mouth and teeth thoroughly with fine charcoal powder. I was led to this discovery by the effects of charcoal on putrid flesh. By means of this very simple application, the teeth are at the same time rendered beautifully white.

15. Brown, putrid, and stinking water was not only immediately deprived of its offensive smell by means of charcoal powder, but was also rendered transparent. Hence it would probably be of use for preserving fresh water sweet during sea voyages, to add about five pounds of coarse charcoal powder to every cask of water; especially as the charcoal might easily be separated by filtering, whenever wanted, through a linen bag.

16. I let sixteen pounds of urine stand to putrify during two months, and then mixed with it, while it was boiling, two pounds of charcoal powder; the bad smell immediately vanished, and there remained only the strong smell of volatile alkali. In order to separate all the mucous and extractive parts, I evaporated it with some charcoal powder to dryness. The dry residuum thus obtained being lixiviated with water, afforded a liquor which was perfectly as clear as water, and which, after it was evaporated to the point of crystallization, had only a slight brown tinge, and remained fluid enough to allow the salts which it contained to shoot easily and regularly into beautiful white crystals of cubical and other forms.

17. Camphor and its odour are not in the least altered by charcoal; when this last, however, is added to a solution of unrefined camphor in spirits of wine, it deprives the same of its yellow colour.

18. If to a saturated solution of camphor in highly rectified spirit of wine, charcoal be added in a sufficient quantity to let it settle well, the camphor will crystallize in the clear solution above the charcoal, nearly in the same manner as sal ammoniac, in form of plumose

crystals, which, according as the weather is warmer or colder, will alternately disappear and re-appear.

19. Though honey boiled with charcoal is thereby deprived of its peculiar smell and taste, and also of its colour and slimy parts, yet if it is farther evaporated, after the separation of the charcoal powder, it again recovers its brown colour.

20. By trituration with charcoal powder, bugs were entirely deprived of their bad smell.

21. Spirits distilled from malt or other grain, shew by the smell evidently that their strength is much increased by purification with charcoal, without the help of distillation, insomuch that persons who were not informed of the manner in which the purification was effected have taken such spirits for rectified spirit of wine.

22. Relative to the mode of purifying ardent spirits by means of charcoal without distillation, and the time which the charcoal powder, added in different proportions, requires before it completely settles, I have made the following observations :

I divided ten pounds of ardent spirits into ten equal portions, and added charcoal powder in the following increased proportions :

Half a dram of charcoal powder produced scarcely any alteration in the smell, and the spirits had not become quite clear even after six months.

One dram occasioned hardly any perceptible diminution of the smell, and the spirit did not become clear till after the space of four months.

With two drams the spirit became clear in two months.

Four drams occasioned a very perceptible diminution of the smell, and the powder completely settled in the course of a month.

One ounce entirely took off the bad smell, and the spirit became clear in a fortnight.

With an ounce and a half the spirit cleared in eight days.

With two ounces in six days.

With three ounces in five days.

With four ounces in twenty-four hours.

And with five ounces in two hours. The proportion of charcoal powder could not be farther increased, on account of the thickness which the mixture acquired.

It is remarkable, that ardent spirits which have been completely purified by means of charcoal, give out a fine odour exactly resembling that of peaches.

23. The author found also, that by means of charcoal powder he could completely purify a naturally dark brown resin. He rendered the resin of jalap as white as milk, without its losing any of its peculiar smell ; the process, however, is somewhat tedious.

24. Empyreumatic oils, dissolved in a sufficient quantity of highly rectified spirit of wine, are entirely deprived of their colour and smell by charcoal.

25. Distilled waters are rendered completely inodorous by treatment with charcoal powder. If to any of these distilled waters only just so much charcoal powder be added as will suffice for destroying the smell, the water will always remain turbid ; but when a larger

quantity of charcoal powder is added, the water becomes perfectly clear and transparent. This circumstance seems to be owing to the tenacious slimy particles, by means of which the essential oils are kept diffused and suspended in distilled waters; hence the water cannot become clear till the charcoal has been added in a quantity sufficient for the separation of the slimy matter.

26. A watery infusion of assafœtida prepared by digestion, and a cold infusion of Virginia snake-root and valerian, were entirely deprived of the smell peculiar to these substances by charcoal powder.

27. By the same means both white and red wine are rendered as colourless as water.

28. All the calcareous particles are completely separated from lime-water by means of charcoal powder; so that it becomes quite tasteless, and is not rendered in the least degree turbid by the addition of acid of sugar.

29. Water saturated with fixed air is very quickly and very completely deprived of it by charcoal powder.

30. Onions, after they have been well bruised or mashed, are quickly and completely deprived of their strong smell by mixture with charcoal powder. The same thing happens with garlic.

31. If a little charcoal powder has been introduced into a bottle that has been filled with smoke, and the bottle is afterwards shaken, the smoke will be entirely absorbed, and the charcoal powder will thereby lose its dephlogisticating power upon every other substance. Hence we see how necessary it is, that charcoal which is prepared before-hand for any of these experiments, be kept from the access of smoke, and what is the constant attendant on smoke, phlogisticated air.

It is of great importance to the success of the above-mentioned experiments, that the coal should be perfectly charred, and free from all impurities and extraneous matter; and also, that it should be reduced to a very fine powder. If not used soon after it is pounded, it should be kept in clean earthen or glass vessels, closely stopped.

## ON

### SUBDUING OUR PASSIONS.

NATURE by a wise forecast has annexed difficulty to glory, and that the things which are glorious might not become too common, she was willing that they should be also difficult. There is nothing more illustrious among men than the valour of Conquerors; but he that aspires to this honourable title, must despise death, forget pleasures, surmount labours, and often purchase glory at the expence of his own life. Next to the valour of conquerors, we see nothing more illustrious than the eloquence of Orators; it governs states without violence, it rules over people without arms, it forces their will with sweetness, it gives battles and gains victories without the effusion of



blood: But to arrive at this supreme power, the orator must conquer a thousand difficulties; art must conspire friendly with nature in his speeches; he must conceive bold thoughts, express them in nervous and elegant words, study the humours of the people, and learn the secret of restraining their licentiousness, and gaining their affections. This truth appears clearly in our present subjects, and all acknowledge that nothing is more difficult nor more honourable than to conquer our passions; for besides that we have no manner of assistance in this battle, that fortune, which is supposed to preside in all others, cannot favour us in this, that none can claim a share of the glory with us, and that we perform both together the duty of soldier and general; there is this embarrassing difficulty, that we fight against a part of ourselves, that our forces are divided, and that nothing animates us in this war but duty and integrity. In other wars honour and emulation are powerful incentives; often indignation mingled with virtue, makes up the greater part of our bravery; hope and courage assist us, and by their combined force it is almost impossible to be conquered: But when we attack our passions, our troops are weakened by their division; we act only by a part of ourselves, and with whatever reasons virtue may animate our courage, the affection we bear to our enemies, makes us cowards, and we dread a victory that must deprive us of our pleasures: For, though our Passions are disorderly, and disturb our peace, they are notwithstanding a part of our soul; though their insolence displeases us, we cannot resolve upon tearing asunder our bowels; if grace does not assist, self-love betrays us, and we spare and pardon rebels because they are our allies. But what adds to the difficulty, and makes the victory still more uncertain, is the fresh vigour of our enemies, and their reiterated and unrelenting attacks: Though they might not have entered into any combination with the soul, though they had recourse to no artifices to divide her forces, and though she herself should attack them with the whole weight of her power, yet their nature is such, that they may be weakened and not conquered, may be beaten and not defeated: They are so intimately united with us that they cannot be separated, their life is connected with ours, and by a strange destiny, they cannot die unless we die with them; so that this victory is never intire, and these rebels are never so perfectly subdued, but that on the first opportunity they rally and form new parties, and offer us new battles: They are Hydras, out of which sprout as many heads as are lopped off; they are frantics, that receive strength from their weakness, and rise more vigorous after having been beaten down. All the benefit that can be expected from such savage subjects, is to shackle their hands and feet, and to leave them only so much power as is necessary to them for the service of reason; they must be treated as galley slaves, always chained down, and retaining only the use of their arms for rowing: Or, if we should chuse to treat them with more lenity, we must be well assured of their fidelity, and remember a maxim, which may hold good and innocent in this case, that reconciled enemies are always to be suspected.

If the difficulty accompanying this conflict should dismay us, the glory that awaits it ought to raise our courage; for heaven sees nothing more illustrious, and the earth bears nothing more glorious, than a man that commands his Passions; all the crowns in the world cannot worthily adorn his head, all praises fall short of his merits, eternity alone can reward so exalted a virtue; even its shadows are agreeable, and its reality has such engaging charms, that it commands a sort of adoration: We do not revere Socrates and Cato, but because they had some tincture of it, and we do not rank them in the number of sages, but for having triumphed over our basest passions. The glory of these great men exceeds by far in purity that of the Alexanders and Cæsars; their victory has made no widows nor orphans; their conquests have not depopulated kingdoms; their battles have caused no blood, nor tears to be shed: and in order to set themselves at liberty, they have made no prisoners nor slaves. All their acts are read with pleasure, and in the whole course of their innocent life, we meet with no objects that inspire horror; they were born for the good of the world; they laboured for the repose of mankind; no nations are observed to be uneasy at their happiness, nor to rejoice at their death: And now, what honour should a conqueror expect, who is indebted for all his greatness to his injustice, who is illustrious only because he is criminal, and who would not have been mentioned in history, if he had not slaughtered men, sacked towns, ruined provinces, and laid waste kingdoms?

Those who have waged war against their Passions, enjoy a more real pleasure, and such innocent conquerors receive from us the tribute of a more glorious praise. We raise them above the conditions of monarchs, we model our actions by theirs, we borrow their weapons for fighting against the enemy they have defeated, we read their lives as conquerors do that of Cæsar, we form ourselves to virtue by them, and we remark in them the fine maxims they held to, the innocent stratagems they practised, and the noble designs they undertook for gaining such famous victories. Their most assured maxims were, not to rely on their own strength, to implore the assistance of Heaven, and to hope for more from grace than from nature: If thou desirest to conquer\*; says St. Augustine, do not presume of thyself, but assign to him the glory of the victory, by whom thou expectest to be crowned. Their more ordinary stratagems were to prevent their passions, to deprive them of strength in order to deprive them of courage, to attack them in their birth, and not to wait till riper age had rendered them more vigorous. Their more memorable enterprises were to make incursions on their enemies territory, to consider their countenance, to observe their designs, and to remove all the objects that might set them in motion: These means will succeed happily with us, if we do but employ them, and we shall not fail of succours, all moral virtues being so many faithful allies that fight for our liberty, and supply us with arms for subduing our Passions. Z.

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\* August. 2. Serm. de Catechismo.

AUTHENTIC AND INTERESTING NARRATIVE  
OF THE  
*ADVENTURES OF THE MUTINEERS*  
WHO PIRATICALLY SEIZED HIS MAJESTY'S SHIP BOUNTY.

*Concluded from Page 361.*

HEYWOOD and his people began to consider what they had best say to the natives, whose rage and resentment they had much reason to dread; for they were now bereft of all means of making their escape, consequently exposed to their fury, which, on account of their project's having been frustrated, they had every just cause to apprehend. Coleman railed bitterly against the conduct of Christian; he thought that he should have at least protected those whom he had *compelled* to join him, nor suffered *them* to be among the number of the forsaken wanderers. The carpenters suggested the plan of building a vessel, and imagined that they might not only obtain the permission, but likewise the assistance of the natives, for the sake of deriving instructions from the work, as they had frequently expressed a wish to be capable of building a ship. But this plan would have been attended with so much delay and labour, that the rest of the people were discouraged at the mere idea of it.

Stewart was of opinion that their best way was to behave with candour and sincerity to the natives, and throw themselves entirely upon the protection of their Tyos, among whom were several chiefs of respectability, particularly Oedidy, Poeno, &c. This was universally approved of, having, according to the laws of Tyoship, a just claim upon these people. One disadvantage, however, was attending it, which was a consequent separation, on account of those chiefs being divided; but this being unavoidable they endeavoured to reconcile themselves to it.

When the natives missed the vessel they hastened immediately to the tent, and enquired of Heywood and the rest where Christian was gone. Tinah was particularly curious, and the inferior chiefs who had joined in the plot equally inquisitive. To make a discovery all at once was apprehended dangerous, nor did Heywood imagine it good policy to own the whole truth. Having, therefore, taken an opportunity of speaking to Tinah, and some other of the chiefs in private, he observed, that Christian thought it necessary to return to Captain Bligh for further directions; and having suddenly entered into this resolution, he did not give even his own party any notice thereof, save by a letter which he received from the hands of one of the natives.

Tinah shook his head, and hinted that Christian had taken his wives to England.

Heywood endeavoured to remove that idea for fear it might be attended with fatal consequences; and that these people, after the example of Christian, might behave towards them with similar deceit and treachery. He therefore declared, that he took the ladies in order to demonstrate his intention of returning, which having also intended should be soon, he deemed it unnecessary to take leave of the king and chiefs.

Stewart, who was anxious for an open confession, was exceedingly provoked with Heywood's dissimulation; for, looking upon these natives as susceptible of every nice feeling, he thought it the best way to court their pity at once, and, perhaps, secure their protection by a candid relation of the facts. Besides, though this dissimulation might gain them present favour, he knew that Christian's non-return would only incur them future uneasiness. Heywood, however, deemed it better to inform the natives by degrees.

These unfortunate wretches had now no solace, no comfort whatever, but in the embraces of their wives, whose transcendant love and affection served in a great measure to alleviate their sufferings. These generous females endeavoured all in their power to dispel their fears, and defend them from the insults of their men, who, being disappointed in their hopes of seizing the Bounty, were very much altered for the worse in respect to their conduct and behaviour. These women were indeed *Taricos* in tenderness and love, and, to the honour of the mutineers be it added, that among all their crimes that of an *Inkle's* ingratitude could not be reckoned. They were sensible of the goodness, the kindness of their female protectors, and, in return, made both affectionate husbands and fond fathers.

Some fire-arms and ammunition had been left in the tent for their defence on shore; these Christian did not attempt to remove for fear of creating any suspicions among his own party previous to his departure: they were of infinite service to the unhappy party left behind, as they not only gained them respect, but were in some measure a security against any threatened attack.

Fortunately for these men, the chiefs who had made them their Tyos were exceedingly good-natured and honourable. They were not only willing to assist them, but seemed proud of giving their protection.

The mutineers, in order to curry favour with the king, offered their services to him on every occasion. His majesty, thinking he was serving Captain Bligh, for whom he entertained a high respect, by serving these, ordered every kind of attention to be paid to them, and gratefully accepted the promise of their services, which he hourly expected he should have occasion to make use of, there being at this period preparations for hostilities, as another had laid claim to the sovereignty of Otaheite. Thus far the possession of fire-arms gave the mutineers a degree of consequence, and procured them not only the protection, but likewise the good-will of the king, without which destruction must have followed.

Still their situation was deplorable, for they had no security of retaining that good-will which they now experienced. These favours

they apprehended were but temporary; for such are the vicissitudes of fortune in these islands, such the revolutions which frequent wars occasion, that their enjoyments are very precarious. But what still added to their fears were the frequent attempts which were now made by those natives who had been disappointed in their previous designs upon the ship, upon those unhappy natives that remained on shore. Heywood, Stewart, and the rest, were determined to preserve what they had, even to the hazard of their lives, and having now no other alternative, austerity was their last resource. They declared that they would punish any native who attempted to plunder with immediate death, and apprized the king of their determination in order that he might advertise his subjects of their danger.

There is little doubt but that they owed much of their protection to the great care and vigilance of the women, whose partiality for the mutineers was the occasion of no small dissention among their own countrymen. Happily, however, the majority of their wives were of rank and distinction. This was productive of much consolation, as by such connections they experienced no small advantages.

Owing to the frequent occasions of making presents, and bartering for different articles, the mutineers were now almost as naked as the natives of the island. They were sometimes, indeed, supplied with cloth by the women, which they appropriated to the use of covering. The immense heat of the sun had likewise burned their faces in such a manner that they had lost all signs of their original complexion. But this was the least of their concern; personal safety was their chief consideration.

The mercies of Providence were still great towards these unhappy people, for notwithstanding the multiplicity of their distresses, attended with much labour, fatigue, anxiety, &c. they were blest with a most remarkable share of health, which was very little if at all impaired by all the sufferings they endured; sufferings sufficient, indeed, to break the constitution of even the most robust and strong. Though deprived of every wretch's comfort, *hope*, yet they kept up their spirits, and supported themselves in a most amazing manner through the cheering assistance of the women.

The mutineers employed themselves in building a boat for the sake of visiting the adjoining islands whenever occasion required. They had also attained a competent knowledge of the Otaheitan language, so that they could not only understand the natives, but make themselves understood; the women likewise were capable of saying a few English words; in short, these unhappy men became at last so domesticated to the island, and attached to their wives, that they assumed the customs of the natives entirely.

Unfortunately, however, they disagreed among themselves, nor were they always on good terms with the islanders; but each man being under the protection of a chief was happily defended from any attack or violence. Some of the mutineers still regretted their folly, while others, who were innocently forced into the party, bewailed their unfortunate destiny during their hours of solitude.

About the latter end of March 1791 the Pandora frigate arrived: she was first seen by the natives, who were not a little surprised at discovering their old friend on board, Lieutenant Heyward, who had been with Captain Bligh. An explanation soon took place, and Tinah was speedily informed of the falsity of Christian's story.

It was not long before the mutineers were apprized of the intent of Captain Edwards's voyage. Coleman felt a secret delight at the information, but several of the others took to flight. Heywood and Coleman accordingly hastened to the beach, and, perceiving the Pandora, immediately swam from the shore, and solicited to be taken on board. The Pandora's people at first took them for natives of the island, they were so disguised by the characteristic stains which they bore. In a little while Stewart and Skinner swam off for the Pandora, and were taken on board.

The king of Otaheite, being now acquainted with the whole of the mutiny transactions, revoked the protection which he had promised them, and out of respect to Captain Bligh promised Lieutenant Heyward his assistance in taking them prisoners. The mutineers, therefore, who had taken to flight, hastened to Papera, and solicited the protection of Tamarrah, a chief there who was at variance with the king of Otaheite. At this time they were closely pursued by officers appointed by Captain Edwards, who, having seized their boat, left them in a state of surrounding danger. In addition to their distress they were disappointed of Tamarrah's protection, for this chief soon became Captain Edwards's friend on account of his very liberal presents, which were made for that purpose. The pursuit being renewed, the mutineers were beset on every side, for the officers were assisted by a great number of the natives; but several of the natives who were relations of the mutineers remained still true to their party. For a while the mutineers made a bold resistance through the obstinacy of Ellison and Byrne, who were very unwilling to yield. Two of the natives fell in the scuffle, one who was for the officers, another who was for the mutineers; the former was shot by Ellison for throwing a stone at his wife while he was making for the river: and the latter by a centinel, who had suffered exceedingly by being pelted with stones.

When night came on they concealed themselves in a hut with some natives of the wood, hoping to pass for natives themselves, and so elude all search; but having been discovered, they were attacked the next day, and finding resistance now unavailing, they surrendered themselves to Lieutenant Heyward; their hands were immediately tied behind their backs, and being escorted by a strong guard to the boat, they were brought to a prison erected for that purpose on the quarter-deck, where they were kept apart from the ship's company. Through the indulgence of Captain Edwards, they had the same allowance of meat, liquor, &c. as his own men, though, according to the established laws of the service, prisoners are entitled to only two-thirds allowance, as they do not undergo the same exercise and fatigue with the ship's company; the captain, however, upon considering

the necessary length of their confinement, not only pitied their situation, but endeavoured all in his power to render it supportable.

Heywood informed Captain Edwards of the most likely places for meeting with Christian, but though they frequently repeated their search, they could never find either him or any of the nine men who accompanied him. It was supposed by some that they had perished in their voyage, for the yard and spars of the *Bounty* were discovered at Palmerston's Islands; others imagined that they had fallen out with the natives and lost their lives in the conflict. It is, however, probable, that they are still alive in some unknown island.

It is impossible to describe the grief and anxiety of the women who had lost their husbands; these poor wretches had used their utmost exertions in defending them from being seized, but when they were made prisoners they tore and cut themselves in such a horrid manner that the blood flowed all over their bodies. Captain Edwards gave the prisoners permission to see their wives whenever they wished it. This indulgence increased the sorrow of both parties. Every day the women were constant in their visits, and brought their children along with them. The wives were loud in their lamentations, but the poor captive husbands lamented in silence their distressing situation: they wept over their children! they wept in the arms of their wives! The women, apprehensive of their being put to death immediately (according to their own savage custom, as they always murder their prisoners) could hardly be persuaded of the justice and lenity of English laws.

To convince the reader of the fidelity and affection of these women, the following remarkable instance of their conjugal love, will, it is presumed, be sufficient.—Several of these women supplicated the captain to let their husbands free for a while, and keep *them* hostages till their return; upon being informed of the impracticability of this, they then implored his leave to accompany them, and expressed the most poignant grief on being refused.

When Captain Edwards was preparing for his departure, the women renewed their lamentations, and began to cut themselves with shells as before; it was with the greatest difficulty that they could be removed from the vessel, and had it not been for some of the other natives, who were friends to the captain, they would certainly have been delayed for some time in their departure.

It is unnecessary here to give a minute detail of the wreck of the *Pandora*, which has been already written; we must, however, remark, for the connection-sake of this work, that on their return home the *Pandora* struck upon a reef of rocks in Endeavour's Straits, and had her bottom beat in. Her crew were happily saved, and escaped from their perilous situation to an island in the Straits, except 32 men, and 3 of the prisoners (among whom was Martin, who was detained by Christian contrary to his inclination); these men unfortunately perished by the boat's oversetting. They were now obliged to proceed to Timor in open boats, wherein the prisoners

were divided. Here having procured a vessel, they arrived safe at the Cape of Good Hope; the prisoners were thence conveyed by the Thames frigate to England.

During the prisoners' confinement a fortune of 30,000*l.* fell to Mr. Heywood: this gentleman's connections were exceedingly genteel, and himself a youth of promising accomplishments.

On the 12th of September 1792, a court-martial commenced on board the Duke in Portsmouth harbour, on the charge of mutiny, &c. against

Joseph Coleman,	Charles Norman,
Thomas M'Intosh,	Peter Heywood,
James Morrison,	John Milward,
William Musprat,	Thomas Birkitt,
Thomas Ellison,	Michael Byrne*.

Nothing material occurred during their trial, which only contained repetitions of the mutiny. It lasted two days, and the evidence for the prosecution then closed. The prisoners were indulged with two days longer, to consider their defence; after which Heywood, Morrison, Milward, Musprat, Birkitt, and Ellison, were found guilty, and received sentence of death. The two first (Heywood and Morrison) were recommended by the court to mercy, as it was proved that they had occasionally testified strong marks of contrition and remorse; besides, Heywood being the first who voluntarily yielded, there was great room for intercession in his favour. The rest were acquitted and discharged.

On the 25th of October, Sir Andrew Hammond, the commander in chief at Portsmouth, sent an order to Captain Montague of the Hector to release Mr. Heywood and James Morrison, who, at the earnest request of the court-martial that tried them, were pardoned by his Majesty.

The captain received the order upon the quarter-deck in the presence of his own officers and ship's company, after which, in a most elegant and officer-like manner, he pointed out to the prisoners the evil of their past conduct, and, in language that drew tears from all who heard him, recommended to them to make atonement by their future good behaviour. Heywood and Morrison were exceedingly affected, and endeavoured in vain to offer their acknowledgments for the tender treatment they had experienced on board the Hector.—Mr. Heywood, however, who seemed to have anticipated his inability to speak, addressed Captain Montague in a paper which was received, to the following effect:

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* The number of prisoners who were tried,	- - - - -	10
Lost in the wreck	- - - - -	3
Murdered in the island	- - - - -	2
Never found,	- - - - -	10
		—



“ SIR,

“ When the sentence of the law was passed upon me I received it, I trust, as became a man, and if it had been carried into execution I should have met my fate, I hope, in a manner becoming a Christian. Your admonition cannot fail to make a lasting impression on my mind. I receive with gratitude my Sovereign's mercy, for which my future life shall be faithfully devoted to his service.”

He was attended by Mr. Graham, who took him in one of the ship's boats, which Captain Montague was so good as to order for the purpose, and, immediately after landing, they set off for London.

Ellison, Milward, Birkitt, and Musprat, were ordered for execution on board the Brunswick. They were perfectly resigned to their fate, and had a proper sense of the awful change they were about to experience. After the sentence of death had been passed upon them, the reverend Mr. Howell and Mr. Cole continually attended them every day, and bestowed upon them unremitting attention.

On the 29th of October these unfortunate wretches (except Musprat, who was respited and afterwards pardoned) were executed on board the Brunswick man of war. They were all very penitent, and behaved themselves becoming their unhappy situation.

## LAWS CONCERNING

### LITERARY PROPERTY, &c.

LITERARY property was subject to a considerable degree of uncertainty, until, by the decision of the house of lords in 1774, overturning a previous judgment of the court of king's bench, and a decree of the court of chancery, it was established, ‘that an author had at common law, a property in his work, and the sole right of printing and publishing the same; and that when printed or published, the law did not take this right way, but that by the statute 8th Anne, an author has now no copy-right after the expiration of the several terms created thereby.’ The statute here referred to (8th Anne, ch. 19. A. D. 1709) is intitled, ‘An act for the encouragement of learning, by vesting the copies of printed books in the authors or purchasers of such copies, during the times therein-mentioned.’ It is enacted, by this statute, ‘that the author of any book, or his assigns, shall have the sole liberty of printing it, for the term of 14 years, and no longer; but if, at the end of that term, the author himself be living, he shall have the sole right to the printing thereof for another term of 14 years; and if any other person shall reprint, or import the same, or expose it to sale, being so reprinted, or imported during

these periods, without the consent of the proprietor in writing, such books shall be forfeited, and the offender shall forfeit one penny for every sheet.' It is also enacted, 'that in order to entitle the author or proprietor to prosecute any person for reprinting his book, he shall, before the publication, enter it in the register-book, of the company of Stationers.' The fourth section gives a power to the archbishop of Canterbury, the lord chancellor, and others, on complaint that books are sold at an unreasonable price, to reduce the same. Sect. 5. enacts, that nine copies of each book shall, before publication, be delivered to the warehouse-keeper of the company of Stationers, for the use of the university libraries of Oxford and Cambridge, the libraries of the four universities of Scotland, the library of Sion college in London, and the library belonging to the faculty of advocates in Edinburgh; and if this be not done, the proprietor, printer, or bookseller, shall forfeit the value of the books, and also 5*l.* for every copy not delivered.

The universities having been alarmed at the decision of the house of lords, applied for, and obtained an act of parliament, establishing, in perpetuity, their right to all the copies given them heretofore, or which might hereafter be given to, or acquired by them. This was accordingly complied with by stat. 15 Geo. III. c. 53, A. D. 1775. This latter act also amends the act of 8th Anne, respecting the registering of works at Stationer's-hall; in doing which, the title to the copy of the whole book, and every volume thereof, must now be entered.

By the 8th Geo. II. c. 13, A. D. 1735, intitled, 'An act for the encouragement of the arts of designing, engraving, and etching historical and other prints, by vesting the properties thereof in the inventors and engravers, &c. it is enacted, that 'after the 25th of June, 1735, the property of historical and other prints shall be vested in the inventor for 14 years, from the day of publishing thereof; the name of the publisher must be engraved on each print; and if any person pirate the same, he shall forfeit the plate wherein the design is so pirated, and all the copies taken therefrom, to the proprietor, and also the sum of five shillings (half to the king and half to the person suing) for every such copy.

A second act 7th Geo. III. c. 38. A. D. 1766. amends the former, and gives the engraver of any print, taken from any drawing whatever, the same protection, under the same penalties, as the engraver of any print from his own drawing. A third stat. 17th Geo. III. c. 47. A. D. 1777, still further secures the property of prints, to inventors and engravers, by enabling them to procure a verdict for such damages as a jury shall assess, against the importers, copiers, &c. of their works,

CHARACTER  
OF HENRY VII.

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HENRY VII. was in stature a little above the middle size, slender, strong, and active. His deportment was, in general, grave, reserved, and stately; but he could put on a smiling countenance, and assume a gracious engaging manner, when he saw convenient. In personal courage he was not defective, but it was attended with caution and not of the impetuous enterprising kind. Though he sometimes threatened, he never really intended to engage in any foreign war; because he knew it was exceedingly expensive, and peculiarly dangerous to a prince with a disputed title and discontented subjects. From these considerations, rather than from timidity, he cultivated peace with all the neighbouring princes. In application to business he was indefatigable, and descended to the most minute details. He was his own minister, impenetrably secret in all his schemes, and prescribed to his servants the parts they were to act without acquainting them with his views. His understanding was good, but neither very quick nor comprehensive; but he supplied the want of quickness by mature deliberation; and the success with which all his measures were crowned, procured him the name of the Solomon of the age, and a very high reputation for wisdom, both at home and abroad. He has been highly admired for diminishing the exorbitant power of the great barons, which had often endangered the crown, and oppressed the people. This he certainly endeavoured, and in part accomplished. But it was far from being a difficult task. The civil wars had ruined two-thirds of the great families, and at his accession there were only twenty-seven temporal peers in England. The great defects in the character of this prince proceeded not from the weakness of his head, but the hardness of his heart, which was exceedingly selfish and unfeeling; little susceptible of the impressions of love, friendship, pity, or any generous benevolent affection. He was an unkind husband to an amiable consort; never had a friend, and seldom forgave an enemy. As a son, he treated his venerable mother with formal respect, but allowed her no influence; as a father, he was careful, but not affectionate; as a master, he was far from being generous. His vexatious exactions of various kinds, his severity to Sir William Stanley, and his cruelty to the innocent Earl of Warwick, have procured him, and not unjustly, the odious name of tyrant. An inordinate love of money, and an unrelenting hatred to the house of York, were his ruling passions, and the chief sources of all his vices and of all his troubles.

CHARACTER  
OF HENRY VIII.

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VERY different characters have been given of Henry VIII. by different authors. Some have represented him as a brave, wise, just, and merciful prince, with few vices or imperfections; while others have painted him in the blackest colours, as a cruel unrelenting tyrant, with few or no virtues or good qualities. Those, however, who have delineated his character with the greatest care and candour, have pursued a middle course, by doing justice to his good actions and commendable qualifications, while they have not overlooked his criminal passions and his vices. The following short description of the most striking features in the character of this prince may, it is imagined, be justified by authentic monuments and the real transactions of his reign. He was very tall, and in his youth was uncommonly handsome, strong, and active. He delighted and excelled in all manly exercises; as riding, tilting, hunting, hawking, leaping, wrestling, &c. His gait was stately, and his air majestic. ‘Who,’ says a contemporary writer, ‘is so dull as not to see in that most serene countenance the signs of a king? Who can behold, even afar off, that august majesty of his whole person, and not say he was born to a diadem?’ These personal charms and accomplishments being visible to all, gained him great admiration and popularity in the first part of his reign. He was fond of music, a good performer on several instruments, and no contemptible composer. Great pains had been taken with his education, and he had a genius capable of acquiring knowledge. He spoke several languages fluently, particularly Latin and French: but unfortunately his favourite study was school-divinity; in which he imagined himself so great a doctor, that he entered the lists with Martin Luther, in his famous book *De Septem Sacramentis*; for which he received such a deluge of praise as no author of an inferior rank must ever expect. We have no reason to suspect that he was deficient in personal courage, though he was not forward in exposing himself to danger. His understanding was good, when it was not blinded by some reigning passion. The truth seems to be, that the ungovernable impetuosity of his passions was the great defect in his character, the source of all his errors and of all his crimes. In his youth the love of pleasure was his reigning passion, and an extravagant fondness for royal feasts, tilts, tournaments, disguising, and the other pompous expensive diversions of the great in those times. About these he employed his thoughts; in these he spent his time; and squandered away the treasures that had been hoarded by his father. To this he was also prompted by his vanity, and encouraged by his ministers, particularly by his great favourite, Cardinal Wolsey, for very obvious reasons. As he advanced in years, and began to interfere more in business, passions of a darker complexion and more dangerous tendency appeared. From his father he inherited an ex-

trême jealousy of all who were related to the royal family, and could be supposed to entertain the most distant thoughts of the throne. To this several persons of high rank fell a sacrifice. His excessive self-conceit, and the high opinion he entertained of his own superior wisdom, though it was rather a ridiculous than a criminal passion, had the very worst effects. It rendered him susceptible, or rather greedy, of flattery, and highly pleased with praise, with which he was accosted on all occasions. The two great parties, the friends of the pope, and the favourers of the reformation, tried to exceed one another in the arts of flattery, and in a servile compliance with all his humours, which rendered him intolerably proud, obstinate, and impatient of contradiction. This also increased his authority, subjected both these parties to his will, and put it in his power to do whatever he pleased. The court that was paid him by the two great rivals, the Emperor and the King of France, contributed still further to inflame his pride; and, in spite of all his faults, it rendered him popular among his own subjects, who were pleased to see their sovereign the arbiter of Europe. Though prodigality and avarice are opposite passions, they are often found in the same person; and Henry was both profuse and covetous in the extreme. Of his prodigality, the immense sums he squandered are a sufficient proof: and his history affords many evidences of his avarice. At two different times he borrowed great sums from many of his subjects, and procured acts from his servile parliaments, absolving him from the obligation of repaying them, though he had given his creditors security under the privy seal. But of all his passions, his anger was the most terrible. When he conceived a jealousy or dislike of any persons, their ruin was resolved; no submissions, no supplications, no intercessions, no evidences of their innocence, could save them from destruction. In a word, the character he is said to have given of himself, ‘That he had never spared a man in his anger, nor ‘a woman in his lust,’ seems to be too well founded; and they are not inexcusable who have denominated him a tyrant, if they had not forgotten to add, that he was possessed of many valuable accomplishments; capable at times of generous and laudable actions, and of kind affections; and that he had been an instrument in the hand of Providence of much good to his subjects and their posterity, by dissolving their connection with the court and church of Rome.

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#### ANECDOTE.

IN the reign of King Charles the First a regiment of horse casually fell in with the enemy in rather a dark night in summer: the colonel, in order to be more at his ease, stript off his clothes to his shirt, then charged the enemy, routed them, and took a great many prisoners; one wondering at the defeat and strange execution in the dark, an officer swore (an Irishman, I presume) they had light enough, for they could easily see and distinguish colours by the moon-shine of their commander’s shirt.

T.

MEMOIRS OF HIS LATE ROYAL HIGHNESS  
*HENRY FREDERIC,*  
 DUKE OF CUMBERLAND AND STRATHERN,  
 EARL OF DUBLIN IN IRELAND, AN ADMIRAL OF THE WHITE, RANGER  
 OF WINDSOR GREAT PARK, KNIGHT OF THE MOST NOBLE  
 ORDER OF THE GARTER; AND  
 MOST WORSHIPFUL GRAND MASTER  
 OF THE ANCIENT AND HONOURABLE FRATERNITY OF  
*FREE AND ACCEPTED MASONS OF ENGLAND.*

WITH AN ELEGANT PORTRAIT.

**H**IS Royal Highness was born November 7, 1745, and was created a peer October 11, 1766. In October 1771 his Royal Highness married the Honourable Ann Horton, widow of Christopher Horton, Esq. and daughter of the late Viscount, afterwards Earl, of Carhampton. On the 9th of February 1767, H. R. H. was initiated into Masonry, passed a Fellow-craft, and raised to the degree of a Master Mason, at an occasional Lodge held at the Thatched House, St. James's Street, Colonel John Salter, Esq. presiding as Grand Master; and on the 10th of April 1782 he was elected Grand Master of all England, which office H. R. H. continued to hold till his decease, on the 18th of September 1790.

The loss of this prince was long and sincerely regretted by the Fraternity of Masons, his presidency over whom was marked with peculiar urbanity, and a condescension that was the happiest comment on the excellent principles of the institution. But deep indeed was the concern of those whose station in life entitled them to an intimate acquaintance with his character; in which an abundance of amiable qualities predominated over, and amply atoned for, the frailties incident to human nature. The musical world severely felt his loss, for he was a liberal patron of its genuine professors, and no inadequate connoisseur in the art. His Royal Highness was always eager to encourage real musical talents, and was an active promoter of any undertaking that tended to serve the cause of music, in which science he was indeed not merely an amateur, but a respectable performer.

The education of his Royal Highness has been said not to have been equal to his birth; but those who know the indulgence which must unavoidably be extended to persons of his elevated rank, as well as the temptations to which such an exalted station is necessarily exposed, will not be ready to arraign his tutors or his capacity if his improvement was not proportionate to his opportunities.

That he did not want abilities, however it may militate against the received opinion of his character, may be safely asserted; and a proof

of this declaration may be found in his acquisition of the modern languages, in which he was competently informed, though his knowledge was acquired rather in conversation than from any regular endeavours at an attainment of them.

His skill also in musical performance, and judgment in musical compositions, as well as taste in selection, must be admitted as evidences of a capacity that if, in early life, it had been directed, and in the middle order of men *constrained to higher objects*, might have been proportionably successful.

To those who were not upon an intimate footing with him, his conversation seemed, according to the expression of Hotspur, to be *bald, unjointed chat*; but those who enjoyed his confidence have often heard remarks that indicated shrewd observation, and knowledge of the world. This declaration is so little consonant with the general idea of the public respecting the character of his Royal Highness, that it may be treated with ridicule, as well as received with incredulity; let it be considered, however, that the opinions of mankind were adverse to his intellectual repute, and that, whatever he spoke, his auditors were rather prepared to expect something frivolous, than to examine whether what he uttered was really so. The truth is, that he possessed a strong flow of spirits, which betrayed him into conversation before he had sufficiently reflected upon what he was inclined to say, though his most precipitate observations were always less exceptionable, in point of judgment, than the malignant and the satirical have been disposed to represent.

Another consideration, which has by no means been attended to so much as candour required, was the indistinct manner in which, perhaps by some defect in his organs, he usually expressed himself. This inaccurate mode of delivery was often the occasion of many injurious misconceptions; for what he said was not always understood; and his hearers, rather than give him the trouble of repetition, have pretended to comprehend his meaning, sometimes conceiving that what he said would not have deserved attention if it had been intelligibly conveyed; but oftener, more probably, these inarticulate remarks have been inconsiderately admitted, and invidiously related, as certain evidences of frivolity. His animal spirits were indeed uncommonly active; and upon most occasions, if his life is recollected apart from the habitual prejudices against him, it will be found that what seemed weakness was generally the effect of an extraordinary vivacity.

As to the MORAL character of the Duke, the public have also been disposed to a harsh judgment, without a sufficient reason. In the younger part of his life he was inclined to those pursuits of gallantry which are always to be expected at the period of juvenile indiscretion, particularly when the means of gratification are possessed in the most tempting abundance; but the wild and debasing sensuality that mark our present tribe of fashionable young men was never discoverable in his conduct. He was, upon some well-known occasions, led astray by youth and beauty; but when mankind consider the attrac-

tions which distinguished the objects to whom his attachment became so conspicuous, it will be reasonably concluded, that, with the means of obtaining the smiles of those objects, it was more natural that he should enjoy them, than behold such allurements with philosophical indifference, or turn away with frigid apathy.

There was one trait in the character of the Duke, which, though apparently trifling in its nature, evinced a sense of decorum, and a value for the proper relations of life, that deserves to be recorded, and which can never be considered as the feature of a weak and frivolous mind. It is universally known that he was in habits of the most familiar condescension with persons who were not at all distinguished for talents; and that a haughty and capricious pride formed no part of his character; but though he would treat with the most gracious affability such persons, whenever he found them engaged in their proper province and upon ordinary occasions, yet, if he saw that they neglected the duties of their profession, and entered too warmly in the career of pleasure, he always withdrew his countenance, and upon that account alone would wholly relinquish connection with them, and, however previously intimate, never afterwards behaved to them as if they had been honoured with his notice before.

What he was in his domestic character, the sharp affliction of his affectionate widow, and the deep *disquietude* of his servants, best declared; and it may be truly affirmed, that few characters have been more the victims of severe and unmerited prejudices, both *intellectually* and *morally* than the late Duke of Cumberland.

The Portrait annexed is copied, by special permission of the Grand Lodge, from the Painting by the Rev. Mr. Peters, in the Hall of the Society, and was esteemed an extraordinary good Likeness.

### MR. BADDELEY,

#### THE COMEDIAN, OF DRURY-LANE THEATRE.

Life's but a walking shadow—a poor player,  
That struts and frets his hour upon the stage,  
And then is heard no more.

THE particulars of the death of Mr. Baddeley have not yet been fully before the public. He was completely drest for *Moses*, in the *School for Scandal*, on the 19th of November; when finding himself very suddenly ill, he called to his footboy, who regularly attended him in his dressing-room, but before assistance could be given, he went into a fit, to which he has for many years been greatly subject.

Every attention was paid him that the Theatre could afford, but with little avail. His *character dress* was drawn off with some diffi-



culty; and it was thought necessary to send him home with all possible expedition. His own servant accompanied him in a hackney-coach to his house in Store-street, where he was instantly put to bed.

The surgeon who usually attended him on these occasions was immediately sent for, whose professional skill was so far successful, that by twelve o'clock Mr. Baddeley was sufficiently recovered to dispense with his presence. The servant who, being a married man, did not sleep in the house, was dismissed, and Mrs. Baddeley sat up alone in the chamber, watching the progress of his convalescence with conjugal affection and anxiety.

Not many minutes had elapsed before she was alarmed by respirations of a guttural nature, to which her husband had never before been subject; this induced her to solicit the immediate return of the surgeon, although there was no appearance of alteration in Mr. Baddeley's countenance, and he was otherwise perfectly calm and composed.

He continued as if in a comfortable dose for a short time, and before one o'clock, a single hour only after the departure of the surgeon, he expired.—He died without the convulsion of a single muscle, and a gentle sigh was the only token of his departure. He was afterwards opened by Mr. Wilson, the lecturer. Upon the brain, in a very unusual cavity, a considerable quantity of blood had coagulated. His death must necessarily have been instantaneous, and attended with little pain.

If thou and nature can so gently part,  
The stroke of death is as a lover's pinch,  
Which hurts, and is desir'd.

In the statement of his testamentary bequests there has been considerable inaccuracy.—It has been alleged, that he has left *several alms-houses for decayed actors*; this is an exaggeration; the fact is nearly this—the *cottage* in which he occasionally resided, a few miles from town, he has bequeathed to the Theatrical Fund, with an *ad libitum proviso* to the following purport: if it can be made convenient he wishes the house should be inhabited by such four of the Fund Pensioners as may not object to living sociably under the same roof: there are two parlours for their joint indulgence, and four separate bed-chambers.—No man more than Baddeley respected his profession. The report of his cynical austerity is groundless. Men have too incautiously determined the *quality* of his *heart* by the *hardness* of his *physiognomy*.

The above bequest is an instance of his benevolence; but this is not all, he was not content with this allowance, but, extending his bounty with his thoughts, he has assigned a specific sum to be given, nominally, to the parish, by the four inhabitants, that their character and profession may elude even the possibility of reproach. A consideration which will do him more honour than the donation itself.

The singularity of his mind is further observable in his leaving three pounds annually for a *Twelfth Cake*, to be distributed in the Green Room. The origin of this fancy may be thus dated. On this festival it was customary to eat cake in the Theatre; and Baddeley,

we are informed, usually presided at the disposal. The desire of fame is as universal as the means of obtaining it are various:—the caprices of men are unaccountable; and if Dogget secured his memory by a *coat and badge*, why should not Baddeley ensure his by the more solid properties of a *Christmas Cake*? Doubly considerative in his first legacy, he possibly chose to be uniform in his second, and so immortalize his *dramatic* and *culinary* character together.

The remains of Mr. Baddeley were brought to St. Paul's, Covent-Garden, and interred in the church-yard, near the tomb of the late Miss Sherry, who formerly belonged to the same Theatre. The hearse was followed by three mourning coaches; in the first of which were two particular friends of the deceased, with Mr. Aickin and Mr. Moody, and in the others, Messrs. Holman, Dodd, Wroughton, two Bannisters, Farren, Kelly, and Burton, all members of the society called the School of Garrick. The members of this society meet the first Wednesday of every month, and always attend in black—the original members are now but *few*, and death and desertion are daily making them *fewer*.—That the School may not entirely close, the vacancies are supplied by the election of the younger performers. So that, like the city companies, which under a specified profession enroll mechanics of every description, and transmogrify hair-dressers, cheesemongers, and farriers, into goldsmiths and merchant-tailors, we shall by and by find the School of Garrick, composed of singers, dancers, and pantomimes, who have as much resemblance of his person, as they have reverence for his memory. We may as well expect to witness counsellors giving prescriptions, and physicians taking briefs, or to see a Jewish Sanhedrim usurping the functions of a Christian Synod.

“But this,” says the Attorney General, “is an age of innovation;” what signifies then the abolition of established customs, or the coalescence of monstrous incongruities?

*Serpentes avibus gementur, tigribus agni.*

Mr. Baddeley was a *Mason*, and served the office of *Grand Steward* in 1789.

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### CURIOUS AND AUTHENTIC ANECDOTES,

FROM DIFFERENT AUTHORS.

**P**HILETAS of Cos, about the time of Alexander the Great, had a body of such exceeding leanness and lightness, that he commonly wore shoes of lead, and carried lead in his pockets, lest at some time or other he should be blown away by the wind:—this man was an eminent critic and poet. *From CÆLIUS and others.*

Vitus, of the City of Naples, was so exceedingly fat that he could not get up stairs to go to bed without being drawn up by pulleys:—this man was a divine, and had great preferment in the church, and published a sermon on abstinence and fasting. *From DONATUS's History,*

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MASONIC INTELLIGENCE.

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THE Governors of the Cumberland Freemasons' School have, under date of the 28th ult. publicly returned their Thanks in the newspapers to the Worshipful Master, Officers, and Brethren of the SHAKSPEARE LODGE, No. 131, held at the Shakspeare Tavern, Covent-Garden, for a donation of twenty iron bedsteads (value 50 guineas) for the use of the New School-House, now nearly finished, in St. George's-fields; it being the third benefaction to the same amount from the said Lodge, to this infant charity.

The Lodge of Rural Friendship, No. 350, following the same laudable example, have liberally given twenty pair of good wholesome blankets as attendant furniture.

The funds of the Charity not being sufficient to provide furniture for this noble structure, it is hoped that other Lodges will step forward to render complete so excellent an asylum for the tenderest regards of man—HELPLESS FEMALES.

Mr. GODDOLD, proprietor of the Vegetable Syrup, was lately initiated into the Mysteries of our Order; and, to evince that he deserved the appellation of BROTHER, tendered the GRATIS supply of his valuable medicine to any *distressed Mason* having occasion to use it, upon a proper recommendation from any of the Fraternity.

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ELECTION OF THE GRAND LODGE OF SCOTLAND.

EDINBURGH, DECEMBER 1, A. L. 5794.

ST. ANDREW'S DAY falling on Sunday this year, to-day the Grand Lodge met in the church aisle, Parliament-square, when, after the performance of *the usual mysteries*, the election took place; and the following are the new office-bearers for the ensuing year:

The Right Honourable and Most Worshipful WILLIAM EARL OF ANCRAM, Colonel of the Mid-Lothian Regiment of Fencible Light Cavalry, *Grand Master*.

FRANCIS LORD VISCOUNT DOWN, *Deputy Grand Master*.

\* THOMAS HAY, Esq. Deacon-convener, and Deacon of the Incorporation of Surgeons, *Substitute Grand Master*.

SIR JAMES FOULIS OF COLLINGTON, Bart. Captain in the Mid-Lothian Fencible Cavalry, *Senior Grand Warden*.

ANDREW HOUSTON, Esq. of Jordanhill, and Captain of a Company of the Edinburgh Volunteers, *Junior Grand Warden*.

\* JOHN HAY, Esq. banker in Edinburgh, *Grand Treasurer*.

\* JOHN TOUCH, D. D. Minister in the Chapel of Ease, in the parish of St. Cuthbert's, *Grand Chaplain*.

\* WILLIAM MASON, Esq. writer, *Grand Secretary*.

\* ROBERT MEIKLE, Esq. *Grand Clerk*; and

\* WILLIAM REID, *Grand Tyler*.

Those marked thus \* are re-elected.

The thanks of the Lodge were then given to Br. T. Hay, Esq. S. G. M. for the many services he had done to the Craft.

*The Mysteries being performed*, the Brethren dispersed; the greatest part of whom spent the evening in a manner which we hope will ever continue to be one of the characteristic marks of the *Free and Accepted*.

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# POETRY.

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## A FAVOURITE MASONIC SONG,


SET TO MUSIC.



As long as our Coaft does with Whiteness ap—



pear, Still Masons stand foremost in Verſe;



While Har—mo—ny, Friendſhip, and Joys are held



here, New bands ſhall our Praiſes re—hearſe.

:S:  
CHO.



Though Lodges leſs favour'd, leſs happy, decay, De—



ſtroy'd by old Time as he runs; Tho' Albions, Gre—



gorians and Bucks fade a-way, Still Ma—ſons ſhall



live, Shall live in their Sons, Still Ma—sons shall



live in their Sons.

If Envy attempt our success to impede,  
 United we'll trample her down ;  
 If Faction should threaten we'll shew we're agreed,  
 And Discord shall own we are one.

*CHO.* Tho' Lodges, &c.

While with ardour we glow this our Order to raise,  
 Promoting its welfare and peace,  
 Old Masons return our endeavours to praise,  
 And new ones confirm the increase.

*CHO.* Tho' Lodges, &c.

Go on, cry our parents, for Time is your friend,  
 His flight shall increase your renown ;  
 And Mirth shall your guest be, and Bacchus attend,  
 And Joy all your meetings shall crown.

*CHO.* Tho' Lodges, &c.

## MADNESS,

AN ELEGY :

BY DR. PERFECT.

NO more I carol amatory strains ;  
 To friendship's ear commit the artless lay ;  
 Pourtray the scenes where sylvan beauty reigns,  
 Or in light measures sing mellifluous May.

No more I tread the rill-dissected mead,  
 The thymy bank, and beech-surrounded field,  
 Where bleating ewes and sportive lambkins feed ;  
 No more the groves their wonted transport yield.

Yet not to ease or indolence a prey,  
 To pleasure's syren call a willing slave ;  
 My unbefriended Muse shall pensive stray  
 To lone retreats which Medway's currents lave.

Where peaceful virtues in celestial train  
 The circling moon with brightest crescent thrones ;  
 Silvers the gothic tow'r and sacred fane,  
 The mould'ring fragments, and the moss-clad stones.  
 There where the cypress and the mournful pine  
 Join in the breezy dirges of the night,  
 An altar rais'd, and Melancholy mine,  
 I'll taste her ev'ry pensive sad delight.

My theme the herald of no war's alarms,  
 Of grandeur, pow'r, of honour, or of fame,  
 Of mansions lost to all their former charms,  
 Mingled with dust, and found but by a name.

More arduous far the Muse's task's assign'd,  
 Thy aid, Melpomene, her wishes crave,  
 While she reviews the ruins of the mind,  
 Poor reason buried in the body's grave.

O, reason ! star that lights this busy soul ;  
 To govern human passion kindly given ;  
 Our faith, our joys, our sorrows to controul ;  
 Thou brightest mirror of reflected heav'n !

Blest taper ! lighting to religion's throne,  
 Ah, what were man without thy potent sway ?  
 His hopes how frail, how little had he known  
 Without thy strong and unerring ray !

Poor insects had we been in nature's scale,  
 Consign'd to dulness, level'd with the brute ;  
 The wanton sport of folly's vicious gale,  
 Of wisdom's tree precluded from the fruit.

Reason depos'd, how art thou sunk, O man !  
 Hoodwink'd thy mind, ah, where is then thy boast ?  
 Confus'dly restless, and without a plan,  
 Dissolv'd in doubt, and to reflection lost.

So yon\* fair seat of elegance and taste,  
 Which spread its charms to admiration's eye,  
 At once behold a desolated waste,  
 And low in dust its splendid honours lie.

Worst Pandemomium of the lucid mind !  
 Tremendous Madness ! who's exempt from thee ?  
 The weak, the strong, the brave, thy shackles bind,  
 And victims fall to thy severe decree.

How vast thy havock o'er the human form !  
 O'er beauty, mem'ry, excellence, and sense,  
 Perfections save not from thy ruthless storm,  
 And wit and learning raise a feeble fence.

How shall the Muse thy varied woes recite,  
 Thy wild ideas foster'd in the brain,  
 That warm the cheated soul with fond delight,  
 Or form huge phantoms of fictitious pain,

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\* The late noble mansion on Blackheath, confessedly one of the most grand and superb seats in the kingdom, which on the demise of Sir Gregory Page, Bart, devolved to his heir, Sir Gregory Page Turner, was sold, pulled down, and the materials disposed of piece-meal by public auction.

Yet her's the task, she strives the course to steer,  
 With diffidence expands the vent'rous sail;  
 While het'rogenous sounds distress the ear,  
 And urge her passage through misfortune's vale.

Behold yon stately figure, child of pride,  
 I knew him e'er to madness thus a prey,  
 When self-importance urg'd him to deride  
 And scarcely own a great Creator's sway.

And now in all the mockery of state,  
 Though clad in rags, this ostentatious thing  
 Believes around a thousand slaves await,  
 Himself in fancy a despotic king.

Thus human nature, when o'erstretch'd by pride,  
 Insulted Heaven most severely scans,  
 Of *arrogance* repels th' impetuous tide,  
 Humbles his insolence, and man unmans.

All dark within, Olivia, love-lorn maid,  
 In tatter'd vest, and with dishevell'd hair,  
 Avoids the light, of cruel man afraid,  
 Her haggard form the picture of despair.

Ask you the cause why poor Olivia's lost,  
 Her spirits broke, her bosom swoln with woe?  
 By slighted vows and disappointment crost,  
 Distraction urg'd her eyes to overflow.

Blushes the hectic on her pallid cheek,  
 Where lately breath'd the sweetly-living rose;  
 Of sorrows past now hear her piteous speak,  
 Of sorrows past a canzonette compose.

She sings; 'tis melody's most plaintive strain,  
 Big with a sigh, and usher'd with a tear,  
 And ever and anon abridg'd by pain,  
 And clos'd with sudden starts of grief or fear.

And now in moody silence see she sits,  
 Immers'd in apathy and mental gloom;  
 Or rous'd—bewails, or laughs, or sings by fits,  
 Extols, condemns, or calls—she knows not whom.

That piteous object which our ears assails  
 With groundless rage, and ceaseless discontent,  
 Attacking with his teeth his squalid nails,  
 Desp'rate in thought, on subtle mischief bent:

Bright as the sun before th' approaching storm,  
 He shone conspicuous in the rings of taste,  
 But passion suffer'd reason to deform,  
 Her fruitful soil became a dreary waste.

In midnight orgies were his moments past?  
 Was dissipation his without controul?  
 The reck'ning's come, and finish'd the repast,  
 And pale distraction overwhelms his soul.

Who's this all mirth and mummery we see,  
 That laughs at fortune, pomp, and wealth, and pow'r?  
 From pride and malice as from sorrow free,  
 The very May-fly of the frantic hour,

Behold her brisk, with freakish step advance,  
 In ev'ry gesture, ev'ry gambol shown;  
 "On *tee fantastic*" round and round she'll dance,  
 And deem the fairy regions all her own.

'Twas her's to flirt and only seem sincere,  
 The vain coquet, with blandishments her own ;  
 To laugh, to sing, to wheedle, and to jeer,  
 Till reason lost its unsubstantial throne.

No stings of mem'ry to her vacant mind  
 Reflection's busy images convey ;  
 Though sad her friends, herself to mirth inclin'd,  
 Is ne'er unhappy, never less than gay ;

Charming delusion ! when distraction reigns,  
 And fancied pleasures false ideas range.—  
 But when *black choler* stagnates in the veins,  
 Behold, and mark the melancholy change :

His words how broken ! fault'ring ! and how slow ?  
 Fallen in darknes, like a splendid star !  
 Melanthis view, immers'd in sullen woe,  
 The winds of reason in perpetual war !

The poor fanatic, buried in despair,  
 Wildly anticipates each future pain ;  
 Caught in the zealot's unrelenting snare,  
 Religion stretches out her hand in vain.

Dark as his brow, the workings of his mind  
 Present eternal torments to his sight ;  
 A Deity no longer good and kind,  
 His apprehensions endless fears excite.

Ill-founded fears ! but who shall comfort bring  
 When mad *enthusiasm* o'erspreads the breast ;  
 When horrors hence imagination wing  
 To rob devotion of her purest rest ?

'Tis, Melancholy, thine in varied shape  
 The voice of peace and pleasure to suppress ;  
 To bind the brow of reason with thy crape,  
 And o'er the soul thy leaden weight to press.

And, Av'rice, thine, fell canker of each joy !  
 Thou foe to honour, pure fruition's bane,  
 How much the human mind thy pangs annoy,  
 The wretch that's next in view can well explain :

Unsocial mortal ! opulently poor !  
 Deaf to misfortune's penetrating plaint,  
 He spurn'd poor shiv'ring mis'ry from his door,  
 And starv'd 'mid plenty, making gold his saint.

The miser, frantic in epitome,  
 Still is himself, although in piteous plight,  
 Collecting bits of rags and leaves of tea,  
 As hoards in fancy's eye immensely bright.

The poet's dreams, his " frenzy-rolling eye,"  
 The Muse might paint, but ceases to intrude  
 On jealous rage, or fell misanthropy,  
 The multi-varied shapes of reason crude ;

Curtails her flight as tender feelings rise,  
 And conscious tears protract the mournful tale ;  
 While heaves my soul in sympathetic sighs,  
 And kindred nature draws compassion's veil.



## ON SHAKSPEARE.

O SOVEREIGN master, who with lonely state  
 Dost reign as in some isle's enchanted land,  
 On whom soft airs and shadowy spirits wait,  
 While scenes of fairies rise at thy command!  
 On thy wild shores forgetful could I lie,  
 And list till earth dissolv'd to thy sweet minstrelsy.

Call'd by thy magic from the hoary deep,  
 Aërial forms should in bright troops ascend,  
 And then a wond'rous mask before me sweep;  
 While sounds, that the earth own'd not, seem'd to blend  
 Their stealing melodies, that when the strain  
 Ceas'd I should weep, and would so dream again!

The charm is wound: I see an aged form,  
 In white robes, on the winding sea-shore stand;  
 O'er the careering surge he waves his wand;  
 Upon the black rock bursts the bidden storm.  
 Now from bright op'ning clouds I hear a lay,  
 Come to these yellow sands, fair stranger\*, come away.

Saw ye pass by the weird sisters pale †?  
 Mark'd ye the low'ring castle on the heath?  
 Hark! hark! is the deed done? the deed of death?  
 The deed is done:—hail, king of Scotland, hail!  
 I see no more;—to many a fearful sound  
 The bloody cauldron sinks, and all is dark around.

Pity! touch the trembling strings,  
 A maid, a beauteous maniac, wildly sings,  
 They laid him in the ground so cold ‡;  
 Upon his breast the earth was thrown;  
 High is heap'd the grassy mould,  
 Oh! he is dead and gone.

The winds of the winter blow o'er his cold breast,  
 But pleasant shall be his rest.

The song is ceas'd; ah! who, pale shade! art thou,  
 Sad raving to the rude tempestuous night?  
 Sure thou hast had much wrong, so stern thy brow,  
 So piteous thou dost tear thy tresses white;  
 So wildly thou dost cry, “Blow, bitter wind,  
 Ye elements, I call not you unkind||.”

Beneath the shade of nodding branches grey,  
 'Mid rude romantic woods, and glens forlorn,  
 The merry hunters wear the hours away,  
 Rings the deep forest to the joyous horn.  
 Joyous to all but him § who with sad look  
 Hangs idly musing by the brawling brook.

But mark the merry elves of fairy land ¶!  
 In the cold moon's gleamy glance,  
 They with shadowy morrice dance;  
 Soft music dies along the desert sand;

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\* Ferdinand. See *Tempest*. † *Macbeth*: ‡ *Ophelia*. *Hamlet*. || See *Lear*. § *Jaques*. As You Like It. ¶ See *Midsummer Night's Dream*.

## THE FREEMASONS' MAGAZINE,

Soon, at peep of cold-ey'd day,  
 Soon the num'rous lights decay ;  
 Merrily, now merrily,  
 After the dewy moon they fly.

Let rosy Laughter now advance,  
 And Wit, with twinkling eye,  
 Where quaint pow'rs lurking lie ;  
 Bright Fancy, the queen of the revels, shall dance,  
 And point to her frolicsome train,  
 And antic forms that flit unnumber'd o'er the plain.

O, sov'reign Master! at whose sole command  
 We start with terror, or with pity weep ;  
 O, where is now thy all-creating wand ?  
 Buried ten thousand fathoms in the deep.  
 The staff is broke, the pow'rful spell is fled,  
 And never earthly guest shall in thy circle tread.

## EPIGRAM

ON PETER THE GREAT, CZAR OF RUSSIA.

**T** Adorn with arts a rough barbarian race,  
 And polish them with ev'ry manly grace ;  
 To chase the shades of ignorance profound,  
 And spread the beams of knowledge all around ;  
 To brighten and exalt the human soul,  
 And still consult the welfare of the whole ;  
 If these be arts more worthy of applause  
 Than with wild havoc in ambition's cause  
 To conquer kingdoms, to lay waste and burn,  
 And peaceful states with restless rage o'erturn ;  
 Then Russia's Czar with greater glory reign'd  
 Than was by Philip's son or Cæsar gain'd. M.

## ON A GENTLEMAN

WHO MARRIED A THIN CONSUMPTIVE LADY.

**W**ITH a warm skeleton so near,  
 And wedded to thy arms for life ;  
 When Death arrives it will appear  
 Less frightful, 'tis so like thy wife.  
 A spouse so thin, though, all agree,  
 Had better much been let alone ;  
 "FLESH of thy FLESH" she cannot be,  
 Who is made up of nought but BONE.

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STRICTURES  
ON  
PUBLIC AMUSEMENTS.

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Nov. 29. **A**T Drury-Lane Theatre a new Farce, under the title of "NOBODY," written by Mrs. Robinson, was performed for the first time. The fair author may possibly regret the expedition with which she hurried her production on the stage. The audience were decisive in their disapprobation—they thought them captiously severe. The Farce *has* merit, though not of the highest order.

THE CHARACTERS.

Lord Courtland,	-	-	Mr. BARRYMORE.
Sharpley,	-	-	Mr. BANNISTER, jun.
Sir Harry,	-	-	Mr. BENSLEY.
Lady Languid,	-	-	Mrs. GOODALL.
Lady Rouleau,	-	-	Miss POPE.
Lady Squander,	-	-	Miss HEARD.
Miss Cassine,	-	-	Miss DE CAMP.
Housekeeper,	-	-	Mrs. BOOTH.
Patty Primrose,	-	-	Mrs. JORDAN.

The story is immaterial;—a few fashionable follies huddled together, and lightly ridiculed—the insipid conversation of a drawing-room—a dash of sentiment—and the ignorant mistakes of a country girl—compose the whole piece.

We think if *Sharpley* had been brought more forward, he might have saved the author. The sketch is an amusing one, but too slight for the production of any tolerable effect. If a character in life, as we suspect, the writer might probably be cautious about extending it too far.

The *dialogue* is neat and rapid; never inelegant, though, in two or three instances we could mention, somewhat *ambiguous*. The *chit-chat* between *their ladyships*, in the second act, we thought tolerably well adapted to the lighter comedy.

There is but little *sentiment*, but in the choice of that little Mrs. Robinson has been select. *Sir Harry* is made the vehicle for this communication, who is "a very slave to mental pleasures;" he is likewise "a philanthropist"—but unfortunately, he is *his own trumpeter*. It is astonishing that a benevolent character is never developed by the regular progress of the action; he cannot consistently be his own encomiast.

*Lady Rouleau* is a gross plagiarism from the *Lady Savage* of Reynolds at the other house; but as Reynolds had the invention to plan, so he alone has the skill to execute such a character. When the *outline* was borrowed, the *colouring* should have been borrowed also. But modern authors must not quarrel much about originality, the exchange of character is tolerably well understood—if they lose *one idea of their own*, they replace it by *another* that is *not*—so the odds are but trifling.

Hanc veniam petimusque damusque vicissim.

The failure of the piece must be attributed to the misapplication of its *satire*—*Sharpley* should have been the butt of ridicule—situations should have been contrived to shew the absurdity of such a being—the present preposterous fashion in dress might have been at the same time ludicrously exposed in his character, and the true ends of *farce* would have been completed.—The design of the Author, as the production stands, is *concealed*. An audience *must* be fixed to some point or other.

The actors all did their best—Mrs. Jordan particularly exerted herself in *Primrose*, and gave a simple *ballad*, unaccompanied, with her usual sweetness and *naïveté*.

This Piece was repeated some evenings since, with alterations, but the disapprobation of the audience was so manifest, that, we conclude it is now for ever withdrawn.

Dec. 6. A new Comedy, called, “THE TOWN BEFORE YOU,” was performed for the first time at Covent-Garden Theatre. The literary reputation of the present age has been exceedingly enhanced by *feminine genius*. No one more than Mrs. Cowley has contributed to this estimation. She may stand nearly *alone* as a writer who has combined the qualifications of a Lyrist and a Dramatist.

*The Town Before You* is not equal to her former productions. It is, however, a very spirited performance, and, we dare say, will gain upon the public estimation.

#### THE CHARACTERS.

Sir Robert Floyer,	-	-	Mr. QUICK.
Mr. Conway,	-	-	Mr. HOLMAN.
Sydney Asgill,	-	-	Mr. POPE.
Sir Simon Asgill,	-	-	Mr. POWELL.
Tippy,	-	-	Mr. LEWIS.
Fancourt,	-	-	Mr. MUNDEN.
Acid,	-	-	Mr. BERNARD.
Perkins,	-	-	Mr. HULL.
Humphry,	-	-	Mr. FAWCETT.
Lady Horatia Horton,	-	-	Mrs. POPE.
Georgina,	-	-	Miss WALLIS.
Lady Charlotte,	-	-	Miss CHAPMAN.
Lady Elizabeth,	-	-	Miss HOPKINS.
Mrs. Fancourt,	-	-	Mrs. MATTOCKS.
Mrs. Clement,	-	-	Mrs. PLATT.
Jenny,	-	-	Mrs. MARTYR.

Sir Robert Floyer, a Welsh Gentleman, having rendered much service to a successful ministerial candidate for the county of Glamorgan, is invited by him to come up to town, which he accepts of and brings with him his daughter Georgina, a heedless innocent young lady, who receives the addresses of Mr. Conway, a gentleman of honour and character. Sir Robert has a wonderful admiration for quality, and is full of the idea of his own dignity, having once served the office of Sheriff for the county, an honour of which he is continually boasting: generosity and spirit are, however, very prominent features in his character. He soon becomes acquainted with Fancourt and Tippy, two swindlers; the former a man of education, the latter a person of genius, who bears a strong resemblance to the person of a Lord Beachgrove, and is introduced to the Welsh Knight as that nobleman, who has it in his power to make him a person of much consequence in the state; and under this impression is induced by Fancourt to lend his Lordship rool.—Jenny, sister to Tippy, and waiting-maid to Georgina, concert with him a scheme for putting the young lady into his power, by pretending to conduct her to an Exhibition, in which plot Fancourt also is concerned.—Mrs. Fancourt, a lady of morals and some pride, hearing of the danger which awaits Georgina, disguises herself as an itinerant Savoyard and fortune-teller, and, after singing a song before her window, obtains admittance to her chamber, and there forewarns her of the plot formed against her virtue, which is thus frustrated. The real characters of Fancourt and Tippy are now exposed; Mrs. Fancourt, who for her conduct in this instance is forsaken by her husband, is provided for by Sir Robert, and Mr. Conway receives the hand of Georgina in marriage.

The upper plot is chiefly sustained by Lady Horatia Horton and her lover Sydney Asgill. The latter is dependent on the favour of his uncle Sir Simon,

a merchant, who, to prove the sincerity of his nephew's regard, sends Perkins to inform him that he has failed; on which Asgill, disdainful to be dependent on the favours of Horatia, resolves to go to sea, and equips himself for that purpose.—The lady is devoted to sculpture—this is her reigning taste or passion; but she has a latent passion for Asgill, which she never fairly professes till she imagines he is ruined. The idea of his poverty makes her start into a frenzy of love, and for a moment the mallet and chissel are laid aside. Asgill is traced to Portsmouth, and is informed by his uncle of the means he had taken to prove his regard for him (which he acknowledges to have borrowed from Macklin's farce), and is wedded to Lady Horatia.

Temporary satire is the principal object of the Comedy—there is a just exposure of Hyper-criticism in the Arts, in the character of *Acid*—this is very laughably done, by giving him an opportunity of remarking on a living form, which, supposing a *statue*, he ridicules as out of proportion in every particular.

The false but prevalent axiom, that Poverty is the School of Virtue, is properly controverted in the part of *Vancourt*, who rails at the aristocracy of riches, without any other reason but because he is himself *poor*—while under this character he is committing every depredation that the courage of a cowardly thief will allow.

*Georgina*, Sir Robert's daughter, is a Welch hoyden, always laughing, but on what account it is difficult to determine. Her imprudence implicates the business, which would otherwise come to a stand before the third act.

*Humphrey* is Miss Lee's Jacob Gawkey, varying in a trifling degree the opportunities of expressing his simplicity.

The audience were divided at the close of the Comedy, though the applause was greatly predominant. It has been since judiciously improved.

## MONTHLY CHRONICLE.

### FOREIGN INTELLIGENCE.

ARNHEIM, Nov. 11.

THE evacuation of Nimeguen took place on Friday night. His Majesty's troops retired without any loss; which would also have been the case with the Dutch but for an unfortunate chance shot, which carried away the top of the mas of the flying bridge to which the hawser was made fast, consequently the bridge swung round, and they were taken prisoners, to the amount of about four hundred: The bridge of boats was entirely burnt, and the flying-bridge, of which they got possession by the above accident, has been since destroyed by our fire.

*Martinique, Oct. 16.* The enemy from Point à Pitre, in the island of Guadeloupe, made a landing at Goyave and Lamentin on the same island, on the 27th of September, and proceeded to attack the camp of Berville, under the command of brigadier-general Graham, who defended this position with the utmost gallantry and spirit until the 6th of October, when finding his provisions nearly exhausted, and that he was cut off from all communication with the shipping, and without hopes of relief, he was obliged to surrender, his force being reduced to 125 rank and file fit for duty. By this unfortunate event, the whole of the island of Guadeloupe, except Fort Matilda, where Lieutenant-general Prescott commands, fell into the hands of the enemy.

The British forces which were taken at Berville camp, consist of flank companies from Ireland, and the 30th, 43d, and 65th regiments. Their loss in the different actions between the 27th of September and 6th of October, as nearly as could be ascertained, amounts to 2 officers killed, 5 wounded, 25 non-commissioned officers and privates killed, and 51 ditto wounded,

*St. Domingo, Oct. 21.* The town and post of Leogane has fallen into the hands of the forces of the Convention, aided by a numerous corps of revoked negroes.

*Capture of Warsaw.*— Warsaw was surrendered at discretion on the 9th of November to the Russian general Suwarrow. The only assurances required by the Poles were, that the lives of the inhabitants should be spared, and their property respected. To these conditions the Russian general added an amnesty and oblivion for all that had passed.

In consequence of the sudden change of affairs in Poland, which country may now be considered as once more subjugated to the dominion of Russia and Prussia, the king of Prussia has sent an order to General Moellendorf, that the 20,000 troops ordered back to Prussia should remain on the Rhine. In consequence of this order, these troops, which had begun their march, are returned to their former cantonments.

#### HOME NEWS.

*Nov. 17.* Official advice was received, that the Alexander, of 74 guns, Admiral Rodney Bligh, was carried into Brest on the 8th instant, in a very shattered condition. The unfortunate but gallant commander of the Alexander acted only as captain when he fell in with the enemy; having been promoted to the rank of rear-admiral in the last flag promotion during his cruise.

*Extract of a Letter from an Officer on board the CANADA, in company with the ALEXANDER before her Capture.*

“When we first saw the enemy’s squadron they were not more than two miles from us, right between us and the British Channel, for which we were then steering with a fair wind. Finding them numerous, it was judged prudent to alter our course immediately, and endeavour to alter the position so as to get the English Channel open, and which, though apparently impracticable (in such a situation), we and the Alexander effected by masterly manœuvring. By six o’clock we were to leeward of them, crowding sail for England, and the enemy (which we soon after perceived, as it grew day-light), consisting of five line of battle ships, four frigates, and a brig, in chase of us, coming up very fast. At six o’clock in the morning, the Alexander and Canada were close alongside each other; but as the enemy were of so superior a force, it was thought necessary to separate, in order that one ship might perhaps get off. As we sailed rather better than the Alexander, she dropped astern of us, and steering different courses, though only a little, made the distance between us wider. The French squadron then separated, and a French commodore, with three line of battle ships and one frigate, pursued the Alexander, while the French admiral, with two line of battle ships, three frigates, and a brig, pursued us.

“A little before eight o’clock in the morning the Alexander hoisted English colours, and commenced the action with the headmost ship of that part of the enemy’s fleet who were in chase of her; we hoisted our colours, and about eight o’clock began the action with the French admiral (in a ship of 80 guns). At this time his shot were flying over us without any effect; but our shot were fired in so excellent a direction, that he by no means steered steady, and did not shew a wish to come along side of us without the other line of battle ship, which he might easily have done, as he sailed the fastest, but we imagined he had no wish to get up with us, unless the ship in company with him, and of equal force, could come up at the same time, and engage us both sides at once. The action continued in this manner till near one o’clock in the day, we receiving the fire of both the enemy’s ships at intervals, and returning their fire. One of the French frigates came upon our quarter, and sent several shot over us, but on our bringing some of our guns to bear on her, she sheered off, and none of the other frigates presumed to come up.

“At about twelve o’clock we slackened our stays and rigging, knocked the wedges out of our masts, and started some water in the hold, by which means

the ship sailed faster, which the enemy perceiving, they did not draw up with us. At one o'clock discontinued the engagement with us, and hauled up for the Alexander. Had the French admiral not acted thus, we suppose he conceived both ships would get off, which I must say there was little probability of at that time.

"The action with the Alexander was much more severe; the first ship the Alexander engaged was so disabled in about half an hour, that she was obliged to sheer off, and make the signal for a frigate to go to her assistance. The French commodore then got up with Admiral Bligh, but never fairly along-side of him; notwithstanding which, in less than an hour the Alexander made him almost a wreck on the water, having shot away the commodore's head of his main-top-mast, his main top-sail-yard in the slings, and his mizen-top-mast, consequently he was forced to give over the action. A third line of battle ship, never in the action before, next got up with the poor unfortunate Alexander, and engaged her closely; this was about the time the admiral gave over the action with us, and at that time we could not perceive the Alexander the least damaged in the sails or rigging, for she was steering a steady course with all her sails set.

"The French admiral, seeing the Alexander had beat off two line of battleships, and fearing we should both get off in spite of their efforts, he in the most dastardly manner hauled up for the Alexander, being determined, I imagine, to make sure of one ship. I call it dastardly, because if three heavy line of battle ships could not secure the Alexander, he ought never to have gone to their assistance, and should himself have chased us while he had a sail to set.

"The last we could distinctly see of the Alexander was past two o'clock, P. M. (when most of the enemy's ships had closed in with her); her colours were still flying, and she still firing away.

"Soon after two o'clock in the afternoon it came on squally and thick weather, when we saw no more of them.

"In our situation it was not possible to be of any use to the Alexander, and to attempt it would have been selling the Canada. Captain Hamilton wished to heave to, and fight them both, declaring he would never strike while there was a plank to stand upon; but he was persuaded by the officers we had no right to do it, the enemy being of so much superiority to us; and certainly had we done it, we should, we must have been taken. We had then nothing left to do but make the best of our way to England, which we did, and arrived in Torbay on the 8th of this month, and found Earl Howe, to whom we communicated the intelligence, who immediately got under weigh with the Grand Fleet, and the wind favourably shifting soon after he sailed.

"When the two line of battle ships hauled their wind from us, we could see we had damaged them by our shot very much in their sails and rigging."

Nov. 19. This day a Treaty of Amity, Commerce, and Navigation, between his Majesty and the United States of America, was signed by the Right Honourable Lord Grenville, and by the Honourable John Jay, Envoy Extraordinary from the United States of America.

It is said that, by the treaty with America, the forts in dispute are immediately to be given up; and that the Americans are to be allowed to supply our West-India Islands with lumber and provisions, in any vessels of not more than 120 tons burthen, and to take their returns in rum and molasses.

20. A Court of Lieutenancy was held at Guildhall, when several regulations for the militia of the city of London were settled; several officers were appointed, and it was agreed upon that an application should be made to Parliament for an amendment of the late act.

28. About five o'clock in the morning a fire broke out at the new paper-mills near Tooting, which were totally destroyed in a very short space of time, the workmen who were present having scarce time to save their clothes, &c.

30. Dec. 1, and 2. The Serpentine river overflowed its embankments, and after forcing down a part of Hyde-Park wall, made its way to Knightsbridge, where a number of cellars and outhouses were filled with water, to the great injury of many inhabitants. A similar accident happened near thirty years since.

The bridge across the canal at Uxbridge has been entirely washed away by the floods.

Accounts from Ware state, that they have experienced the greatest inundation ever remembered by the oldest inhabitant. Several maltings have been laid under water, and considerable damages sustained thereby. The roads in many places are rendered totally impassable, and a number of lives have been lost in the neighbourhood. At Stanstead, several boats were employed in ferrying the people along the streets, nearly the whole length of the town, while the rapidity of the torrent seemed to threaten devastation to the whole county.

2. About eight o'clock in the evening, a new built house, not quite finished, belonging to Mr. Godsall, coach-maker, in Long-acre, fell to the ground, and a strong party wall, which divided it from the house of Mr. Lukin, coach-maker, giving way, by the shock brought that house down with it, and an adjoining one was unroofed. In the house of Mr. Godsall the workmen had fortunately left off for the evening, and the wooden fence, usually placed in the front of new buildings, prevented any misfortune happening to the people who chanced to be passing by at the moment. Mr. Lukin's house was inhabited, and completely furnished; his shop was also full of carriages, all of which were destroyed. The family were providentially alarmed by the cracking of the walls, and had just time sufficient to escape before the house fell. The accident was occasioned by the undermining of the foundation.

70. Between the hours of seven and eight o'clock, as a gentleman with two foreign messengers, in a post-coach and four, were on their way to Harwich to embark for the continent, they were stopped about three miles on this side of Romford by five footpads, armed with pistols. The russians immediately upon opening the door, seeing arms in the hands of the gentlemen inside, fired upon them, and wounded one of the messengers most dangerously, and the gentleman, who was Mr. Darby, a Leghorn merchant, in the scuffle, in the course of which no less than eleven shots were fired, viz. three by the persons in the coach (three of their pistols having missed fire), and eight by the robbers. Mr. Darby, and one of the messengers going with dispatches to Florence, got out of the coach, and by the darkness of the night escaped to a neighbouring farm-house. The other messenger, who was shot through the thigh and the bowels, was dragged from the coach upon the footpath, and most cruelly bruised about the head with the butt-ends of pistols. The robbers got a very large booty; the messenger for Florence alone lost sixty Louis d'ors, besides about ten or twelve guineas. The messenger so badly wounded is since dead. Mr. Darby was wounded in the arm by a ball. He got a chaise to convey him from the farm-house to Romford, where he remained during Wednesday night, and on Thursday morning, General Tarleton, accompanied by Mr. Rush, the surgeon, went down and brought him to town. Mr. Darby was particularly unfortunate, as his trunk was cut from behind the coach before he had got from St. James's Place to St. Paul's. The postillions were suspected of being privy to both accidents; in the robbery, particularly, circumstances of suspicion were strong against them. The gentlemen had given them orders, if they were called upon by any persons upon the road to stop, to drive with all speed—if they were obliged to stop, to give notice by calling out. No such notice was given; for the carriage no sooner stopt than the doors were opened, and the consequences ensued which we have above stated.

A criminal information against the Earl of Abingdon, for printing a speech in the newspapers, containing reflections on the character of Mr. Sermon, his Lordship's *quondam* attorney, came on to be tried in the Court of King's Bench in last term, when the jury returned a verdict of *Guilty*.

12. There was a final meeting of gentlemen at Mr. Pitt's house, in Downing-street, to propose terms for the loan of the ensuing year, which is intended to be twenty-four millions sterling; of which eighteen is for the service of Great Britain, and six for the Emperor, who is to repay it in a stipulated time, and to pay an interest of seven and a half per cent. The agreement is of course subject to the final ratification of Parliament; and a clause is inserted to this effect in the contract agreed on,



The terms on which this loan is concluded are as follow; for every rool. English money, paid to government, the subscriber is to have in our funds,

l.	s.	d.	
75	0	0	3 per cent. consols.
25	0	0	4 per cents.
0	6	4 $\frac{1}{2}$	long annuities.
20	16	8	3 per cents. Imperial loan.
1	5	2	per ann. as an annuity for 25 years.

The usual discount to be allowed for prompt payment; and we understand the interest on the Imperial loan takes place from last May.

In this agreement it is stipulated, that two millions of the navy debt are to be funded; that five millions of navy bills are to be paid in the course of a year; and that two millions and a half are to be bought up in the course of a year.

Should Parliament not think fit to ratify the Emperor's loan, then there will only be wanted eighteen millions sterling; and the subscribers are in that case to have for each rool.

l.	s.	d.	
100	0	0	3 per cent. consols.
33	6	8	4 per cents.
0	12	6	long annuity.

which will form an equal proportion, as though the Imperial loan took place.

The above loan is the greatest money negotiation that ever took place in this or any other country at one time.

As a proof that the war is meant to be prosecuted against France with redoubled vigour another campaign, the contractors for camp-equipage have received notice from the Board of Ordnance, that farther contracts for twelve months would be made from the 25th of the present month to Dec. 25, 1795.

According to a list which has been published of the troops under the command of Generals Pichegru and Jourdan, they amount to 200,000 men. 85,000 of whom are employed in sieges and blockades, 45,000 in garrisons, and 40,000 occupy the Rhine from Bonn to Cleves; insomuch that there are only about 30,000 men under the command of General Pichegru, on the banks of the Waal, to carry on the operations against the British.

We are happy to announce the complete triumph of the Moderates over the Jacobins. The hall of the Jacobins has been shut up by order of the Convention, and a seal placed on their papers.

In the sitting of the Convention on the 7th instant, Breard announced that that division of the Toulon fleet which had been so long blocked up in the Gulph of St. Juan, and which the enemy had never been able to attack in its moorings, had returned to that port, without having met with any British or Spanish ships on its passage.

*Expedient practised by the French, for the speedy augmentation of their navy, and for providing a constant supply of additional ships.*—To every district, or smaller division of the Republic, exact models of the several timbers that go to the construction of ships of war of various dimensions, are sent by a commissary appointed for that purpose, with orders to the peasants to fell such trees as they occasionally find suitable for any of those timbers; which having cut out in the rough, according to the fore-mentioned models, to which they can always have access, they must send forthwith to the nearest dock-yard, where these timbers are finished, and put together by the ship-builders there; such parts of any particular description as are redundant being reserved for a scarcity of them in any other yard. Thus a sort of manufactory is established, where, as in that of watches in Switzerland, the peasants are employed in making the several parts, the exact use of which, in combination with the whole, they themselves are often ignorant of, but which in the hands of the finishers concur with the rest, and complete the machine.

*Cheap and easy method of extinguishing Fires.*—At each end of the fire-engine place a large tub as a reservoir for supplying the engine; into these tubs throw some pot ash occasionally, so as to keep the water highly impregnated; this water, thrown into the fire by the engine, will soon extinguish all flame.

A gentleman of Greenock, who communicated the above method of extinguishing fires, writes thus; "About three years ago an alarming fire happened in this place. Before I went to the spot, the roof of the house had fallen in, but the flame was so great as to overspread the adjoining houses, and the whole street was threatened with destruction. Having read somewhere that pot-ash extinguished flame, I tried it (as above described), and in less than ten minutes the fire was completely got under. Some time after, one of the sugar-houses at this place being on fire, the same means were used, and they were attended with the same success. Pearl-ashes may do as well as pot, and they are sooner dissolved; but the latter came readiest to hand, and it had all the good effect I could wish for.

*State Prisoners for High Treason.*

Since the publication of our last number Mr. Thelwall has been tried and acquitted; and Messrs. Kyd, Joyce, Holcroft, Bonney, Baxter, Richter, Franklow, Hillier, and Spence, have been discharged, no evidence being produced against them.

*Hibernian simplicity.* Not long since, an Irishman was arraigned at the bar of justice for felony, and on being asked the usual question, "How will you be tried?" through ignorance (for it was his first appearance in that character) he remained silent, till told by one of the counsel to say, "By God and my country." Paddy replied to his advocate, "By J—s, honey, I wou'dn't wish to be tried by G—d at all, because he knows all about the matter."

COUNTRY NEWS.

*Norwich, Nov. 20.* Saturday last, after a week's search, was discovered buried in his stack-yard, the body of Mr. John Filbee, a reputable farmer at West Dereham, in this county. He had been missing from the Saturday preceding, and various were the conjectures respecting what was become of him; by some it was thought he had left his home in consequence of words between him and his wife; by others, that he was either murdered, or some accident had befallen him. A most diligent search was made, not only in the parish but throughout the neighbourhood, and, when they had almost despaired of finding him, some fresh mould was observed in the stack-yard, within an hundred yards of his house, which being removed the body was discovered, and, upon inspection, it was found that he had received violent blows upon the head and other parts of the body, which had occasioned his death. Suspicion fell upon his own manservant, who was immediately taken into custody, and after a short time confessed himself to be the murderer; that he had formed the dreadful resolution of destroying his master about four days previous to his accomplishing it; that he had thought of doing it the night before, but his heart failed him; but after words had been said between his master and mistress, he resolved to dispatch him, and unfortunately the deceased went into the stable about six o'clock on Saturday evening, the 8th instant, with this servant, and as soon as he got out of the door the hardened wretch struck him on the left side of the head with a fork, which instantly deprived him of life; he repeated the blow, and then dragged the body into the stable, went to the stack-yard and dug a hole, then returned to the stable, took the body on his back, and buried it, covering the earth with straw, all of which he effected in the space of an hour. Throughout the whole of this dreadful business there appears such a degree of unparalleled wickedness as is scarcely to be conceived, nor does it appear that any symptoms of remorse in the perpetrator were discovered, until after the corpse was found, since which he has made a most ample confession, not only of the murder, but of his motives for committing it, which being of a very delicate nature, charity induces us to draw a veil over them until the whole affair be publicly investigated in a court of justice. The deceased has left a wife and two children, was a very industrious man, had been a very kind master to the culprit, who had been in his service about three years.

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

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