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OR,  
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FOR AUGUST, 1793.

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ADDRESS  
TO THE  
FRATERNITY AT LARGE.

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“ Men should be what they seem.”

SHAKSPERE.

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BRETHREN,

**I**F there be aught in *Virtue* beyond the name, the subject to which I am about to request your attention is extremely momentous.

I have said, *in Virtue*, because as our Institution embraces all modes of faith, and as I consider, that of the numerous branches of religion *Virtue* is the radix, I have assumed *that* as the most comprehensive word whereby we can express all that is good in the whole system of Nature or Providence, if between these terms there be any distinction.

My conceptions will, perhaps, bear the character of singularity; yet am I content if, whether singularly just or erroneous, they be worthy of discussion.

In Masonry as in Religion, it must be granted, and I do not see why the concession should disgrace the *pure* principles of the one, any more than it diminishes our veneration of the other, the professors do not give to the perfection of the system all the support that were to be wished: and if it be possible for tongue to persuade or pen to impel the brethren to reflection on the importance of the subject, I shall feel bold enough to invite the aid of those who, possessed of superior talents, can effect by their abilities what I am about to propose from my zeal.

This proposition then, which by some, I am aware, will be deemed Utopian, is, to draw together by the pure principles of our Order, a select number of Brethren from the Fraternity at large, who, properly impressed by the tenets of the profession, shall have courage to carry them into practice, and make them the unerring guide of their conduct through life. The moral and theological Virtues, I believe, comprehend the whole view, and include the utmost aim of the Institution.

Forearmed against the fear of ridicule, I declare my firm belief, that from the Lodges of Free Masons in London and it's environs, a very numerous and respectable selection might be made to give effect to so desirable a purpose; and I am pretty well assured that upon the principles before stated I could myself introduce, and with a cheerful promptitude, some persons from the yet uninitiated who would reflect a lustre on the Society.

To be guided by Temperance in our commerce with the world; to have Fortitude to resist temptation, and to check improper desires; to let Prudence be the ruler of our actions, and to render to every man his due without distinction; in short, to subdue our passions, to have Faith and Hope in God, and Charity towards man, I consider as the objects of what is termed speculative Masonry. (The operative branch of the system, I leave to the discussion of those who, from their peculiar bias of mind, or connection with the arts, have made it more immediately their study.) If these, then, really form the ground-plan of our fabric, and were strictly enforced by the practice of the Craft, the Masonic must surely be an inestimable Institution.

To the "*Illustrations*" of a much-respected brother, I am indebted for the foretaste by which I was induced to solicit the bonds of union. In the pages of that work, I read with avidity the rudiments, and pursued in idea the perfection of Religion and Morality. But theory, without practice, though it may attract admiration, will never gain respect. To be honoured, in short to be useful, a system must have the qualities of stability, of practicability, and of effect. Now it is, perhaps, the strongest and most invincible objection with those who attempt to argue against Free Masonry, that to an institution so specious, and from which so much excellence might be expected to result, the members do not give by their general conduct the necessary support. Wonderful indeed would it be if the ministers of the gospel, or the advocates of any system divine or human, could controvert this as a *general* proposition: but I am sufficiently happy in being able to affirm, that instances are very numerous indeed wherein Masonry operates with the happiest influence.

Our Society, my brethren, can only acquire it's proper rank in the scale of human Institutions, by a general and faithful observance of it's own precepts; and if this cannot be effected in it's corporate capacity, very much may be expected from the junction of well-disposed individuals, who shall be inclined by the constant tenor of

their lives to recommend the profession, and to prove, that Free Masonry is only another term for inflexible Virtue.

It is matter of real regret when we see men whose principles and whose practice would do honour to our Order deterred from uniting with us, by the improper and indefensible conduct of a few members of the Fraternity; and till some mode of selection like that above proposed be attempted, reproach, I fear, must continue to occupy the place of respect, and prejudice counteract the efforts of an incomparable scheme of morality.

To concentrate the rays of this comprehensive system is the object of the writer of this paper, who, having small expectations of success from his own personal influence, wishes only to call forth the endeavours of those friends to the art, who, though yet latent, he thinks, wait but a signal to endue themselves with energy, and to accomplish the grand design of the Institution.

I am, with great Truth,

Your Friend and Brother,

A MEMBER OF THE LODGE OF ANTIQUITY.

S. J.

## LETTER II.

*From a Gentleman at PHILADELPHIA to his Friend in GLASGOW,  
on the Subject of*

### FREE MASONRY.

SIR,

THE second property I shall take notice of in Operative Masonry is the magnitude of it's productions; in this it is greatly distinguished from all other arts, and truly imitative of it's great Founder. If none of the productions of this art are so great as the basis on which they are erected—the general foundation built by God,—yet it must be allowed they nobly aspire much nearer to it, than it is possible for any thing that can ever be produced by any other species of mechanism. To only mention this, is a sufficient proof of the truth of the assertion. There is no necessity to have recourse to the tower of Babylon, the pyramids of Egypt, or any other wonder of the world in order to prove this: let any man in any inhabited part of the earth, look around them, and say if any objects bear such a similarity to the works of the first great builder as those of inferior Masons do.

But in this respect also there is a particular resemblance between Free and Operative Masonry. As the one is superior to all other arts in point of magnitude, so the other exceeds any other sect or

society under the Sun, in the number of it's members and the greatness of the whole.

Should you object that the separate religious societies are more than equal to us in point of number, you are only assisting me to prove the point; for suppose you take every religious man out of the society to which he belongs, not even the name or appearance of the society will remain.—Nothing but a wretched collection of persons and principles, the most remote that can be imagined from every idea of a society; but every truly religious man is a practical Freemason, differing only in name and circumstances, but not in principle or practice, these he really and constantly adheres to; the principles of brotherly love in all it's branches, are common to the Christian and Freemason. Indeed it were to be wished that the former was as steady and invariable in the exercise of their principles as the latter; but this is easily accounted for from the peculiar advantages which Freemasons enjoy in the circumstance of their union.

But as I intend more fully to consider the agreement between Christianity and Masonry in a proper place and time, as it is at present a digression from my subject; let what has been already advanced, suffice to prove the analogy betwixt Free and Operative Masonry in point of magnitude, and that religion tends only to make a large addition to the greatness of the former, and render it above all other societies in number and greatness.

The third similar quality in Free and Operative Masonry, that occurs to my mind is that of *strength*.—This is indeed a property by which Operative Masonry is eminently distinguished from every other mechanic art. Very little reflection will be sufficient to convince you of this. There is not so great a disproportion between the strength of any two objects which nature or art can produce, as betwixt architecture and the productions of any other art.—Nothing else than the vast immoveable works of the God of nature, can either equal or exceed the powerful—the invincible strength of architecture in every age and nation. Now this incomparable strength is consequent on the beautiful harmony and proportion of the several parts which constitute the whole; every other species of beauty, elegance, harmony, and proportion, are only imperfect imitations in miniature of nature and architecture. The lovely order, the noble harmony, the stupendous magnificent regularity, and proportion of architecture, let all other artists stand and admire, (if they can) imitate.

And may not the very same qualities, the most lovely concord, order, and harmony, with the strictest justice and propriety be applied to Freemasonry. And the same causes produce similar effect—inimitable strength.—This is the very cause, these are the very ingredients which have always constituted the indissoluble tye—which have ever secured the inseparable union of Masons, and rendered it invincible through all the storms of opposition. The combined efforts of the devil and the world, with all the malicious

and venom'd shafts, they have united against us, have never yet been powerful enough to erase, or so much as to shake the mighty fortress rendered impregnable, by the concord, order, regularity, and harmony of the several parts of members which compose the whole of the formidable building. I am oblig'd to conclude this letter sooner than I could wish.—I do not intend however to conclude the subject; but shall proceed in my next to consider some other concurring circumstances between Free and Operative Masonry.

## OF

COURAGE, FORTITUDE, and FEAR.

**F**ORTITUDE is a virtue or quality of the mind, generally considered the same with courage; though in a more accurate sense they seem to be distinguishable. Courage may be a virtue, or a vice, according to circumstances; Fortitude is always a virtue. A contempt or neglect of danger, without regard to consequences, may be called courage; and this some brutes have as well as men: in them it is the effect of natural instinct chiefly; in man it depends partly on habit, partly on strength of nerves, and partly on want of consideration. But fortitude is the virtue of a rational and considerate mind, and is founded in a sense of honour, and a regard to duty. There may be courage in fighting a duel, though that folly is more frequently the effect of cowardice: there may be courage in an act of piracy or robbery; but there can be no fortitude in perpetrating a crime. Fortitude implies a love of equity and of public good; for, as Plato and Cicero observe, courage exerted for a selfish purpose, or without a regard to justice, ought to be called audacity rather than fortitude.

Fortitude takes different names, according as it acts in opposition to different sorts of evil; but some of those names are applied with considerable latitude. With respect to danger in general, fortitude may be termed intrepidity; with respect to the dangers of war, valour; with respect to pain of body or distress of mind, patience; with respect to labour activity; with respect to injury, forbearance; with respect to our condition in general, magnanimity.

Fortitude is very becoming in both sexes; but courage is not so suitable to the female character: for in women, on ordinary occasions of danger, a certain degree of timidity is not unseemly, because it betokens gentleness of disposition. Yet from those of very high rank, from a queen or an empress, courage in emergencies of great public danger would be expected, and the want of it blamed; we should overlook the sex, and consider the duties of the station. In general, however, masculine boldness in a woman is

disagreeable; the term *virago* conveys an offensive idea. The female warriors of antiquity, whether real or fabulous, Camilla, Thalestris, and the whole community of Amazons, were unamiable personages. But female courage exerted in defence of a child, a husband, or a near relation, would be true fortitude, and deserve the highest encomiums.

The motives to fortitude are many and powerful. This virtue tends greatly to the happiness of the individual, by giving composure and presence of mind, and keeping the other passions in due subordination. To public good it is essential; for without it, the independence and liberty of nations would be impossible. It gives to a character that elevation which poets, orators, and historians, have in all ages vied with one another to celebrate. Nothing so effectually inspires it as rational piety; the fear of God is the best security against every other fear. A true estimate of human life; its shortness and uncertainty; the numberless evils and temptations to which by a long continuance in this world we must unavoidably be exposed; ought by no means to discourage or throw any gloom on our future prospects: they should teach us, that many things are more formidable than death; and nothing is lost, but much gained; when, by the appointment of Providence, a well-spent life is brought to an honourable conclusion.

Let it be considered too, that pusillanimity and fearfulness can never avail us any thing. On the contrary, they debase our nature, poison all our comforts, and make us despicable in the eyes of others; they darken our reason, disconcert our schemes, enfeeble our efforts, extinguish our hopes, and add tenfold poignancy to all the evils of life. In battle, the brave soldier is in less danger than the coward; in less danger even of death and wounds, because better prepared to defend himself; in far less danger of infelicity; and has before him the animating hope of victory and honour. So in life, the man of true fortitude is in less danger of disappointment than others are, because his understanding is clear, and his mind disencumbered; he is prepared to meet calamity without the fear of sinking under it; and he has before him the near prospect of another life, in which they who patiently bear the evils of this will obtain a glorious reward.

Fear, when it gains an ascendancy in the mind, renders life a burden. The object of fear is evil; and to be exempt from fear, or at least not enslaved to it, gives dignity to our nature, and invigorates all our faculties. Yet there are evils which we ought to fear. Those that arise from ourselves, or which it is in our power to prevent, it would be madness to depise, and audacity not to guard against. External evils, which we cannot prevent, or could not avoid without a breach of duty, it is manly and honourable to bear with fortitude. Out of many instances of the fatal effects of fear recorded in writers, the following is selected as one of the most singular. "George Grochantzy, a Polander, who had enlisted as a soldier in the service of the king of Prussia, deserted during the last

war. A small party was sent in pursuit of him; and when he least expected it, they surprised him singing and dancing among a company of peasants, who were got together at an inn, and were making merry. This event, so sudden and unforeseen, and at the same time so dreadful in its consequences, struck him in such a manner, that, giving a great cry, he became at once altogether stupid and insensible, and was seized without the least resistance. They carried him away to Glocau, where he was brought before the council of war, and received sentence as a deserter. He suffered himself to be led and disposed of at the will of those about him, without uttering a word, or giving the least sign that he knew what had happened or what would happen to him. He remained immoveable as a statue wherever he was placed, and was wholly passive with respect to all that was done to him or about him. During all the time that he was in custody, he neither ate, nor drank, nor slept, nor had any evacuation. Some of his comrades were sent to see him; after that he was visited by some officers of his corps and by some priests; but he still continued in the same state, without discovering the least signs of sensibility. Promises, intreaties, and threatenings, were equally ineffectual. The physicians who were consulted upon his case were of opinion, that he was in a state of hopeless idiocy. It was at first suspected, that those appearances were feigned; but these suspicions necessarily gave way, when it was known he took no sustenance, and that the involuntary functions of nature were in a great measure suspended. After some time they knocked off his fetters, and left him at liberty to go whether he would. He received his liberty with the same insensibility that he had showed upon other occasions: he remained fixed and immoveable; his eyes turned wildly here and there without taking cognizance of any object, and the muscles of his face were fallen and fixed like those of a dead body. Being left to himself, he passed twenty days in this condition, without eating, drinking or any evacuation, and died on the twentieth day. He had been sometimes heard to fetch deep sighs; and once he rushed with great violence on a soldier who had a mug of liquor in his hand, forced the mug from him, drank the liquor with great eagerness, and let the mug fall to the ground."

To turn from the serious to the ludicrous effects of fear, the following instance of the latter sort, quoted from a French author by Mr. Andrews in his volume of Anecdotes, shows upon what slight occasions this passion may be sometimes excited in a very high degree, even in persons the most unlikely to entertain such a guest. "Charles Gustavus (the successor of Christina of Sweden) was besieging Prague, when a boor of a most extraordinary visage desired admittance to his tent; and, being allowed entrance, offered, by way of amusing the king, to devour a whole hog of one hundred weight in his presence. The old general Konigsmarc, who stood by the king's side, and who, soldier as he was, had not got rid of the prejudices of his childhood, hinted to his royal master, that the

peasant ought to be burnt as a sorcerer. 'Sir,' said the fellow, irritated at the remark, 'if your majesty will but make that old gentleman take of his sword and his spurs, I will eat him immediately before I begin the hog.' General Konigsmarc (who had, at the head of a body of Swedes, performed wonders against the Austrians, and who was looked upon as one of the bravest men of the age) could not stand this proposal, especially as it was accompanied by a most hideous and preternatural expansion of the frightful peasant's jaws. Without uttering a word, the veteran suddenly turned round, ran out of the court, and thought not himself safe till he had arrived at his quarters; where he remained above twenty-four hours locked up securely, before he had got rid of the panic which had so severely affected him."

The influence of fear, both in occasioning and aggravating diseases is also very great. No man ought to be blamed for a decent concern about life; but too great a desire to preserve it, is often the cause of losing it. Fear and anxiety, by depressing the spirits, not only dispose us to diseases, but often render those diseases fatal which an undaunted mind would overcome. Sudden fear has generally violent effects. Epileptic fits, and other convulsive disorders, are often occasioned by it. Hence the danger of that practice, so common among young people, of frightening one another. Many have lost their lives, and others have been rendered miserable, by frolics of this kind. It is dangerous to tamper with the human passions. The mind may easily be thrown into such disorder as never again to act with regularity.

In acute diseases frights have evidently killed many, by the agitation into which they have thrown the spirits, already too much disordered. We have also accounts of persons absolutely killed by terrors when in perfect health at the time of receiving the shock from them; and people ordered to be executed, but with private orders for a reprieve, have expired at the block without a wound.

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## MEMOIRS

OF

## THE FREEMASONS OF NAPLES.

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[Continued from Page 107.]

HE had been a Mason about three years, in short he was one of those who unfortunately for society have introduced themselves into those meetings. Pallante had engaged him by gifts, and the promise of impunity to get himself admitted a second time into another Lodge, that he might inform against the Society and deliver them into his power.

Rho was charged to speak to this man who was, by means of bribery, to engage Peyrol to convene a Lodge.



The Milanese, deceived and inveigled into this disgraceful intrigue, did not fail to search for Spadincorpo, who, knowing what had passed, waited for him at the door and finished his seduction by the promises of money. The hatred he bore Freemasonry prompted his decision. He reconciled himself to Spadincorpo, who had sold him to Pallante, as it has been shewn, and agreed that the profits of this league should be shared between them. They did not fail to meet the Pole, the friend of Spadincorpo, and who was waiting for them. He affected a mysterious air, and confessed to them the desire he had of becoming a Freemason. Spadincorpo took the hint, and in the same confidential way advised him to apply to Peyrol for his reception. The Pole affected great thankfulness, and testified an ardent desire to execute this design, and prayed them to engage Peyrol to assemble a Lodge, which he at the same time observed would be difficult on account of the late edicts.

Rho, little experienced in impostures, was afterwards informed by Spadincorpo, that the Pole was in intelligence with Pallante, that he was then a Freemason, and interfered in this scheme only to surprise a Lodge by his being made a second time. This new secret appeared to him horrible; but as he had advanced some way already in this plot, he was drawn on to the rest by interest—he had not power to recede.

All three repair to Peyrol, and in confidence inform him, that there is in Naples a wealthy Polish gentleman who ardently desires to be made a Freemason through his exertions in a reputable Lodge, under the promise of a premium proportioned to his fortune and the favour which he requested. Peyrol was dazzled by the prospect of gain, but at the same time wishing to assume the air of a Master of a Lodge, desired to see before him the person and physiognomy of him who wished to be admitted. Spadincorpo knowing who he was dealing with, says, with a loud laugh, “Physiognomy! it is his purse, which is the present question.” Peyrol acceded, but he proposed a previous feast, with which they could better cement a familiarity with the stranger, and be better acquainted with his circumstances. This was all related to Pallante, and they fixed on the morrow for the feast. The Polish valet de Chambre had no trouble in representing the Man of Fortune, like many more of his profession: he told Peyrol that he had heard him spoken of as one of the most distinguished of the Society of Freemasons, and assured him of his earnest wishes to have a better acquaintance with a man of his character, and on account of his introducing him to a society so respectable. He remarked that he set a very high value on that favor, and more especially when he recollected the danger there was in convening a Lodge at the present crisis. The unfortunate Peyrol, flattered at hearing himself so much applauded, returned a multitude of compliments, and declared he would admit him the first favourable moment. He concluded by requesting some cash of the Pole, who did not hesitate in giving him some, the better to make sure of the man for the next scene.

Peyrol, who thoroughly understood the art of promising, without performing, sought how to make him his dupe. Once inveigled himself, he was afterwards accustomed to cheat others; he thought he would at least exhibit the appearance of a Lodge. For this purpose he conferred with a Swede named Berenser, a soldier in a Swiss regiment at Naples, who after having been an officer in France, was obliged by a succession of misfortunes to turn soldier at Naples; he also made a small gain by the office of servant in a National Lodge of Freemasons. Peyrol engaged this man by the offer of partaking the profits with him, to deceive the Pole by the imposture of a false Lodge.

In this they sought to dupe each other, and they themselves were both deceived. Sad example of the depravity of human nature! If there are yet sensible and just souls the number is too small to resist the multitude or efface their ignominy.

They purchased together the apparatus of a Lodge, after which Peyrol invited many of his friends, under the pretext of a treat which a Polish gentleman intended to give. He had chosen for the place of meeting a country house at Capo de Monte, an hill famous for the beauty of its prospect, where there is a royal house and a great number of delightful villas.

The fatal day was come, when the blood-thirsty Pallante, hoped to establish his reputation by his treasonable practices: similar to a drunkard who seizes with eagerness the last bottle, without reflecting that it will deprive him of the small remains of his reason, and expose him to the jests of the bye-standers, by reeling him headlong on the earth. He had sent some one in the morning to the place of rendezvous. After dinner he sent for the Pole, to confer with him on the means of accomplishing his project, and to anticipate with joy the triumph they were about to experience. These two proceedings served in the sequel to develop the plot, or Pallante would without doubt easily have concealed it from the public, and not have injured his own character. He posted in the evening soldiers and archers in ambuscade near the house where the company were to meet. Himself, accompanied by a young domestic, returned to the neighbourhood, to a house of one of his clients. Pallante had taken this young man into his service, aged eleven years, named Denys, of an agreeable figure: although he was not his father, he bestowed on him some time after a lucrative establishment, without being possessed of talents which would justify his elevation. He there waited the issue of this affair. The Freemasons on their arrival found at the gate a black cloth, a death's head, hammers, aprons, and gloves. On seeing this assemblage they viewed one another with astonishment; nor were they without their suspicions of some treachery. Peyrol told them humourously, that it was a trick they were about to play on a Polish gentleman. At that instant the soldiers and archers advanced, armed with bayonets and pistols; threatening them in case of resistance, they seized these unfortunate men, and bound them with their pocket handkerchiefs.

[To be concluded in our next.]

A

## CHARGE

DELIVERED TO THE

FAITHFUL LODGE, No. 499,

AT

BIDEFORD, DEVON.

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 BY JOHN WATKINS, L. L. D. and R. W. M.
 

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BRETHREN,

ON a day\* of such high signification among Masons, and which is usually appropriated, and justly, to the most solemn celebration, and to the most important services in all their Lodges, I cannot do better, considering the province to which you have called me, than to dwell a little upon truths which constitute the essence of our Art, and thereby endeavour to excite in your minds a nobler relish for studies, which have every thing in them to recommend them to the notice of the sensible, the generous, and the humane.

*Wisdom*, says the wisest of sages, is the principal thing, therefore get *Wisdom*. A deference to his authority highly becomes us as Masons; even though we owed no respect to his memory in any other character. But what is *Wisdom*? and what is it to gain *Understanding*? These are questions undoubtedly of the highest consequence. Let us attend to their investigation with that attention they deserve. Some have considered the great increase of Letters, and the improvement of the Arts and Sciences, but as so many steps to a greater corruption of human nature, by opening and setting in action those springs of vice which have lain dormant, or have been but partially exerted in a state of simplicity.

Not to enter, however, into the merits of so complicated and very difficult a question; I shall, at present, confine myself to considerations of a more general nature, and in which there cannot possibly be such a risk of deception through prejudice or malevolence. Let us fix our attention to that *Wisdom* only which is the ennobler of human nature, by calling forth it's powers into a liberal activity—that *Wisdom* without which we are reduced beneath a worse than even brutal depravity, and to an ignorance even below contempt.

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\* The Anniversary of St. John the Evangelist, 1792.

Perhaps there are some who regard the whole of *Wisdom*, as consisting in the improvement of the intellectual powers, by the application of them to works that immortalize their performers in the esteem of men. They are mistaken. *Solomon*, though highly eminent for this kind of *wisdom*, does not recommend it, in this warm manner, to general cultivation;

That such a consideration may not be taken in as subservient to the Grand Principle, *Solomon* never asserted, and we cannot believe. But then only as it is subservient to *true wisdom* is it to be regarded; and this ascertains at once the just place and value of the Arts and Sciences so much boasted of.

The Grand Principle then of *Wisdom*, to which all others are subordinate, which ought to be the primary point of all our consideration—which should be the principal scope of our researches, and for the reception of which our minds should constantly be expanded, is *Self-Knowledge*. In this is summed up the whole of *true Wisdom*.

We all know,—natural reason and daily experience convince us, that man is not what he was. The human mind is conscious of it's own imperfections; is sensible of the want of it's being enlightened by the rays of moral truth. The passions by their constant jarring, and frequent wild confusion, sufficiently show us, that the human soul hath lost something that was originally placed therein by it's Great Architect for the purpose of regulating it's affections and directing it's faculties; and that it is now become, instead of the beautiful Temple it once was, a chaos of grand and splendid ruins,—*grand and splendid* they undoubtedly are yet, still they are but the ruins of what was once infinitely more so. The light also that once made this edifice glorious, is so departed as to leave only a faint glimmering, just serving to render the ruins visible.

To regain that principle which hath for it's aim and within it's power the reduction of those disordered parts once more into regularity,—to recover, in some degree at least, the mental beauty that is hid under this heap of desolation, and to diffuse that light which can alone render man the glory of the Creation, must be an enquiry of the utmost consequence. Compared with this, all other *wisdom* is but trifling folly, and the cultivation of all other arts but childish pursuits. The effects of that species of wisdom, which is so highly esteemed among men, are of no intrinsic value; and can challenge only a momentary regard. The most elegant and spacious fabric, planned by the profoundest skill, erected with the greatest labour and expence, and ornamented with the most exquisite productions of the imitative arts, can last but for a period. The number of it's admirers will even decrease in proportion as it becomes familiar; and the silent but certain movements of time, will corrode it's most delicate parts, and insensibly bring the whole into a ruinous heap.

Where are now the mighty structures of antient time? The name of the Ephesian *Diana*, the Roman Amphitheatre, the Temple of *Solomon*, and innumerable other buildings, history tells us, once were glorious? Some of the chiefest are swept away from the face

of the earth, like the more humble, more transient—but perhaps equally curious habitation of the spider. And the ruins of others just remain as monuments of human vanity, and of the little regard that is due to that kind of wisdom, which hath neither permanency nor moral influence to recommend it.

And with respect to the still more estimated branches of wisdom, political speculation and polite literature, even they cannot boast a much superior degree of excellence. All the labours of the great and mighty men of letters, tend like the cultivators to morality. Neither then is all this *wisdom*, nor in the cultivation of them consists that *understanding* which should be the first thing in our attention. They do not contain the essence of that *wisdom*, the possession of which forms man's highest glory, and will ensure him a permanent reward. *Moral Philosophy*, as *true Wisdom* hath been termed, alone lays claim to this honour.

The antients had a sense of this, and, therefore, their greatest sages laboured earnestly in the pursuit of this knowledge. It must be confessed, that various of the philosophic schools of Antiquity, went far into the mysteries of truth. The names of Pythagoras, Socrates, and Plato, are sufficient evidences that men can indeed go very far, even with that portion of light they naturally have, in recovering that state of internal beauty which was the primitive state of man. But though much was done by those sublime personages, in this study, yet they lay under an absolute incapacity of attaining a complete excellence in it from the want of having a powerful influential principle, to aid the efforts of reason.

A Revelation from the Great Author of Nature could alone supply this requisite, and he hath supplied it.

By that Sacred Volume which lies now expanded before us, Reason obtains a spring capable of bringing all the confused materials into order, and the mind of man to a state of glory.

To what the Antients have left us, as the lessons of their experience in the School of Wisdom, we are enabled to add what they wanted; and possess, therefore, more abundant strength, and more captivating motives to induce us to take an active pursuit in the sublimest of studies. And though it cannot be denied but that any man may, of himself, by the effort of his natural powers, exercised under the influence of this Revelation, attain to a very high degree of excellence in the study of Wisdom, yet the probability of his success is not any way to be compared to his who engages in the pursuit in company with others. The Spirit of Emulation is, indeed, a noble Spirit. True Philosophy and true Religion delight in it's assistance, as sensible that it affords a most powerful spring to the exercise of great and good actions.

Indolence and Vice are mutually allied, and are fostered together in the shades of inactive imbecility and unsocial solitude.

*Society* alone hath the property of making men ashamed of those evils, and of bringing them in love with *true Wisdom*, by actively exerting it's principles, in the different stations and circumstances of

life. And yet in the enlarged state of the world, even this property becomes so expensive as to lose a considerable part of it's power. When we see men all around us, actuated by the selfish passions, and carrying the corruptions of their depraved natures into all their connexions with each other, we can have but little regard for that emulous principle which is so necessary to the rendering us true children of wisdom, and the cultivators of a really excellent understanding. On this account the antient sages who deeply saw this inconvenience, formed their followers into *select societies*, and therein taught them to exercise the important lessons of moral truth. In such small circles the sphere of observation is necessarily confined, and consequently a new attainment in moral excellence, or a fresh lapse into vice, must be easily observed, and have the salutary effort of stimulating or warning others.

*Benevolence* is one of the strongest characteristics of *true Wisdom*, because it hath a direct tendency to destroy that selfish principle which is the greatest disgrace to man, and is the parent of every base and wicked action. Now the exercise of this *benevolence* must be necessarily weak in the enlarged and complicated state of social intercourse, on account of that cupidity which too generally marks the character of mankind.

Societies, therefore, the principles of which are to lead the members into a more perfect acquaintance with *true Wisdom*, and to impress upon their minds a strong sense of their duty to each other as *Brethren*, must be of the greatest utility to the moral and political interests of the world.

In such Societies, real excellence in moral virtue may be attained to a much higher degree than in the public walks of life, or even in the umbrageous, silent paths of solitude.

From what hath been said, the application to be educed is obvious, and, no doubt, is anticipated by each of you.

Our sublime Order, my brethren, was instituted under a sense of the disadvantages men lie under, from the imperfections human nature is replete with, and the obstacles that lie in their way to *true Wisdom*, by the evil maxims and customs of the world. The necessity of that principle which is, as I have already observed, the essence of *Wisdom*, to make men what they ought to be, gave birth to this Society, which hath subsisted almost ever since the necessity of it was first understood. You know what it's peculiar principles are; the world also hath long known that they must be intrinsically excellent, otherwise the Order would not have so long stood firm under such a variety of circumstances as have at all times been combined against it. In this enlightened age indeed, our Order is respected by every person who is above vulgar prejudices. The opinions of others, however, are but of little consequence to us as Masons, as we are sensible that the Royal Art derives no part of it's excellence from what others think of it. Towards the grand design, already mentioned, of restoring Man to his proper dignity by renewing his internal beauty, our Order lends great assistance. The genius of

Masonry, may I not say, wipes away by it's genial influence, the tear from the eye of sorrowing humanity,—checks the vicious tendency,—and lends the salutary aid to the efforts of virtue. Say ye who respect the divine image in the human soul, say how it brightens through the medium of our Order. Sensibility, the sweetest, gentlest, daughter of Heaven! dwells in the Masonic Temple. In conjunction with reason and revelation, it is her province to labour in the important work of building up the human soul, into a beautiful fabric for the inhabitation of the divinity. She finds the mind, indeed, in a state that requires great improvement, being under the influence of selfish passions and evil dispositions. The Royal Art is exerted in breaking off those extraneous qualities, in order to render the mind fit for the application of the *perfect square*. The genuine disciple is led through the *graduated scale* of active virtues to the footstool of his Creator; he is assimilated by it to the divinity, and rendered meet to be an inhabitant of the celestial Lodge, where our supreme Grand Master ever presides. All it's principles and ceremonies have this tendency. The central point of Masonry is the glory of the Great Architect, under whose auspices it professeth to act in the perfection of man. Every thing visible and oral in Masonry is directed to this great object;—an object compared with which every other is vain and trifling—for this comprises all our duties, all our interests, and all our hopes. Combine every thing that is great and good, beautiful and praise-worthy, it only shows what the mind of man naturally is not, but what it undoubtedly ought to be. For the purpose of realizing such a combination of excellencies our Order was instituted, hath flourished, does flourish, and ever will do so, while Virtue is prized on earth. But here it may be asked, if *Masonry* hath this aim, why do we not see more of it's professors exhibit correspondent good effects to the world. The answer is obvious—all who profess *Masonry*, are not therefore *Masons*. To be such thoroughly we must be *good men and true*.

How high then, and exalted a character is the *true Freemason*! *Masonry* is the science not so much of the *head* as of the *heart*, and no further than as a person enters into this knowledge can he be said to be, what is certainly the highest character on the face of the earth—

*A FREE AND AN ACCEPTED MASON.*

## ORATION ON MASONRY,

DELIVERED

BY THE LATE REV. DR. WILLIAM DODD,

AT THE

DEDICATION OF FREEMASONS' HALL,

IN GREAT QUEEN-STREET.

MOST Worshipful Grand Master, and Brethren all! there never was a stranger paradox advanced, than that, which the gloomy philosopher of Malmesbury hath laboured to support, against the *sociability of man*. Every feeling of the human heart,—every trait in the human character,—every line in the history of civilized nature, serves to *explode* the idea; and to convince us, “that man is a being formed for *society*, and deriving from thence his highest felicity and glory.” Nay, indeed, the *history of mankind* might well be considered as “the *history of social life*; perpetually and invariably tending more and more to perfection.”

It is not to be doubted, that the mighty master-hand, which with so much facility created from the dust of the earth the *two* first inhabitants of it, could, with equal ease, have created *thousands* of the same species, and have given them all the means and advantages of perfect civilization. But He thought good to create *two* only, with an evident purpose to a *gradual population* of the earth which he had formed; and to a *gradual advancement* of those improvements, for which He wisely fitted the human mind; and in which He as wisely determined to keep that mind continually occupied.

Hence, we perceive, that from this fertile and unexhausted storehouse of human intelligence and invention, arts, sciences, and culture of every kind have proceeded with gradual progress; and MAN,—peculiarly distinguished as he is from the whole animal creation, by his boundless capability of invention and improvement—MAN hath still gone on to cultivate and adorn social life: and to beautify and bless that life with all which *Utility* could ask; which *Reason* could approve; nay, or even the luxuriance of *Fancy* itself, with *charmed eyes*, could delight in and admire!

Immortality and glory crown the *men*—those truly great and distinguished worthies, who have nobly added to the advancement of *human happiness*, by the advancement of *civilization*!—who, by the invention or improvement of arts and sciences—of religion and laws, by *human* or *civil* culture,—have been instrumental to exalt the dignity, and to enlarge the comforts of their species!

*Kings of the earth*!—who have furl'd with exulting triumph your standards, crimsoned in fellow-creatures blood!—*mighty conquerors*!



—who have proudly built your fame on wide-spread ruin, and fearful devastation!—how doth your false honour fade, and sink into darkness and obscurity, before the ever-living lustre of *their* genuine glory—those fathers, friends, and benefactors of mankind—those true heroes, who, like their just emblem, *the Sun*, have perpetually diffused life, blessing, beneficence; have existed only to instruct, improve, and humanize the world.

THESE—*Illustrious Hearers!* are the men, whom we exult to call BRETHREN: and of this truly honourable fraternity it is, that MASONRY, throughout all ages, hath been composed: an institution—not, as the ignorant and uninstructed vainly suppose, founded on unmeaning mystery, and supported by mere *good-fellowship*:—but “an Institution founded on eternal reason and truth; whose deep basis is the *civilization of mankind*; and whose everlasting glory it is, to have the immovable support of those two mighty pillars, “*Science and Morality!*”

In proof of what I advance, permit me just to touch, with a passing pencil,—as the *time*,—not as the unlimited *nature of my subject* will admit;—just to touch upon—(1.) the ANTIQUITY;—(2.) the EXTENT;—(3.) the COMPREHENSIVENESS;—(4.) the EXCELLENCE and UTILITY of our Royal Art; of whose daily advancing progress, highly flourishing state, and unquestionable merit, who can doubt a moment—that beholds this splendid EDIFICE; that considers this lovely, honourable, and illustrious assemblage?

1. And permit me to observe, that the brightest title suffer no diminution of lustre; nay, that *Nobility* itself derives distinction, from the support and countenance of an institution so venerable. For, if ANTIQUITY merits our attention, and demands our reverence,—where will the society be found, that hath an equal claim?—*Masons* are well informed from their own private and interior records, that the *building of Solomon's Temple* is an important æra, from whence they derive many mysteries of their art. Now, be it remembered, that this great event took place above a thousand years before the *Christian æra*; and consequently more than a century before *Homer*, the first of the Grecian poets, wrote; and above five centuries before *Pythagoras* brought from the East his sublime system of *truly masonic* instruction, to illuminate our western world.

But, remote as is *this period*, we date not from thence the commencement of our art. For though it might owe to the wise and glorious king of *Israel* some of it's many mystic forms and hieroglyphic ceremonies, yet certainly the art itself is coeval with *Man*, the great subject of it. Nay, it may be well stiled coeval with *Creation*; when the *Sovereign ARCHITECT* raised on masonic principles this beauteous globe;—and commanded that *master-science Geometry* to lay the rule to the *planetary* world, and to regulate by it's laws the whole stupendous system, in just unerring proportion rolling round the central *Sun!*

2. And as *Masonry* is of this remote *antiquity*, so is it, as might reasonably be imagined, of boundless *EXTENT*. We trace it's footsteps in the most distant, the most remote ages and nations of the world. We find it amongst the first and most celebrated *civilizers* of the *East*, we deduce it regularly, from the first *astronomers* on the plains of *Chaldea*, to the wise and mystic kings and priests of *Egypt*; —the sages of *Greece*, the philosophers of *Rome*: —nay, and even to the rude and *Gotbic builders* of a dark and degenerate age; whose vast temples still remain amongst us, as monuments of their attachments to the *Masonic arts*, and as high proofs of a taste, which, however irregular, must always be esteemed awful and venerable.

In truth, in no *civilized* age or country hath *Masonry* been neglected: the most illustrious characters,—kings and nobles,—sages and legislators,—authors and artists,—have thought it their glory to protect and to honour it. And, at the *present* hour, while we find the *brotherhood* successfully established in every kingdom of the earth, we are happy to rank in that list many names, which do honour to their own,—would have done honour to any age. To *enumerate* them would be a task abundantly pleasing; but the time allows me not. It would, however, be inexcusable to omit particularising that *Hero-King*, that bright and northern star, whom the admiring world allows to be one of the greatest princes, and of whom we may justly boast as one of the first and most distinguished friends and lovers of our *Art!*—that ancient, honourable *Art*, for whose promotion and dignity *Logges* are opened in every quarter of the globe.—For I cannot but remark with peculiar pleasure, that in whatsoever else men may dispute and disagree, yet they are all unanimous to respect and to support a singularly amiable institution; which annihilates all parties; conciliates all private opinions; and renders those who by their Almighty Father were *made of one blood*, to be also of one heart and one mind; *BRETHREN*, bound, firmly bound together by that indissoluble tie—"the love of their *God*, and the love of their *Kind*."

3. This alone might well be judged a sufficient reason for the *extent*, and, if we may so say, *universality* of the Craft. But, when to this we farther add, the *COMPREHENSIVENESS* of the institution, and the vast circle of arts and sciences which it takes, we shall no longer wonder at that *extent*; but be satisfied, "That *MASONRY* " must and will always keep pace, and run parallel with the culture " and *civilization* of mankind." Nay, we may pronounce with strict truth, That where *Masonry* is not, *civilization* will never be found.—And so in fact it appears: for, in *savage* countries, and barbarous climes—where operative *Masonry* never lays the *line*, nor stretches the *compass*—where skilful *Architecture* never plans the *dome*, nor rears the well-ordered *column*;—on those benighted realms, liberal Science never smiles, nor does ingenuous Art exalt, refine, embellish, and soften the mind!

But, give MASONRY once to exert her heaven-descended talents, even in realms like those;—let her rear the dwelling, and teach the lofty temple to emulate the clouds;—see what a train of Arts immediately enter, and join, in ample *suite*, to give their patron *Architecture* completion and glory!—Lo! at their head, *Sculpture* with his animating chissel bids the forming marble breathe!—See *Painting* with his vivid pencil steal Nature's fairest tints, while the glowing canvas starts beneath his touch into beauty and life!—See the long labours of the loom; the storied tapestry, and the rich wrought silk, employed to decorate the habitation which every art and every exertion of the manufacturer and mechanic are busied to complete!

But not the *manual arts* alone attend: hark!—through the finished dome divine *Music* pours her soul-commanding sounds; with her artful hand and finely-varied tones sweetly enforcing the lofty and instructive lessons of heaven-born *Poesy*!—which, whilst it wraps the delighted mind in deep contemplation, gives birth and being to those sage, those *civil*, those *legislative* and *moral* plans; or, in one word, to *all that round of speculative Masonry*, which secures, adorns, and dignifies society; and represents in strong contrast the *savage*, and the *civilized* man!

Thus *comprehensive* is the noble Art we boast; and such are the triumphs of *Architecture* alone, in whose ample grasp are contained such numberless benefits to human nature, and which may justly be deemed the peculiar and favourite child of civilization, as well as the unerring mark and criterion of that civilization, and of the progress of the fine arts in every state.—Were I to proceed—or had I assumed for my proof that wonderful, all-informing science on which *Masonry* is built; nay, and which—*proud Mistress of Arts*!—issues forth her commanding laws, not only to those arts, but even to *nature*—even to nature's amplest round—the *solar system* itself:—had *Geometry* been my theme—the time would have failed me to have recounted even a part of that comprehensive extent and reach of instruction;—that inexhausted fund of information and knowledge, of improvement and advantage, which it imparts to it's studious votaries. Happy votaries—adepts in true *Masonry*—ever the zealous and most ardent admirers of natural and moral *beauty*! for they are especially sensible of the *beauties* of that *world*, which, amongst the intelligent Greeks, knew no other name. And well indeed might be styled *καρμος*, essential “*BEAUTY*”;—for it excels, at once, in all the regularity of order, the exactness of proportion, the glow of colouring, the force of expression, and the strength of design.

4. But future and more extensive discussions of this high and entertaining theme may, perhaps, through *your* honourable sanction engage my pen\*. For the *present*—after what hath been already

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\* The Author did not live to publish any thing more on *Masonry*.

advanced, can any man doubt a moment of "the EXCELLENCE and "UTILITY of MASONRY," thus deep in antiquity, boundless in extent, and universal in it's comprehension of science, operative and speculative; thus, in it's wide bosom, embracing at once the whole circle of Arts and Morals?

To attempt it's encomium (particularly after what has been already so ably, so elegantly advanced by my worthy brother) would be "wasteful and superfluous excess;" would be, in the fine language of our first and sublimest of Bards,

- " To gild refined gold, to paint the lily,  
 " To throw a perfume on the violet;  
 " To smooch the ice; to add another hue  
 " Unto the rainbow; or, with taper-light  
 " To seek the beauteous eye of Heaven to garnish."

For who, in this polished, this improving age, is insensible of the attraction, the excellence, the utility of the Fine Arts, the Liberal Sciences? Who, in this peculiarly humane and philanthropic æra, is cold to the call of BENEVOLENCE—that never failing attendant on the ingenuous Arts;—that all-pervading, all-performing virtue, which in one short and easy word, *Thou shalt love thy neighbour as thyself*, comprizes all duty, and consummates the round of moral perfection.

Indeed, the celebrated Eulogy which CICERO passeth on philosophy, may with equal propriety be applied to MASONRY, duly practised and rightly understood. For in that view it will be found eminently "the improvement of youth, and the delight of old age. "The ornament of prosperity, the refuge and solace of adverse hours: it pleases at home; is no incumbrance abroad: it lodges with us; travels with us; and adds amusement and pleasure to our rural retirement."

With heart-felt zeal and sincerity, allow me then, right noble and worthy *Brethren*, to congratulate you on the advancement, the progress, and present state of our useful, excellent, antique, and mystic Lore! more particularly allow me to congratulate you on this great and festive day; on this solemn DEDICATION with high, pomp and song, of an EDIFICE, which does equal credit to it's architect, and to the craft; and which promises a long line of stability and glory to Masonry, in this it's favourite land..

And while by our sincere *good-will* and *friendly regard* each for the other;—while by our liberal and merciful *relief* of the *Brethren in distress*;—while by the establishment of an universal language and communication, for the attainment of those two purposes throughout the earth, under the seal of most sacred and inviolable *secrecy*;—whilst thus, we seem to have amply provided for the interests of

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\* Mr. HESSELTINE, the Grand-Secretary, whose EXORDIUM was not more elegant and instructive, than ably and eloquently delivered.

**BENEVOLENCE**: so let us, by every method, and by every encouragement in our power, court the **LIBERAL ARTS** to come and dwell amongst us: let the means of their cultivation and improvement be the frequent subject of our best and most serious disquisitions: let us endeavour to hold forth every engaging allurement, that they may approach and apply their elegant and wonder-working fingers, to finish the beauties of this well-ordered dome; and to make it, what we wish, the distinguished residence of immortal **MASONRY**!

An æra, which cannot be far distant: for the magnificence of our building, in so short a period, thus wonderfully grown up before us, speaks in emphatic language, at once the zeal and the ability of it's friends; and stimulates—with a force far beyond all the eloquence of the most persuasive *orator*;—stimulates every noble heart to a gallant emulation, and must inspire a wish to contribute towards the perfection of so beautiful and elegant a design.

Nor can the brilliant and generous example of that illustrious **NOBLEMAN**, who so honourably *presides* over us, want it's due effect; —a Nobleman—you, my Brethren, all agree with me—not more distinguished as a *Mason* than as a *Man*! whose love of liberal Arts, and whose regard for moral Virtue, are not confined to the *Lodge*, but accompany and adorn him in all the walks of life! Under such auspices may the Craft rest happy and secure, and flourish for ever as the *Palm*!—and may this **HALL**, awfully dedicated to *Masonry*, to *Virtue*, to *Benevolence*, still and for ever behold each ennobling science, each ingenuous Art, smile and triumph, soften and civilize beneath it's roof!—May private friendship and public virtue dignify and distinguish the heart and character of every *Mason*, who here shall form and fill the mystic *Lodge*!

And when the sacred solemn rites are done, when festive Hilarity assumes his social seat, may decent politeness, and sweetly-smiling innocence for ever wreath the chaplet for his brow, crown his *bowl*, and command his *song*!

And, while amidst the scientific labours of the *Lodge*, elevated schemes of improving Art engage and enrapture our Minds; while holy and ancient mysteries warm the imagination with improvement's kindred glow;—while in the mournful investigation of a Brother's wants pleading pity melts our eye, and generous compassion swells the feeling breast;—while amidst the cheerful exertions of inoffensive mirth, of heart-enlarging, friendly communication—reflection shall be enabled to look back with pleasure, and impartial conscience shall find nothing to disapprove: *then*, my *Brethren*, may we, with comfort and with confidence, lift up our adoring hearts:

AND WE DO LIFT THEM UP TO *Thee*, Great Nature's adorable and wonderous Geometrician! Almighty Parent of the World! wise Former of *Man*! imploring on this, and on all our other laudable undertakings, thy favour, thy blessing, thy aid; without which, vain and fruitless are all the efforts of feeble men!—'Tis from *Thee*, beneficent Founder of our frame, that we have received, the *heart*

to feel; the *hand* to labour; the *eye* to behold; the *ear* to hear; the *tongue* to proclaim; and all the faculties which make us *susceptible* of *moral*, partakers of *natural* good!—Teach us, then, to delight in them, to improve them as thy blessing; and through the beauty, order, and excellence of *created* things, to view, contemplate, and adore thy uncreated excellence and beauty!

Formed as thy *Temple*, and enriched with the ornaments of thy creative wisdom,—consummate Architect of thy master building, *Man!*—we look up to Thee, to inspire us with understanding, with science, with virtue, with all which can dignify, refine, and exalt our nature, and render the temple at least not wholly unworthy of it's sacred inhabitant!—To this end, direct us to make the BLESSED VOLUME of thy instructive wisdom, the never-erring *square* to regulate our conduct; the *compass* within whose circle we shall ever walk with safety and with peace; the infallible *plumb-line* and criterion of rectitude and truth! Enable us to fill up every sphere of duty with exactness and honour; and by our amiable attention to all the sweet and blessed offices, the endearing charities of social life in particular, teach us to win the love of those who unite in those tender offices with us: and as fathers, husbands, friends,—as worthy *men* and worthy *Masons*,—to distinguish and exalt the profession which we boast!

And, while through thy bounty—rich Dispenser of every blessing!—our cups overflow with plenteousness, and *wine*, and *corn*, and *oil*, delight and cheer our boards: Oh, may our full hearts never be wanting in gratitude, and in the voice of thanksgiving to Thee; in liberal sentiments and succour towards every laudable undertaking; in the quickest sensibility, and readiest relief we can give to the woes and distresses of our fellow-creatures—of *all mankind*—of every *being*, universal Lord! who bears thy image, and looks up to thy providence; who is fed by thy hand, hopes for thy future and all comprehending mercy, and can and will triumphantly unite with us,—with the general voice of *Masons* and of *Men*,—earnestly and emphatically saying,

“ *Father of All! in every age,*

“ *In every clime ador'd;*

“ *By Saint, by Savage, and by Sage,*

“ *Jehovah, Jove, or Lord!*

“ *To Thee, whose temple is all space,*

“ *Whose altar, earth, sea, skies;*

“ *One chorus let all Being raise,*

“ *All Nature's incense rise!*”

## ESSAY ON STRIFE.

STRIFE, like a pestilence, may be traced by the havoc which it makes. Every rank and every station of life is, at times, visited by this plague of society. It embitters domestic scenes; it sows the seeds of everlasting enmity amongst the inhabitants of an obscure village; and plunges whole nations into faction and discord. Solomon says, "the beginning of Strife is as when one letteth out water." Daily experience furnishes us with but too many testimonies to the truth of the simile; which strongly points out the necessity of attending to the caution which accompanies it—"therefore leave off contention before it be meddled with."

If the smallest fissure be made in the mound which confines the water, it will soon force for itself a wider passage; and when once the torrent is at liberty, it disdains restraint, and carries down before it whatever is thrown to impede it's progress. And, such is the violence of strife, if we give it but the least entertainment in the mind, it's constant attendants, malice, hatred, and revenge, will soon force a passage after it. Then,

*Non sic aggeribus ruptis cum spumeus amnis  
Exiit, oppositasque evicit gurgite moles,  
Fertur in arva furens cumulo, composque per omnes.  
Cum stabulis armenta trahit—*

Characters, reputations, every thing that is valuable and dear to man, will not be able to check it's fury. These are, indeed, often the first objects of it's rage. The tempest passes over the head of the bulrush, to wreck it's vengeance on the oak.

The man who is carried by a rapid stream appears, to himself, to be at rest, whilst every other object seems to be in motion. He who is hurried away by the violence of Strife is equally deceived both in his senses and his judgement. He ever fancies himself to be in the right, and those of the opposite party constantly in the wrong.

Human invention, which has so abundantly supplied the world with mischievous weapons of destruction, has not been deficient in discovering subjects for the exercise of strife.

It is a melancholy reflection, that Christianity, which was intended for the comfort and happiness of mankind, should have given rise to so many bloody feuds and contentions. The expression of our Saviour, "I came not to bring peace, but a sword," has been literally fulfilled almost ever since the commencement of Christianity. Christianity had no sooner triumphed over the altars of Paganism, but she became divided within herself; and "her foes were those of her own household." But

it would be unjust to lay to the charge of Christianity all the bickerings, animosities, and bloodshedding, which have so much obtained among Christians. It is, as a system of morality, every thing that would produce "peace on earth, and good-will amongst men," if men would put it's precepts into practice. When the children cease to listen to the instructions, and to walk in the steps, of their aged parent, let not the venerable parent be branded with the vices of her disobedient children.

How wide a field for strife do politics supply! Though contention in domestic life is sure to be productive of misery to the fools who wage it, it's effects are dreadful when it separates a whole nation into two distinct people. It prevents the intercourse of neighbours, and destroys society. It makes those who should unite in all the friendly offices of social life more perfect strangers, and more averse to each other, than if they had to combat with national prejudice, and an unknown language. Even when the boisterous torrent of party-spirit which overflowed the mind subsides, unlike the rich inundations of the Nile, it leaves a poisonous sediment behind, whose influence produces a thousand noxious weeds, which poison for ever the dearest affections of the human heart.

At a time like this, when the public safety requires the generous exertions of *united* individuals, I cannot refrain from addressing the words of Jocasta to all disputants; whether the janglers of the fire-side, the doughty antagonists of a country coffee-room, or the more eloquent discontented leaders of party.

ὦ ταλανπωροί,  
ἔδ' ἐπαισχυνεσθε γῆς,  
Οὔτω νοσήσης, ἴδια κινῆεις κακὰ;

"O, wretched! are you not ashamed, when your country is in so great danger, are you not ashamed, thus to wage private quarrels?"

Strife and contention arise from a discontented mind; from that restless spirit which is impatient of restraint; and from a false supposition, that whatever lays a restraint upon the actions is an infringement of true liberty. Men who hold such an opinion are to be informed, that equal, if not superior, to the blessings of true freedom is the protection from lawless liberty. If man were subject to perpetual invasion from superior force or sagacity, the comforts of his life would be little increased by the savage satisfaction of retaliating upon his inferior. A party-spirit oftens proceeds from a foolish supposition that we can regulate the affairs of others, when perhaps we are totally unable to conduct our own. Urged on by this idea, men form parties to reform a State, without considering what ample scope there is for them to display their talents for reformation in their own lives and conduct. It shows a strange degree of disinterest-



ed folly, in men to be so anxious for the improvement of every thing but themselves, and to spend their whole time in providing for the happiness of others in a certain never-to-be-procured state of perfection, whilst their own conduct is, perhaps, exhibiting to the world a retrograde motion, and they themselves are becoming, day after day, less perfect.

The surest antidote against strife, as well as many other evils of life, is contentment;—contentment, that alchemy of the mind, which converts every thing into happiness! Contentment, in worldly affairs, disposes the mind to be satisfied in any tolerable condition of life; and, in spiritual concerns, contentment will teach the disputant, whatever be his creed, to keep his tenets to himself, and not disturb the peace of that household, which Christ hath established upon earth, with the vain disquisitions of, perhaps, after all, a deluded imagination. Satisfied with having performed, as far as frail nature will permit, what the Lord God requires, *viz.* to do justly, to love mercy, and to walk humbly with his God, he will rest in hope, that, should his opinions of some nicer points be erroneous, the Almighty will look with pity and compassion upon a mistaken faith, producing such amiable virtues.

If every individual, instead of loudly clamouring for the reformation of the world, would keep a constant guard over his own conduct, and reform himself, then might we indeed expect to see a golden age of happiness and peace rising upon us, wherein the mild influence of Christianity would supersede the necessity of all earthly tribunals, and the general innocency of mankind become the strongest protection to the individual.

Orieleensis.

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AN  
EASTERN NOVEL.

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

[Continued from Page 110.]

WHEN Liu-pao had received the sum, I ought to acquaint you, said he to the merchant, that my sister-in-law is proud, haughty, and a great lover of formality; she will make a great many difficulties when she is to leave the house, and you will have some trouble to bring her to a resolution; I will tell you therefore what you must do; at the beginning of the night bring a chair adorned as usual, with good strong porters, make as little noise as you can, and be ready at the door; she that will appear with a mourning head-dress is my sister; say never a

word to her, nor hearken to what she says, but take her about the middle, force her into the chair, and conduct her to your bark as soon as you can. This expedient pleased the merchant, and the execution of the project seemed easy.

In the mean time Liu-pao returned home, and that his sister-in-law might have no suspicion of his design he took no notice of any thing while she was by; but as soon as she was withdrawn he made his wife a confident of the project, and told her of the trick he was going to play; it is necessary, said he, that this two-legg'd merchandise should be taken away this night, of which I have not the least reason to doubt: however, I am not willing to be present at the transaction, so that I will be absent for some time; but it is necessary that you should know that as soon as night appears there will come a considerable crowd to our door, and will take her away in a chair.

He was going to proceed when he was suddenly stopt by the noise that he had heard: it was his sister-in-law that passed near the window of the room, at which Liu-pao went hastily out at another door, insomuch that he had not time to add the circumstance of the mourning head-dress: it was doubtless by the particular direction of Heaven that this circumstance was omitted.

Ouang readily perceived that the noise she made at the window had obliged Liu-pao to break off his discourse abruptly: the tone of his voice plainly shewed that he had still something more to say, but she had heard enough, for finding by his air when he enter'd the room that he had some secret to communicate to his wife, she pretended to withdraw, and listening secretly at the window heard these words distinctly, *they will carry her off, they will put her in a chair.*

These words greatly strengthened her suspicions, when entering the room, and going to Yang-sang, she declared her uneasiness to her; sister-in-law, said she to her, you behold an unfortunate widow who is bound to you by the strongest ties of the most sincere friendship, and therefore by this very friendship I conjure you to acknowledge freely whether your husband persists in his former design or no, in forcing me to a marriage which will prove my utter ruin?

At these words Yang appeared in confusion and blushed, but recovering herself soon after; why should you have such thoughts, sister, said she to her, and why do such strange fancies disturb your mind? if there was a design of a second marriage, do you think there would be any great difficulty in the matter? but, alas! to what purpose should a person throw himself into the water before the bark is going to be cast away?

When Ouang heard the proverb of the bark she understood better the sense of the private discourse of her brother-in-law: she immediately gave herself up to complaints and tears, and quite overwhelmed with grief shut herself up in her room, where she wept, sighed, and lamented. What a wretch am I, said she,

that I know not what is become of my husband! Liu-tchin, my brother-in-law and friend, whom I might depend upon is on a journey; my parents and relations live at a great distance; if this affair is hastened how can I give them notice? I can hope for no assistance from my neighbours, for Liu-pao is become formidable among them, and they know he is capable of the blackest villany: wretch that I am! I cannot escape from his snares; if my ruin is not perfected to-night it will to-morrow, or in a very short time; the only thing I can do is to put an end to this painful life; to die once is much better than to suffer a thousand deaths, and what is my life at present but one continual death?

She then came to a resolution, but deferred executing it till the evening: as soon as day had left our hemisphere, and darkness had succeeded in it's room, she retired into her chamber, and shutting herself up took a cord, and fasten'd one end of it to a beam, and at the other made a running noose; she got upon a stool, modestly adjusted her garments about her feet, and then cried out, supreme Tien avenge my cause: after this she threw down her head-dress, and putting her head and neck into the running noose, she kicked away the stool with her foot, and was left suspended in the air.

Here was an end, as one would imagine, of this unfortunate lady, but it somehow happened that the cord, though made of hemp and seemingly very strong, immediately broke, and she fell to the ground half dead.

Yang ran towards the room as soon as she heard the noise which was occasion'd by her violent fall, and found the door barricadoed; she thought it was the effect of a troubled mind, and therefore took up a bar and wrench'd open the door: as the night was extremely dark in entering the room her feet were entangled in Ouang's garment, which threw her down; this fall forced her head-dress to some distance, and the fright she was in made her faint away for a few moments: when she had recover'd her senses she rose up and went to seek for a lamp, and returning to the room found Ouang extended upon the earth without motion, and her breath almost gone, for the cord bound her so very straight that she foam'd at the mouth, upon which she immediately loosen'd the running noose.

While she was proceeding to do other services she heard a knocking at the door; she made no doubt but it was the merchant of Kiang-si that came to fetch his purchased spouse; she ran hastily to receive them, and introduce them into her chamber that they might be witnesses of what had happened; through haste, and willingness not to appear without a head-dress, she took up that which she found at her feet, which was the mourning head-dress of Ouang.

It was in reality the merchant of Kiang-si that came to take away the lady that had been promised him; he had a wedding-chair adorned with streamers of silk, festoons, flowers, and several fine

lanthorns: it was surrounded with domestics who carried lighted torches, and a crowd of musicians who were to play on flutes and haut-boys. All these attendants were placed in the street without playing on their music, or making the least noise; the merchant had advanced a little forward, and knocked softly at the door, but finding it half open he enter'd the house with lighted flambeaux.

When Yang appeared the merchant seeing her in a mourning head-dress, which was the signal agreed upon, and being likewise charmed with her air and features, he laid hold of her as a hungry hawk seizes a little helpless bird: his followers ran to his assistance, and shut the lady up in the chair which was there ready to receive her; in vain she cry'd out, *you are deceived, it is not me you seek for*; the noise of the instruments was soon heard, which drown'd her voice, while the chairmen that carried her, rather flew than walk'd to transport her to the bark.

While this was acting Ouang, who had received assistance from the care of her sister-in-law, was come to her self and had recovered her senses; the great noise that she heard at the door renewed her fears, and filled her with dreadful inquietudes; but when she perceived the noise of the trumpets and the confusion of voices and musical instruments go still farther and farther off, she began to grow bolder, and in about half a quarter of an hour ventured to go and see what was the matter.

After she had called her sister-in-law several times to no purpose, she imagin'd that the merchant had made a mistake, and had taken her away though he came for another, but she was fearful of some troublesome incident in return, when Liu-pao should be informed of the mistake. She then shut herself up in her chamber, where she collected her scattered jewels and other parts of her head-dress that were left, and entertain'd thoughts of taking a little rest, but she could not close her eyes during the whole night.

Early in the morning she rose up, and while she was seeking her mourning head-dress to put it on, she heard a noise at the door of one knocking very hard, crying out, *open the door*; it was no body else but Liu-pao, whose voice she was well acquainted with. She was not long in resolving what to do, but let him knock without answering: he swore, cursed and bawled till he grew hoarse; at last Ouang went to the door, and standing behind, without opening it, who is that that knocks, said she, and who is it that makes such a noise? Liu-pao, who distinguished very well the voice of his sister-in-law, was immediately seized with a strange dread, especially when she refused to open the door; sister-in-law, said he, I have good news to tell you, Liu-tchin our younger brother is returned, and our eldest brother enjoys a perfect health; open quickly.

At these words, concerning the return of Liu-tchin, Ouang ran to take the black head-dress that Yang had left, but in vain did she expect to see her dear Liu-tchin, for there was no body but Liu-pao who entered immediately her room, but not seeing his wife there, and moreover observing a black head-dress on her sister-in-law's head, his suspicions were strangely renewed. At length he cried out,

where is your sister-in-law? You ought to know better than I, replied Ouang, since it was you that carried on this fine intrigue: but tell me, replied Liu-pao, why do not you wear your white head-dress? have you laid aside your mourning? in answer to which Ouang was so complaisant as to relate the history that had happened during his absence.

She had hardly made an end of her story before Liu-pao began to beat his breast, and acted like a madman, but coming to himself by little and little, I have one comfort in my misfortunes, said he to himself, I will sell my sister-in-law, and with the money I'll buy another wife, and no body shall know that I have been so unfortunate as to sell my own. He had been playing all the night, and had lost the thirty taels which he had received from the merchant of Kiang-si, who was already at a great distance with his new bride; he was preparing to go out in order to negociate this affair, when he perceived at the door four or five persons who wanted to enter; they were his eldest brother Liu-yu, his youngest Liu-tchin, his nephew Hi-eul, and two domestics that carried the baggage. Liu-pao amazed at this sight, and not having the assurance to confront them, made what haste he could out at the back-door, and vanished like lightning.

The lady Ouang, transported with joy, came to receive her dear husband; but how exceeding was her delight when she perceived her son, whom she hardly knew, he was grown so much and had so fine a person: ah! by what good fortune, said she, have you brought back this dear son whom I supposed to be lost?

Liu-yu entered into the detail of all his adventures, and Ouang in her turn related at large all the indignities that Liu-pao had made her suffer, and the extremities to which he had reduced her.

Then Liu-yu having bestowed on his wife the commendations that her fidelity deserved, if by a blind passion for riches, *said he*, I had kept the 200 taels, which I found by chance, how should I have recovered my dear child? if avarice had hindered me from giving the twenty taels to save those who were suffering shipwreck my dear brother had perished in the water, and I should never have seen him; if by an unlook'd for adventure I had not met with this amiable brother, how should I have discovered the trouble and disorder that reigned in my house? without this, my dear wife, we should never have been re-united, our family would have been dismembered, and we should have been plunged in affliction. All this is the effect of the particular providence of Heaven, who has over-ruled these different events: as for my other brother, who without design sold his own wife, has justly brought on himself his own misfortunes: the Almighty Tien treats mankind as they deserve, let them not therefore think to escape his justice.

Not long after Hi-eul went to fetch his bride, the daughter of Tchin; the marriage was concluded, and proved a very happy one; they had several children, and saw a great number of their grandchildren, many of which were advanced by their learning, and raised to the highest office; thus this family became illustrious.

THE  
GENERAL HISTORY OF CHINA:

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

[Continued from Page 104.]

THE princes of the blood-royal of China, have neither power nor credit with the people; they are stiled regulo, and are allowed a palace and a court, with officers and a revenue conformable to their rank; formerly, when they were dispersed in the provinces, the officers of the crown remitted them their revenues every three months, that they might spend them as fast as they received them, to prevent the laying up any part of them, lest they should be enabled to create troubles, and sow sedition, and were forbidden upon pain of death to move from the place appointed them for their residence; but since the Tartars have been masters of China, the Emperor obliges all the princes to live at court under his care; they have also houses, lands, and revenues, beside what the Emperor allows them, and improve their money by the industry of their domestics, so that some of them are very rich.

The Emperor alone disposes of all places in the Empire; it is he that names the viceroys and governors, and displaces them according to their merit (for no place, generally speaking, is vendible in the Empire); even the princes of the blood don't bear that title without his leave, which they could not obtain if their conduct was irregular.

It is he that chuses which of his sons shall be his successor, and if he thinks that there is none of his family capable of governing well, he names one of his subjects, which of them he thinks is most proper, to succeed him; there have been formerly examples of this nature, Princes that have been remarkable for preferring the welfare of their subjects, to the glory and splendor of their own family; nevertheless for these several last ages the Emperor has chosen a prince of his own blood for his successor, which of them he pleases, provided that he hath true merit and a capacity to govern, otherwise he would lose his reputation, and infallibly occasion great disorders; but if he prefers to the eldest one who has more merit, then his name becomes immortal: if he that hath been declared his successor with the usual solemnities, forbears to pay him the due submission which he ought, or commits any great crime, he has it in his power to exclude him from the succession, and to name another in his place.

The late Emperor Cang-hi, in such a case, deposed one of his sons in a very singular manner, the only one which he had from

his lawful wife, and whom he had declared heir to the crown, but afterwards suspected his fidelity: it was surprising to see him, who had been almost equal to the Emperor, now loaded with irons; his children and principal officers were involved in the same fate, and the public gazettes were immediately filled with manifestos, by which the Emperor informed his subjects of the reasons which had obliged him to act after that manner.

The sentences of the courts of judicature are of no force till ratified by the Emperor, but those that proceed immediately from the Emperor are perpetual and irrevocable, and the viceroys are obliged to have them registered, and published immediately in all places of their jurisdiction. The power of the prince is not limited to the living only, but extends also over the dead; for the Emperor, to recompense their personal merit, or that of their descendants, gives honourable titles to their memory which extend to all their family.

The Chinese have this general notion of government, that a state is a large family, and that a prince ought to have the same affection for his subjects as a parent has for his children, he being the common father to them all, and they judge of him according as he observes this rule; if well he is highly praised and valued, but if otherwise he is treated with the utmost contempt; for the Chinese say, *why hath the Tien placed him on the throne? Is it not to be our parent? and therefore he ought not to make himself feared, but in proportion as he deserves to be loved for his goodness and virtue: their books are full of these maxims.*

The Chinese Emperors, in order to preserve this reputation, are continually busied in enquiring into the state of the Empire, and affect a paternal care of their people, especially whenever any of the provinces are afflicted with calamities; the Emperor then shuts himself up in his palace, keeps fast, deprives himself of all pleasures, and publishes decrees to ease that province of the usual taxes; he affects also to be mightily grieved at the miseries of his people, saying, *that he laments night and day for their misfortune, that it wounds his heart, and that all his thoughts are employed to make them happy.* In short, he makes use of a multitude of such expressions to give his subjects proof of his tender affection towards them. The reigning Emperor has ordered, that whenever any of the provinces are threatened with a calamity a courier shall immediately be sent to him to inform him of it, that he may take measures to appease the anger of Tien.

Notwithstanding the great power with which the Emperor is invested, the law allows the mandarins, whenever he commits any faults in his administration, to represent them to him in an humble manner, and to lay before him the inconveniences which they may occasion in the government; and if he should have no regard to their representations, but punish the mandarin for so doing, the suffering mandarin would receive from the people the highest encomiums, and his name would be rendered immortal: there have been several of these publick martyrs in China, who could not

be terrified either by punishments or death, when the prince deviated from the rules of a wise administration.

Besides, the tranquility of the Empire depends intirely upon the application of the prince to see the laws put in execution ; for such is the genius of the Chinese, that if either the Emperor or his council were not steady, and attentive to the conduct of those who have authority over the people, the viceroys and the mandarins, who are at a distance from the court, would govern the people as they pleased, and become so many petty tyrants in the provinces, and equity would soon be banished from the tribunals; upon which the people, who are infinite in China, finding themselves ill used and oppressed, would begin to cabal and murmur, which would soon be followed by a general revolt in a province; the rising of one province, might, in a short time, communicate itself to the adjoining provinces, and the whole empire be in a flame in an instant; for it is the character of this nation, that if the first seeds of rebellion are not immediately stifled by authority, in a short time they produce the most dangerous revolutions: There have been divers examples of this in China, which have taught the emperors that their authority is no longer secure than their indefatigable watchfulness renders it so, and than they tread in the steps of the great princes that have preceded them.

One of the most considerable ensigns of the imperial authority is that of the Seals of the Empire, which are applied to authorise all public acts, and all the decisions of the tribunals of the empire; the Emperor's seal is near eight inches square, and is of a very fine jasper, which is a precious stone highly esteemed in China, and none but the Emperor is allowed to use it; it is called *Yu che*, and is taken out of the mountain *Yn yu chan*, that is, *the mountain of the agate seal*.

The Chinese relate several fables concerning this mountain, and among others, that formerly the *Fong hoang* having appeared on this mountain rested upon an unhewn stone, and that a skilful lapidary having broke it in pieces found this famous stone of which the seal of the empire is made: this bird called *Fong hoang* is the phoenix of China, and is according to them the bird of prosperity, and the fore-runner of the golden age: but it has no other existence than what is found in their books, and the chimerical painting that is made of it.

The honorary seals that are given to the princes are of gold; those of viceroys, great mandarins or magistrates of the first order, are of silver; those of the inferior mandarins or magistrates are either of brass or lead; they are larger or lesser according to the dignity of the magistrates; the characters of the seals, since the Tartars have been in China, are both Chinese and Tartarian, the officers and magistrates being both Chinese and Tartars. When the Emperor sends visitors into the provinces to examine the conduct of the governors and particular magistrates, he gives a seal to each of them, and when the seals are worn out they must send notice of it to the tribunals, who send them new ones, and take back the old ones.

[To be continued.]



## HISTORICAL DEDUCTION

OF THE

## BRITISH DRAMA.

THAT the present Age is little productive of Dramatic excellence, is a position that may be safely admitted. What can strictly be termed original, is not good; and what may challenge our admiration, is devoid of novelty. A developement of the causes which have produced this decline of an enchanting art, may not be unamusive, and it is hoped not without it's use.

When the mighty genius of SHAKSPERE formed our National Drama, Criticism was an art but little cultivated, and the translated Models of ancient Art were few.—The Audiences of our Theatres were in general mean; learning, or rather the pedantry of learning, was confined to the Court.

If we compare the productions which were collateral, we shall see those played within the verge of the Court were coldly studied, and extravagantly laboured, larded with quotations, and deformed by a phraseology against the idiom of our language.—The Courtiers forsook the Vulgar, where the Vulgar was right, and sense and passion sunk under the load of

- “ Taffata Phrases, silken terms precise,
- “ Three-pil'd hyperboles, spruce affectation,
- “ Figures pedantical.”

The common Stages indeed were sustained by more natural efforts.—Sterling sense was little debased by a *barbarous* taste for the Ancients, and the powerful creations of our native fancy were not mutilated by the application of a scale, upon which they were never constructed. The magic of MACBETH was wrought by the aid of popular charms; and the incantations of LUCAN and of HORACE were unknown; or, if known, happily disregarded.—The PEOPLE could furnish a *bolder* enchantment, and one more suited to the genius and the taste of Britons. How this Drama has been weakened by refinement, how Criticism has persisted in exacting Imitation, instead of Originality, and loudly applauded what it neither *felt* nor *loved*, I proceed to investigate.

Of a Court, the influence sooner or later must be universal.—No sooner did the dawn of our Dramatic Day appear, but it was destined to be deformed by two reigns of perverse study and learned affectation.—The steed that had been rough-riden by ELIZABETH, was scrupulously appointed by JAMES—the manage was attentively studied, and every *tag* adjusted of his caparison.—Nature

was smothered entirely by Art, and Genius was taught his stated paces, and limited in his course.

If this mischief had only stiffened a Court, it would have been of little moment; but it infected the people;—their common entertainments were interlarded with latinity—and all the mob processions tricked out with odds and ends, stalked like Romans under arches decorated with Latin sentences.—The Dialogue of the Drama was thus studded.

But, morally still worse, what was deformed by bad taste, was shortly to be defiled by indecency, and the restoration of the Theatre exhibited such purience both of plot and dialogue, as was alone sufficient to ruin the manners of the People—Such, indeed, was the necessary result from Revolution which converted puritanic preciseness into profane licentiousness—the Stage, utterly abandoned, lampooned Decency, and insulted Religion and Morals.

From this gulf of depravity the Drama was slowly redeemed; but she had suffered too much to retain any vestige of her origin—and a set of features were carefully modelled from a French Cast after the Antique, but which they had invested with the garment of intrigue, and whose lineaments all announced the refinement of gallantry and love.

Thus have we displayed the spirit of the Stage from the period of it's perfection until it became polluted by an affectation of classical literature.—But a time was hastening when the pursuits of manly genius, or of conceited learning, were to yield before the rage of Puritanism in Religion and Republicanism in the State. In the Cival War died the Drama, that had sprung up perfect, and existed only sixty years in the country.

However, an æra was speedily to arrive when the KING and *his servants* were to *have their own again*, and the People receive their former amusement;—then, from the corners in which they had pined away in penury, the aged survivors of the Stage emerged to notice; their art had not suffered by disuse; what they themselves knew was soon communicated to others, and the works of the Favourite of Nature were, though sparingly, brought before the Public.

But a revolution so sudden in the State was preparing the deprecation of MANNERS, and the Stage is but the mirror of the Time. From men who were zealous Religionists so horrible a regicide had proceeded, as by an erroneous association of ideas to throw the very decencies of conduct into disrepute and suspicion. From the continent CHARLES had brought a set of profligate practices, and his Court soon laughed at the decorum of language and of life: Impiety and indecency were wit; and conjugal infidelity was treated with the levity of approbation. Such was the spirit of the Court, and the Stage displayed it's reflection with the usual fidelity.

Then what a succession of horrible dramas did they exhibit!—Every character had the fashionable taint.

“ Harpies and Hydras, all the monstrous forms  
 “ 'Twixt ARABY and IND.”

The last step towards general impurity was taken, and the Gallants and Belles of their Comedies talked familiarly of *Brothels* and *China Shops*; the Men were all Bullies, and the Women impudent and unchaste. Let any one, who wishes to wonder at the problem life, read three plays of the Reign of CHARLES II. and avoid shuddering, if he is able.

It was perhaps doing some service to carry in such an age the passions of Tragedy up to the topmost heat of the thermometer of ROMANCE—Extravagance of purity is more friendly to virtuous life than it's opposite; for though the one can never be attained, it is certain the other never ought. Nature indeed suffers by both.

That there were among them those who knew better things is obvious. Suppose for instance, that the cause of PIERRE were good, and the *love-scenes* of Venice Preserved are exemplary.—Yet OTWAY was afraid that chastity would pall upon the appetite, and he accordingly indulged his audience with the rank infamy of AQUILINA; she loved in a high strain, and alleviated her submissive depravity by the passion for a Traitor to his Country.

OF DRYDEN we must speak with mingled reverence and regret; he occasionally wrote to his *own* heart; he generally wrote for that of the People, and is the most striking instance of the grandest genius sinking into filth from feebleness of virtue. But his compliance procured him no competence—he drudged on for subsistence, and his principles and his poetry were carried to any side.

The Rabble of ASPASIAS and AGERIAS, ASTRACAS and CASSANDRAS who fluttered from the Novel to the Comedy, and like other insects left some evidence of their qualities behind them, deserves no notice here. Another revolution courts our attention, when ANNA was called to the Throne of the State, and ADDISON to the Chair of TASTE.

Why should we wish to disguise, that at this period FRANCE possessed a juster judgment in Arts and Sciences, and that there the Ancients were studied with much greater care, and diffused with more copiousness of translation?

ADDISON naturally preferred Gallic *decorum* to British *licentiousness*; and from FRANCE were imported the *tragedy* of RACINE, and the Comedy so properly termed *sentimental*. We had, truly speaking, lost our natural Drama; and the CATO of ADDISON is as much a French Play, as if it had been translated from the page of a French Writer.

How such a smooth, correct, but tame composition agreed with the character of this people, we have proof enough—they were received as the finest moral lessons—and the heart was satisfied, if the judgment coldly approved—they were dieted upon declamation, and their *passions* were all reserved for politics.

ROWE composed expressly in the taste of RACINE—Although himself an Editor of SHAKSPERE, he seems to have preferred inferior models, or rather he did not know the mode of imitation proper for genius—Nay, so strangely did he estimate his productions, to

the perceptions of his Critics, that he gives us Plays professedly written in imitation of SHAKSPERE's stile, without one trace that the Imitator had ever read a single Play of that Poet in his whole existence.

Rowe's Characters have an artificial pompous diction common to them all—And so bad a mirrour of life is the page of ROWE, that there are no four consecutive lines in any of his Tragedies, which any human being could be supposed, under any circumstances to have uttered.

If it be asked by what means the modern Drama has acquired a bolder character? the answer will be, *through* the frequent publications and the commentators of SHAKSPERE's Works. The endeavor so successfully exerted to elucidate his original expression, lapsed into disuse, has brought about a more general acquaintance with our ancient stores of language—We estimate properly the weighty eloquence of that diction, which defies the feebleness of paraphrase. When GRAY the Poet wrote upon the pre-eminence of this language, he ingeniously desires a Modern to attempt a translation of RICHARD's *first Soliloquy* into the fashionable phraseology.

With the *style* of SHAKSPERE, we have admitted latterly the quantity of *business* which employs his characters, and which indeed seems so congenial to our National temper and feelings, that we are not apprehensive of any change for that which may be styled the declamatory Drama—a species which by long-spun harangues seeks to smother the poverty of plot imposed by the preservation of the unities.

In this taste are written the CARMELITE, the REGENT, and the pieces of the younger COLMAN. Our Comedy preserves it's former French *sentiment*, with an infusion of *humour* so intoxicated, that Nature seems under the impulse of a paralysis, and the Actor most commonly looks to be seized with the disorder termed St. Vitus's dance.

THESPIS.

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## THE SPEECH

OF

COUNT T\*\*\*\*,

AT THE INITIATION OF HIS SON INTO MASONRY.

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DEAR SON,

**I** CONGRATULATE you on your admission into the most ancient and perhaps the most respectable Society in the universe. To you the mysteries of Masonry are about to be revealed, and so bright a sun never shed it's lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue? May

this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades the dignity of human nature; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue!

THESE are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised; let not our expectations be deceived. You are the son of a Mason who glories in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honour.

You are now, as a member of this Illustrious Order, introduced a subject of a new country, whose extent is boundless. Pictures are open to your view, wherein true patriotism is exemplified in glaring colours, and a series of transactions recorded, which the rude hand of time can never erase. The obligations which influenced the first *Brutus* and *Manlius* to sacrifice their children to the love of their country, are not more sacred than those which bind me to support the honour and reputation of this venerable Order.

THIS moment, my son, you owe to me a second birth; should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient masters, peruse our history and our constitutions. The best, the most humane, the bravest, and most civilized of men have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our Order. The most illustrious characters on earth have laid the foundation of their most amiable qualities in Masonry. The wisest of Princes planned our Institution, at raising a Temple to the eternal and Supreme Ruler of the Universe.

SWEAR, my son, that you will be a true and faithful Mason. Know from this moment that I centre the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance you are deserving our favours, and never forget the ties which bind you to honour and to justice. View not with indifference the extensive connections you have formed, but let universal Benevolence regulate your conduct: Exert your abilities in the service of your King and your Country, and deem the knowledge you have this day attained, the happiest acquisition of your life.

RECALL to memory the ceremony of your initiation; learn to bridle your tongue, and to govern your passions; and ere long you will have occasion to say, "In becoming a *Mason* I truly become the *man*; and while I breathe will never disgrace a jewel that kings may prize."

IF I live, my son, to reap the fruits of this day's labour, my happiness will be complete. I will meet death without terror, close my eyes in peace, and expire, without a groan, in the arms of a virtuous and a worthy Freemason.

## TO THE PRINTER OF THE FREEMASONS' MAGAZINE.

SIR,

THE following Remarks are submitted to your perusal and consideration, which I hope you will think worthy of a place in your valuable Publication.

I am yours, &amp;c.

CLIO.

## REMARKS

ON

## PULPIT AND BAR ORATORY.

MR. Addison, in one of his Spectators, ascribes the deficiency of the English in the Art of Oratory to the natural modesty of the people.

That we are sadly deficient in the art of pleading must be evident to every person of judgement who attends the harangues of the pulpit, or the declamations of the bar.

Considering the multiplicity of gentlemen who embrace the profession of the law, it is somewhat astonishing that so few good pleaders are to be found amongst them. There are nobody of men who have more occasion for oratory, yet there are not any who possess it in a less degree. The most eminent of our pleaders are shamefully deficient in the rhetorical art.

The ancient orators never ventured to speak in public, before they had conquered every natural or acquired defect. The practice of Demosthenes is well known. He had acquired an habit of stammering. By persevering art he conquered that defect.

The deficiency of English oratory is not solely confined to the bar; the pulpit is equally defective. In Mr. Addison's time, the preachers stood stock still in the pulpit. In our days they move to so little purpose, that they might as well be motionless. The transcendent joys of heaven, and the exquisite tortures of hell, are themes on which they discourse with the same tone of voice, and uniformity of language, as if they were reciting an uninteresting narrative. It is true, that their congregations are, in general, even with them. Whilst the downy Doctor tells his emollient tale, his principal parishioners enjoy the sweets of slumber. Agreeable to the print of Hogarth, the church-warden snores, whilst the parson is exhorting him to watch and pray.

Mr. Addison mentions senators in his time, whose custom it was to mould their hats into a thousand forms whilst they were delivering orations in the senate. "A deaf man (says that elegant writer) would have conjectured that they had been cheapening a beaver when they were talking of the fate of the British nation." If Mr.

Addison was now living, and to visit the senate in the character of a spectator what would he say on perceiving that, in the whole House of Commons there were not above twenty members qualified for public speakers? There is not any nation in Europe which has more occasion to cultivate the art of oratory than England. Yet no people under heaven were ever so defective in that art as the English. Our lower house of parliament is as much a popular assembly as the senate of old Rome. It is the nature of all popular assemblies to have some leaders. Those leaders should be men of eloquence. The present times afford not any such. Incoherent rant, and discordant jargon, mark the complexion of our senate. Yet in that house the affairs of the nation, as in our common law courts, and matters relative to the property of individuals are affected, in some degree, by the powers of rhetoric.

This should convince us of the necessity of cultivating the art of oratory, or for ever laying aside all pretensions to it. Perhaps the latter would be the better way. Possibly nature denied us the power of attaining unto the perfection of oratory. If we are not naturally incapable of making some progress in the useful art, it is an high reflection on our national character, that we are so shockingly deficient. It can never be owing to our modesty, as Mr. Addison would suggest. For unless it can be proved that our divines and lawyers are the most bashful men in England, we shall still be at a loss to account for their being the worst readers and speakers that ever disgraced any civilized country.

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### COUNT LARGORYSKY.

THE miserable fate of Poland has had a sad and fatal influence upon the venerable and much lamented Count LARGORYSKY. This honourable victim to his Country's wrongs, was one of the few Polish Noblemen who had virtue or courage sufficient to oppose the schemes of it's despoilers, and, by espousing with a firm and manly resolution the Cause of the People and his oppressed Country, openly to oppose the views of Despotism.

The Count's possessions were not very considerable, but his Benevolence was unbounded. His whole life had been spent in the service of *Poland*, and his only happiness consisted in rendering others so; formerly, when the peasantry of that country were oppressed by their imperious Lords, to whom they were no other than the most menial slaves—but which days, alas! were comparatively days of felicity to what these brave people, under the iron sway of the Despots they must now be subject to, are doomed to suffer!—In those days the peasants on the estate of the good LARGORYSKY, were the envy of their surrounding brethren—they lived free, happy, and contented under him—he spent the greater part of his income in rendering them so, and for this purpose he built on his domains a house for the reception of the old and the infirm,

that they might rest from their toils, and spend the remainder of their days in ease and peace. There they were also clothed and fed by his munificence. The young alike shared his bounty. He established a seminary, in which all the children of his peasants were instructed in the religion of their fathers, and were taught to read, write, and understand arithmetick.—That nothing should be wanting which might be conducive to their own or their Country's welfare, he established a school, where the old country people instructed the young ones in every branch of agriculture, and for the sick he always provided medical assistance. These humane and benevolent institutions he kept up as long as he lived.

Unfortunately, the possessions of this excellent man were situated in one of those districts that have been seized on; and as he was known to be a TRUE PATRIOT, not all his amiable qualities, his years, or his rank, could preserve him from the insults of the imperious Satellites of Despotism; and he sustained a number of affronts.—His Peasants, who revered their Lord, as their common Father and Benefactor, were dragged away from before him to serve in the army, and their wives and helpless little ones, were left destitute of every friend but him. The noble-hearted Count, unable longer to brook the wrongs of Poland, and to behold the excess of this misery, finding himself too weak to stem the torrent of destruction that was pouring on his ill-fated country, formed the fatal resolution of putting an end to his valuable existence!

He previously assembled all his old Peasants, and after taking an affectionate and tender leave of them, he gave to the eldest of them a parcel, with directions not to open it until four days after.—The next day this benevolent and brave Man threw himself upon his Sword, and expired!—His corps was found by several of his old Tenantry, who had been supported for years by his Charity. The sight filled them with grief and horror.—They assembled their Brethren; and, according to the Count's instructions, performed the last sad service for their Lord, Friend, and Benefactor, by burying him in a most simple manner, and without an Epitaph.

The packet with which he had entrusted them, was according to his orders opened on the fourth day, and was found to contain a letter open and addressed to the KING, of which the following is a correct copy:

“SIRE,

“One of your eldest friends and strongest supporters bids you farewell. He waits to tell you his sentiments on the brink of the grave.

“You ought to chuse death, before the submission to Potentates who wish to dismember Poland. When the nation chose you for their King, they chose you also to preserve their Constitution. Preserve it then with a valiant opposition, or suffer the assassin's poignard to snatch from you a life which you shall be unworthy of. Remember the last words of LARGORYSKY.”



THE  
PROPHECY  
OF  
*SIBILLA TIBURTINA.*

FOUND ANNO 1520, IN SWITZERLAND,  
ENGRAVEN ON A MARBLE STONE.

A STAR shall arise in Europe over the Iberians, towards the great house of the North, whose beams shall unexpectedly enlighten the whole world.—This shall be when mortal men, being weary of arms, shall with joint consent embrace the agreeable proposals of peace.—Certainly, it will be long disputed with strong hand, to whom the rule of government shall be committed, during the occasion of a long vacancy, or interregnum.—At length a Family of Antient Descent prevails, and will proceed in a course of War, till contrary fates resist his fortune.—Soon after the setting of this Star, a light as antient as the former, burning with far more eager flames of War, shall set up his government as far as the Antipodes. France shall first be yoked by this Power—Britain shall, humbly in ships, crave his assistance—Italy, pausing with great deliberation on high enterprizes, will stretch out to him her feeble right hand: But this very light shall hide itself in the clouds with the gods, to the wonder of mortal men—which light being extinguished, Bloody Comets will appear, and the Heavens all on Fire, and then there will be no safety any where.—The jostling Planets in their retrograde courses shall slide away, and be destroyed—Each Orb shall contend with another; the fix'd Stars shall outrun the wandering Planets—The seas shall equal the mountains.—These things shall certainly come to pass; then Night, Destruction, Calamity and Eternal Darkness!

THE PARAPHRASE.

SIBILLA TIBURTINA, was the last of those Sibils, which the Antients held in such esteem, and of whom Lactantius and St. Augustine makes mention.—Some late authors have taken notice of two others, viz. Sibilla Europea, and Agrippina, but I have as yet seen none of their Prophecies.—At what time our Sibill lived does not appear, but it must have been a considerable time before the birth of Christ, as her Prophecy of the Messiah testifies.—This Prophecy was discovered by the force of a violent flood washing away the earth, where the stone lay buried in Switzerland, about the year 1520—A copy thereof was immediately transmitted to Rome,

and several Expositions framed—some imagining Charles the 5th, others Philip of Spain, some the King of France, to be the Star mentioned by the Sibil; but she does not point at any of these.—He shall be of a more obscure and distant Family—I am liable to error myself, yet I think my conjectures will fall near the mark. The illustrious Ticho takes notice of this Prophecy, and said it was worthy of observation, but makes no comment. At first I found some difficulty in the Latin word Sidus, which naturally signifies a sign in Heaven, consisting of several stars or a constellation of many joined together, not properly one single Star; which is usually expressed by Stella.—If this be the meaning of the word Sidus—the Prophetess tells us, that in the latter days there should arise a people or state, inhabiting near the farthest part of Northern Europe. [Ticho thought it was the Russians, whom this Sibil intended by this Northern people.] That they, I say, and their armies should on the sudden, when least expected, give cause of wonder all the world over: or let us suppose, that the Prophetess meant, that there should come a King, born in a Northern Country, who by his own personal valour and achievement, should bring the world in suspense at his great success, and that this Prince should be foretold, long before his appearance, by some vertical Comet, especially to that country.—But this King or Prince's coming shall not be absolutely in a time of War or Peace.—It shall be when almost all nations of Europe wearied, with either Foreign or domestic War, shall unanimously be desirous of Peace.—The truth is, it will be, when most nations having weakened themselves by an unprofitable War, they can resist no longer.—The certain time when this shall happen, cannot be known, but yet there is a light given, whereby it may the more easily be discerned; this flaming Star shall be seen soon after the decease of some Principal King, and before the access of another to the Crown; that is in the vacancy of a governor or monarch—at which time, there will be some bustling who shall rule. The government at last, she saith, shall be possessed by the offspring of the most antient lineage, which will not be contented with only one Crown, but will proceed to greater conquests, until they find themselves cut off by a stronger hand.—When ever this happens, then starts up a family as antient as the former, and he makes work to some purpose, waging more cruel and fierce wars, than his predecessor, and enlarges his confines to the borders of the Antipodes; whereby is meant, he conquers many nations.—But we are given to understand that before he makes such victorious excursions, he shall subdue France, and that Britain shall crave his assistance, as also Italy mistrusting and envying this Star's greatness, will lend him but small assistance, for the jealous Italian had rather himself attain this honour; but he shall not.—To proceed, this glorious Star, which fills all Europe with wonder and admiration, ends his days before his natural time, leaving such a fame behind him, as none shall ever attain to.—After the extinguishing of this light she says there will be seen many prodigies in the air, and that the Planets

shall move in a contrary course; one King shall quarrel with another, and every one shall do things contrary to law, justice and Reason.—Every man shall be in action one against the other; but see the issue of this dissention: the fixt Stars in their motion (she says) shall outrun the Planets (a thing in the course of nature impossible)—the Planets represent Kings, Governors, Rulers, Nobility, &c. The fix'd Stars being many in number, the Common People—the motion of the Planets is swift, the fix'd Stars slow. Now should it happen, that the fix'd Stars overrun the Planets in their motion, or outstrip the Nobility, in power and virtue—then judge the event! but such a thing, she says, shall assuredly come to pass; the sense is twice repeated; the seas shall be equal to the mountains—the Sea is the People, Mountains are Kings and Rulers. This is an useful warning to the Monarchs and Nobility of Europe, to be just and loving to their subjects, servants and tenants; to live virtuously, and to be a light shining before the eyes of their people; that they beware of private dissentions, lest they thereby diminish their power and authority, for according to the Prophecy, the common people signified by the fix'd Stars, and the sea, will at length lay hold of it, and endeavour to procure the reins of government to themselves.—When these things shall come to pass, a world of mischiefs follow, and long it will be, before the misery of that War be repaired.—These things, saith Sibilla, will surely come to pass, and then comes, Night, Destruction, &c.

*Ambrose Merlin*, the Welch Prophet, intimates as much, saying the chariot of the moon shall disturb the Zodiac, and the Pleiades shall break forth into lamentations.—The sense of the Prophet is, that at a certain period, the common people should disturb all law and civil government, exceed their former bounds, and despise their superiors.—By Pleiades, he means a tumultuous company of people, who by their murders and rash actions, shall cause much lamentation and weeping among themselves as well as to others—and this is the issue of unnatural tumults.

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## THE PROPHECY OF SIBILLA TIBURTINA

ON

### OUR SAVIOUR.

MANY imagined the Star, which appeared in the time of Augustus Cæsar (before the appearance of the Sibil at his court) denominated the establishment of the Kingdom of Peace.—Sibilla Tiburtina shewed the Emperor the image of a beautiful virgin, placed above the Star, holding a sweet boy in her bosom; and said to him, *this Child is greater than thou, worship him.*—To which the Mantuan Poet sufficiently alludes in the following lines, speaking of the before named Sibil.

Augustus, with the Senate, People, all,  
 Fitting themselves for holy mysteries,  
 She hastes from Tiber's tow'r, comes to the Hall  
 Or Court of Cæsar, pointing to the skies,  
 Where in a most clear Air, she did them shew,  
 A Mother, and her Babe, wrapt round about,  
 In a bright Iris, or a most fulgent Bow ;  
 Upwards her Face, and both her hands stretch'd out,  
 Viewing the Child, and pointing with her Hand,  
 Who is that Boy, said he ! O, Cæsar, Peace,  
 Worship thou him ; so the Heavens doth Command.  
 The Altars, and the Temples now must Cease,  
 Leave them to him, he Rules the Firmament ;  
 The immortal Heav'ns he Rules and doth guide,  
 The fated Stars under his Government,  
 Are all subjected ! All the World beside.---  
*Augustus Cæsar*, let thy Haughtiness  
 Be laid Aside ! What tho', thou Rul'st the Earth,  
 Thou must Remember, thou art much less,  
 And art his vassal ! Brag not of thy Birth.  
 His Pow'r is Infinite, and Rules on high,  
 All things are under his Authority.

Yet the effects thereof, viz. preaching of the gospel, the publication of the law, the sedition of the people, the troubles, persecutions, banishments, blood-shed, wars, murders, &c. &c. had their beginning (so it pleaseth God) many years after.

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## CHARACTERS

IN

### *HARRY THE EIGHTH's TIME.*

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#### DUKE OF BUCKINGHAM.

**F**ATE never ruined a man—it will be ever found, his own indiscretion was in fault.—All greatness is subject to envy ; but none more than that which is insolent and haughty. Plain and modest greatness is only safe—Wise men have kept themselves retired that they might not be gazed at, and great ones have shrunk and suffered themselves to be overborne, in order to be secure.—Vain-glorious men, are the scorn of the Philosopher, the admiration of fools, the idols of parasites, the envy of the unworthy, the unfortunate, the busy body, the ambitious and the rivals —He lives well that lives in peace, and he is truly great who has an upright conscience.—Anger, certainly, is a great weakness in any man, but the greatest indecency in a Nobleman : In *this Duke* it proved of the worst consequences imaginable—it revealed his secrets, and betrayed

him—broke off his designs, and confounded him.—He that is master of the heart is lord of his life.—If my shirt (said Metellus) knew my mind, I would burn it.—If my friend or servant knows my intentions I must either undo him, or be undone by him; unless he be so much a man, as not out of weakness to discover me, or out of corruption to betray me into the hands of my enemies.—Wild beasts dwell in dens—Fishes bed in mud—and Birds make their nests in bushes and trees.—A wise man is wrap't in secrecy.—The wisdom of Gyges consisted in his ring, whereby he learned the secrets of others, and kept his own.—It's pity that man should ever learn to speak, who knows not how to be silent.—I could wish to be wise enough, to be my own councillor, and next so secret, as to be my own council keeper.—Some of my servants must of course belong to my bed-chamber, but none to my private closet.—Despised danger is certain ruin; while it surprizes us at once careless and naked.—When upon my guard, I need not fear the greatest enemy—the weakest may do much harm if neglected—security is the only misfortune, and imprudence the only fate that distresses the world.—Great need have we to guard the tongue, from whence flows the issues of life and death; and well weigh those words, which proceed from our mouth, the measure of good and evil.—I shall close the character of this Duke, with a remark of the Emperor Charles the 5th, when he heard of his execution:—He said that a butcher's dog (such was Cardinal Woolsey's extraction) had killed the fairest Buck in England.

### SIR THOMAS AUDLEY.

IN troublesome and designing times, a popular Orator is a good Courtier.—He had all the genius requisite to form a good statesman, and the reserve of the best Politician: For if a man have that penetration, that he can discern which things are proper to be laid open, and which to be kept secret, and which to be shewn by halves, and to whom, and at what time; to him a habit of dissimulation becomes the greatest virtue.—He surprized the King always to his own purpose, never moving any of his suits to him, but when in haste, and most commonly amusing him with other matters till he passed his request.—He was always watchful on the circumstances of things, and contrived that the least of his public actions should come off with reputation. He waded all services dexterously, wherein he must oppose his Royal Master.—Insurrections raised by rigour, are laid by moderation—Patience can weather out the most turbulent age, and a solid judgment the most intricate times.—The reserved and peaceable man is the most secure.—Activity will bring a man to honour, but Prudence will make that honour lasting.

### SIR WILLIAM MOLINEUX.

AT the University his company was well chosen—his carriage even and agreeable; his time exactly observed and prudently spent.

—Abroad, his conduct noble—his observations and exercises manly. —At court his presence was graceful; his discourse solid, digested, distinct and clear,—much improved by reading, more by travel, most by conference with those that speak well.—His hospitality was renowned, his equity and prudence beloved, and his interest large and commanding. Three things he took special care of—first, that the poor might duly receive their stated alms—secondly, that the clergy might enjoy their established rights—thirdly, that his tenants should never be oppressed,—that every body should be employed, for tenants and commonalty in general, said he, are the supporters of a kingdom.—Improve thriftily, but force not violently, either your bounds or rents above your ancestors. He had no weakness to be imposed on—no interest to be corrupted, by fond hopes, or fair promises of preferment—no sloth, nor neglect to be surprised —no vanity of discourse to offend his King—no partiality to be biassed—no passion to misguide; in short, one that hateth nothing but what was dishonest; loved nothing but what was just and honourable.

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OF  
*ANIMALS*  
LIVING IN SOLID BODIES.

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[Continued from our Last.]

**T**HE more a fact is singular, and varies from the ordinary laws of nature, the more it merits the attention of the philosopher and amateur. When once sufficiently confirmed, however contrary it may be to prevailing opinions, it is intitled to a place in the rank of knowledge. The most obstinate scepticism cannot destroy it's certainty, and can only afford a proof of the presumption and pride which lead us to deny whatever we are incompetent to explain. The following phenomena are of this kind. They are such as have occurred to us in the course of our reading; and we have collected them from the hope that some one, whose studies may have been directed to such objects, will enlarge the list. The more they are multiplied, the greater light will probably be thrown upon them; and it will, perhaps, one day be matter of surprise that we have been so long ignorant of their cause.

In 1685, M. de Cassini mentions a fact, from the testimony of M. Duraffe, Ambassador at the Court of Constantinople, who assure him, that stones were frequently found there, in which were inclosed little animals called *dactyles*.

The following instances are not less curious, and are more recent. Some workmen in a quarry at Bourfire, in Gotha, having detached a large piece of stone from the mass, found, on breaking it, a

live toad. They were desirous of separating the part that bore the shape of the animal, but it crumbled into sand. The toad was of a dark grey, it's back a little speckled. The colour of it's belly was brighter. It's eyes, small and circular, emitted fire from beneath a tender membrane which covered them. They were of the colour of pale gold. When touched on the head with a stick, it closed it's eyes, as if asleep, and gradually opened them again when the stick was taken away. It was incapable of any other motion. —The aperture of the mouth was closed by means of a yellowish membrane. Upon pressing it on the back, it discharged some clear water, and died. Under the membrane which covered the mouth, were found, both in the upper and lower jaw, two sharp teeth, which were stained with a little blood. How long it had been inclosed in this stone, is a question that cannot be solved.

Mr. le Prince, a celebrated sculptor, asserts in like manner, that he saw in 1756, in the house of M. de la Riviere, at Ecretteville, a living toad in the centre of a hard stone; with which it was as it were incrustated; and facts of this kind are less rare than is imagined.

In 1764, some workmen in a quarry in Lorrain, informed Mr. Grignon, that they had found a toad in a mass of stone, 45 feet below the surface of the earth. This celebrated naturalist went immediately to the spot, but could not perceive, as he assures us in his "*Treatise on the Fabrication of Iron,*" any vestige of the prison of this animal. A small cavity was visible in the stone, but it bore no impression of the body of the toad. The toad that was shewn him was of a middling size, of a grey colour, and seemed to be in it's natural state. The workmen informed Mr. Grignon, that this was the sixth that had been found in these mines within the space of thirty years. Mr. Grignon considered the circumstance as worthy a more particular attention, and he promised, therefore, a reward to any person who should find him another instance of a toad so inclosed in a stone that it had no means of getting out.

In 1770 a toad was brought to him inclosed in two hollow shells of stone, in which it was said to have been found; but on examining it nicely, Mr. Grignon perceived that the cavity bore the impression of a shell-fish, and of consequence he concluded it to be apocryphal. In 1771, however, another instance occurred, and was the subject of a curious memoir, read by Mr. Guettard to the Royal Academy of Science at Paris. It was thus related by a famous naturalist:

In pulling down a wall, which was known to have existed upwards of a hundred years, a toad was found, without the smallest aperture being discoverable by which it could have entered. Upon inspecting the animal, it was apparent that it had been dead but a very little time; and in this state it was presented to the Academy, which induced M. Guettard to make repeated enquiries into this subject, the particulars of which will be read with pleasure, in the excellent memoir we have just cited.

These phenomena remind us of others of a similar nature ; as related in a letter, of the 5th of February, 1780, written from the neighbourhood of Saint Mexent, of which the following is a copy :

“ A few days ago I ordered an oak-tree of a tolerable size to be cut down, and converted into a beam that was wanted for a building which I was then constructing. Having separated the head from the trunk, three men were employed in squaring it to the proper size. About four inches were to be cut away on each side. I was present during the transaction. Conceive what was my astonishment, when I saw them throw aside their tools, start back from the tree, and fix their eyes on the same point with a kind of amazement and terror! I instantly approached, and looked at the part of the tree which had fixed their attention. My surprise equalled theirs, on seeing a toad, about the size of a large pullet's egg, incrusted in a manner in the tree, at the distance of four inches from the diameter, and fifteen from the root. It was cut and mangled by the axe, but it still moved. I drew it with difficulty from it's abode, or rather prison, which it filled so completely, that it seemed to have been compressed. I placed it on the grass ; it appeared old, thin, languishing, decrepid. We afterwards examined the tree with the nicest care, to discover how it had glided in ; but the tree was perfectly whole and sound.”

These facts, but particularly the memoir of M. Guettard, induced H. Herissan to make experiments calculated to ascertain their certainty.

February 21, 1771, he closed three live toads in so many cases of plaster, and shut them up in a deal box, which he also covered with a thick plaster. On the 8th of April 1774, having taken away the plaster, he opened the box, and found the cases whole, and two of the toads alive.—The one that died was larger than the others, and had been more compressed in it's case. A careful examination of this experiment convinced those who had witnessed it, that the animals were so enclosed that they could have no possible communication with the external air, and that they must have existed during this lapse of time without the smallest nourishment.

The Academy prevailed upon Mr. Herissan to repeat the experiment. He enclosed again the two surviving toads, and placed the box in the hands of the Secretary, that the Society might open it whenever they should think proper. But this celebrated naturalist was too strongly interested in the subject to be satisfied with a single experiment ; he made therefore the two following.

1. He placed, 15th April, in the same year, two live toads in a bason of plaster, which he covered with a glass case, that he might observe them frequently. On the ninth of the following month, he presented this apparatus to the Academy. One of the toads was still living ; the other had died the preceding night.

2. The same day, 15th April, he inclosed another toad in a glass bottle, which he buried in sand, that it might have no communication with the external air. This animal, which he present-



ed to the Academy at the same time, was perfectly well, and even croaked whenever the bottle was shook in which he was confined. It is to be lamented that the death of Mr. Herissan put a stop to these experiments.

We beg leave to observe upon this subject, that the power which these animals appear to possess of supporting abstinence for so long a time, may result from a very slow digestion, and perhaps from the singular nourishment which they derive from themselves. Mr. Grignon observes, that this animal sheds his skin several times in the course of a year, and that it always swallows it. He has known, he says, a large toad shed it's skin six times in one winter. In short, those which, from the facts we have related, may be supposed to have existed for many centuries without nourishment, have been in a total inaction, in a suspension of life, in a temperature that has admitted of no dissolution; so that it was not necessary to repair any loss, the humidity of the surrounding matter, preserving that of the animal, who wanted only the component parts not to be dried up, to preserve it from destruction.

But toads are not the only animals which have the privilege of living for a considerable period without nourishment and communication with the external air. The instances of the oysters and dactyles mentioned in the beginning of this article, may be advanced in proof of it. But there are other examples.

Two living worms were found in Spain, in the middle of a block of marble, which the sculptor was carving into a lion of the natural colour, for the royal family. These worms occupied two small cavities, to which there was no inlet that could possibly admit the air. They subsisted probably on the substance of the marble, as they were of the same colour. This fact is verified by Captain Ulloa, a famous Spaniard, who accompanied the French Academicians in their voyage to Peru, to ascertain the figure of the earth. He asserts that he saw these two worms.

A beetle of the species called capricorn, was found in a piece of wood in the hold of a ship at Plymouth. The wood had no external mark of any aperture.

We read in the *Affiches de Province*, 17 June, 1772, that an adder was found alive in the centre of a block of marble thirty feet in diameter. It was folded nine times round in a spiral line; it was incapable of supporting the air, and died a few minutes after. Upon examining the stone, not the smallest trace was to be found by which it could have glided in, or received air.

Misson, in his travels through Italy, mentions a craw-fish that was found alive in the middle of a marble in the environs of Tivoli.

M. Peyssonel, King's physician at Guadaloupe, having ordered a pit to be dug in the back part of his house, live frogs were found by the workmen in beds of petrification. M. Peyssonel, suspecting some deceit, descended into the pit, dug the bed of rock and petrifications, and drew out himself green frogs, which were alive, and perfectly similar to what we see every day.

MEMOIRS  
OF  
*FRANCIS LORD RAWDON,*  
EARL OF MOIRA IN IRELAND,  
*ACTING GRAND MASTER OF MASONS IN ENGLAND.*

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[WITH A PORTRAIT.]

FROM the very ancient family of the Rawdons in the county of York, this distinguished Nobleman is descended. His family was seated in that county at the time of the Conquest; but in the last century his Lordship's ancestors removed to Ireland, from which kingdom they derived the honors which they enjoyed before the present Nobleman obtained a seat in the British House of Peers. His father, Sir John Rawdon, Bart. was in 1750 advanced to the dignity of the Peerage, by the title of Baron of Moira; and in 1761 was created Earl of Moira in the county of Downe, with remainder to his heirs male. By his third wife, Lady Elizabeth Hastings, sister to the late Earl of Huntingdon, Lord Moira had issue, six sons, and four daughters; the eldest of which sons is Francis, now Earl of Moira.

The present Earl was born December 9, 1754, and his education was such as became his birth and his promise of talents. Having chosen a military life, he was, at the age of seventeen, appointed Ensign in the 15th regiment of foot, and in the course of his profession was employed in America during the late unhappy contest between the English Colonies, and the Mother Country. For his services in that quarter, where he greatly distinguished himself as a zealous and intrepid assertor of the rights of Great-Britain, he was advanced to the rank of Lieutenant-Colonel. In the battle fought near Camden, August 16, 1780, when the British forces gained a complete victory, Lord Rawdon so acted as to obtain the particular approbation of Lord (now Marquis) Cornwallis, who in his dispatches home made very honourable mention of his Lordship's courage and ability, as he did also in his public thanks after the engagement. On the 25th of April 1781, Lord Rawdon defeated General Green at Hobkirk's Hill. Afterwards, however, finding his force not sufficient, he retreated into Camden. On the 7th of May, having received a considerable reinforcement by the arrival of a detachment, he attempted to compel General Green to another action, which he found impracticable. He then returned to Camden; and on the 10th, burned the gaols, mills, many private houses, and much of his own baggage; which done, he evacuated the post, and retired with his whole army to the South of the Santee.



*J. Jones sculp.*

*Earl of Morra*  
*From a Painting by Sr Joshua Reynolds.*

*Printed & Published by J. M. Bunnay, Newcastle Street, Strand, Sept. 5. 1793.*

Lord Rawdon's exertions at this juncture, though not attended with their usual success, were the natural result of an union of valour and prudence. Though unable to act offensively against the enemy, he prevented their obtaining any material advantage over him. Soon after this his Lordship returned to England, and with much spirit and effect vindicated his conduct from some aspersions which had been thrown upon it in the House of Lords in his absence.

On the 20th of November 1782, his Lordship was promoted to the rank of Colonel, with the command of the 105th regiment of foot, and was at the same time named one of the aids de camp to his Majesty. March 5th, 1783, he was advanced to the dignity of an English Peer, by the title of Baron Rawdon of Rawdon in the county of York. By the death of his father his Lordship has very lately succeeded to the Earldom of Moira.

In his political conduct his Lordship generally takes part with the Opposition, and is on most occasions an active adversary to the Minister in the House of Lords: his opposition, however, resulting from the conviction of a pure mind, is open and manly, and to his reasons he gives all the force of a correct and powerful eloquence.

As a private gentleman, his manners are affable and conciliating; and he has on numerous occasions given proofs of philanthropy which will ever reflect an honor on his name and memory, to which a title may add a lustre, but which it never can confer.

In 1791, his lordship was a zealous promoter of the cause of the Catholic Dissenters, and his exertions and influence, we believe, had great weight in the discussion, and, finally, in the passing of a Bill for their relief.

In the following year Lord Rawdon, with the most beneficent intentions, introduced to the notice of Parliament, and with indefatigable perseverance endeavoured to bring to effect, a Plan for the Relief of Unfortunate Debtors, which was strongly supported by many noblemen, who, actuated by the sentiments of humanity, considered it as very possible to relieve the unhappy debtor, without at the same time doing injury to the claims of the fair creditor. His Bill, however, was opposed by the great Law Lords, not in it's principle, but as they conceived the provisions inadequate to the purpose. His Lordship declared that in his opinion nothing ought to be more rigidly guarded against than the practice of frauds upon tradesmen, by contriving to impose upon them with the appearance of stile and splendor. He was not, however, so wedded to his own opinion as to think that the provisions of the Bill were perfect; though he was assured that by the wisdom of their Lordships they might easily be rendered so; but if no attempt should be made, the grievance which every one must acknowledge to exist, and which he wished to redress, must continue for ever to the disgrace of a liberal and enlightened people. He should only add, that it was incumbent on those who, admitting the goodness of it's principle, had censured it's provisions, to give that assistance which they were



well able to give, in completing so charitable and so necessary a work.—The Bill was lost.

On the 5th of March, however, in the present year, his Lordship renewed his generous efforts in the cause of humanity, and presented to the House a Bill to amend the Law of Imprisonment on Mesne Process; for better regulating the Law and Practice of Bail; and for the Relief of Unfortunate and the Punishment of Fraudulent Insolvent Debtors. The principal clauses of this Bill went to prevent persons being maliciously arrested; to prevent their being capriciously confined in lock-up houses; to prevent fraudulent debtors from squandering in prison what they should have applied for the benefit of their creditors; to prevent persons in a state of sickness and disease from being dragged to prison at a time when their lives might be endangered; and to prevent persons from remaining in prison for an unlimited time, without enquiring into the justice of the claims for which they had been arrested. In introducing this Bill, his Lordship said he would not address himself to the feelings of the House; he relied on it's justice.

This Bill was read twice, and very sanguine hopes were entertained of it's being passed; but on the question being put for the third reading, May 31, so many legal objections were opposed, that Lord Rawdon, with deep regret, relinquished all hope of success. He complained of having been deluded by some noble Lords, who had in the beginning of the business flattered him with expectations of their support; and seeing such determined hostility, as he said, to the principle of the Bill, he would rather abandon it altogether than give the House any more unnecessary trouble.

A motion of Lord Thurlow's for postponing the third reading to that day two months being carried by a majority of 5 out of 15 votes, the Bill fell to the ground.

How enviable must at this time have been the feelings of his Lordship, who for so long a period had dedicated his most earnest labours to the cause of suffering humanity. Undaunted by all the obstacles opposed by interested men, and men who perhaps felt their consequence wounded by the consideration that the matter had not originated, as it ought, among themselves, he persevered in it's support till it was found that his most vigorous efforts must fail in a contest with legal pertinacity.

Of his Lordship's Masonic character there can be but one opinion. The unwearied attention he has paid to the duties of that high office, to which he was appointed by the late Duke of Cumberland, on the resignation of the Earl of Effingham, and to which he was on the 24th of November 1790 re-appointed, with the most distinguished marks of approbation, by our present Royal Grand Master, has secured to him the warmest affections, mingled with the profoundest respect, of the Fraternity of Free and Accepted Masons of England.

S. J.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE.

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SIR,

NATURE dictates many of our rules of action in a much stronger manner than it is possible for any law or preternatural regulation to enforce; and nothing can be more convincing, than the manner in which it in general operates in the case of an old man marrying a young woman, or, *vice versa*, an old woman being married to a young man.

Marriage is the state capable of the highest human felicity, calculated for a constant scene of as much delight as our being is capable of: It is the foundation of community, and the chief band of society.—It is or ought to be that state of perfect friendship in which there are two bodies with but one mind.

Marriage prevents a state of jealousy, and shews superior ideas of happiness in human beings than in the brute creation—It was never intended we should so mock nature as by acting contrary to the natural impulse of it; and though there are many instances in which, and very properly so, we deviate from the paths of nature, yet if the whole is artificial it is contrary to reason and good sense.

Marriage need not be to prevent a state of jealousy in the above cases, or in the case of the marriage of an old couple, because it would not be likely that an old man or woman procures a third person to join in creating it; and if the old man should happen to go astray, he would in all probability pay dearly for his temerity.

The English are more liberal in their ideas, less confined in their laws, and profess more real liberty than any other nation in the universe; and very properly so, for their climate requires it.—Some climates require an absolute monarchy for the government, others an aristocracy, and again, others require a democracy—It is the difference of the manners and dispositions of each of those different countries, caused by their respective climates, that occasions a different sort of government to be required.

In Europe there is a kind of balance between the Southern and Northern Nations. The first have every convenience of life, and few of it's wants: the last have many wants, and few conveniencies. To one, nature has given much, and demands but little; to the other, she has given but little, and demands a great deal. The equilibrium is maintained by the laziness of the Southern nations\*, and by the industry and activity which she has given to those in the North. The latter are obliged to undergo excessive labour, without which they would want every thing, and degenerate into barbarians. This has

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\* There reigns in Asia (a very warm climate) a servile spirit, which they have never been able to shake off; and it is impossible to find, in all the Historians of this Country, a single passage which discovers a free soul; we shall never see any thing there but the Heroism of Slavery. 1 Mon. Spirit of Laws, b. 17, c. 6.

naturalized slavery to the people of the South: as they can easily dispense with liberty. But the people of the North have need of liberty, for this best can procure them the means of satisfying all those wants which they have received from nature. The people of the North then are in a *forced state*, if they are not either free or barbarians. Almost all the people of the South are in some measure in a state of violence if they are not slaves\*.

Singular as it may appear, yet it has been contended by able authors, that according to the different climates the religion is *in part* obliged to vary. A particular class of the Indians, for instance, hate the Mahometans, because they eat cows: the Mahometans detest the Indians, because they eat hogs †. This happens to be an excellent religion for both, because it suits their climates and constitutions best.

It was contrary to the Papian Law for a man of sixty to marry a woman of fifty. As they had given great privileges to married men, the law would not suffer them to enter into useless marriages. For the same reason the Calvisian *Senatus Consultum* declared the marriage of a woman above fifty with a man less than sixty to be unequal; so that a woman of fifty years of age could not marry without incurring the penalties of these laws. Tiberius added to the rigour of the Papian Law, and prohibited men of sixty from marrying women under fifty; so that a man of sixty could not marry in any case whatsoever, without incurring the penalty. But Claudius abrogated this Law made under Tiberius ‡.

All these regulations were more conformable to the climate of Italy than to that of the North, where a man of sixty years of age has still a considerable degree of strength, and where women of fifty are not always past child-bearing.

If an old couple have a mind to end their days happily together, though the marriage is a *mere ceremony*, God forbid I should attempt to prevent it.—Let them enjoy themselves and forget old age; for we were never created to live miserable.

But where a man gives up his *existence*, if I may use the expression, for the sake of marrying a rich old widow, I think such an one is beneath the character of an Englishman.—He must either give up all the happiness this world can afford to make her happy, or have the ingratitude § to treat her like a brute, and thereby cause her to end her old days in misery, in a reflection on past improprieties, a sincere repentance *without a remedy*, and all that anguish and misery a woman who has any feelings (there being none of either sex but feel for themselves) must feel on such an occasion, and whose only hopes rest in a future state ||.

\* Montesquieu's Spirit of Laws, b. 21, c. 3. † Ib. b. 23, c. 21. ‡ Ibid.

§ Though the Wife may deserve unhappiness for her conduct, the Husband ought not to make himself the instrument of punishment. It is ungrateful and dishonourable for him to behave improperly—There is honour amongst Thieves—They are solemnly bound to cherish each other, and they ought mutually to do it.

|| The only instance I ever knew where there was happiness and a difference of ages, has occurred but a short time since between a very worthy young gen-

When she reflects that the property given this brute was left under a solemn engagement \* to her, by her husband, to dispose of it amongst the most worthy of his relations, and perhaps a family of children. A man that would thus dishonourably rob a family of their patrimony, would not *besitate* to rob on the highway, *if sure of not being detected*. It is not the laws he reveres, but *the fear of punishment keeps him honest*.

I think no better of a young woman §, who can so *counteract nature* as to marry a rich old man, spend the prime of her youth, and give up her virtue to some old debauchee, who values her seduction more than the happiness likely to ensue. A woman guilty of such conduct, I think unworthy the name of an *Englishwoman*.

But, I trust, the conduct of the men and women of this country is less to be censured in this respect than in any other.

I cannot conclude these observations without showing my disapprobation of the conduct of parents in forcing children to marry contrary to their wishes, a measure often pregnant with all those evils that generally attend an unhappy or improper union.

I am, sir,

Your obedient servant,

London,

Aug. 1, 1793.

LÆSUS AMICUS.

gentleman, universally respected, and a very rich old lady upwards of eighty---The gentleman has always acted on *the most honourable terms* to her, and *they now live happily together*. However much I may dislike the match in both yet I cannot help admiring the *honourable conduct and gratitude* of the gentleman. On the other hand I know a *reverend Divine* in the West of England, of about thirty, who married a rich old widow turned of fifty---the consequence was, that the first month they parted beds, the second month sitting rooms, and now for sometime past she has taken to her bed-room, where she has remained almost in a state of insanity ever since. This shows the consequence of a *too indulgent husband* leaving his property improperly in the power of his wife, thereby making it a temptation to others and a snare for herself; who, *from conceit and ignorance* of her person, listens too much to the flattery of a deceitful set of men, who seek the ruin of others for the sake of their own emolument.

\* It cannot for a moment be supposed that a man would leave his property to his wife for a second husband to enjoy,---the thoughts of his property being lavished away in that manner, property that he had been all his life-time scraping together, would be no comfort to him on his death-bed.

§ Montesquieu says, with more wit than truth, "Young women who are conducted by marriage alone to liberty and pleasure; who have a mind which does not think, a heart which dares not feel, eyes which dare not see, ears which dare not hear; who appear only to show themselves silly, condemned without intermission to trifles and precepts; have sufficient inducements to lead them on to marriage: It is the young men that want to be encouraged." S. L. b. 23. c. 9. *But this ought not to lead them to form improper connections*.---A temptation is no excuse for a fault; an honest heart will always, in proportion as the temptation increases, act the more firm and upright.



AN

EXTRAORDINARY ANECDOTE OF  
GENERAL PUTNAM.

SOON after Mr. Putnam removed to Connecticut, the Wolves, then very numerous, broke into his sheepfold, and killed seventy fine sheep and goats, besides wounding many lambs and kids. This havoc was committed by a she-wolf, which, with her annual whelps had several times infested the vicinity. The young were commonly destroyed by the vigilance of the hunters; but the old one was too sagacious to come within gun-shot; upon being closely pursued, she would generally fly to the Western woods, and return the next winter with another litter of whelps.

This wolf at length became such an intolerable nuisance, that Mr. Putnam entered into a combination with five of his neighbours to hunt alternately until they could destroy her. Two by rotation, were to be constantly in pursuit. It was known, that, having lost the toes of one foot by a steel-trap, she made one track shorter than the other. By this vestige the pursuers recognised, in a light snow, the rout of this pernicious animal. Having followed her to Connecticut river, and found she had turned back in a direct course towards Pomfret, they immediately returned, and by ten the next morning the blood-hounds had driven her into a den, about three miles from Mr. Putnam's house. The people soon collected with dogs, guns, straw, fire, and sulphur, to attack the common enemy. With this apparatus several unsuccessful efforts were made to force her from the den. The hounds came back badly wounded and refused to return. The smoke of blazing straw had no effect; nor did the fumes of burnt brimstone, with which the cavern was filled, compel her to quit the retirement. Wearied with such fruitless attempts, which had brought the time to ten o'clock at night, Mr. Putnam tried once more to make his dog enter, but in vain; he proposed to his negro-man to go down into the cavern, and shoot the wolf; the negro declined the hazardous service. Then it was that his master, declaring that he would not have a coward in his family, and angry at the disappointment, resolved himself to destroy the ferocious beast, lest he should escape through some unknown fissure of the rock. His neighbours strongly remonstrated against the perilous enterprize; but he knowing that wild animals are intimidated by fire, and having provided several strips of birch-bark, the only combustible material which he could obtain that could afford light in this deep and darksome cave, prepared for his descent. Having accordingly divested himself of his coat and waistcoat, and having a long rope fastened round his legs, by which he might be pulled back at a concerted signal, he entered head foremost, with the blazing torch in his hand.

The aperture of the den, on the east-side of a very high ledge of rocks, is about two feet square; from thence it descends oblique-

By fifteen feet, then running horizontally about ten more, it ascends gradually sixteen feet towards its termination. The sides of this subterraneous cavity are composed of smooth and solid rocks, which seem to have been driven from each other by some former earthquake. The top and bottom are also of stone, and the entrance in winter, being covered with ice, is exceedingly slippery. It is in no place high enough for a man to raise himself upright, nor in any part more than three feet in width.

Having groped his passage to the horizontal part of the den, the most terrifying darkness appeared in front of the dim circle of light afforded by his torch. It was silent as the house of death! none but monsters of the desert had ever before explored this solitary mansion of horror. He cautiously proceeded onward, came to the ascent, which he shortly mounted on his hands and knees, until he discovered the glaring eye-balls of the wolf, who was sitting at the extremity of the cavern. Startled at the sight of the fire she gnashed her teeth, and gave a sullen growl. As soon as he had made the necessary discovery he kicked the rope, as a signal for pulling him out. The people at the mouth of the den, who had listened with painful anxiety, hearing the growling of the wolf, and supposing their friend to be in the most imminent danger, drew him forth with such celerity that his shirt was stripped over his head, and his skin was severely lacerated. After he had adjusted his clothes, and loaded his gun with nine buck-shot, holding a torch in one hand and a musquet in the other, he descended a second time, when he drew nearer than before, the wolf assuming a still more fierce and terrible appearance, howling, rolling her eyes, snapping her teeth, and dropping her head between her legs, was evidently on the attitude, and on the point of springing on him. At this critical instant, he levelled, and fired at her head, Stunned with the shock, and suffocated with the smoke, he immediately found himself drawn out of the cave: but having refreshed himself, and permitted the smoke to clear, he went down the third time. Once more he came within sight of the wolf, who, appearing very passive, he applied the torch to her nose, and perceiving her dead, he took hold of her ears, and then kicking the rope (still tied to his legs) the people above, with no small exultation, drew them both out together.

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## THE BASTILE OF SAXONY.

The following Description of KONIGSTEIN, is extracted from  
Baron TRENCK's MEMOIRS.

**T**HIS vast rock is not a fortress that an enemy must subdue before he can conquer Saxony. It contains but a small garrison, incapable of making a sally; and serves only to secure the

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records of the country, and prisoners of state. Konigstein is the Bastile of Saxony; in which many a brave man has pined out his life in durance. When I was there, part of the rock were blown up to form casemates. In doing this, was found a dungeon bored in the solid stone to the depth of sixty fathoms. At the bottom of this dungeon appeared a bedstead, on which a skeleton reposed, and by it's side the remains of a dead dog—Mournful sight for a heart possessed of the feelings of a man! How savage the tyrant, that can invent such tortures for his fellow-creatures, and can lie down on his pillow, conscious, that in a hole like this, a man is slowly consuming the lamp of life, feebly supported by vain hopes of his compassion! Even now the walls of this prison confine three persons not unworthy of notice. One of these was Private Secretary to the Court of Saxony, and in the year 1756 betrayed the secrets of the Dresden Archives to the King of Prussia. He was taken in Poland; and has now been four-and-thirty years in a dungeon;—he still lives—but his appearance is more that of a wild beast than of a man.

Another is one Colonel Acton. He who is acquainted with the secret history of Dresden, will remember the horrid poison scheme, which was detected, but was thought proper to be kept secret. Acton was the chief in this conspiracy. He was by birth an Italian; possessed a Calabrian heart; was a bold and handsome man; and was the favourite of the Dowager Electress.—This is a sufficient key to his history, for those who are desirous of knowing what is become of Acton, who has still many friends in Dresden, and enjoys more liberty than his fellow-prisoners. Where he is, however, he must die: but he is a great villain, and cannot accuse his imprisonment of injustice.

“The third is a fine young Swede. Six years ago he was arrested at Leipsic, at the private request of the King of Sweden, and brought to Konigstein in a mask. When he was taken, he defended himself like a lion, claiming his right to be protected by the law of nations. This man is excluded from the light of day. No one sees him; no one speaks to him: and, on pain of death, no one must know what his name is, who he is, or that he is there. From what I could learn, he is no criminal; he has had no trial; but some state or love intrigue at the Swedish Court has brought on him this fate. Pity him, Reader! he has no deliverance to hope for but death; for the Elector has promised the King of Sweden, that he shall never more behold the beams of the sun. He is now under thirty years of age, and the worthy Governor cannot speak of him without the tear of compassion in his eyes: he shrugs up his shoulders, looks up to Heaven, and says, it is the Elector's order, and I must obey. God help him!”



Mather Brown Eq. del.

W. Jones sculp.

Printed & Published by J. W. Dunne, Newcastle Street, Strand, Sept. 1825.

AN  
 ACCOUNT OF THE ROYAL CUMBERLAND  
 FREEMASONS' SCHOOL.

Instituted *March 25, 1788*, for MAINTAINING and EDUCATING the  
 FEMALE CHILDREN AND ORPHANS  
 OF INDIGENT BRETHREN  
 OF THE ANTIENT AND HONOURABLE SOCIETY OF  
FREE AND ACCEPTED MASONS:

UNDER THE PATRONAGE OF HER ROYAL HIGHNESS  
THE DUTCHESS OF CUMBERLAND.

TO our Masonic Readers we need offer no apology for introducing the present subject to public attention. An Institution so noble in itself, and so honourable to the Fraternity, can never be too well understood, or too strongly recommended. It opens a field in which the generous feelings of humanity may exert their utmost energy, and points at once to temporal enjoyment and eternal bliss.

The Spirit of Benevolence was never more universally nor more efficaciously exerted than at present: provision for the aged, the poor, and the infirm, being abundantly found in this hospitable country.

FREE-MASONRY, which has reason to boast of every excellence that antiquity and the practice of moral virtue can give, had not before this Institution extended it's beneficence to Female Objects, however urgent their necessities.

The purpose of the Institution was, therefore, to preserve the FEMALE OFFSPRING of INDIGENT FREEMASONS from the dangers and misfortunes to which a distressed situation might expose them.

To extend the hand of compassion, to give assistance where it was most wanted, and to render the design extensively beneficial, a Plan was, with the utmost deference, submitted to *Her Royal Highness the DUTCHESS of CUMBERLAND*, by the *Chevalier BARTHOLOMEW RUSPINI*.

Her Royal Highness, having considered the same, humanely condescended to take it under her protection, and deigned to accept the title of PATRONESS.

His Royal Highness the Duke of CUMBERLAND, then *Grand Master*, and their Royal Highnesses the PRINCE of WALES, the Dukes of YORK and GLOUCESTER, expressed their approbation, and a disposition to support it by their patronage.

The more effectually to promote this humane Undertaking, and to prevent abuses, it was considered, that the assistance of the Ladies would prove a valuable acquisition: it was therefore resolved to solicit the favour of those Ladies, who should condescend to become Governesses, to inspect into the oeconomy of the house, the education of the children, and into all matters relative to their various employments; and that they would vouchsafe to communicate to the Committee, such observations as might seem necessary to forward the purposes of this Institution; thus adding to the liberality of their contributions, the kind office of training young female minds, destitute of parental care and attention, to Industry and Virtue, to social, moral, and religious Duties.

Offices of Charity give a dignity to rank which Courts cannot confer. In the midst of splendor and distinction we can venture to pronounce, that no reflection is so truly grateful to the mind of Her Royal Highness the DUTCHESS of CUMBERLAND, as that of her having given an essential sanction to an Institution calculated to cultivate and improve the minds of infant female indigence, to sow the seeds of virtue, whence must spring the fruits of good living, to the honour of those who have disseminated such principles.

Not only is the highest praise due to Her Royal Highness for having so readily condescended to become the Patroness of this Institution, but also for her very liberal contribution towards it's support, and particularly for her attention to the poor children, which she manifests in frequent visits to the school, at which times she solicitously inquires into the progress of their education, and inspects the domestic oeconomy of the household, which we are happy in being able to say is exemplary, and worthy of imitation by every Charitable Institution, the nature of which should be compatible with such a system. Her Highness has also, as often as circumstances would permit, attended Divine Service when Anniversary Sermons have been preached in behalf of the Charity, and has used her influence, with much effect, in it's favour, in the great circle of her friends.

To Ladies of all ranks we especially and most earnestly recommend the support of this Benevolent Fabric, which has for it's object to qualify a number of girls to occupy an useful, though not a menial station in life, to furnish respectable families with servants, whose talents and virtuous dispositions may entitle them to that confidence, which can rarely be bestowed with safety on those whose birth and education have been among the lowest orders of society.

If language could do justice to the philanthropic disposition and unwearied exertions of the Chevalier RUSPINI, rhetoric should here strew it's choicest flowers on the theme, but our praises are feeble, and unequal to his merits: we look up, therefore, to an All-good, All-wise, and All-powerful Being, to whose approbation he only aspires, and to whose rewards he has secured the best of all claims, that of Universal Benevolence.

The great encouragement this Undertaking met with in it's infancy from several branches of the Royal Family, and from many distinguished characters among the nobility and gentry, as well without as within the circle of the Fraternity, enabled the Trustees and Committee, who were delegated to manage the concerns of the Charity, to take a house at Somer's Town, in the New Road leading from Tottenham-court-road to Islington, and on the 1st of January 1789, fifteen Children were admitted therein, which number has been, at different periods, augmented to the amount of twenty-eight; than which number the house is not calculated to accommodate more.

The great and daily increase of benefactions to this Charity, however, has induced the Trustees, and General Committee (under the sanction of a General Court of the Governors), to take a piece of ground in St. George's Fields; whereon they intend, by subscriptions and benefactions (distinct from the annual contributions for the support of the Charity) to erect a commodious and substantial building, sufficiently capacious to receive any number of Children their finances may be competent to support. Near three hundred pounds have been already contributed for this purpose; and, having contracted with a builder, to carry their design into execution, for 1819*l.* they solicit the benefactions of those who already are, as well as those who may be humanely disposed to become Subscribers to the Charity, to enable them to carry on and complete so benevolent an Undertaking.

This Charity is not (as many have supposed) confined to the Children of Masons within the Metropolis (though it's principal support is naturally derived thence), for we understand that they are received from all parts of the kingdom, and that there are now three Children in the School from Nottingham, Colchester, and Gravesend;—indeed the qualifications laid down in the rules of the Institution sufficiently imply, that Country Children are equally intitled to it's benefits with those in Town.

As we are extremely desirous of recommending this Charity to public protection, we have subjoined some account of the Plan on which it is conducted, the qualifications and privileges of a Governor, and also the qualifications of Children necessary to enable them to participate of it's benefits; referring our Readers for further information on the subject, to the book of printed regulations, which may be had of the Secretary, Mr. CUPPAGE, No. 13, Warwick-street, Golden-square.

A General Court of the Governors is convened by public advertisement four times a year; when the proceedings of the Committees held in the intermediate time are submitted for confirmation or rejection;—the accounts of the Charity ordered for liquidation;—Children admitted and discharged, and all other business of a general nature transacted. At the Court in April, the Com-

mittees for the year are chosen;—the Officers elected;—and the general state of the Charity is laid before the Governors.

The General Committee meet on the last Friday in every month, to regulate the concerns of the Charity, receive the report of the House Committee, who are delegated by them to attend more immediately to the internal and domestic management of the School, and who lay before the General Committee, every quarter, the bills and expences incurred in support of the same. These accounts pass from them to an Audit Committee, where they, as well as the receipt of the Charity, undergo a second revision, previous to their being brought before the General Committee, by which latter they are again examined, before they are submitted to the General Court for ultimate approbation.

#### QUALIFICATION OF GOVERNORS, &c.

I. That every person subscribing One Guinea, annually, shall be deemed a Governor, or Governess, during the time they shall severally continue such subscription.

II. That every subscriber of Ten Guineas, or upwards, shall be deemed a Governor or Governess for life; and such Governor shall be a Member of the General Committee.

III. That any subscriber of One Guinea, who shall pay a further sum of Nine Guineas, within twelve months after the first payment, shall be deemed a Governor for life.

IV. That the Master for the time being of any Lodge subscribing One Guinea, annually, shall be deemed a Governor during that time.

V. That the Master for the time being of any Lodge subscribing Ten Guineas, shall be a Member of the Committee for fifteen years; and on such Lodge paying the further sum of Ten Guineas, within the space of ten years, such Master for the time being shall be a Governor and Member of the Committee so long as such Lodge exists.

VI. That the Master for the time being of any Lodge subscribing Twenty Guineas, shall be deemed a perpetual Governor, so long as such Lodge exists.

VII. That the executor of any person paying a legacy of One Hundred Pounds for the use of this Charity shall be deemed a Governor for life.—And in case a legacy of Two Hundred Pounds or upwards be paid for the use of this Charity—then all the executors proving the will shall be deemed Governors for life.

VIII. That the Governor shall have a right to vote at all Quarterly and Special Courts.

IX. That every Nobleman, Member of Parliament, Lady, Master of a Country Lodge, and Governor, not residing within the Bills of Mortality, shall have a right to vote by proxy at all ballots and elections.

X. That any subscriber, who may happen to be in arrears, shall be precluded voting at any election until such arrears are paid.



*QUALIFICATION OF CHILDREN FOR ADMISSION.*

First, That no Child can be admitted under the full age of five years, nor above the age of nine years, nor any Child that is strumous, or afflicted with any infirmity, or who has not had the small pox. And,

Secondly, Every Child applying for admission must produce the four following Certificates, viz.

A Certificate from the Master and Wardens (for the time being) of the Lodge where the father was made a Mason; or from a Lodge where he is or has been a Member.

A Certificate from the Grand Secretary, of the father having been duly registered as a Mason (if made since the year 1763).

A Register of her age, from the parish where she was born, or other satisfactory proof thereof; and a Certificate from some one of the medical Governors, of the present state of her health.

S. J.

THE CHARACTER OF  
*SALADINE,*

SULTAN OF EGYPT AND SYRIA.

**H**ISTORY, which is often but one continued recital of injustice and cruelty, seems to afford mankind some consolation, when, in the midst of so many crimes, she stops to relate some acts of clemency and moderation: what is singular upon this occasion is, that we find these *traits* in the person of a prince whom historians class among the list of barbarians; but would they not themselves be barbarians so little to acknowledge virtue! Though Saladine is celebrated by his conquest, he derives his real glory from his pacific virtues. From his youth he testified none of those impetuous passions which often bespeak extraordinary genius, nor did any one circumstance presage his future greatness; it seems, even by his history, that if fortune herself had not placed him upon the throne, he never would have made any efforts to reach it; so greatly do circumstances change and display the real characters of men. This prince was originally of the nation called Kurdes, a savage people divided into tribes, who having fixed their habitation in Syria, on the banks of the Tyger, gave to that country the name of Kurdistan. His father, Ayoub, impatient to exert his courage, quitted his own country in his youth, with one of his brothers named Schirkouh, and went in quest of employment to the governor of Bagdat, who commanded there in the name of the Seljoucides. This governor having had testimonies of Ayoub's bravery, gave him the government of Tekvit, a place situated upon the western banks of the Tyger. Here Saladine drew his first breath in 1137.

Various circumstances afterwards compelled the two brothers to enter into the service of Nour Eddin, known by the name of Noradin Soudan d'Alep; a prince whose great success against the Franks occasioned the second Croisade, when Lewis the Young, King of France, and the Emperor Conrad, united their forces. Noradin, fully satisfied with the service of Saladine's father, appointed him governor of Damascus. Saladine was brought up under the eye of Ayoub, and he imbibed all the prejudices of his country, an inviolable attachment to the practice of his religion, a great respect for the law of Mahomet, and an insurmountable hatred to the Christians. He lived in a state of tranquillity at the court of Noradin, who greatly loved him, till the expedition into Egypt.

Noradin had, for some time, entertained a design of making himself master of Egypt, weakened by luxury and the dissensions of the emirs. Schirkouh was fixed upon to conduct this enterprize; and Noradin proposed that Saladine should accompany his uncle. In this enterprize the youthful Saladine displayed his warlike talents; and his uncle, who through his great exploits had attained the government of Egypt, dying, he succeeded him in this post. Saladine testified he was worthy of the rank to which he had been elevated. He distributed amongst the officers and soldiers the money he had received from the caliph, as well as that which he found in the coffers of Schirkouh. He reformed his manner of living; for till now he had yielded to youthful pleasures, preferring soft tranquillity to a thirst of glory: it was even against his inclination that he accompanied his uncle into Egypt; he, nevertheless, gave proofs of his military genius in the siege of Alexandria, which he sustained with vigour. In the second expedition he used all his influence with Noradin to be released from making that campaign; he pleaded the inconveniences to which he had been exposed in Egypt, and the scantiness of his fortune. Noradin removed these obstacles, he furnished him with money and horses, and commanded him to repair to the army. Thus by a singular opposition, Noradin seemed desirous of raising a man to snatch the sceptre from the hands of his children; and Saladine opposed that destiny which conducted him to the throne.

Having altered his conduct, he underwent all the hardships of a military life, and was emulous of setting an example of virtue to the soldiers. To gain the affection of the troops, who are always ready to obey those whom they respect, he was very punctual in fulfilling the duties of Mahometism, and swore perpetual animosity to the Franks. He took upon himself the title of lieutenant of Noradin, and gave orders for the *Kberba*, or public prayers, in the name of that prince, an honour peculiar only to sultans. Noradin applauded Saladine's good fortune, and ordered his troops to obey their general. Thus he exercised the sovereign power in Egypt in quality of vizier. Having attained this point of elevation, he testified the goodness of his heart, by inviting his father Ayoub and his brothers to come and reside at his court; and he gave them

posts of profit. As the Egyptians groaned under a foreign yoke they were compelled to bear, he silenced their murmurs by his generosity and prudence. Not being able to reconcile the chief of the black eunuchs, who was also governor of Cairo, he attacked him with open force in a commotion, which the latter had occasioned, and ran him through with his sword; this gallant act restored the public tranquility.

Whilst Saladine was laying the foundations of his power, the Christians exerted every possible means to frustrate his designs. Noradin, by the acquisition of Egypt, surrounded them on every side. Amauric, King of Jerusalem, in vain remonstrated to the princes of the west the exigent state of Syria, and the profanation of the holy places: none but the Greeks furnished any succours, the Latins contributed only their promises. Two hundred large flat-bottom boats, with sails and oars, were sent to the assistance of Amauric, with which he resolved to lay siege to Damietta, to serve as a barrier to Palestine. This city was situated opposite Pelusa, a mile from the sea, upon one of the mouths of the Nile. Saladine, having received intelligence of the designs of his enemies, placed a strong garrison in the city, and furnished it with arms and provisions. He came himself to relieve it. The Franks attacked the place with all imaginable ardour; but they were always repulsed, and their machines were burnt by the besieged. After the siege had continued fifty days they acknowledged the difficulty of the enterprize; Amauric raised the siege, and returned with the remains of his army into Palestine.

Saladine discovered the necessity of keeping a people, naturally seditious, constantly employed; he raised troops, set out from Cairo, and marched into Idumea. He attacked a fortified castle near Gaza, which was the last place the Christians possessed on that side of Egypt. Meeting with some resistance from the castle, he advanced towards Gaza, he entered by the back gates, put to the sword all who opposed him and pillaged the city. Other business having called him into Egypt, he was desirous of driving the Christians out of Elah, in order to form a free passage for the Mussulmans, who went on their pilgrimage to Mecca: he took this city, pillaged it, placed a garrison here, and restored the mosques.

The year following died Adhef, caliph of Egypt; and with him terminated the dynasty of the Fathimites, and Saladine mounted the throne. This caliph had left uncommon treasures: the new prince kept no part of these riches to himself; he distributed them to the officers and soldiers, and reserved the most precious moveables for Noradin, with whom it was prudent for him to keep upon good terms. This prince, who had sometimes entertained strong suspicions of Saladine, died soon after, and left an heir to the throne, a son about eleven years old, whom he vanquished, and compelled to submit, on condition of reserving the city of Damascus. In the year 1175, he took upon himself the title of sultan, and exercised all the rights of sovereignty.

Thus did Saladine pursue a series of unremitting conquests; nevertheless, his clemency, his moderation, and his liberality, have rendered his name more precious to the Mussulmans than even his glory. All persons, of whatever rank, country, religion, found an easy access to his person. His breast was never disturbed with any violent passions, and he was an utter stranger to choler or revenge. His figure excited more affection than respect. Nature seemed to have destined him for a private life, rather than the government of a great empire. He wanted that resolution so necessary for princes to make their power respected; he could never establish a rigid discipline among his troops; and he restrained his emirs, rather by munificence and bounties, than by the dread of his authority. Fortune alone placed him upon the throne, of which he was not ambitious. Zeal for religion, rather than policy, put arms into his hands, and made him instrumental in the destruction of mankind, which was far from his natural disposition. In fine, if he was ungrateful to his benefactors, his great qualities seemed to give a sanction to his usurpation; for had it not been for those wars in which he was engaged, his people would, probably, have been the happiest subjects upon earth.

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DESCRIPTION  
OF THE  
*TERRESTRIAL CHRYSIPUS,*  
GOLDEN FOOT, OR GUINEA.

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(*Extract of a Letter, by way of Introduction.*)

"SOMETIME since died in Germany, of old age, one *Petrus Gaulterus*, a man well-known in the learned world, and famous for nothing so much as for an extraordinary collection, which he had made of the *Chrysipi*, an animal or vegetable, of which, I doubt not, but there are *still* some to be found in *England*: however, if that should be difficult, it may be easy to send some over to you, as they are at present very plentiful in these parts. I can answer for the truth of the facts contained in the paper I send you, as there is not one of them, but what I have seen repeated above twenty times, and I wish others may be encouraged to try the experiments over again, and satisfy themselves of the truth by their own eyes. The accounts of the *Chrysipi*, as well as the collection itself, were found in the cabinet of the above-mentioned *Petrus* after his death: for he could never be prevailed on to communicate of either, while alive. I am, Sir, &c."

We shall content ourselves, with giving the following extracts from the account of the learned philosopher above alluded to:

The size of the body of a *Chrysis* varies according to it's different species.

I know two species only\* differing in extent almost one-half; which, for distinction sake, I call the *whole Chrysis*. The latter of these is by no means so valuable as the former.

I have not, after the minutest observation, been able to settle, with any degree of certainty, whether this be really an animal or a vegetable, or whether it be strictly neither, or rather both. For as I have, by the help of my microscope, discovered some of it's parts to resemble those of a lion; I have, at other times, taken notice of something not unlike the *flower-de-luce*. On their extremity (if they are not very old), may be seen certain letters, forming the names of several of our kings; whence I have been almost inclined to conclude, that these are the flowers mentioned by *Virgil*, and which appear to have been so extremely scarce in his time.—What has principally dissuaded me from an opinion of it's being an animal is, that I could never observe any symptoms of voluntary motion:—but, indeed, the same may be said of an oyster, which I think is not yet settled by the learned to be *absolutely* a vegetable.

But though it hath not, or seems not, to have any progressive motion of it's own; yet it is very easy to communicate a motion to it. Indeed some persons have made them fly all over the town with great velocity.

What is said of the *Polypus*, by a learned writer of the last age, is likewise applicable to the *Chrysis*:—

“They make use of their progressive motion, when communicated to them, to place themselves conveniently, so as to catch their prey.—They are voracious animals; they lay their snares for numbers of small insects;—as soon as any of them touches one of them it is caught.”

But then it differs from the *Polypus* in the consequence: for, instead of making the *insect* it's prey, it becomes itself a prey to it; and instead of conveying an *insect* twice as large as it's own mouth into it, in imitation of the *Polypus*, the poor *Chrysis* is itself conveyed into the *loculus*, or pouch of an *insect*, a thousand times as large as itself. Notwithstanding which, this wretched animal (for so I think we may be allowed to call it) is so eager after it's prey, that if the *insect* (which seldom happens) makes any resistance, it summons other *Chrysi* to it's aid, which in the end hardly ever fail of subduing it, and getting into it's pouch.

A *CHRYSIPUS*, by the single contact of my own finger, has so closely attached itself to my hand, that by the joint, and indefatigable labour of several of my friends, it could by no means be severed, or made to quit it's hold.

I have some of them, that have greatly multiplied under my eyes, and of which I might almost say, that they have produced young

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\* A third has been discovered since the Philosopher's time. These are now little known, and held in small estimation, except by collectors and old women.

ones from all the exterior parts of their body. I have learned, by a continual attention to the two species of them, that all the individuals of these species produce young ones.

I have for sixty years had under my eye thousands of them ; and though I have OBSERVED THEM CONSTANTLY, AND WITH ATTENTION, so as to watch them night and day, I never observed any like the common animal-copulation.

I tried at first two of them ; but these I found would not produce a compleat *Cbrysipus* ; at least I had reason to think, the operation would be so slow, that I must have waited some years for it's completion. Upon this I tried a hundred of them together ; by whose marvelous union (whether it be that they mix total, like those heavenly spirits mentioned by *Milton*, or by any other process not yet revealed to human wit) they were found, at the year's end, to produce three, four, and sometimes five complete *Cbrysipi*. I have, indeed, often made them in that space produce ten or twenty ; but this has been by some held a dangerous experiment, not only to the parent *Cbrysipi* themselves, which have by these means been utterly lost and destroyed, but even to the philosopher who hath attempted it : for as some curious persons have, by hermetic experiments, endangered the loss of their teeth, so we, by a too intense application to this *Cbrysipean Philosophy*, have been sometimes found to endanger our ears.

A *Cbrysipus* of the larger kind, may be divided into one and twenty substances (whether animal or vegetable we determine not) every substance being at least as large as the original *Cbrysipus*.— These may again be subdivided, each of them into twenty-four ; and what is very remarkable, every one of these parts is heavier, and rather larger than the first *Cbrysipus*. The only difference in this change is that of the colour ; for the first sort are *yellow*, the second *white*, and the third resemble the complexion and substance of many human faces.

These subdivided parts are by some observed to lose, in a great degree, their adherent quality : notwithstanding which, *Gaulterus* writes, that from the minutest observations upon his own experience, they all adhered with equal tenacity to his own fingers.

As to the age of the *Cbrysipus* (says our philosopher) it differs extremely ; some being of equal duration with the life of man ; and some of scarce a moment's existence. The best method of preserving them is, I believe, in bags or chests in loose numbers ; for they seldom live long when they are alone, some think, and very properly, they never can put enough of them together, if they are put into the pocket singly or in pairs, they will last but a very little while—and in some pockets not even a day.

The *Cbrysipus* is to be looked for in old houses, behind wainscots ; and in scutores ; in searching for them, particular regard is to be had of the persons who inhabit, or have inhabited in the same houses, by observing which rule, you may often prevent throwing away your labour. They love to be rather with old than young

persons, and detest finery so much, that they are seldom to be found in the pockets of the gay and fashionable.—They appear to have an aversion to the pockets of court dresses, and are very rare indeed in gilded palaces.—They are sometimes very difficult to be met with, even though you know where they are, by reason of *pieces of wood, iron, &c.* which must be removed before you can get at them.

The virtues of the *Chrysipus* would occupy a whole volume.—A single one stuck on the finger, will make a man talk for a full hour; nay, will make him say, whatever the person who sticks it on desires: and again, if you desire silence, it will as effectually stop the most loquacious tongue. Sometimes indeed one, or two, or even twenty, are not sufficient; but if you apply the proper number, they seldom, or never, fail of success. It will likewise make men blind or deaf, as you think proper; and all this, without doing the least injury to the several organs.

*Secondly*—It has a most miraculous quality of turning black into white, or white into black.—Indeed it has the power of the prismatic glass, and can from any object reflect what colour it pleases.

*Thirdly*—It is the strongest love-powder in the world, and hath such efficacy on the female sex, that it hath often produced love in the finest women to the most worthless and ugly, old and decrepit among mortal men.

To give the strongest idea, in one instance, of the salubrious quality of the *Chrysipus*,—it is a medicine which the physicians are so fond of taking themselves, that few of them care to visit a patient, without swallowing a dose of it.

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ON

HAPPINESS.

**I**F we consider the various pursuits of mankind after Happiness, they will be found in general centered in that sovereign object, riches. The statesman, whose motives would seem to tend wholly to the welfare and prosperity of his country, who makes the most solemn protestations of his attachment to it's interest, and pretends to be ready to sacrifice his life and fortune, whenever called on in the defence of it, will, as soon as the grand spring of his actions is removed, be found as cool and inactive in support of the common cause, as he was before a zealous promoter of it's happiness. Self interest precedes every other consideration, and a thirst for money often prompts the mind to actions of a base and dangerous tendency.

gency. The miser, whose insatiable avarice keeps pace with every other part of his character, knows no happiness but in accumulating wealth, and is as sanguine and dilligent in the cause, as if the preservation of his life depended on the pursuit of it. His ambition knows no bounds; but, like a greedy monster, he would rob the indigent of their support, and reduce them to the most abject servility, in order to enrich his own coffers. Contentment is a name he is not acquainted with: his chief pleasure consists in admiring his ill-gotten pelf, and looking disdainfully on all beneath him. Yet after all, his riches serve only to torment him; surrounded with all the superfluities of life, he murmurs in the midst of plenty, and by looking up to others in a prosperous situation, he not only envies the happiness they enjoy, but loses all relish for his own.

When ambition fires the mind, and when avarice petrifies the heart, a man may truly say, farewell content. It is impossible for a miser to be happy, his name implies misery, and he deserves it; and the ambitious man being of a restless disposition by nature, can never enjoy the blessings of repose.

The way to be happy is to look down on those who suffer, and not up to those who shine in the world. The comparison then would be so much in our favour, that we should cease to complain. So far should we be from repining at the unequal distributions of fortune, that we should sit down contented with our own lot, and be happy with the blessings we enjoy. Our pride would be humbled, and our peevishness turned into pity; all our murmurings would be hushed at the sight of each other's misery. A little reason and common sense would point out to us the absurdity of our pursuits, and prove how dangerous it is to follow the deceitful track. How happy then might people live, and what a figure might they make in the eye of the world, were they to manage the liberalities of fortune with common sense, and learn to despise the superfluities of it! From a want of this springs all the unhappiness of life, and from a careful observance of it proceeds every satisfaction we can wish to obtain.

If we reflected properly on the miseries with which the majority of mankind are hourly tormented, on the many crosses and disappointments they meet with, and the difficulties with which they are embarrassed, we should, possessing health and a moderate competency, view without emotion the magnificence of the great, and never sigh for the luxuries of the vicious. There is less pleasure in the enjoyment of riches, than the idea of them presents us with; for the man, who, by virtuous industry, moves in a moderate sphere of life, tastes more real satisfaction than the courtier with all his pomp, pride, and greatness.



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STRICTURES  
ON  
PUBLIC AMUSEMENTS.

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THEATRE-ROYAL, HAYMARKET.

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ON Saturday, August 3, a New Piece, from the pen of the Manager, was presented under the title of "THE MOUNTAINEERS."

THE CHARACTERS OF THE DRAMA.

<i>Don Octavian,</i>	- - - - -	Mr. KEMBLE ;
<i>Buchasen</i> (the Governor),	- - - - -	Mr. BENSLEY ;
<i>Don Villeret,</i>	- - - - -	Mr. BARRYMORE ;
<i>Pacha,</i>	- - - - -	Mr. WEWITZER ;
<i>Ganen,</i>	- - - - -	Mr. EVATT ;
<i>Toco,</i>	- - - - -	Mr. PARSONS ;
<i>Sadi,</i>	- - - - -	Mr. BANNISTER, Jun.
<i>Roque,</i>	- - - - -	Mr. AICKIN ;
<i>Kilmallock,</i>	- - - - -	Mr. JOHNSTONE.
<i>Zoraida,</i>	- - - - -	Mrs. KEMBLE ;
<i>Florantbe,</i>	- - - - -	Mrs. GOODALL ;
<i>Agnes,</i>	- - - - -	Mrs. BLAND.

SKETCH OF THE FABLE.

The father of *Florantbe* had consented to her receiving the addresses of *Octavian*, but a more advantageous *match* being proposed, he withdraws that consent, and forbids the lovers meeting again; *Octavian* challenges his rival, they fight, and he leaves him for dead, on which he retires to the mountains, taking up his residence in a cave, where he has remained almost frantic for twelve months. Here the piece commences.—*Florantbe's* father dying, she follows her lover into the mountains; after some difficulties she meets with him, and an explanation taking place, he consents to return to society again. Beside this, there is another love-tale, between *Villeret*, *Florantbe's* brother, and *Zoraida*, the Governor's daughter; her mother was of the Christian religion, and had early implanted a respect for it's tenets in her young mind, which being roused by the persuasions of *Villeret*, who is a Spaniard, she leaves her father's castle in Grenada, and traverses the mountains in hopes of getting to Seville; she is accompanied by *Villeret*, *Kilmallock*, *Agnes*, and *Sadi*, a Moor, to whom *Agnes* has taken a fancy. They are followed by the Governor, who, meeting with her alone, while her lover is endeavouring to explore their way, he is on the point of putting her to death, when *Octavian* rushes in and subdues him; *Villeret* returns, and saves the Governor from *Octavian's* fury; in return for which, he consents to his union with *Zoraida*.

This piece is taken from the two tales of *Cervantes*, entitled "*Zoraido*," and "*The Captives*." The story is embellished by Mr. COLMAN in the manner of his other pieces, where using all the licence of *Shakspeare*, and making a *melange* of tragedy, of comedy, and song, he amply repays the licence which he assumes, by the entertainment which he furnishes.

In the MOUNTAINEERS there are passages which approach to the true sublime of *Shakspeare*, and *traits* of character which must prove universally striking from their originality.

The piece has been many times repeated with great applause.

August 12th, First time.—CAERNARVON CASTLE; OR, THE BIRTH OF THE PRINCE OF WALES. Nothing but its *loyalty* to boast of, and it was which kept *John Bull* quiet:—for every scene of this dullest of all dull things, is alike destitute of wit or pleasantry;—in justice to *Atwood*, who composed the new music, we add, that it gave general satisfaction—and sorry are we, so soon to lose it.

THE CHARACTERS OF THE DRAMA.

King Edward,	- - - - -	Mr. BARRYMORE;
Edmund de Mortimer,	- - - - -	Mr. DAVIES;
Phillip le Brun,	- - - - -	Mr. SUETT;
Walter,	- - - - -	Mr. BENSON;
Adam,	- - - - -	Mr. BANNISTEE, Jun.
Druid.	- - - - -	Mr. BANNISTER.
Isabel,	- - - - -	Mrs. KEMBLE;
Lady Jane,	- - - - -	Miss DE CAMP;
Reza,	- - - - -	Mrs. BLAND.

A *Miss Gopell's* first appearance in *Rosina*, was well received.—This lady's figure is small, but neat—her countenance has youth to recommend it, but little expression—as an actress the less said, *as yet*, the better;—her singing deserves our warmest praise, and on that account she may be considered as an acquisition to this theatre.

Another youthful candidate for theatrical fame, a *Miss Cooper*—her character *Polly Honeycombe*.—This young lady has made a trial, which we are apt to imagine, will not be repeated.

SADLER'S WELLS.

SINCE our last we have witnessed, with much pleasure, a pleasing piece of music, dialogue, and scenery, the latter highly honourable to the inventive powers of *Greenwood*, intitled THE SIEGE OF VALENCIENNES. We hear that it has been got up, under the immediate inspection, and from the plan of *Mr. Lonsdale*; the whole does him great credit:—he has availed himself of every interesting particular, and we sincerely wish, that on his benefit night, he may reap the reward which a British Public is ever ready to bestow on the deserving.

DUNKIRK, NOW BESIEGED BY THE DUKE OF YORK.

THIS fortified place was captured in the year 1658 by the English and French troops. Early in the campaign siege was laid to it; and when the Spanish army advanced to its relief, the combined armies of France and England rushed out of their trenches, and fought the battle of the Dunes, where the Spaniards were totally defeated. The valour of the English was much remarked on this occasion. Dunkirk soon after this victory being surrendered, was by agreement delivered to Cromwell. He committed the government of that important place to Lockhart, a Scotchman of ability, who had married his niece, and was his ambassador at the court of France.

During these transactions, great demonstrations of mutual friendship and regard passed between the French King and the Protector. The latter had concerted measures with the French court for the final conquest and partition of the Low Countries. Lord Fauconberg, Cromwell's son-in-law, was dispatched to Louis, then in the camp before Dunkirk; and was received with the respect usually paid to foreign princes by the French court.

Mazarine, to flatter the Protector, sent his nephew Mancini to London, accompanied by the Duke de Chequi; and expressed his regret that his urgent affairs should deprive him of the honour which he had long wished for, of paying, in person, his respects to the greatest man in the world. But in several publications, viz. Thurloe's Papers, Carte's Collections, Vie de Cromwell par Ragueuet, &c. &c. we find, that in reality the Cardinal did not entertain so high an idea of Cromwell.

It may not be unworthy of remark, that the then Duke of York, exiled from his native country, who had with applause served some campaigns in the French army, and who had merited the particular esteem of Marshal Turenne, now joined his Royal Brother, and continued to seek military experience under Don John of Austria, and the Prince of Conde.

Charles II. then doomed to act the vagrant part now allotted to the branches of the House of Bourbon, held at that time his little and contemptible court at Bruges. That Monarch's character is considerably tarnished by the sale of Dunkirk, which took place in the year 1662; and it is somewhat singular in human affairs, that what the English Nation lost by the advice of one Duke of York, will be recovered by the acknowledged gallantry of another, the present Illustrious FREDERICK.

Vauban, the celebrated engineer, exerted his skill in fortifying Dunkirk in a very extraordinary manner. In consequence, however of the Treaty of Utrecht, the fortifications were demolished in the year 1713; but by the peace of 1783, the French were permitted to repair them. At this period, however, they are in a ruinous condition, and must become an immediate prey to the Combined Troops under the command of His ROYAL HIGHNESS.

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MASONIC INTELLIGENCE.

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LONDON, *August 7th, 1793.*

FROM a Correspondent Brother in Devonshire we learn, that Dr. WATKINS, R. W. M. of *The Faithful Lodge* (No. 499) held at Bideford in that county, has it in contemplation to make some considerable researches into the History of Masonry, which will comprehend, of course, a view of the progress of civilization, and, we should expect, would be accompanied with a Biography of those persons who have dignified, and been themselves dignified by, the Masonic character.

On Thursday the 8th inst. The Patrons, Rulers, Council, and Companions of the GRAND CHAPTER of the Ancient and Venerable ORDER of HARODIM, held their annual feast at the Grove-House, Camberwell, at which W. MEYRICK, Esq. M. E. C. H. presided; and by the characteristic urbanity of his manner gave that zest to the entertainment which, while it dignified himself, constituted the highest enjoyment of the Brethren present.

The Brother who favoured us with this account desired us to add, that from a discovery being made in the course of the entertainment, that it was the natal day of Brother WILLIAM PRESTON, who was present, and whom the Companions of the Chapter revere as the renovator and chief supporter of this Ancient Order, a glow of sentiment was awakened in the minds of the company that burst forth in a transport of fraternal congratulation, which must be highly gratifying to him, and certainly did honour to their own feelings as brethren and disciples of a great master in the art.

Brother DODD, and several other Brethren by their lyric talents added much to the hilarity of the occasion; and to the polite attention of the Stewards very great praise was due.

The evening was concluded with that harmony and decorum which ought ever to distinguish the assemblies of Free and Accepted Masons.

—  
CHELMSFORD, *August 16th.*

ON Monday last being the Anniversary of the Birth-Day of His Royal Highness

*THE PRINCE OF WALES,*

GRAND MASTER OF FREE AND ACCEPTED MASONS,

Upwards of one hundred Brethren of that ancient and honourable Society assembled in this town, for the purpose of holding

*A PROVINCIAL GRAND LODGE*

in honour of the Day, to regulate the Masonic Business of the County, and to constitute the LODGE OF GOOD FELLOWSHIP, at the Saracen's-Head; the Right Worshipful Provincial Grand Master

THOMAS DUNCKERLEY, Esq.

did not arrive till past eleven o'clock, having been previously detained on Masonic Business, by His Royal Highness the Grand Master, and the

Right Honourable Brethren Lord PETRE, Past Grand Master, and the Marquis of TOWNSHEND.----Immediately on his arrival The Grand Lodge was opened in ample form, and the following Gentlemen were appointed Grand Officers for the County, viz.

Brother COOK, Deputy Grand Master.  
 Brother LAMBERT, and T. WHITE, Grand Wardens.  
 Brother DICKIE, Grand Treasurer.  
 Brother CUPPAGE, Grand Secretary.  
 Rev. Brother LLOYD, Grand Chaplain.  
 Brother ----- COOK, Grand Architect.  
 Brother BARTON Grand Sword Bearer.

After the investment, the procession took place to church in the following order, viz.

Band of Martial Music.

Two Tylers with drawn Swords.

Masters, Officers, and Brethren of the different visiting Lodges, viz.  
 Melford, Ipswich, Bury, Cambridge, London, &c.

Two Tylers.

Brother COOK, Deputy Grand Master, the Master of the Lodge of Good Fellowship, Chelmsford, No. 462, carrying the first great wax light, in an elegant inlaid candlestick, near three feet high.

The Wardens of that Lodge.

Secretary and Treasurer.

Other Officers and Brethren two and two.

The Master of the Lodge of Good-Will, Braintree, No. 401, carrying the second great light, in a more elegant candlestick than the former.

His Officers and Brethren of his Lodge, two and two.

The Master of the Lodge of Friendship, Ilford, No. 227, carrying the third and last great light, in a most magnificent superb candlestick, curiously inlaid with different Masonic Hieroglyphics.

His Officers and the Brethren of his Lodge, two and two.

The Master of the Colchester Lodge, No. 47, carrying the book of Constitutions, superbly bound, on a velvet cushion, covered with royal blue silk.

His Officers and the Brethren of his Lodge, two and two.

The Master of the Well-Disposed Lodge, Waltham Abbey, No 28, carrying the Holy Bible, magnificently bound and gilt, on a rich crimson velvet cushion covered with royal blue silk, with gold fringe and tassels.

The Officers and Brethren of his Lodge, two and two.

A Janitor.

Royal Arch Masons with Sashes and Medals, two and two.

An Equerry, K. T.

The Grand Register of the Order of Masonic Knights Templar in Uniform.

The Companions of that sublime Order in Uniform, with black silk sashes, ornamented with a silver star of five points, a cross of gold, and an appendage of white satin.

The Grand Lodge of Essex, in the following Order,  
 Grand Tyler.

Past Grand Officers, two and two.

Grand Stewards.

Grand Chaplain, and Grand Architect.

Grand Secretary, and Grand Treasurer.

The Two Grand Wardens.

The Grand Master preceded by the Grand Sword Bearer, and supported on the right by the Deputy Provincial Grand Master, and on the left by

Capt. Sir W. HANNAM,

Acting Grand Master for England, of K. T.

On their arrival at the Church the procession halted, and opening to the right and left, the Grand Master, with his Officers; preceded by the sword of state, entered first, and was followed by the procession inversed; the three lights being placed in the middle aisle before the pulpit.---During divine service a Masonic Hymn, composed by the Provincial Grand Master, was sung, and a handsome collection made, which was given to the church-wardens and overseers to distribute to the poor of this parish. A most excellent and truly Masonic Sermon was preached by the Rev. Grand Chaplain, from this text, St. John, chap. viii. verse 32, "And ye shall know the *Truth* and the *Truth* shall make you *Free*."

The procession, in the order in which it first set off, returned to the Saracen's Head, where an elegant dinner was provided, that did honour to the purveying abilities of Brother CASWELL.

After dinner the Lodge of *Good Fellowship*, which for more than three years had been acting under dispensation from his late Royal Highness the Duke of Cumberland, was constituted in *DUE FORM*; A short but most excellent address was delivered by Brother DUNCKERLEY, who after recommending the cultivating the several moral and social virtues, which so eminently distinguish the principles and ground-work of Masonry, recommended to the consideration of the Brethren, that most excellent *Charity* the ROYAL CUMBERLAND FREEMASONS' SCHOOL, for clothing, boarding, and educating the daughters of poor Freemasons, and in order that that precept might be enforced by example, and that the Grand Lodge of Essex might be distinguished as well-wishers to the institution, he began a subscription by TWENTY GUINEAS from his own purse; this was followed by every member's contributing what suited his convenience; to which was added a benefaction from the newly constituted Lodge, the whole amounting to a very considerable sum.

At an early hour the Provincial Grand Master took a most affectionate leave of the Brethren, who, with hearts full of fraternal esteem and cordial regard, accompanied him, preceded by the band of music, to the Black Boy, and after giving him three hearty and heart-felt cheers, parted with this amiable Veteran, who has been justly styled, "the great luminary of Masonry \*---The company returned in form to the Lodge, where the business of Masonry was resumed under the able government of Brother Cook, Deputy Provincial Grand Master---but here we must draw the veil---Our readers must excuse our saying any thing more than that every thing was conducted in that truly harmonic style that should ever accompany the assembly of a society whose tenets and principles have stood the test of revolving ages, and were never more *freely* investigated ---more *fervently* embraced, or *zealously* supported, than under the auspices of the present Royal Family of Great Britain.

\* Vide PRESTON'S Illustrations on Masonry.

# POETRY.

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## ODE.

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FOR THE BIRTH-DAY

OF

HIS ROYAL HIGHNESS

*THE DUKE OF YORK,*

M, D, CC, XCIII.

BY J. WATKINS, L. L. D.

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**W**HILE France laments her ruin'd state,  
 Her murder'd King, her Queen in chains,  
 And weeps incessant o'er her fate;  
 While her best sons seek foreign plains,  
 Britannia rules in matchless sway,  
 Her Sons feel freedom to obey.  
  
 O'er George's head she waves her shield,  
 And with her spear points out the way  
 That leads to glory's martial field,  
 To FRED'RICK thus, I heard her say, ---  
 " My Son assert Britannia's cause  
 " Maintain her rights 'gainst treach'rous foes."  
  
 Rous'd at the call our FRED'RICK flew  
 Untouch'd by fear of pain or death,  
 His gallant ranks as eager too  
 Push'd on to seize the fadeless wreath :  
 For well they knew Britannia's cause  
 Involv'd their Liberty and Laws.  
  
 There on the plains where Marlbro' fought,  
 And rais'd the British glory high,  
 By victory led, their foes they sought  
 And triumph'd in Humanity :  
 For mercy in the British mind  
 With courage always is combin'd.  
  
 The British name for valour known ;  
 For every generous action fam'd  
 Has triumph'd now in YORK's renown,  
 And all it's treach'rous foes has sham'd.  
 Britannia sees her glorious name  
 Shine in her Royal FRED'RICK's fame.

Let this auspicious day be crown'd,  
 That gave our Royal Hero birth,  
 Through Britain's shores let joy resound  
 With every sign of grateful mirth.  
 For well he claims your high applause,  
 Who thus asserts Britannia's cause.

While France sinks in her children's blood,  
 To Order and to Right a foe,  
 May we still boast in GEORGE THE GOOD,  
 Nor greater Freedom wish to know.  
 Britannia joys whene'er we sing  
 With heart and voice *Good save the King.*

## SYMPATHY

TO

*DELIA.*

BY DR. WILLIAM PERFECT.

**E**NSHRIN'D in your bosom of snow  
 Is a sweet little cherub, my dear ;  
 'Tis SYMPATHY call'd, and we know  
 It brightens HUMANITY'S Tear.  
 'Tis a guest the most lovely and fair  
 That Heav'n can on mortals bestow ;  
 It pilots the Pilgrim of Care  
 Repulsive of Sorrow and Woe.  
 Poor pale-ey'd Distress I descried,  
 And Merit on Misery's bed,  
 By Opulence surely denied  
 A scrap of superfluous bread !  
 Then I saw her, Dove-sembled, descend  
 To visit this scene of distress,  
 Benevolence sweetly extend,  
 And Merit, so wretched, caress.  
 Thus the first lucid dawns of Morn,  
 Pervade Nature's mantle so dark,  
 And kindle o'er landskips forlorn,  
 Of Light and of Life the warm spark.

### AN IMPROMPTU.

Written with a pencil, on the Girdle of a Lady, justly admired for the accomplishments of her Mind, and the exquisiteness of her Person.

CONTEMPLATE all above this Zone,  
 And Heav'nly pleasures know ;  
 While all the joys that earth can own,  
 Have fix'd their seat below.

*Swansea, August, 1793.*

A. W.



## THE DESERTERS.

A TALE.

BY ANTHONY PASQUIN, Esq.

**T**HEY, who imagine all are lost that stray,  
 Are, at the best, but cogitators blind :  
 Believe such doctrine comfortless who may ;  
 Though fortune's skittish, yet she's often kind.

A British regiment in a keen fang'd frost,  
 In Canada's rough clime, in eighty-two,  
 Had six base privates, who forsook their post  
 To join the rebel crew !

To bring the recreant desperadoes back,  
 A serjeant was dispatch'd ;  
 A Connaught spalpeen, christen'd Paddy Whack,  
 Whose brogue or blunderings were never match'd.

After some galling marches, that distress'd 'em,  
 He overtook the party, and address'd 'em :

Are you not pretty fellows, answer true,  
 To quit your colours, and your comrades too ?  
 Now how, like dogs, you hang your heads, and mutter !  
 What ! would you quarrel with your bread and butter ?  
 You've sold your arms, no doubt, for cash, and spent it,  
 But, by the Hill of Howth, you'll all repent it :  
 I'll tell the King what rascals he has got,  
 Damme you'll first be try'd, and then be shot.  
 But now to business : I'll be short and clear,  
 I've twenty men in ambush, in the rear,  
 Will cut ye, every mother's son, in *three*,  
 Unless you instantly return with me.

The soldiers, to revolt but half inclin'd,  
 After some potent struggles of the mind :  
     Unanimously went,  
 With Pat, the serjeant, to the colonel's tent,  
 On promise of forgiveness from the throne.---  
 Thus the commander to the serjeant spoke,  
 (After he chid the culprits and confounded 'em),  
 How, Paddy, could you take six men alone ?  
 How take 'em ! said the serjeant, that's a joke,  
 By Peter's keys, your honour, I surrounded 'em.

## A LETTER FROM A LADY DYING TO HER HUSBAND.

**T**HOU who doth all my worldly thoughts employ,  
 Thou pleasing source of all my worldly joy!  
 Thou tend'rest Husband, and thou truest Friend,  
 To thee this fond, this last adieu, I send;  
 All conquering Death assumes his awful right,  
 And will for ever veil thee from my sight.  
 He woos me to him with a cheerful grace,  
 And not one terror clouds his meagre face:  
 Clearly he sets the joys of Heaven in view,  
 And shews me that no other joys are true;  
 He promises a lasting rest from pain,  
 And shews me that life's flitting joys are vain;  
 But love, fond love, would fain resist his power,  
 Would yet awhile defer the parting hour;  
 It brings thy mournful image to my eyes,  
 And would obstruct my journey to the skies;  
 But say, thou dearest, thou unwearied Friend,  
 Say, shouldst thou grieve to see my sorrows end?  
 Thou know'st a painful pilgrimage I've pass'd,  
 And should'st thou mourn that Death hath come at last?  
 Rather rejoice to see me shake off life  
 And die, as I have liv'd, thy---faithful Wife.

## THE SWEETS OF FRIENDSHIP.

**H**OW sweet when the Nightingale sings from the grove,  
 When the Moon is half hid o'er the hill,  
 When nothing is heard but the whispers of Love,  
 And the sound of the far distant rill.  
 How sweet with the Friend of our Bosom to stray  
 'Midst scenes such as these to commune,  
 And quitting the glitter and bustle of day,  
 Mend the Heart and the Passions attune.  
 May this oft be our lot, so Wisdom divine  
 Shall lead us a flowery way,  
 So our Morning of Life shall most brilliantly shine,  
 And it's Evening be cloudless and gay.

J. B.

## ACROSTIC.

C haste as Dian, cold as snow,  
 H er eyes with brilliants' lustre glow;  
 E ach charm, each grace, she does possess,  
 S uch as Beauty's Queen express!  
 T he roses on her cheeks display  
 E thereal bloom, eternal May!  
 R ural manners, rural truth;  
 M aturity combin'd with youth!  
 A las! can such perfection die?  
 N o:---'tis IMMORTALITY.

W. D. G.

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**FOREIGN OCCURRENCES.**


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STOCKHOLM, *August 9.*

**L**AST Wednesday, when the Ministers were to have their usual Conference, an answer to the declaration presented by the Russian Charge d'Affaires was expected to be given. But on account of the return of the King and the Duke Regent, which had but just taken place, the Conference was postponed to the 11th.

The Chancellor of the kingdom is gone to his Castle at Akeroe. M. Engestroom, who goes as Ambassador and Minister Plenipotentiary to the Court of London, will continue at the same time in his charge of Chancellor of the Court.

Count Bark has been appointed Secretary of State for the Foreign Department.

The private library of the King Gustavus III. consisting of 14,000 volumes, has been added to the National Library in the Castle. The defunct Monarch had also two other very considerable libraries in his pleasure castles at Drottningholm and Haza.

COPENHAGEN, *August 13.*

Lord Spencer arrived here on Sunday night; his Lordship goes hence to take upon him his embassy at the Court of Stockholm.

If the establishment of an University takes place in Norway, for which purpose many of the Norwegian Gentry have subscribed considerable sums, it will have its residence at Toensberg.

We are gratified with the prospect of the finest and most plentiful harvest.

LEGHORN, *August 7.*

Last Monday, the British Frigate *L'Aimable*, of 32 guns, arrived in this Road, after a passage of two days, from the British Fleet under the command of Lord Hood, who still continues off Toulon. On the same day an English cutter sailed from this port with dispatches for his Lordship.

This day the numerous Merchant Fleet which has been here for a considerable time, sailed from hence. It consists of about 70 sail, among which we reckon English, Dutch, Spanish and Swedish ships. The convoy consists of one line of battle ship, one frigate, and a cutter.

POLISH FRONTIERS, *August 7.*

Authentic accounts from Constantinople state, that the Russian Charge d'Affaires having signified to the Sublime Porte the taking possession of some of the provinces of Poland, the Turkish Ministers sent official mandates or firmans to the Governors of their frontier places, to the following purport:

“That since the Poles had ceded all those provinces to the Russians which formerly constituted the boundaries between the Turkish and Polish Territories, the Turkish Governors should forthwith, on every occasion, apply to the Governors appointed in those provinces by Her Imperial Majesty of all the Russias.”

This plainly proves, that the reports of the Porte making hostile preparations respecting the said cession, are totally void of foundation.

The Treaty between Poland and Prussia will be speedily signed at Grodno, and the Deputies are actually in conference with M. Buckholtz, the Prussian Minister.

On the 13th of September, a solemn fete will be celebrated at Petersburg, to commemorate the Treaty of Peace concluded with the Porte; and the Imperial Ukasa or Proclamation relative to the ceremony, has already made its appearance.

We have advice that the floods have done great damage in Siberia; and the town of Bernavel, and several mines have suffered considerably by these elementary scourges.

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 MONTHLY CHRONICLE.
 

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LONDON, August 1st, 1793.

**T**HE number of houses in the city of Dublin by an actual survey in 1788, amounted to 14,327; and notwithstanding the prodigious increase of buildings in that capital for the last five years, it may not be thought too great an augmentation to state them now at 16,000 inhabited houses, which at nine to a house, will contain 144,000 souls.

PARIS. *Statement of the prisoners, who were confined in the different prisons on the 1st of July.*-----Conciergerie, 294;---Grande Force, 329; 67 of whom belong to the Military.---Petit Force, 142;---Abbaye, 78; 13 of whom are Military men, and five hostages;---Bicetre, 232;---Salpetriere, 66;---Chambre d'Arret de la Marine, 54;---Total 1417.

His Majesty has been pleased to settle a pension of 66*l.* per annum, on the eight children of the late Mr. Flint, the Messenger, who was unfortunately killed abroad by the overturning of a post-chaise; likewise 66*l.* per annum, on Mrs. Flint his widow.

Brighton, August 8. Yesterday morning between six and seven o'clock the atmosphere became suddenly uncommonly dark, and a most tremendous storm of thunder and lightning succeeded, accompanied with torrents of rain: the storm lasted rather more than half an hour, and then it cleared up---during its continuance a most extraordinary circumstance happened; the tide which was coming in suddenly went back above a hundred yards, and in a few minutes returned again; it ebbed and flowed in that manner six or seven times in the course of half an hour; the oldest inhabitants here declare they never saw any thing like it before; there are various conjectures about the cause of this phenomenon, the most probable one is that it was the effect of an earthquake in the opposite shores.

Ipswich, August 7. About seven o'clock this evening a ball of fire fell upon a house at Felixston, near twelve miles from hence, belonging to Mr. Chandler, divided into two tenements and occupied by Jonathan Cook and Ellen Punt, both labourers, which being a thatched roof was soon in flames, and totally destroyed, together with all their furniture. Punt and his wife were at supper by the fire-side at the time. The ball entered the house of the chimney, melted some part of the fire-irons that stood in its way; struck the poor man on one side, burnt his arm in a most shocking manner, and made several holes in his stockings. His wife received no hurt. The roof of that part of the house belonging to Punt was blown off and falling upon that belonging to it set it on fire.

#### HORRID EXECUTION AT PARIS.

*Extract of a Letter from a Gentleman at Paris, giving an account of the execution of twelve persons in that city, for having supplied their relations, the Emigrants, with small sums of money.*

“ There was not a breast unaffected by the execution here of the twelve victims to Revolutionary Tyranny. The heroism with which they met their death, furnished some comfort. I was present at the whole. All these unfortunate people answered the interrogations with the same tranquility as if they had been engaged in common conversation. The whole of their deportment was noble. The women (three of the twelve) were dressed with neatness, taste and simplicity. The youngest of them quite a beauty. A number of persons went to the Tribunal to observe their behaviour, and they returned from thence with their hearts oppressed, to think of the fate which awaited these unfortunate persons.

“ But there were spectators of another description, who were not moved by this sentiment---far otherwise---but all the insults which were heaped upon the sufferers did not in the least alter their behaviour; they heard the sentence of death without having a lineament of their faces discomposed.

“ One after the other they embraced the Council who had defended them. On his part he wept much---but not one of them male or female shed a tear. They thanked him with a thousand civil expressions. Each gave him the little they had about them; some a watch, some a ring, &c. requesting him to except those trifles, not as an emolument but as a token of remembrance, and a mark of friendship.

“ When the twelve who were condemned came out of gaol, a part of the people called out, *Long live the Nation, long live the Republic!* But from the unfortunate victims a different shout was heard. They rose up all together and cried in chorus, *Long live the King---Long live the King!* The youngest of the nine men, though he had his hands tied behind him, got on one of the posts which are called *Boute Roue*, and with one jump got into the cart. Such was the alacrity and spirit with which they met their fate. They refused the Confessors who offered themselves, most assuredly on account of their having taken oaths; but they refused them with civility. On the way they conversed quite at their ease, and their conversation often led them to smile. The young man frequently addressed himself to the people. He said to them among other things, *In a little time you will be more unhappy than we are.*

“ They presented themselves to the scaffold with the most striking courage. When it came to the turn of the youngest of the women, her mother said to her---*Go, my daughter!!!*---The people kept for the most part a melancholy silence. The insults and shouts were very rare during their march, and none were heard about the scaffold.

“ I have received such an impression from this event that I think of nothing else. Many were the persons whom I saw shedding tears of grief and admiration!”

A young Irishman who had evinced great bravery at the Siege of Valenciennes concludes his letter to his friend thus---“ If an Officer's finger is scratched, it is a wound; if my head was shot off, it would be only the same;---but if I survived I would contradict them.”

It was observed in company, that the Duke of M----- frequently sent his fish to market---*Always*; said an arch wag, *took him to be a SEL-FISH-MAN.*

At the last assizes held at Croydon, a cause was tried for SLANDER, in which an Attorney was plaintiff, and a honest Farmer defendant. The action was brought for calling the Attorney a *rogue* and a *thief*---these words were proved by two witnesses to have been spoken. The verdict of the jury was---“ We are of opinion, that the plaintiff being an Attorney, the action will not *lye.*”

The public is cautioned against counterfeit half-crowns of the impression of King William the Third, and of the date of 1697, several of which are in circulation.

The new upper Gallery at Covent-Garden Theatre, which is entirely finished, is so placed that the back seats command a perfect view of the stage, though the space between the upper and under gallery is greater than the old Theatres admitted. The latter gallery is also improved by the addition of two new avenues. The whole of the audience part of the Theatre is new painting---the pattern of the boxes will be preserved---while the designs which ornament the new works are highly picturesque and reflects honour to the artist.

One of the men, while at work upon the roof, fell from the scaffold down into the pit, and providentially received only a wound (now cured) on his nose---The writer of this article, for this Magazine, saw the man at work a few days after the accident, who said, that while falling he did not think he should be much hurt.

## FRENCH ARMIES.

The following state of the Forces of the Republic of France, has been published by order of the Executive Council, in the Ministerial Gazette.

	Men.
1. Army of the North	120,585
2. Ardennes	40,132
3. Moselle	83,268
4. Rhine	114,577
5. Alps	40,489
6. Italy	29,275
7. Eastern Pyrennes	24,446
8. Western ditto	31,000
9. Coast of Rochelle	41,110
10. Coast of Brest	32,593
11. Coast of Cherbourg	15,481
11. Patriotic Army before Lyons	12,000
11. Ditto on the Banks of the Durance	18,000

With adding Forces ordered out - 400,000

Total - 100,2902

A tax upon Shoes, it is said, will be part of the Ways and Means to be proposed for the support of the ensuing campaign.

The New Barracks at Knightsbridge are to be extended so as to be capable of containing three thousand men.

## BIRTHS.

LADY of Bartholomew Rudd, Esq. Gower-street, of a son and heir. At Tunbridge Wells, the Lady of Sir Thomas Dyke Ackland, Bart. of a son. Lady of Scrope Barnard, Esq. M. P. of a son. Lady of Henry George Johnston, of a son. Lady Viscountess Jocelyn, of a son.

## MARRIAGES.

At St. George's, Hanover-square, the Rev. John Arnold Bromfield, to Miss Ann Golt. Sir Edward Astley, Bart. to Mrs. Bullen. Charles Hope, Esq. Advocate, to the Right Hon. Lady Charlotte Hope. Sir Gilbert Heathcote, Bart. of Normanton Park, Rutlandshire, to Miss Manners. At Storrington, Alexander Mark Constant de Faville, Chevalier de St. Lazare, a French Officer, to Miss Ann Augusta Smith, second daughter of Mrs. Charlotte Smith, the celebrated Novelist. Sir Henry Cosby, to Miss Elliott. Alexander Brodie, Esq. M. P. to Miss Wemyss. The Hon. Henry Willoughby, son to Lord Middleton, to Miss Jane Lawley. In the Isle of Man, Philip Cannel, Esq. aged 86, to Miss Caghig, aged 21.

## DEATHS.

At Lunenham, Rutlandshire, aged 93, Mr. Henry Richardson, he had nineteen children born in wedlock, and their progeny amounts to near 200. Dowager Lady D'Oyley, relict of the Rev. Sir Hadly D'Oyley, Bart. At Dalrey, Edinburgh, Michael M'Naran, at the age of 104, he was Baron Officer to Lord Galloway. Rufford Hill, Lancashire, aged 66, Lady Juxon. The Hon. Mrs. Gordon, of Cobardy. Sir Cæsar Hawkins, of Kelston, Bart. Richard Onslow, Esq. Sir John Halket, Bart. Lady Anne Froughton. Joseph Harlock, late Governor of Bencoolen. The Right Hon. Lady Mayoress. The Right Rev. Dr. John Thomas, Lord Bishop of Rochester, and Dean of the most honourable Order of the Bath. The Right Hon. Lady Jane Matthew.