



To the Grand Lodge of
Royal Highness
Late Duke of Cumberland
many years Most Worshipful
I do respectfully



England, this Portrait of his
Henry Frederick
Earl Strathern,
G. M. of Masons,
dedicated.

THE
Free-Masons Magazine,

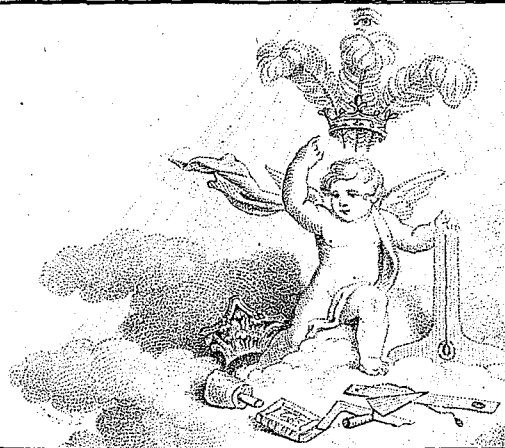
OR

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VOL: III.

Commisumque teges et vino tortus et ira. Hor:



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1795.

THE FREEMASONS' MAGAZINE:

OR,
GENERAL AND COMPLETE LIBRARY.
For JULY 1794.

EMBELLISHED WITH
A PORTRAIT OF MR. ANDREW BRICE.

CONTENTS.

	Page.		Page.
Address to the Readers of the Freemasons' Magazine	iii	Description of Ypres	40
A Letter charging Masonry with Political Mischief, copied from the Gentleman's Magazine	2	Description of Charles-Sur-Sambre, or Charleroi	41
An Answer to the same	5	Ironical advice on Prudence in Money-matters	42
An Oration on Masonry, pronounced at the Audit-House in Southampton, August 3, 1792, by Dr. Jieans	9	On the Division of our Time	45
The Prayer of an Eastern Philosopher	12	Account of Norfolk Island.	48
Address from the Society of Free and Accepted Masons of Quebec to Prince Edward, with his Royal Highness's Answer	13	Humorous Anecdote	50
Present State of Freemasonry, No. III.	16	Essay on Female Education	51
A brief History of the Order of the Knights Templars. By J. Watkins, LL. D.	18	Account of the Tipplers in Germany	52
Letter by Mr. Tasker, on the comparative excellencies of Homer and Virgil	20	Parliamentary Proceedings—House of Lords	57
Memoirs of Andrew Brice	21	House of Commons	60
On the Advantages of Classical Knowledge	25	Strictures on Public Amusements	62
Extraordinary History of Jacqueline, Countess of Hainault	33	Poetry; including an Address to the Architect of the Universe, by Dr. Perfect. A Song for the Birthday of the Prince of Wales, M. W. Grand Master of Masons, by Br. Bisset. Epitaph on a Scold. A Paraphrase on Psalm cxxii. On a beautiful Young Lady of low size, who died at the age of fifteen. Petherton Bridge, an Elegy. On the Death of a Fly. Lines on a Welchman. Ode to a beautiful Young Lady, and a fine singer. A Caution to Virgins. On Sir Francis Drake	67
Life and Character of Kosciusko	38	Masonic Intelligence	73
Essay on Punning and Punsters	39	Monthly Chronicle	ib.

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

Brother *Porter's* Masonic Song, "Ye freeborn Sons," shall be inserted as soon as we can relieve ourselves a little from the pressure of arrears to other Correspondents.

Several communications from our good friend *Capt. M.* which were received too late for this Month, shall appear in our next Number.

We have permission from our R. W. Brother *Dunckerley*, to present our Readers with Copies of Letters to the late Earl of Chesterfield, descriptive of Gibraltar, Minorca, Leghorn, Bastia and Florenzo on the island of Corsica, Cagliari on the island of Sardinia, Barcelona, Malaga, Alicant, and Cadiz on the coast of Spain: written by Mr. D. in the years 1748 and 1749, when that Gentleman was an officer on board his Majesty's ship the *Crown*.—One of the above Letters shall be inserted in our next.

The Poem in favour of the *Slave-trade* is of a complexion unsuitable to a Work which, on all occasions, shall promote, as far as its influence can extend, the cause of *Universal Benevolence*. We at the same time beg to express our acknowledgments to the Gentleman who did us the favour to transmit it.

The indefatigable attention and zealous friendship of our Brother *Stanfield* affords us very great pleasure, and demands our most sincere thanks. The auxiliaries he alludes to will, we doubt not, afford much gratification to our Readers.

Respecting the idea of engraving the PORTRAITS in Freemasons' Hall on an enlarged Scale, Q. D. will find some information in Vol. II. p. 404.

Any of the PORTRAITS contained in this Work may be had in Frames, handsomely gilt and glazed, at 3s. each, by applying at the BRITISH LETTER-FOUNDRY, BREAM'S BUILDINGS, CHANCERY-LANE, where Communications for the PROPRIETOR will be thankfully received.

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TO THE
READERS
OF THE
FREEMASONS' MAGAZINE.

THE Proprietor begs to return his sincere thanks for the Patronage with which he has hitherto been favoured; and to say, that he feels himself thereby strongly pledged to exertions that may merit its continuance.

Highly honoured as he has been by the general approbation the Work has met with among his Brethren, conveyed in the most explicit manner in the Sanction extended to it by the Grand Lodge, he feels animation and vigour assume the place of hesitation and diffidence, and, giving way to the grateful impulse of public favour, he determines that no efforts shall be wanting on his part to make permanent that favour, and to enlarge still further the circle of its influence.

Of all the exercises either of the head or heart, those will be generally most effective, as most genuine, that are excited by Gratitude and nourished by Hope. Inspired by these sentiments, our Brethren will, it is hoped, find in the present Number proofs of our diligence in cultivating correspondence. The Address of the Freemasons of Quebec to their Royal Grand Master Prince EDWARD, and his Royal Highness's Answer, reflect equal credit on the Patriotism and Benevolence of both parties; and our thanks are due to the respectable Brother by whom they were communicated to us. Dr. JEANS's Masonic Oration as a Composition does him much honour, and as a chain of true Principles is a just tribute to the Institution of which it treats.

To our Correspondents, among whom we may be permitted to distinguish the indefatigable Dr. WATKINS and Mr. STANFIELD, every sentiment of gratitude is due; their exertions have raised the FREEMASONS' MAGAZINE to a degree of credit with the Fraternity, that, at so early a period, was scarcely to have been hoped for.

Of the Typographical Elegance of the Work many flattering testimonies of approbation have been received by the Proprietor; and the present Number, with which our Third Volume commences, will perhaps appear in a state of improvement. Last, though not least among the causes of success, may be considered the Graphic Embellishments, which, as Magazine Prints, defy competition.

What diligence has enabled him thus to raise, increased exertions shall be made to support, and, favoured with the applause of his Brethren, the Proprietor will earnestly court Genius, and reward Merit.

THE
FREEMASONS' MAGAZINE,
OR
GENERAL AND COMPLETE LIBRARY.

FOR JULY 1794.

TO THE
EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

July 12, 1794.

IN the Gentleman's Magazine for last month, I read with astonishment a most insidious attack on our excellent Institution, in an *anonymous essay*, which, to add to its publicity, was afterwards sent to and inserted in the St. James's Chronicle of the 8th inst. How tenets not only so innoxious, but so truly laudable as those inculcated in our Fraternities, can have suggested to any man the base idea of branding us with a vice most revolting to our minds as men, and our principles as Masons, that of *political mischief*, I am utterly at a loss to conceive. I forbear, however, to enter into any reply to the essay alluded to, presuming, that if you have not many much abler vindicators, it will be occasioned by a general opinion, that the imbecility and inconsistency of the *anonymous insinuator* do not require refutation, and that his unmanly illiberality deserves it not. With submission to you, however, I conceive it to be a part of your duty to the Society, to bring forward a treatise of so artful and malignant a tendency, in order to afford an opportunity to such Brethren as may think it necessary to counteract by any remarks the virulence of its poison, and to make manifest in the mirror of Truth its detestable deformity. I am, Sir,

Your faithful Brother, and occasional Correspondent,

S. J.

[Perfectly agreeing with our Correspondent, we insert the following literal copy of the article alluded to, from the Gentleman's Magazine for June 1794. At the same time we take the liberty of referring the author of the said essay, whoever he may be, to the letter from "A Past Master of the Lodge of Antiquity*," and to the "ORATION" of Dr. Jeans, inserted in our present Number, as containing all the reply that we think his ill-directed labours have merited; and to the Answer of his Royal Highness Prince Edward (himself a skilful and deeply-investigating Mason) to the Brethren of Quebec, as a testimony to the principles of an Institution that can have merited (which surely had not otherwise obtained) so high and honourable a sanction. If, however, any Brother should favour this Magazine with strictures on the subject of the following essay, they shall be attended to with due respect, and be immediately inserted.]

Mr. URBAN,

Winchester, May 18.

AS every thing that relates to the French Revolution, especially whatever tends to investigate the causes of it, is extremely curious and interesting at the present period, I embrace the opportunity which your widely-circulated Magazine affords, of making known amongst my countrymen an opinion on this subject, which, whether well or ill-founded, is very prevalent on the Continent, hoping that some of your intelligent correspondents will be enabled to throw greater light upon it. The opinion in question is, that the mysteries of Freemasonry have, in a great measure, contributed to those changes in sentiment and morality, no less than in government, amongst a neighbouring people, which the surrounding nations view with such surprize. I cannot better make known these ideas than by giving a short account of a work, in which they are contained, now lying before me, written in the French language, and much esteemed by the honest part of the French nation, though little known amongst our countrymen. The author of this was a Mr. Le Franc, the late superior of the seminary of Eudists at Caen, who was butchered at Paris on the famous 2d of September. He is said, by his friends, one of whose letters on this subject I have seen, to have derived his knowledge of Freemasonry from a voluminous collection of papers which a master of that order, in his last sickness, put into his hands. It is farther stated, that the author, having thoroughly examined these papers, conceived it to be his duty to lay the substance of them before the Archbishop of Paris some years previous to the commencement of the Revolution; at the same time undertaking to demonstrate, that the system contained in them menaced approaching ruin both to the Church and the State. The work I have mentioned is intituled "The Veil withdrawn; or, the Secret of the French Revolution explained by the help of Freemasonry." The second edition, which I make use of, was printed at Paris in 1792.

* See Page 5.

In the aforesaid work the author ridicules the several pretensions to a high antiquity, and to an honourable origin, to which many Freemasons lay claim. It seems, that some of these say they were founded by those fraternities of Masons who rebuilt several cities in Palestine during the Crusades, and who were the fabricators of our beautiful Gothic churches: others ascribe their institution to our king Athelstan, the grandson of the great Alfred; who, having sent over to the Continent for the most able builders that could be engaged, gave them a charter and a code of laws peculiar to themselves; whilst many more claim a descent from the builders of Solomon's famous temple. To all these Mr. Le Franc replies, that it is clear, from their own confession, as well as from every other circumstance, that their building is of a mere emblematical nature: their profession being to erect temples for the protection of virtue, and prisons for the reception of vice. It appears, that of late years, many members of this society, and amongst the rest the celebrated Count Cagliostro, maintained that the strictest conformity is to be found between the mysteries of Freemasonry and those practised in the worship of Isis, and that, therefore, the former were to be traced up to a very remote period of antiquity, and to the country of Egypt. For whatever learning there is in this account, Le Franc says, that Cagliostro is indebted to the publication on this subject of Mons. Guillemet, a learned mason. He is as far, however, from admitting this as the other genealogies of the society in question. On the contrary, he says it cannot be traced higher than the famous irreligious meeting of Trevisan, Ochin, Gentilis, Lelius, Darius Socinus, and others, at Vicenza, in 1546: but it is to Faustus Socinius, he asserts, that the proper foundation of Freemasonry, as a hidden and emblematical system of Equality and Deism, properly belongs. This artful and indefatigable sectary, having seen Servetus burnt by Calvin at Geneva, for maintaining only a part of his system, and finding that the Protestant and Catholic States were equally hostile to its reception, is said to have concealed it under emblems and mysterious ceremonies, together with certain dreadful oaths of secrecy, in order that, whilst it was publicly preached amongst the people in those provinces in which it was tolerated, it might silently steal, especially by means of the learned and the opulent, into other countries, in which an open profession of it would then have conducted to the stake. The propagation of this system is stated to have been veiled under the enigmatical term of building a temple, "the length of which," in the terms of Freemasonry, "was to extend from the East to the West, and the breadth of it from the North to the South." Hence the professors of it are furnished with the several instruments of building; the trowel, the mallet, the square, the level, the plummet, &c. This accounts for the name of *Masons*; which they have adopted. As to the epithet of *Free* which they prefix to the same, our author says it is derived from *frey*, which in Poland, whence this Socinian confraternity passed about the middle of the last century into England, denotes a *brother*.

With respect to the influence which this writer supposes Freemasonry to have had on the French Revolution, he remarks that the monster *Egalité*, who was the main spring of the latter, was also the Grand Master, in France, of the former; that Condorcet, Rochfoucault, and other chief officers of the Masonic order, were the chief architects of the new constitution; that the new division of France into *departments, districts, cantons, and circumferences (arrondissements)*, is confessedly the self same, in all its parts, with that of Masonry throughout Europe; that the National Assembly, when they went in a body to the Cathedral of Paris to celebrate the Revolution, soon after it had taken place, were pleased to accept of the highest honour of Masonry, that of passing under the *arch of steel* (formed by a double row of Brethren who hold the points of their swords so as to touch each other). In short, he says, that the municipal scarf, which is the distinctive mark of the lowest order of French magistrates, is the self-same with that of Apprentice Masons, that the president of the Assembly's hat resembles that of a *venerable* Master in Masonry; and that the obligation of laying aside all marks of distinction, such as stars, garters, ribbands, crosses, &c. before a Brother is permitted to enter into a Lodge, was not only a prelude, but also was intended as a preparation for that destruction of all ranks in society, which has taken place in the country we have been speaking of. I must not forget the marked protection, which, our author says, the new Legislature has afforded Freemasonry, at the same time that it has destroyed all other corporations and societies.

I must now briefly detail some of this writer's remarks on the effects which he supposes Freemasonry has produced on moral sentiment and religion throughout France. He contends, that the horrible and sanguinary oaths which are taken in the several degrees of Masonry, and which he lays before his readers, the daggers, cross-bones, death's-heads, imaginary combats with the murderers of Hiram, and other horrid ceremonies they make use of, have a natural tendency to steel the heart, and have, in fact, paved the way for those revolting barbarities which have indeed been transacted by the enthusiastic multitude, but not until they had been coolly planned by their philosophic leaders. He, moreover, enters upon an exposition of the Rabbinical tales concerning the death and burial of Adoniram, and of the meaning of the Master's watch-word *Macbenac*, together with an analysis of the catechism repeated by the Masonic Knights of the Sun at their initiation; all which, he undertakes to shew, are calculated to undermine genuine Christianity, and to establish a Socinian and Deistical system of religion, and a code of morality very different from that of the Gospel.

It is necessary that I should here remark, in favour of many Masons of this country of approved morality and sentiment, and conspicuous for their loyalty at the present season, that our author maintains that, whilst the lower orders of this society, viz. the *apprentices, companions, and ordinary masters*, are amused with their emblematical *insignia* and ceremonies, only the *perfect, or Scotch masters*, and the *grand archi-*

tecks, whose introduction into France he dates so low as the year 1784, through the means of *Ernest Frederic Walterstorff*, chamberlain to the King of Denmark, are in the real secret of Freemasonry. On this head he points out the oaths which are taken in the different degrees, not only to conceal their respective secrets from the *profanum vulgus*, but also from their own brethren who are in a lower class than themselves.

Having given this imperfect analysis of the abovementioned author's celebrated work, the substance of which is also adopted by other writers of character, I wish to ascertain, if it be possible (after making very great allowances for our author's enthusiasm for his system, in ascribing to one cause an event which is evidently the result of many),

1. Whether there is any thing in the original constitution of Freemasonry which is calculated, or has a tendency, to produce those changes in civil and religious affairs which have lately taken place in France?
2. Admitting that this first question is determined in the negative, may not a considerable number of the Lodges in France have organized themselves of late years upon principles of Irreligion and Republicanism?
3. Was Freemasonry instituted by Socinus and his immediate disciples, and introduced into England about the time of the Great Rebellion, and thence carried into France at the time of the Revolution?

Yours, &c. J. M.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

IN the Gentleman's Magazine for June last I read a letter addressed to Mr. Urban from Winchester, with the initials J. M. annexed, stating that an opinion was prevalent on the continent, that the mysteries of Freemasonry had in a great measure contributed to those changes in sentiment and morality, no less than in government, which had brought about the French revolution. To corroborate this opinion we are favoured with some account of the Freemasons, taken from a work printed at Paris, entitled, "The Veil withdrawn; or, the Secret of the French Revolution explained by the help of Freemasonry." A Mr. Le Franc, the late Superior of the Eudists at Caen, who was butchered at Paris on the famous 2d of September, is said to have been the author of this tract; and the correspondent observes, that it is much esteemed by the *bonest* part of the French nation, and has passed through two editions.

In what part of the continent such an opinion as he states could prevail, I am at a loss to conceive, as the principles and tenets of the Masonic Institution are too well known to give it the least sanction; and I can freely declare, that, after a regular intercourse with the Fraternity of Masons, both at home and abroad, above thirty years, I have not been able to discover the least similarity between their mysteries and the ceremonies recapitulated in this correspondent's

letter. Nay, I will go further, and assert, that the whole account which he has taken the trouble to translate is fabulous, and must by every enlightened mind be treated with the contempt it deserves.

There is indeed no occasion to use the medium of a literary journal to answer the queries of this correspondent, as by a regular application to the Society, which is very generally spread, and the doors of which are open to every man of probity and honour, he might have satisfied himself as to the truth of every particular he wishes to know. Had he adopted this measure, in place of wasting his time and talents in translating a work for which nobody will thank him, he would have shewn more discernment, and have proved himself a better friend to his Sovereign and his country.

The constitutions of the Freemasons have been in pretty extensive circulation above 80 years, and the ablest writers, both in the last and present century, have expressed the most favourable opinion of the Institution; while the most dignified and illustrious Characters, both in Church and State, in almost every country in Europe, have given it a sanction, and continue to patronize and protect the regular assemblies of the Fraternity. Now, can it for a moment be supposed that, under such auspices, any measures could be planned or encouraged, which either were calculated, or had the least tendency to produce the changes in civil and religious affairs which have lately taken place in France! Such an idea is absurd in the extreme.

That there are, and have been, impostors, who have introduced modern fanatical innovations under the sanction of secrecy, to deceive the credulous and mislead the unwary, is a truth beyond contradiction, and that such impostors may have intruded themselves into the assemblies of Masons may be also true. But I will take upon me to say, that such associations are unconnected with the genuine tenets of Masonry, which, according to the universal system, never countenance deception, nor do the regular Patrons of the Craft ever sanction imposture.

Whether the Constitution of Freemasonry be of antient or of modern date, or whence its appellation is derived, are points I will leave to others who are better informed to determine; in my opinion they are to the public of little avail. But whether its establishment in a civilized country, is injurious or beneficial to the government, is a point of far greater importance. To remove therefore any impression from the minds of the prejudiced and uninformed, which the cursory perusal of this correspondent's letter might occasion, I think it my duty to refer your readers to an early volume of the Gentleman's Magazine, in which they will find a curious old Record, entitled, "Certayne Questyons, with Aunsweres to the same, concerning "the Mysterye of Maçonrye; written by the hand of Kynge Henrye "the Sixthe of the name, and faithfullye copyed by me John Ley- "lande, Antiquarius, by the commaunde of his Highnesse." To this MS. the learned Mr. Locke has annexed several valuable explanatory notes, and is said to have transmitted it as a great curiosity in a letter to the Earl of Pembroke, by whom it was carefully

preserved. This valuable paper gives a very satisfactory account of the Masonic Institution, and has been reprinted in almost every publication on the subject of Freemasonry since its first appearance. Had this correspondent consulted this original document, he would have had no occasion to have increased his suspicions, or to have troubled the public with his observations.

To prevent the evil consequences, however, which may arise from the virulence of the *poison his letter is intended to spread*, I shall, for the satisfaction of the public and to remove any groundless cause of alarm against the Masons, state the nature of the Masonic Institution, and the employment of the Fraternity in their various classes. I shall then specify the charges they are bound to support, and endeavour to shew, that neither the tenets of the Order, nor the principles of the Brethren, are compatible with the measures which have so recently convulsed the French nation.

According to the genuine Masonic System as universally established, the Fraternity are divided into three classes, of which the privileges of each are distinct. The first class is composed of worthy men, selected from the community at large on account of their acknowledged probity and honour, for the purpose of promoting moral and social virtue. In this class the duties of morality are taught, and the art of uniting for a time men of opposite tenets in one theme, the glory of God and the good of man. The second class is selected from such members of the first class as have, by perseverance and diligence, merited the good opinion of their Brethren, and who, by the proper application of their talents, have established their claim to preferment. In this class, science and philosophy are explored, and every exertion made to embellish and adorn society, by the culture of learning and the improvement of useful art. The third class is composed of members selected from the second class for eminent talents, exemplary conduct, or distinguished rank. Among this class the whole system of antient lore is preserved, and the improvement of the understanding enriched, by correct reason, sound judgment, and sage experience. From such an arrangement what beneficial effects may not be derived?

To submit to the powers that be, to obey the laws which yield protection, to conform to the government under which they live, to be attached to their native soil and Sovereign, to encourage industry, to reward merit, and to practise universal benevolence, are the fundamental tenets of Masons: peace on earth and good-will to man are their study, while the cultivators and promoters of that study are marked as patterns worthy of imitation and regard. Friends to Church and State in every regular government, their tenets interfere with no particular faith, but are alike friendly to all. Suited themselves to circumstances and situation, their Lodges are an asylum to the friendless and unprotected of every age and nation. As citizens of the world, with them religious antipathy and local prejudices cease to operate, while to them every nation affords a friend, and every climate a home. Hence the unfortunate captive in war,

the ship-wrecked mariner, and the helpless exile on a foreign shore, have reason to glory in fraternal affection; while the disconsolate widow and her distressed orphans are cherished by Masons' bounty.

Such is the nature of the Masonic Institution, and such are the advantages resulting from its establishment; it must therefore surely be no trifling acquisition to any government or state, to have under its jurisdiction a body of men who are not only loyal and true subjects, but the patrons of science and the friends of mankind.

The best institutions, it is true, may be subject to corruption, and the most strenuous supporters of right may err; but in favour of Masonry it may be averred, that it countenances an error in no individual. Whatever tends to subvert order, or foment discord, is shunned, while the genuine aim of the true Mason is to be happy, and to diffuse happiness. Hence in every country they endeavour to strengthen the springs of government by purifying the motives and animating the zeal of those who govern, to promote the virtues which exalt a nation, by rendering its inhabitants good subjects and true patriots, and by confirming all the respectable bonds and obligations of civil society. Such are the principles they inculcate, and surely these are very incompatible with the measures which brought about the French revolution.

Had the example of Masons, or the influence of their tenets, a proper weight in the scale of government, we should not so frequently witness scenes of dissension and discord. It is to be regretted that the efforts of the wisest men and of the most illustrious princes have been unable to extinguish that unhappy spirit of fanaticism, of whose deplorable effects a neighbouring country has exhibited so striking a picture. But let it ever be impressed on the mind, that without religion there can be no tie; that it is the natural tendency of infidelity and licentiousness to dissolve the most sacred obligations, to remove the most powerful motives to virtue, and, by corrupting the principles of individuals, to poison the sources of public order and public prosperity. Such are the evils incident to the most judicious measures when carried to excess; it is our duty, therefore, to beware of sowing the seeds of discord in any country, and exciting jealousies for which there are no real foundation.

The misconduct of a few individuals can never operate to the extinction of a laudable Institution: while Freemasonry, therefore, is conducted on its pure and genuine principles, in spite of all its opponents, it will be found the best corrector of misguided zeal and unrestrained licentiousness, as well as the strongest support of every well regulated government.

A P. M. of the LODGE OF ANTIQUITY.



FOR JULY 1794.

9

AN ORATION

PRONOUNCED AT THE AUDIT-HOUSE IN SOUTHAMPTON,

AUGUST 3, 1792,

ON OCCASION OF LAYING THE CHIEF CORNER-STONE OF A BUILDING
CONSECRATED TO THE WORSHIP OF GOD.

[Inscribed to the Mayor and Corporation of Southampton, and to the R. W. Provincial Grand Master, THOMAS DUNCKERLEY, Esq. and Brethren of the Society of Free and Accepted Masons; who, associated in public Procession, were present when it was spoken *.]

I PRESENT myself before this very respectable audience in order to fulfil my duty as a Freemason—of whom *obedience* is a strong *coaracteristic*.

Obedient, therefore, to the commands which I have received, it is my intention to diffuse all explanatory light, not strictly *forbidden*, respecting this *ancient* and *mysterious* Society, that such of my hearers as are not Freemasons, and particularly those who form the chief delight of man in every civilized association, may have some idea of the *origin* from whence, and of the *principles* on which, we act.

Freemasonry is a speculative *science* (if I may use the term), issuing from that important practical *science* Geometry; the laws of which were observed in the *creation*, and still are manifest in the *regulation* of the world.

And as the Grand Lodge of the *universe*, this stupendous globe, excels in magnificence of design, and stability of foundation, demonstrative of its Builder—so, contemplating this mighty scale of perfection and wonder, with a view to useful application, does our Society proceed—conceiving the importance of *order* and *harmony*, and catching the spirit of *beneficence*, from what is observed of *wisdom*, *regularity*, and *mercy*, in the world of nature.

Nature, indeed, surpasses art in the *boldness*, *sublimity*, and *immensity* of her works; man can only contemplate, in awful amazement, her mightier operations; but, in her lesser designs, the ingenuity of man advances, with admirable success, from *study* to *imitation*—as is demonstrated in the wonderful *variety* and *beauty* of the works of art—the *imitative* arts particularly, and chiefly in those of *painting* and *sculpture*.

But of all the works of *human art*, Masonry is certainly the *first*: as most useful, and therefore approaching nearer, in effect, to the

* This oration, though it has been hitherto handed about anonymously, we take the liberty of saying, was composed by our worthy Brother THOMAS JEANS, M. D. of Southampton.

beneficent purposes of Providence. Architecture has justly been deemed the favourite *child* of *civilization*; it is the science which has ever discriminated by its progress *refinement* from *rudeness*; by its presence or absence *savage* from *social* life: In countries where *operative* Masonry never laid the *line*, nor spread the *compass*; where Architecture never planned the *dome*, nor projected the *column*, all other evidences of elegant improvement are sought for in vain—all is darkness and barbarism.

If we trace our Order by the Science which gave it birth, without recurring to the *creation*, as has been done; or to the chief subject of *creation*, man; we shall find it of great *antiquity*—but, without contending for an higher origin, we refer it, with confidence, to the *building* of Solomon's Temple.

The general history of this *memorable* building is well known; Consummate Wisdom delineated the *plan*, and the Craftsmen achieved the *design* of the Great Architect of the Universe.—Under this knowledge we cannot be surprised that Science and Morality went hand in hand: we are taught that the *workmen* were divided into *classes*, under competent directors; that the *implements* of *operative* Masonry were made symbols of moral duties; and from the nature and interpretation of those *symbols*, handed by *tradition* down to us, we learn, that the purport of them was to form good men; to inspire a love of *fidelity*, *truth*, and *justice*; to promote *friendship* and *social manners*; to associate men under the banners of *voluntary order* and *virtue*.

It is from this high *origin* that we derive our existence as a Society; from this source we draw our *line*, our *rule*, and our *compass*:—It is from hence that we adopt the Measure of Space, used as such by the *operative* Mason, and apply it to ourselves as a *measure* of *time*, giving us an *orderly routine* of *duties*.

The Square, which enables the artist to form and fashion his work, teaches us, *symbolically*, to form and fashion our lives. It is an *emblem* of morality, and instructs us in that most important moral obligation, to do as we would be done unto—to live upon the *square* with all mankind.

The Level, used in art to make the building plain and even, morally teaches us the *equality* of our nature: it serves as a memorial that we are *equally* born to act our parts on this great theatre of life; that we are *equally* subject to *diseases*—to *accidents*—to *sorrows*; that we are equally under the care and protection of the Great Parent of all; that we are *equally* doomed to die—to be levelled with the earth—to corrupt—to be forgotten. Art and accident vary our chances and situations, but, taking life altogether, we shall find a more *equal* participation of good and evil than is commonly imagined.

In the *edifice* of Freemasonry, *equality** is the great corner-stone—without it we know that friendships are ill cemented amongst men;—

* Not the modern *egalité* of the *French*; which, in its direction, having rooted up all the decencies and charities of social life, has left us a deplorable picture of moral depravity and degradation.

the high and the low—the rich and the poor—the proud and the humble—cannot form an intimate bond of union of any considerable duration.—Every Brother, therefore, at his *initiation*, enters the Lodge, not in splendour of dress nor pride of heart, but in a garb of *humility*—in a *mind of lowliness*; and he finds, when admitted, that the laws of the *Society* have abolished, as far as order will permit, all adventitious distinctions.

So, again, the Plumb-rule—an *instrument of art*, by whose application the *building* is raised in a *perpendicular direction*, is another of our *symbols*—It is figurative of a fair and honourable *plan of life*—and typically cautions us against any deviation from an *upright* conduct, in all our intercourses and transactions, whether private or public.

The Compass is a mathematical instrument used to describe *circles*: this we adopt as an *emblem of prudence*—it *symbolically* instructs us to put moral restraints on our appetites*—to *circumscribe*, within rational bounds, our wants, our pleasures, our expences—warning us, that by an opposite *course*, we shall endanger our quiet and our health, our reputation and our liberty.

Freemasonry, therefore, we have seen, deals in *hieroglyphics*—*symbols*—*allegories*—and to be qualified to reveal their *meaning*, a man must know more than a mere nominal Mason: the full *interpretation* of them, like that of the *mysteries of old* †, is in select hands—has been committed only to those of tried *fidelity*, who conceal it with suitable care: others, if not deficient in intellect, yet wanting *industry* or *inclination* to explore the *penetralia* of the Temple, are not qualified, if willing, to betray it.—Hence the secrecy which has so long distinguished the *Fraternity*. This secrecy, however, has been urged against our *institution* as a crime; but the wise know that *secrecy*, properly maintained, is one of the best securities of social happiness: there is more private misery arising from an unqualified communication of words and actions, than from the anger of the Heavens.

Other objections have been invented against our Society, but such as we do not condescend to combat—deeming it altogether a waste of time to wage war with *surmises*, and trusting to our conduct to repel the coarser shafts of *malice*.

From what has been said it appears, that the *doctrine* of Freemasonry embraces all the *natural, moral, and political obligations* of Society.—

* Men are qualified for civil liberty in exact proportion to their disposition to put moral claims upon their appetites—in proportion as their love of justice is above their rapacity. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free:—their *passions* forge their fetters. BURKE.

† The Eleusinian Mysteries, *c. g.*—The initiation was into *inferior* and *superior* mysteries: the candidates were *prepared, examined, and exhorted* to cultivate a purity of mind, and circumspect conduct;—after waiting some time at the gate before admission, the Hierophant appeared, invested with *symbols* of power.—Proclamation was then made, “Far hence be the *profane, the impious, and those whose souls are polluted with guilt.*” Skins of beasts killed in sacrifices were placed under the candidate’s feet; hymns sung; thunder, lightning, and terrific scenes followed: these were *symbolical*, and explained by the Hierophant.—Afterwards they were conducted to the *sanctuary*, and there were entrusted with *secrets* not to be revealed.

It directs us to fulfil our *duty* to our **GOD**—our **KING**—our *neighbours*—and *ourselves*; it inculcates *reverence*, *resignation*, and *gratitude*, to Him who made and preserves us—*Obedience* and *loyalty* to him who in *justice* and *clemency* rules over us—*Courtesy* and *amity* to our neighbour—*Equity* and *compassion* to all mankind. It teaches us to *pity* and *forgive* our enemies, to *love* and *reward* our friends, to *relieve* the distressed, and *cherish* the neglected. Masonry is confined to no form of faith, nor sect of religion; and her *charity*, like her *creed*, is universal.—So, too, as she rejects all bigotry in matters of faith, she nourishes no blind zeal on the *subject* of *politics*, nor affords any support to *civil discord* or *popular commotion*. Private *benevolence*, in its extensive operation, becomes *patriotism*—which is, in fact, *public benevolence*; from *liberality* of thinking and acting towards *individuals*, it becomes propitious to general *liberty*—but it is liberty *void* of licentiousness. The grand *Principles* of our *Order* are those of *peace*, and *patience*, and *good-will*; they hold out no *encouragement* to *faction*—no *extenuation* of private *defamation* and *slander*. As far as the welfare of the state depends, our wishes, as those of all good members of the community, are for its improvement; but under the guidance of order and wisdom:—in the hands of the *vulgar* and the *violent*, attempts at national reforms lead to anarchy and confusion—to every violation of *property*, *liberty*, and *life*:—A momentous *example* of this truth engages at this time the notice of the world—

—————“ May no such storm
“ Fall on this land, where *ruin* must reform.”

Under the *auspices* of Freemasonry, therefore, we are taught to improve the public tranquillity, by following a life of *virtue* and *obedience*—and, in *union* with the wise and the good, to seek *peace* and enjoy it.

THE PRAYER OF AN EASTERN PHILOSOPHER.

LORD, I understand none of these disputes which are continually made concerning thee. I would serve thee according to thy will, but every person I consult would have me do so according to *his* will. When I pray to thee I know not what posture to use: one says that I ought to pray standing; another that I should kneel: some say that I ought to wash myself every morning with cold water; others tell me I must cut off a piece of my flesh. The other day at a caravansary I happened to eat a rabbit; three men who were present made me tremble. All agreed that I offended thee—one, because this was an unclean animal; the other, because it was strangled; the third, because it was not fish: a Brachman passing by, said, they were all



Leney sculp^t

His Royal Highness
Prince Edward K. G. &c. &c. &c.

Published by Hatchard & Maltby, Ave. Maria Lane, London.

wrong, as I did not kill the creature myself. "But I did," said I. "Then," replied he, "thou hast done a most abominable action: how do you know that the soul of your father has not passed into that animal?"—All these things, Lord, embarrass me greatly. I cannot move my head without being menaced with thy abhorrence. I desire to please and to serve thee. I believe, after all, the best means of obtaining thy favour will be, to prove myself a good citizen in the community wherein thou hast placed me, and a good father of the family thou hast given me.

QUEBEC, *January 9, 1794.*

YESTERDAY the Society of Free and Accepted Masons of the *City of Quebec* waited upon his Royal Highness Prince EDWARD, and presented him with the following Address.

TO HIS ROYAL HIGHNESS

PRINCE EDWARD,

KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER, AND OF THE MOST ILLUSTRIOUS ORDER OF ST. PATRICK; MAJOR-GENERAL OF HIS MAJESTY'S FORCES, &c. &c. &c.

RIGHT WORSHIPFUL GRAND MASTER

OF THE MOST ANCIENT AND HONOURABLE SOCIETY OF

FREE AND ACCEPTED MASONS,

IN THE

PROVINCE OF LOWER CANADA.

MAY IT PLEASE YOUR ROYAL HIGHNESS,

OUR Most Gracious Sovereign having ordered you upon active service, in defence of your country and our happy constitution, the Society of Free and Accepted Masons in the City of Quebec, beg leave to approach you, on the eve of your departure from the province, to express their firm and unshaken loyalty to their King, and to the illustrious house of Hanover; and to testify to your Royal Highness their veneration for that system of government which in Britain consists of king, lords, and commons, whose basis is founded upon principles of justice and mercy.

The gracious and engaging condescension of your Royal Highness, and your exemplary conduct in every part of your duty, claim our admiration. As men, whose hearts are animated with a due

sense of such meritorious deportment, we offer you this tribute of praise—As Masons, we feel language to be inadequate and too feeble to express our gratitude for your unvaried attention to the Royal Craft.

It is highly flattering to us to have the sons of our Sovereign members and heads of our Order, and more particularly so when we reflect they have from experience the most ample conviction, that none of his Majesty's subjects, in professions or in practice, shew stronger attachment to his person, family, and government.

We have a confidential hope that, under the conciliating influence of your Royal Highness, the Fraternity in general of Freemasons in his Majesty's dominions will soon be united.

It is our ardent wish that, since the service of your country calls you to more important exertions, and to a more enlarged sphere of action, success may attend you in every clime; and that you may be distinguished by the approbation of your Royal Father, and the confidence of the nation, in every period of your life.

We lament that your residence cannot be prolonged among us; should it be consistent with your honour and happiness, we will heartily rejoice to see you return to this country.

WILLIAM GRANT, D. G. M. of Modern Masons.	THOMAS AINSLIE, D. G. M. of Ancient Masons.
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ANSWER

OF HIS ROYAL HIGHNESS

PRINCE EDWARD, K. G. &c. &c.

TO THE ADDRESS OF THE UNITED FRATERNITY OF MASONS,

PRESENTED TO HIM AT QUEBEC, JAN. 8, 1794.

BRETHREN,

BE pleased to accept of my most grateful acknowledgments for the very flattering manner in which you have been so good as to express your approbation of the line of conduct which I have held since I have been in this province, and, also, for the good wishes you offer for my future welfare and prosperity.

You may trust that my utmost efforts shall be exerted, that the much wished for union of the whole Fraternity of Masons may be effected.

I sincerely hope to hear that at all times the utmost harmony reigns in your Masonic operations; while that each of you may live in an uninterrupted state of private happiness and content, will ever be a principal object of my prayers to the Grand Architect of Heaven.

(Signed) EDWARD.

TO THE
 PROPRIETOR OF THE FREEMASONS' MAGAZINE.

SIR,
 I HAVE just read, with an equal share of surprise and indignation, a letter in the *Gentleman's Magazine*, in which the visionary author strives to insinuate that the *mysteries of Masonry*, and the *assemblage of its Members*, have had a tendency to occasion and promote the *French revolution*; but his arguments are so futile, and so weakly supported, as to destroy and confound the reasons adduced for a demonstration; and I should not have attempted an answer, but have passed over the illiberal and puerile aspersions contained in this malicious charge with the silent contempt due to such a *deformed bantering*; had not I in the overflowing of my indignation been pressed by a *worthy Brother* present to stand up in the support of the most excellent of all human institutions next to Christianity; an institution in itself totally repugnant to *rebellion, tumult, anarchy, war, and faction*, and whose genuine Members are the sons of *peace, order, harmony, and brotherly love*; congenial to whose inmost hearts is obedience to that holy injunction in the 17th verse in the first epistle of St. Peter—"Love the Brotherhood, fear God, and honour the King;" a context from which, at the last anniversary grand provincial meeting of Free and Accepted Masons for the county of Kent, the worthy and reverend Jethro Inwood, rector of Deptford, made so excellent a discourse, to the utter confusion and discomfiture of the *writer* above alluded to; and happy, truly happy, do I feel myself in this *timely and truly honourable publication*, which carries home to the enemies of our amiable Order so thorough a refutation and conviction, that to read it unbiassed by prejudice, and with an impartial eye, is to unveil every Masonic excellence, as unbounded as the universe, and as durable as eternity; which, I venture to affirm, will prove the fate of our most *sacred profession*, notwithstanding all the *narrowness of misconception, the gull of malicious scribblers*, and the detraction of low-born envy.

I am, Sir,

Your Friend and Brother,

A FREE AND ACCEPTED MASON.

Malling, July 11, }
 A. L. 5794. }

[The Proprietor has received a great number of letters on the subject of the essay above alluded to, but thinks it unnecessary to insert them, the Institution being founded on too firm a base to be shaken by the breath of an anonymous slanderer.]

PRESENT STATE
OF FREE MASONRY.

No. III.

SUNDERLAND continued.

SOON after the first Lodge was formed, the number of Brethren having rapidly increased, several gentlemen agreed to establish themselves under a separate constitution; and this, on their petition, was granted by the Marquis of Carnarvon, his warrant bearing date January 14, 1757. They were constituted by the stile and title of

THE SEA CAPTAINS' LODGE.

by JOHN THORNHILL, Master of the Old Lodge, and his assistant Officers. Their first Master was WILLIAM SCOLLEY, and the Wardens were JOSEPH GREENWELL and MICAH WARDELL.

From its commencement to the present time, this Lodge has held an even course of industry and reputation, not much disturbed by accident, nor made prominent by external variety. The early meetings seem to have been well attended; numbers were initiated; and the Masonic business—chiefly conducted by Br. WILLIAM ALLISON—appears to have been carried on with dignity and intelligence.

In the contemplation of all institutions which are to be carried into effect by the energy of human powers, we, in general, find the establishment owing much of its success to the influence of circumstances which have arisen without preparation; or to the efforts of individuals, who have, perhaps, by accident, taken the lead in the direction of the society. To the exertions of one who held the chair for many years, is the Sea Captains' Lodge beholden for a long series of prosperity and good government. The person alluded to is JOHN BRIS, Esq. who, by good fortune, was chosen Master in the year 1765, and continued in that office until the end of the year 1784. During his administration Masonry was cultivated with ardour and diligence; order was enforced; conviviality was enjoyed; and the finances of the Lodge advanced to such a pitch of affluence, as to supply, in the most ample manner, the conveniences or decorations of the institution, or be ready to answer the more interesting calls of general charity.

From the period of his resignation (which was followed soon after by his death) the Lodges were not so well attended; and though a few faithful Brethren preserved the sacred fire unextinguished, yet, it must be owned that Masonry, for a time, felt a very sensible depression. It was, however, destined, that as the energies of one man had brought the society into a state of reputation and prosperity—and, as his loss had occasioned languor, and almost dissolution; so the exertions of another valuable individual should raise the drooping

spirits, restore the accustomed vigour, and infuse life and spirit into all the future proceedings.

In the year 1791 MICHAEL SCARTH, Esq. became a Member of the Lodge. To a mind well informed, and a sound judgment, Mr. Scarth brings a faculty of application and perseverance that will not easily abandon a design whilst any advantage can be procured to it, or, indeed, whilst the minutest part of it appears unaccomplished. As soon as he was elected to an office, he resolved to use his influence and exertions to raise the Lodge to its former level. He commenced with an improvement of the rules and bye-laws of the society; for which purpose he visited the different Lodges in the neighbourhood; consulted their various regulations; and from them compiled and composed a code adapted to secure every fraternal and scientific purpose of the institution. His other exertions were equally judicious and beneficial: the Lodge flourished, and Masonry was promoted and respected.

On the 27th of December 1791, ROWLAND BURDON, member of parliament for the county, was elected Master: the respectability of his name, and, above all, the virtuous lustre of his character, gave new vigour and dignity to his proceedings.

In 1792 the Brethren shewed the high sense of the benefits they had received, by appointing Mr. SCARTH to be their Master. During his government Mr. BURDON laid the first stone of Wear-Bridge: Mr. Scarth was honoured by the Provincial G. Master with a blue apron; and in the course of that year he planned and brought into execution a charitable scheme of giving education to twelve poor children. The Lodge formed and set apart a fund for that purpose; and the benevolent society of *Quakers* allowed them the use of their school, and admitted these children to be incorporated with those of their own charity.

SEA CAPTAINS' LODGE, No. 129, meets at Brother JOWSEY'S, the Golden Lion, every second Thursday. Present Officers: ROWLAND BURDON, M. P. W. M.—MICHAEL SCARTH, Acting M.—T. STOUT, S. W.—T. HARDCASTLE, J. W.—R. WRIGHT, D. M.—G. PARKER, Treasurer.—J. CARTER and J. HEWIT; Deacons.

The GENERAL STATE OF MASONRY IN SUNDERLAND is, on the whole, favourable and flourishing. The most cordial harmony subsists between the two Lodges; and this fraternal disposition is more intimately cemented by a judicious plan, formed by the two Masters and ratified by the respective Lodges, which enacts that the two Masters and four Wardens, for the time being, are to be considered as members of both Lodges; and, as such, to share in all the privileges, and be subject to all the penalties of each society. They are in future to meet alternately in their different halls—and the Brethren of both Lodges, on each meeting night, are to be summoned without distinction.

The scientific and occult operations of the Craft are applied with skill, diligence, and reverential decorum; and in these internal proceedings both Lodges are highly indebted to the intelligence and in-

dustry of Brother RICHARD WRIGHT, a man who adds unassuming modesty to very extensive Masonic knowledge; and at the same time conducts the great work with a becoming firmness worthy the importance of the occasion. The exalted Order of the HARODIM is attended to and practised by both Lodges—and a very ancient and mysterious degree of Masonry, THE PASSAGE OF THE BRIDGE, is here known and cultivated.

A BRIEF HISTORY OF THE
RELIGIOUS AND MILITARY ORDER OF
THE KNIGHTS TEMPLARS
OF ST. JOHN OF JERUSALEM.

BY *J. WATKINS, LL. D.*

THE force of enthusiasm was never exhibited in more vivid colours, diversified with more striking and extraordinary circumstances, and attended with more beneficial effects, than in those romantic expeditions which were carried on by the full union of the European nations for the purpose of wresting Palestine, and particularly its holy capital, from the dominion of the crescent, and restoring it to that of the cross.

Among the beneficial effects which resulted from the Croisades we may reckon, as one of the chief, the opening of a communication between the northern parts of Europe and Asia; and the vast stores of knowledge which were thereby disclosed to their view.

And of the striking circumstances which characterised them, that of the institution of the Military Orders is by no means to be accounted one of the least.

The history of those religious knights excites sentiments of wonder and veneration, while, at the same time, it throws a strong and illustrating stream of light upon general history; and, here I shall venture to add, also upon that of Freemasonry.

We shall see, in a very striking point of view, a close and admirable connexion between an institution which is universal as the atmosphere, as to its embracing men of every kindred or clime, and that which obliged its professors to a perpetual hostility against the enemies of the Christian banner.

The seven Asiatic churches, after illuminating the region where human nature suffered a dismal eclipse by its defection from its author, and where also it received again the light of the divine favour in the ascension of the Sun of Righteousness, had their candlesticks removed, and their lights extinguished, agreeable to the prediction of the last of the prophets.

The greatest of impostors, whom the apostle, therefore, emphatically stiles *the man of sin**, broke forth with his armed legions of ferocious and deluded fanatics from the wilds of Arabia, and spread devastation and error over all the East.

Great was the consternation that seized the Christian world on beholding the rapid and extensive progress of those sons of the desert, who enforced their religion upon the point of the sword. But still greater was the surprise, and truly afflicting was the consideration, that the holy city, the grand theatre of all the awful and precious scenes of our redemption, was become the sacrilegious prey of infidels, and the barbarous enemies of the *cross of Christ*.

Those pious devotees who in that age considered it as one of the highest acts of religious pleasure, as well as of duty, to visit from all parts, both of Asia and Europe, that sacred spot where their Lord was crucified, were now exposed to new and imminent dangers in their pilgrimage; and were, moreover, obliged to purchase the favour of beholding the objects of their journey at a most exorbitant price.

On the death of that truly great monarch, Charlemagne, in the year 814, to whom the King of Persia had conceded the holy city, the Christian inhabitants of Palestine, and particularly the pilgrims thither, were left without a protector, and became subject to numerous exactions and troubles.

In the year 1048, by the pious munificence of some European merchants trading to the East, a house, or hospital, was erected in Jerusalem, near the Holy Sepulchre, for the accommodation of those persons whose devotion should bring them to worship at that venerable spot. Those who had been robbed by the infidels in their *passage* from the sea-coast, were here clothed and provided with other necessaries; and the sick and wounded were tenderly treated. Such was the foundation of the Order of St. JOHN, to whom, as the great apostle of *brotherly love*, the amiable preacher and exemplar of christian charity, this benevolent institution was *dedicated*.

At this time Palestine was subject to the dominion of Egypt, with which country the christian merchants carried on an extensive commerce, and thereby procured the greater favour to be shown to the LODGE OF ST. JOHN.

But in 1065, the Turcomans, a barbarous branch of the Tartars, rushed into the Holy Land, and, like a mighty torrent which hath broken its boundaries, burst forth and bore every thing before them. Jerusalem soon fell into their hands, and prodigious numbers of the inhabitants, without distinction of faith, rank, sex, or age, were inhumanly butchered. The hospital of St. John furnished these marauders with ample plunder, arising from the benevolent contributions which had been poured into it from all parts of the Christian world.

* 2 Thessalon. ii. 3.

The conquerors, who had little if any religion before, now embraced Mahometanism, from a sense, no doubt, of the suitability of that imposture to their condition and turn of mind. Perceiving the reverence which the Christians entertained for the holy city, on account of the sepulchre, and other distinguishing parts of it, they spared those objects of regard from vengeance to gratify their avarice.

(To be continued.)

LETTERS BY MR. TASKER

CONTINUED.

LETTER THE SECOND.

SIR,

YOU ask my opinion respecting the Anatomical and Medical knowledge of Virgil. I mean very soon to give you my free sentiments on that subject. For, in order to illustrate the matter of my last letter, I intend in my next, or in some future letter, to consider Æneas' second wound in his thigh (for you will remember that he is rather supernaturally cured of one already in the Iliad) as recorded by Virgil in his 12th book: but I must beg leave to be indulged in a few previous remarks on the comparative excellencies of the two best epic poems in the world.—Virgil has, properly speaking, comprised both the subjects of the Iliad and Odyssey in his Æneid; and though his six last books are manifestly inferior to the Iliad, his six first, or at least two of them (viz. the 4th and 6th Æneid), are apparently superior to the Odyssey; Virgil having, with great judgment, omitted some of the long stories, incredible facts, and other little absurdities that mark the old age of Homer. He seems in his Odyssey to be, what he has described his own old Nestor in the Iliad, "narrative with age," and sometimes forgetting himself a little. What think you of Ulysses saving his life in the den of the giant Polyphemus by the subterfuge of a very indifferent pun? Would such low wit be borne in any modern Heroic poem? Again, Ulysses in the Iliad is drawn as a vigilant warrior: in the Odyssey he is often a *sleeping hero*, and at those times, of all others, in which it behoves him to be awake; in his voyage he falls asleep, and his companions let the wind out of their bags. But of all seasons we should suppose the long absent hero would have his attention most kept up on the near prospect of his native country; whereas, on the contrary, Ulysses, after a short and very prosperous voyage from the island of Phœacia, without any previous fatigue, or any other apparent cause, is landed on the rough shore of Ithaca (like a more modern knight in an enchanted castle), together with all his treasures, in a most profound sleep. Pray does not Homer himself nod a little? There are spots on the sun, and they are rendered the more visible by the surrounding splendors. The same may be said of the poem in question.



Levey sculptor

Mr. Andrew Price.

Published by Trenchard & Whittaker, Ave. Maria Lane, Aug. 1792.

The most striking difference between the Greek and Latin epic poem is, that the former is by much the more dramatic; the characters are the most discriminated, and the deaths and wounds the most diversified. This last circumstance is rather singular, when we take into consideration the great improvements made in the science of Anatomy and Surgery, from Homer's time to Virgil's. The former appears to have best understood the human frame, and the latter to have confined his knowledge to the natural history and diseases of animals; which, next to agriculture, seems to have been his forte: and this knowledge is most beautifully displayed in almost every page of the *Georgics*: perhaps the most finished and correct poem that the world has ever produced. But the practice of medicine, even in Virgil's days, was confined to herbs and simples.

Scire potestates barbarum,——
To know the powers of herbs——

Was all that the medical art could then boast of.—Antonius Musa had indeed introduced the use of the cold bath medicinally; but the poet, to discriminate the age he lived in, from that of which he wrote, by

————— *Natos ad flumina primùm*
Deferimus, sævæque gelu duramus et undis.
Strong from the cradle of a sturdy brood,
We bear our new-born infants to the flood—— DRYDEN.

only means that the antient natives of Latium (like the modern Russians), hardened the bodies of their infants, by bathing them in the cold streams, amidst ice and snow, without any medicinal intention.

According to the best accounts, Virgil's knowledge of those useful animals, dogs and horses, first introduced him to the notice of his munificent patron Augustus.

An unexpected circumstance obliges me to break off abruptly.

Yours, &c. &c.

MEMOIRS

OF

ANDREW BRICE.

[WITH A PORTRAIT.]

THIS very singular man was a native of Exeter, in which city he was born in the year 1690. His parents were in the middling station of life, and Presbyterians. Perceiving a quickness of genius and great promptitude of parts in their son Andrew, they re-

solved that he should be an honour to their family by being elevated to the eminent station of a Nonconformist Teacher. Having an easy situation in view, they were not perhaps wrong in fixing upon this line of life for a favourite child. Exeter at that period abounded in Dissenters, and the ministers of the different sects lived well, and acquired good fortunes. But Andrew's evil genius frustrated the pious design of his parents. That very liveliness which suggested to them the pulpit as his proper sphere, rendered him ineligible to it. The visage of puritanism in the West wore at that time a most sombrous appearance; a lively mind, therefore, like that of young Brice, could not bear to be shrouded under such a veil. Besides, he was of a thoughtless turn. Prudence and forecast had never any influence upon him; and consequently, in a situation like that, he would soon have become disgusting to the starched elders of his flock. He owed, however, to this design of his parents what was of the most essential service to him throughout life, and that was a grammatical education. At the age of seventeen he was apprenticed for five years to an eminent printer in Exeter; but before the expiration of his term he contracted an indiscreet marriage, and two children, the quick produce of that rash step, plunged him into such difficulties that he enlisted as a soldier, from which he was discharged by the intervention of his friends. He commenced business for himself in 1714, and it is remarkable that he had but one size of letter, that of Great Primer, for conducting the whole line of his profession; and, even under that inconvenience, he set up a newspaper, being the first published in that city. He himself carved in wood the title of his paper, and in the same manner supplied every other difficulty arising from the want of types. About the year 1722 he undertook the cause of the debtors in the city and county prisons, and laid before the public a very copious statement of their particular grievances, through, as we believe, the channel of his news-paper. Whatever might be his humanity in this conduct, certain it is that his prudence was but little, for he was so personal in his representation, that a formidable suit was instituted against him, and he was cast in heavy damages. This unfortunate stroke obliged him to secrete himself, and literally to become a prisoner in his own house; and thus he continued, if our information is right, nearly the long period of seven years. Still he continued his business, and experienced such encouragement in it, that, if a grain of discretion had been thrown into his composition, he must have been ultimately placed in an affluent situation. While he was a prisoner in his own house he published a *Poem on Liberty* in blank verse, in which he was very severe upon his persecutors. This publication produced him considerable profit; though, upon the whole, it was a wretched composition.

Not long after his enlargement he published a miscellany in prose and verse, under the curious title of "The Agreeable Gallimaufry, or Matchless Medley," being himself the author of the principal part of the contents.

About 1740 he set up a printing-press at Truro, but the distance was so great from thence to Exeter, where he still continued his business, that it is not at all surprising the scheme should fail. In a little time, therefore, he removed the materials of his Cornish press, and confined his concerns to his native city. Here he might have acquired a genteel competency, and have been enabled to sit down in his old years in independency; but unfortunately his eccentric disposition always kept him from the direct point, necessary to secure that important end. Among other evils he had too strong an attachment to theatrical amusements. The wandering children of Thespis ever met with a gracious reception from *Andrew the Merry*, the appellation with which he had honoured himself. In 1745 these itinerant gentry were prosecuted as vagrants by the statute, and were necessitated to abandon their theatre at Exeter, which was soon after purchased by the Methodists and converted into a conventicle. Every one knows that at that period this novel sect caused considerable alarm, and even the leaders of the church affected to treat it as boding serious consequences to the establishment. The lower classes, in general, treated the self-created teachers with great opprobrium. In no part of the kingdom, perhaps, did they suffer more outrage than in the West of England, and particularly in Exeter. Of this we are sorry to attribute a principal share to the facetious zeal of Mr. Brice. On the flight of his friends of the buskin, and the singular appropriation of their dramatic temple, he published a low but humourous poem, entitled "The Play-house Church, or New Actors of Devotion." This piece had such an effect upon the populace that the Meeting-house was nearly demolished, and the Methodists were obliged to fly in their turn. Indeed for many years after no preacher of that sect could venture to harangue in that city without manifest danger of his life.

The players soon returned and reoccupied their former situation, under the auspices of Mr. Brice, who sometimes sported his own figure, which was theatrical enough, upon the boards of the Exeter stage. His speech was as remarkable as his dress and manner. The singularity of his character, therefore, induced that excellent comedian, Mr. King, to exhibit him in Lord Ogleby in the *Clandestine Marriage*. They who have heard Mr. King in that part, may have a full idea of the voice and behaviour of Andrew Brice.

He always kept a bountiful table, generally filled with players and his poor relations. To these he allowed victuals, but made them find their own liquor. By these and other extravagancies, for such surely we cannot help stiling them, he contrived to keep himself in a constant state of necessity.

In 1746 he commenced his "Geographical and Topographical Dictionary," which he published, in folio, in 1757. The design of this work was good, but the execution is by no means commendable. It was indeed compiled without judgment, and published without care. Its chief merit consists in the large notice taken of the counties of Devon and Cornwall.

He published also the "Exmoor Scolding and Courtship," two dialogues, exhibiting the dialect of the more northern parts of Devonshire. He was not himself the author of these; but added a glossary, explaining the provincialisms in it.

His own works equally need a glossary, if indeed they were of sufficient importance to require one. In Devonshire, and particularly in Exeter, strange and uncouth words and phrases have been called *Bricisms*.

He was twice married and had several children, but buried them all. He lived to be the oldest master-printer in England; and not long before his death gave up his business to his successor, on condition of receiving a weekly allowance during his life.

What chiefly entitles him to a place in our work is, that he was one of the oldest Masons in England at the time of his death; and, the activity which he ever manifested in favour of that Order. Mr. Brice was looked on, and with justice, as the Father of Masonry in Devonshire. He presided for a long time in a respectable Lodge in Exeter, and composed a number of humorous Masonic Songs, some of which have been published.

The Fraternity, with that benevolence which is their eminent and amiable characteristic, gave him constant and solid proofs of their affection to the time of his death, which happened November 14th, 1773, in the 83d year of his age. His corpse lay in Masonic state at the Apollo Inn in Exeter; and every person paid a Shilling to be admitted, the amount of which amply defrayed the expences of his funeral, which was performed agreeable to the exact and solemn form long established among Masons*, more than three hundred of whom, together with as many inhabitants of the city, attended his remains to the grave in Bartholomew Church-yard, an anthem composed on purpose being sung on the occasion.

Such was Andrew Brice, whose eccentricities were more than compensated for by his urbanity and integrity; whose genius, though not great, yet was not contemptible, and within the sphere of its exercise might be called respectable and deserving of celebration.

To the list of his performances already noticed may be added,

1. A quaint poem called "The Mabiad, or Battle of the Voice; an Heroi-comic Poem, sportively satirical: Being a brief, historical, natural, free, and humorous, Description of an Exeter Election. In Six Cantos."

2. A new edition of "The Description of Exeter, written in the Time of Queen Elizabeth, by John Vowell, alias Hookes, Chamberlain of Exeter."

* For a complete account of the FUNERAL CEREMONY established among MASONS, see Vol. II. p. 20 to 25.



FOR THE FREEMASONS' MAGAZINE.

 ON THE ADVANTAGES OF
 CLASSICAL KNOWLEDGE.

CLASSICAL knowledge, in its proper and extended signification, implies not only an acquaintance with the standard authors of antiquity, but it likewise imports a knowledge of the best writers in our own and other modern languages. But, as the consideration of classical attainments in this extensive sense would, perhaps, involve in it a long series of events, and entangle the subject in a chain of complex intricacy, the design of this dissertation will only comprehend the advantages which arise from a knowledge of the Greek and Roman writers, since, in the general signification of the term "classic," those authors are understood.

It is the business of earlier youth to attain the principles of classical literature, but the more pleasing employment of maturer years to discover its beauties and perceive its use; an employment very far from being attended with such difficulty as many are apt to imagine. "To be completely skilled in ancient learning is by no means a work of insuperable pains. The very progress itself is attended with delight, and resembles a journey through some pleasant country, where every mile we advance new charms arise*."

Is it not, then, surprising that so many when they leave the precincts of science should forsake the fruitful plains of classic knowledge, for the barren moors and mazy tracks of ignorance? Advantages far more solid are to be reaped from the exuberant soil of classic ground, and many more flowers may be culled from the ancient gardens of history and philosophy, than the superficial glance of indolence can discern.

If, then, the attainment of the learned languages is not impeded by so many obstacles as the eye of idleness pretends to discover, every exertion ought to be made, and every plan adopted, that may enable us to draw their beauties from the pure fountain of originality rather than from the muddy stream of translation †. The manner of acquiring classical knowledge is, however, not so much the object of

* Harris's *Hermes*, lib. iii.

† Much has been said in favour of translations, and, among many arguments, the saving of time has been one of the principal. But even this argument is of little importance; for, while boys are obtaining a knowledge of words, they are in some degree obtaining the knowledge of things; and when once a tolerable acquaintance with a language is acquired, any author may, with attention, soon be read. As for those who are too indolent to peruse the originals, or too ignorant to relish the harmony of the Greek and Latin languages, they may read through the medium of a translation, and exclaim with the poet,

Hang Homer and Virgil, their meaning to seek
 A man must have pok'd into Latin and Greek;
 Those who love their own tongue, we have reason to hope,
 Have read them translated by Dryden and Pope.

this essay, as the consideration of its advantages, and the investigation of the sources from which they are to be obtained. Laying it down as an axiom, that none but a school-boy reads the classics merely as a task, and that every one who studies them with attention must of necessity receive considerable advantage from their labours and from his own industry :

Nemo reperitur qui sit studio nihil consecutus.

QUINTIL.

In treating of the benefits which arise from the study of the classics, the subject naturally divides itself into these two considerations: The advantages which classical literature renders to society in general, and to individuals in particular. In the investigation of these divisions many circumstances of an interesting nature will present themselves, and many subjects of importance claim attention; but to select with judgment, and arrange with perspicuity, requires much skill and ability. The labour bestowed on this essay will be amply rewarded if it tends in the smallest degree to promote that learning which in the present age is but too much disregarded.

ON THE ADVANTAGES WHICH CLASSICAL KNOWLEDGE RENDERS TO
SOCIETY IN GENERAL.

A retrospective view of the state of Europe from the present period to the Gothic ignorance of the middle ages, will sufficiently point out the benefits which have arisen from the cultivation of letters, and from the revival of the languid remains of ancient learning. This happy extirpation of rude systems and barbarous manners, forms a period in the history of man from which, as radii form a centre, the various branches of knowledge have diverged. It is to the discovery of the art of printing that we are indebted for the general diffusion of learning which has so rapidly spread over Europe. It is this art that has preserved the valuable remains of antiquity from the ravaging hand of time, and transmitted the elegant compositions of the Greek and Roman classics to less perishable materials than waxen tablets, or the Egyptian Papyrus. After the discovery of this art the minds of men progressively expanded, and their manners gradually refined: the works of the ancients, which before were very scarce, and only to be found in the libraries of the rich and great, were soon familiar to the lovers of knowledge; and became the constant study and amusement of the age. The general dispersion of so many valuable treasures of learning, full of taste and elegance, abounding with the most sublime sentiments, and descriptive of the actions of the most illustrious nations, could not fail to excite an ardent desire of obtaining an accurate knowledge of their beauties, and an extensive acquaintance with the moral and political systems they contained. It was this desire that expelled the gloom of ignorance, and enlivened the walks of science; that banished superstitious prejudices, and laid open the stores of ancient literature*.

* So much were the classics studied at this period, that many were translated in the 15th, and almost all in the 16th century.

The classics were now read with unceasing avidity, copies of their works were multiplied, they became the objects of their imitation, and were considered as the arbiters of taste. Hence arose the most distinguished poets, philosophers, and historians of modern times, who continue to please the imagination, improve the heart, and instruct the understanding: and hence too it is, that in every standard performance in the range of literature, some traces of classical knowledge are discernible, and the advantages which flow from it are evident to the reader of taste and judgement. The sublime poem of Milton abounds with Latin idioms, and emulates the dignity of the Mæonian bard; the odes of Gray rival the strains of Pindar; and the didactic song of Akenside * approaches the beautiful harmony of the Georgics. The greatest philosophers of the present age have had recourse to the systems of the ancients; and the best historians have closely followed the manner of those illustrious models.

The historical writings of the ancients are doubtless of high importance in the consideration of the general advantages they produce, since from the page of the classic historian such various and extensive learning is to be obtained. Here a spacious field of fruitful soil presents itself, and in tracing it over will be recognised the origin of the best plans of government; the first principles of military tactics; the models of the celebrated productions of art which adorn the present age; and the foundations of the purest systems of morality. In the list of historians, Herodotus, Thucydides, Xenophon, Sallust, and Livy, stand peculiarly eminent. From the works of these and the other historians of Greece and Rome, multifarious advantages have undoubtedly accrued to mankind. From the study of these writers is derived a knowledge of the gradual refinement of nations, and the progress of the liberal arts. From the explanation of the conduct, and delineation of the manners of ancient states, society has been enabled to perceive and avoid their errors, and to discern and imitate their wise doctrines and noble instructions. From the writings of Polybius and the code of Justinian †, mankind are certainly indebted for true ideas of government; and innumerable advantages have resulted to posterity from the promulgation of the laws of Solon and Lycurgus ‡; laws which promoted virtue and deprecated vice, which existed in full force for ages, and governed the affairs of the two greatest republics of Greece.

From the remains of history, and from the various treatises which are extant, it is evident that the fine arts were no where better known, or more assiduously cultivated than among the ancients, particularly the Greeks. In that nation, music for a long time accompanied the hymns of the bards; and the art of painting, though no specimens

* The author of the "Pleasures of Imagination."

† Justinian with strict propriety cannot, perhaps, be termed a classic, but, as he wrote in the Roman language, and collected his materials from the labours of the ancients, he may not improperly be mentioned here.

‡ The laws of Solon existed in Athens above 400 years, and the laws of Lycurgus maintained their vigour 700 years in Sparta.

have descended to the present age, there is every reason to believe arrived at the greatest excellence. With regard to architecture and sculpture, indeed, we have been more fortunate; for of these arts there are some valuable remains which have escaped from the destructive ravages of the northern nations, and survived the baneful influence of Mahometan superstition. From those remains much advantage has been derived, and from the study of them the progress of the arts has been greatly accelerated. Architectural genius has doubtless been assisted by the valuable works of Vitruvius; and the stupendous ruins of ancient grandeur, though they now only serve to give a faint idea of their former glory, have certainly been imitated as models of convenience and taste. The art of sculpture, which is capable not only of adorning a palace or a theatre, but of producing excellent moral effects, by representing in a forcible manner the vices, or perpetuating the virtues of mankind, was well known among the Greeks, from whose statues in the Vatican much of the merit of modern artists is derived. The knowledge of the ancients in geography is evident from the writings of Strabo and Pausanias. Their skill in medicine is generally acknowledged, and the works of Hippocrates and Galen are not yet expelled from the schools of modern practitioners. The Greeks not only excelled in the polite arts, but also in most of the abstract sciences: mathematics and geometry were held in high esteem in the seminaries of education, and considered as the "*handles*" of philosophy. It is to their writings on these subjects that the moderns are indebted for the grand superstructure of science which has been raised on their foundation. But the improvement of science is neither the only nor the most important advantage which results from the expansion of classical learning; advantages of a more refined nature, both in the formation of general character and in the determination of particular conduct, have proceeded from the introduction of the literature of Greece and Rome. Before that period the comparative state of knowledge and civilization was, undoubtedly, at a very low ebb, and since that time, every region in which ancient learning has obtained, has risen with rapidity to power and estimation.

Hence it is that Europe, though the smallest quarter of the globe, is of more importance than all the wide extension of the luxuriant plains of Asia, and the trackless wilds of Africa. To what source are we to attribute these advantages? To any particular ability in the inhabitants, or to local and contingent circumstances? There are, it is presumed, in all nations, certain similar principles which actuate mankind to the performance of certain similar actions; and since it does not appear that Europeans in a state of ignorance and barbarity, exhibited marks of genius superior to other nations in corresponding situations, it may be inferred the advantages they possess are certainly owing to local and contingent circumstances. Had the natives of Europe been at an early period placed in the deserts of Arabia, in all probability their manners had been purely Eastern, and their knowledge of moral and natural science the same as that possessed by the

present inhabitants of that unfriendly region. What then are the accidents which have rendered the polished natives of Europe, and her colonies, so superior to contemporary nations, but the local and contingent circumstances which operated in their favour. The situation of many states of Europe rendered the remains of ancient learning easy of access; and the labour of ingenious men facilitated the acquisition of that knowledge which has been the source of our present eminence. If (say some) Genius had followed its own track, and had never been diverted from its natural course by the imitation of the productions of the ancients, performances of equal splendour, though, perhaps, in a different and original style, would have made their appearance. Laws and systems, manners and languages, equally eligible, would have guided and modelled the present times. It may, indeed, be granted that without the assistance of the ancients modern nations might have arrived at eminence in the art of war, and in those sciences which arise in every country from the nature of things. Thus it is that we find the rudest nations have their chiefs and warriors, and their priests and bards; the northern tribes had their *Rünners*, the Gauls and Britons their Druids, and Provence its Troubadors. But it is very problematic whether society would ever, much less at this period, have attained an equal state of civilization. Moral and political systems might in process of time have reached real excellence, yet every one will surely acknowledge, that moral science has received much advantage from the pure doctrine of the Socratic school, and from the examples of virtue, courage, and magnanimity, which are recorded in the annals of the Greeks and Romans. Notwithstanding many of the systems of the ancients abound with strange inconsistencies, they almost uniformly inculcate exalted piety. In following their steps we have not been servile imitators, but have exerted reason and judgement to select with propriety. We applaud the morality of Socrates, and reject the scepticism of Pyrrho; their legal institutions have been adopted, and their theology discarded.

But in those nations which have rejected the stores of ancient learning, destroyed their monuments of art, and burnt the invaluable remains of their literature, we do not discover any of the *happy* effects which arise from men following the bent of their own genius, and adhering to their favourite superstitions. The celebrated capital of Carthagina has become the seat of despotic ignorance and maritime plunderers; and the destroyers of fertile Laconia, and the ravagers of the plains of Attica, have sunk far below the standard of Spartan virtue or Athenian glory. We may, then, surely infer, that classical knowledge is not merely an elegant amusement, but that it is of real utility and importance to society; and that, whatever the genius of nations might have effected without its aid, it has surely refined the manners of men, and accelerated the progress of every science that tends to the convenience and prosperity of mankind.

Ingenuas didicisse fideliter artes
Emollit mores nec sinit esse feros.

OVID.

Having pointed out the benefits which the study of the ancients renders to society, it now remains to shew the advantages which result from it to individuals.

In a country where almost all the modern languages are derived from the Latin and Greek, a knowledge of the writers of antiquity is in many situations of life almost indispensable; and in the formation of the gentleman and the scholar absolutely necessary. Hence it is that classical learning forms so great a part of liberal education; and hence it is that those who have possessed the stores of ancient learning, have rendered themselves useful and eminent in society. An acquaintance with the Greek and Latin languages, independently of the advantages to be drawn from them in the writings of the classics, is productive of much real utility. The Latin may, indeed, be called the language of philosophy and science; for, through its medium much knowledge may be obtained by the scholar, which is absolutely beyond the reach of the mere English reader. Many foreign universities communicate their transactions in Latin, and the most valuable works in natural and moral science are arrayed in the Roman dress. The Latin is frequently spoken on the continent, and is in a great measure considered as a necessary accomplishment, and without which a deficiency in point of education is inferred.

It is also this language that is the key to the French, Spanish, and Italian writers, and which, while it facilitates the acquisition of foreign tongues, is of particular importance in forming a correct and accurate knowledge of our own. In every species of composition, then, the use of classical knowledge is evident, and from the study of it will be derived additional flowers of style, and extended scope of argument.

Those, indeed, who exclaim against the utility of ancient learning assert, that its introduction, so far from producing good effects, has rendered the modern writers a servile herd of imitators; and trammelled the manly exertions of original genius. I answer to this language, it may be objected that all the writers who have excelled in reasoning and in language, in matters of taste and in the more serious researches of philosophy, have been men of liberal education and elegant attainments; men who neither too sedulously followed the ancients, nor too carelessly disregarded their merits. The absurdity of some early writers in too closely imitating, and the folly of later authors in totally neglecting the classics, equally require censure. In the *Lusiad* of Camoens, a ridiculous mixture of heathen mythology with Christian doctrines, renders an otherwise excellent poem in many places highly inconsistent, and plainly shews that the author has been misled by conceiving the "gods of Homer as essential to epic poetry*."

On the other hand, Shakespeare and Ariosto, by giving a free scope to their rich and exuberant imaginations, frequently spoil real beauties by the introduction of childish quibbles and fantastical conceits. Good writers endeavour to preserve the middle path; and classical

* Vide Blair.

knowledge, instead of being a fetter to genius, has aided its expansion by confining its exuberance. The embellishments of language, and the observance of the *jus et norma loquendi* are of more consequence than the despisers of learning are willing to allow. The finest thoughts of genius, and the highest dignity of sentiment, often lose all their force when ill expressed; and, on the contrary, when judiciously introduced, or delivered with propriety, they may produce the most eligible effects. To those who aim at propriety of language the study of the ancients will be peculiarly useful, since the Greek and Latin are so intimately blended with the English and other modern tongues, that all the technical terms of science are of Greek origin, and almost all the common words of Latin derivation. Even if the learning of the ancients were in itself useless, in the present situation of society it would be highly necessary to attain it, for without classical knowledge professional men would be involved in many awkward situations. It is surely necessary for the divine to be acquainted with the original of that scripture which it is his business to explain; and for the physician to be skilled in that language which is the medium of medical knowledge. Classical learning is of the greatest use even in common occurrences of life; in solitude it is always the source of amusement, it affords pleasing reflections, and soothes the little inconveniencies of existence; in society it renders us useful and agreeable company. Those who are fond of reading, and possess a taste for ancient learning, will scarcely, in the hour of sickness, find their time hang heavy on their hands, or be overcome with that listless *lassitude ever attendant on leisure without literature.*

Otium sine literis mors est et viri hominis sepultura. SENECA.

In every thing that relates to rural life, much information is to be found in the classics; Theocritus and Virgil have painted the scenes of rustic simplicity in the fairest colours, and have interwoven their subjects with the most beautiful episodes. What pleasure must arise to a lettered mind when the strains of Homer arrest attention, or when the pathetic elegiac verses of Bion come under consideration. In almost all the poets and historians moral virtues are particularly inculcated, and in very few works is licentiousness countenanced; even Petronius and Aristophanes, notwithstanding their shameful obscenity, are not destitute of shrewd remarks on the follies of human nature.

The study of the classics, since they abound in exalted sentiments and beautiful descriptions, necessarily elevate and refine the mind of the individual who studies them with attention; his mental vision will be strengthened, and his intellectual horizon extended. In perusing the works of others he will be better able to discern their beauties and defects, and in the composition of his own will more easily perceive what to chuse and what to reject. In matters of taste, as antiquities, sculptures, &c. classical knowledge is of evident utility. A coin or a statue may be contemplated with pleasure by the illiterate, but certainly the scholar receives a higher degree of

satisfaction, when he considers a gem, and recognizes the works of Pyrgoteles; or in contemplating a coin of Cæsar, reflects that it might have been in possession of Cicero. In considering a statue the uninformed man may admire its beauty, but the scholar, while he beholds its symmetry, will find a thousand agreeable circumstances intrude themselves on his imagination. In every public sphere of life, classical attainments are undoubtedly of high importance, and, in every private station, a source of innocent and elegant enjoyments. They assist the candidate for public favours, and render the manners of private life amiable and urbane. The statesman and the lawyer may derive from them political and legal information: from them they may gain distinct ideas of policy and the distribution of justice.

In the study of the law the Latin language is indispensable, as many of the terms are in that language, and the law itself is of Roman origin. As nothing is more necessary for the lawyer and the patriot than a correct, clear, and forcible manner of expression, and a perspicuous arrangement of their ideas, it will be certainly unnecessary to insist on the propriety of reading with attention the orators of Greece and Rome. It need only be observed, that the force of Demosthenes, and the elegance of Cicero, merit, in an eminent degree, the consideration of the patriot in the senate, and the pleader at the bar.

Classical attainments, perhaps, if not absolutely necessary in producing genius, must, certainly, be allowed of considerable consequence in promoting its exertions. Good sense and strength of mind may exist without any learned acquisitions, and excellent compositions may be produced: but the small number of men of genius who have obtained merit and fame without the benefits of a liberal education is surely an argument that classical learning is an incentive to merit, and that it has been the cause of the production of many excellent works in the sciences and in literature.

Few writers, indeed, there have been who have added much to science, and who have appeared conspicuous in the paths of taste without possessing some acquaintance with the ancients.

To men of great and sublime genius, the light of classic knowledge is at least of some service. Shakespeare, it is evident, had read them in translations, and was not entirely ignorant of the Latin language*. But, however, as all writers are not men of Shakespearean genius, it is very fortunate that some remains of ancient learning have descended to modern times to direct the fancy and form the taste. A few partial applauders of the ancients would never have rendered them the subjects of general praise, and have caused their works to be the basis of education. Our own, and other modern tongues, possess, it is true, all the knowledge of the ancients, and a considerable deal more. Why, then (say some), need we trouble ourselves in learning with difficulty the languages of Greece and Rome? Those who adopt this mode of reasoning ought to reflect, that it is to the study

* Dr. Farmer's Essay on the Learning of Shakespeare.

of the ancients that we owe the promulgation of their beauties, and that any one who has obtained a knowledge of the classics has it in his power not only to acquire the literature and arts of the moderns, but to trace their origin and observe their progress, by reading writers from whom that knowledge was in a great measure derived.

Many more advantages, equally obvious and forcible, might be adduced in favour of classic literature; the time taken up in attainment could not be better employed, as the age when its principles are instilled is not suitable to the arduous task of acquiring metaphysical or geometrical knowledge. Surely, then, languages and grammar are best adapted to the capacity of the mind at an early period. The benefits which flow from the streams of ancient learning are of a salubrious nature, and resemble the inundation of the Nile, which, though it may for a short time retard the culture of the soil, always leaves its richness behind, and promotes the growth and increase of the approaching harvest.

To society and to individuals classical knowledge is then of high value, and claims the attention of all those who wish to appear in any public station with credit; or in any private one to gain the character of gentlemen and scholars.

Fenchurch-street, July 5, 1794.

T.

EXTRAORDINARY HISTORY OF

JACQUELINE,

COUNTESS OF HAINAULT.

JACQUELINE, only child of William Count of Hainault, was heiress of the provinces of Hainault, Holland, Zealand, and Friesland. Nature had bestowed on this her favourite child her choicest gifts: exquisite beauty, elegance of person, an insinuating address, a lively imagination, and a firmness and intrepidity above her sex. In the sixteenth year of her age she espoused John eldest son of Charles the sixth, king of France; and by this marriage was flattered with the prospect of sharing the throne of France with a husband whom she adored. But all these hopes of love and grandeur were annihilated by the premature death of the Dauphin in the second year of their marriage, not without suspicion of being poisoned by his unnatural mother, Isabella of Bavaria.

Afflicted with this grievous loss she repaired to Hainault, and found her father on the verge of the grave, anxiously intent on securing to his beloved Jacqueline the succession of his dominions, and in providing her with a husband who might be able to repress the civil commotions which had long agitated the county of Hainault, and repel the encroachments of the neighbouring powers. With this view, he recommended to her choice her cousin John the fourth,

Duke of Brabant, who was also sprung from the house of Burgundy, and whose dominions, bordering on Hainault, would form a compact and well-united sovereignty.

Deference to the request of her dying father, supported with all the influence of her mother, Margaret of Burgundy, desirous of an alliance with a prince of her own house, extorted from her a reluctant promise in favour of the Duke of Brabant. A few days after this promise her father died. Jacqueline succeeded to all his dominions, and although the Duke of Brabant was a prince of weak intellects and deformed person, and, therefore, ill calculated to gain the affections of so accomplished a princess; yet the solemn promise which she had made to her dying father, prevailed over her repugnance, and at the expiration of the year of her widowhood the nuptials were solemnized.

Soon after her marriage, her uncle, John of Bavaria, who had quitted the bishopric of Liege with the hopes of espousing his niece, laid claims to Hainault and Holland, as fiefs not descendible to females, obtained from the emperor Sigismund the investiture of these provinces, treated Jacqueline as an usurper, penetrated into Holland at the head of a formidable army, and, seconded by a disaffected party, made the most alarming progress.

In opposition to this invasion, Jacqueline herself took the field at the head of the troops of Hainault and Brabant; inspiring the soldiers with a martial valour, she obtained the most signal success, and seemed likely to quell the rebellion, till her husband, the Duke of Brabant, spread dejection among his army by his dastardly conduct, and, perhaps, ashamed of his consort's superior valour, withdrew his forces from the scene of war, and commanded Jacqueline to follow him into Brabant. An inglorious peace, concluded under the mediation of the duke of Burgundy, was the consequence of this infatuated conduct. Jacqueline acknowledged John of Bavaria her heir, should she die without issue, and ceded to him a considerable part of Holland.

If Jacqueline had reason to be irritated against her husband for his cowardly behaviour, his conduct afterward tended still more to increase her resentment. During their residence at Antwerp, he estranged himself from her company, pursued mean pleasures, devoted himself to low and unworthy favourites, and loaded her with repeated marks of contempt and ill usage. Meanwhile her hereditary dominions became a prey to confusion and anarchy. John of Bavaria continued his usurpations, and the citizens of Holland, disgusted with his despotic administration, rose in arms, and earnestly called for the presence of their sovereign. Jacqueline having in vain solicited the assistance of her husband, or his permission to return, her high spirit became irritated by repeated neglect and ill usage; fearful of losing her paternal inheritance, she withdrew from the palace, attended only by a single page, and under the sanction of her mother, who had in vain remonstrated against his unfeeling conduct.

It cannot be a wonder that so amiable a princess, only in the twentieth year of her age, and in the full lustre of her beauty, formed

by her amiable disposition to impart felicity in the married state, and deserving a reciprocal attachment, should become anxious to dissolve a marriage which had been the source of so much unhappiness. Her affinity with the Duke of Brabant afforded a plausible pretext, because this very objection had been urged by Pope Martin the fifth, and it was not without difficulty that he had been induced to grant the dispensation. But while she was soliciting the pope an incident happened which, by interesting her passions, rendered her still more eager for the success of her application.

Henry the fifth of England was at that time in the Low Countries, and had recently obtained the splendid victory of Agincourt. Among the princes who attended him on this occasion, Jacqueline had distinguished Humphry Duke of Gloucester, the youngest brother of the king; a prince in the flower of his age, handsome, sensible, brave, and endowed with all those qualities which are most likely to gain the heart of an amiable princess. By an union with this accomplished prince, Jacqueline hoped to obtain that happiness which she had sought in vain with the Duke of Brabant; and to find at the same time a warrior who could defend her territories against the usurpations of John of Bavaria, and the resentment of her former husband.

The Duke of Gloucester was not insensible to the charms of Jacqueline, nor unmoved by the prospect of becoming the sovereign of so many states. Thus, mutually attracted, Jacqueline and the Duke of Gloucester flattered themselves that they might prevail upon the Pope to annul the former marriage.

But while they indulged this hope, a powerful obstacle to their union arose in the family of Jacqueline. Philip, surnamed the Good; Duke of Burgundy, possessed eminent talents and boundless ambition. Master of ample domains in the Netherlands, the fair inheritance of his kinswoman, the princess of Hainault presented an object which the ambition of this prince could not resist. Aspiring to the succession of Hainault, Holland, and Zealand, if Jacqueline should die without issue, satisfied that no progeny would be derived from her ill-assorted marriage with the Duke of Brabant, he was alarmed at her new engagement with the Duke of Gloucester; and to prevent this intended union, employed all the influence which he derived from his recent alliance with England against France, and his affinity with the Duke of Bedford, who had espoused his sister.

But all his opposition was unsuccessful; Jacqueline passed over to England, espoused the Duke of Gloucester, and, as Philip had prevailed on Pope Martin to refuse a dispensation, she procured a sentence from the anti-pope Benedict the thirteenth, by which her marriage with the Duke of Brabant was annulled, and that with the Duke of Gloucester established. Fortune now seemed to smile upon Jacqueline; she returned to Hainault, accompanied by her husband, and a body of English forces, and put him in possession of the greatest part of her hereditary dominions.

But the felicity of Jacqueline was of no long duration; the Duke of Burgundy, fired with resentment at so precipitate a mar-

riage, and affecting a lively sense of the injury done to his relation the Duke of Brabant, joined his troops to those of Brabant, advanced into Hainault at the head of a formidable army, and defeated, with great slaughter, the English forces at the battle of Bray. Humphry, confounded by that defeat, concluded a suspension of arms; returned to England that he might collect a fresh supply; and Jacqueline threw herself into Mons, invited by the citizens, who solemnly promised to defend their ramparts to the last extremity.

Receiving no succours from the Duke of Gloucester, to whom Jacqueline conveyed her griefs in a letter from 'her false and traitorous city of Mons,' she was compelled by the perfidy of the inhabitants to surrender herself to the Duke of Burgundy, and was by him imprisoned in the city of Ghent. After a confinement of three months she contrived to escape from prison: disguising herself in man's apparel, she passed through the streets of Ghent at midnight, and escaping into Holland, was gladly received by that party which remained faithful to their sovereign.

Notwithstanding the desperate efforts of herself and partisans, she was unable to resist the powerful armies of the Dukes of Burgundy and Brabant. Philip besieged and took all the principal towns of Holland; the death of John of Bavaria intervening, the Duke of Brabant was acknowledged Count of Hainault and Holland; and Philip was declared presumptive heir of those countries. Her marriage with the Duke of Gloucester was annulled by Martin the fifth, that with the Duke of Brabant was confirmed, and the princess was restrained from marrying the Duke of Gloucester, even if she should become a widow by the death of the Duke of Brabant; an event which soon after took place.

But the blow which imprinted the deepest wound on the mind of Jacqueline, was the inconstancy of the Duke of Gloucester; that prince, from a compliance, as he pretended, with the advice of his brother the Duke of Bedford, regent of England, but more induced by his passion for Eleanor, daughter of Lord Cobham, whom he afterward married, declared his final resolution of separating himself from the Princess of Hainault, and of yielding entire obedience to the mandate of the Pope. Deserted by her subjects, forsaken by the Duke of Gloucester, overpowered by her enemies, the unfortunate Jacqueline, after many exertions of an undaunted spirit, was compelled to accept the cruel terms prescribed by her implacable enemy. She ceded to the Duke of Burgundy the government of all her dominions, with the title of her lieutenant, retaining only the appellation of sovereign, and consented never to marry without his consent and the approbation of the states.

Jacqueline was only in the twenty-eighth year of her age when she made this forced abdication; she passed her retirement principally in the islands of Zealand, formed in the mouth of the Scheld, or at the Hague in the province of Holland. There she passed two years, her beauty as yet little impaired by time or by the calamities of her life, when love again surprized her in her retirement, and prepared for her new misfortunes. The slender pension which she re-

ceived from the Duke of Burgundy not being always sufficient to support her expences, she was compelled to have recourse to the assistance of her partisans; but, at length, when most of them excused themselves under frivolous pretences, she wept and complained of the ingratitude of those whom she had formerly obliged. In this distress one of her attendants proposed applying to Francis Van Borselen, stadtholder of Holland. 'What!' said Jacqueline, 'shall I apply to him who owes me no favour, who has proved himself my enemy by joining the Duke of Burgundy? He will certainly refuse me, and I shall be more humbled than ever.' Persuaded, however, to apply, Borselen remitted the sum in so handsome and liberal a manner, that Jacqueline, who had long been disused to so generous a mode of proceeding, was charmed with his behaviour: her beauty and accomplishments won the heart of Borselen; and, as he joined to a graceful person a courtly address and engaging manner, she became prepossessed in his favour. Her growing inclination, fostered by her retired way of life, and deriving strength from opposition, she overlooked her promise to the Duke of Burgundy, and privately married the object of her affection. Philip, roused with indignation at the solemnization of this marriage, concluded in opposition to her solemn promise, arrested Borselen, conveyed him to the castle of Rupelmonde on the banks of the Scheld, and spread a report that his death would soon expiate the crime of which he had been guilty.

Alarmed with this report, and consulting her love and her apprehension more than her force, she assembled the few troops whom she could suddenly collect, and ascended the Scheld, with a firm resolution to deliver her husband or perish in the attempt. On approaching the castle, she found her implacable enemy, the Duke of Burgundy, already there at the head of a numerous army.

The unfortunate princess, disappointed in her hopes, requested and obtained a conference with the duke, and eagerly enquired if her husband was yet alive. Philip instantly commanded Borselen to be brought in chains on the platform of the castle which overlooked the river, when Jacqueline, transported with joy at the sight of an object who was most dear to her, sprung from the vessel on shore, and precipitated herself into the arms of her husband. Being now in Philip's power, she was compelled to accept his terms, and purchased her own liberty and the life of her husband by ceding the sovereignty of all her dominions, and renouncing the title of countess. In return for these concessions, she was permitted to enjoy during her life the lordships of Boorne, Zuidbeveland, and Tholen, and to receive the revenues of the customs of Holland and Zealand. Borselen, in lieu of the stadtholdership of Holland, was nominated Count of Voservant, and decorated with the order of the Golden Fleece.

Jacqueline and her husband, to whom she willingly sacrificed all the remains of her former grandeur, passed the remainder of her days in the castle of Teylingen in the Rhineland. History records that she instituted games of archery and horsemanship, in which she greatly excelled, and was pleased to win the prize, and to be declared queen

of the fraternity by the acclamations of the peasants. She also occasionally amused herself in framing vases of earthen-ware, several of which being found in the gardens of the castle of Teylingen, were retained as relics by the people, devoted to the memory of their charming mistress; and are still preserved in the cabinets of the curious, under the name of the vases of the Lady Jacqueline.

In this manner the sovereign of Hainault, Holland, and Zealand, with a husband whom she adored, and by whom she was adored, passed the remainder of her days, and was repeatedly heard to say, that she enjoyed more solid satisfaction in this retreat than she had ever experienced in the height of her grandeur. But the misfortunes of her life had already too sensibly affected a princess of her high spirit. Her constitution had been gradually impaired, and a lingering consumption carried her to the grave on the 8th of October 1436, in the thirty-seventh year of her age. The body was interred with royal pomp among the sepulchres of the Counts of Holland; and those honours were paid to her last remains which had been refused to her when alive.

SOME PARTICULARS OF

THE LIFE AND CHARACTER OF

KOSCIUSKO.

THIS celebrated chief of the Poles is about the age of forty-two; he is of the Nobles, but, his family being poor, he was educated at the School of the Cadets. The rulers of this establishment give the king the power of sending annually four cadets into foreign countries to perfect themselves. Kosciusko was of the number of these selected youths sent into France, where he resided four years, and returned with the reputation of a very skilful engineer. The king gave him a company in the regiment of the Artillery of the Crown. Though rich in the gifts of mind, the person of this officer is, it seems, mean and pitiful; but even with this disadvantage he had the address to captivate the affections of a young lady of the first quality, and finding it impossible to gain the consent of her parents, he persuaded her to elope from them. The father enraged pursued the ravisher, in company with some other of his relations. The lovers were overtaken and overpowered, and Kosciusko had not only the mortification of losing his bride, but of receiving in the fray manual chastisement. Dishonoured, he quitted Poland in despair. Some time after this, he appeared in America in the rank of adjutant of Washington. At the peace he returned to France, where the French officers who had served in America, and Dr. Franklin, always spoke of him as a man to whom America was much indebted.

Kosciusko having acquired reputation abroad, ventured to shew himself in his native country, and he was in three battles which Prince Poniatowski fought with the Russians at the time of the Diet of Targowitz. It had been said, that if the councils of Kosciusko had been followed in that short war, affairs would have taken a better turn. When Stanislaus found himself obliged to cease hostilities, Kosciusko again disappeared. He was seen at Pisa in the month of December, when he professed himself going to Geneva, but in fact he went to Paris. There he took instructions from the Committee of Insurrection, and received from them ten millions, which he distributed in Poland, and in a few months afterwards found himself at the head of the insurgents.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

Sir,

THERE is a species of wit called a pun, which most men think themselves qualified to make, but very few really are so. It is of such a nature, that it must be superlatively excellent or it ceases to be striking; like good liquor, it should always leave a grateful smack behind, or you may conclude it wants the necessary requisite to make it relishing. I am led into a reflection upon this subject, from associating with a set of persons who are always punning upon every word that is said; and I assure you, Mr. Editor, though I have a very great respect for my companions, yet their conduct in this particular is so exceedingly disgusting, that I have little or no pleasure in their company. It has often astonished me that persons of understanding have not seen the impropriety of this sort of behaviour. To be perpetually quibbling upon words, and putting forced constructions upon them, either argues a want of judgment in themselves, or a very mean opinion of their friends' understanding. Besides, these kind of people, to supply the want of true wit, and to conceal their own ignorance, constantly burst into a loud horse-laugh, that stuns two-thirds of the company; and this is what they call spending a cheerful evening. Though I may be thought an enemy to wit by these refined good people, yet, I assure you, I have great pleasure in the company of men of genius; and whenever it has been my lot to meet with persons of that stamp, I consider myself possessed of an opportunity of improving my understanding, and enlarging my ideas, by attending to the conversation; but I am deprived of this pleasure if a punster happens to make part of the company; for his boisterous behaviour, and forced jokes, are a perfect check upon all topics of rational conversation; they preclude a man from speaking upon any subject which may improve the mind; and though the other part of the company

may be desirous to promote the real ends of society, by communicating their sentiments upon the occurrences of the day, and taking the sense of the several persons then present, yet men of modesty will decline delivering their sentiments, if they are the least apprehensive their expressions will be carped at. A mere punster is the most disagreeable fellow you can meet with in company, as he endeavours to use an instrument he is not master of; like a fiddle in the claws of a cat, it produces only discordant sounds. I have known one of these facetious gentry begin his fun at five, and continue it till twelve at night; and whilst he has been laughing and roaring at his own jokes, the rest of the company have been at a loss to know whether they should pity or despise his conduct. I sometimes think, Mr. Editor, that these gentry make use of this roaring kind of punning as others do of a hot bath, to keep up and encourage perspiration.

Yours, &c. J. S.

DESCRIPTION OF YPRES.

YPRES, which has so unfortunately fallen into the hands of the enemy, is a handsome, large, and considerable town, with a bishop's see. Its fortifications were suffered to go very much to decay; but the vast importance of the place during the present war, has caused the Austrians not only thoroughly to repair the old works, but to add many new ones, so that it is now a post of considerable strength. It had a large manufactory for cloth and serges, and during Lent a well-frequented fair was held there. Until the year 1781 it was a barrier town belonging to the Dutch, but at that time the Emperor Joseph II. obliged them to withdraw their garrison. It is 12 miles W. of Courtray, 15 N. W. of Lisle, and 130 N. of Paris. It is situated on the river Yperlee, from whence it takes its name. Before the year 800 it was only a chateau, which was sacked and ruined by the Normans. Baldwin III. Comte of Flanders, repaired the chateau, and built a town about the year 960, which was afterwards enlarged by Thierry Comte of Flanders, and Ferrand, the son of Sanchez, King of Portugal, who had espoused Jane the daughter of Baldwin IX. eighteenth Comte of Flanders. In the year 1128 it was taken by Louis VI. King of France, and more than half of it pillaged and burned. Philip Augustus King of France took it in the year 1213. In the year 1240, great part of it was burned by accident. In the year 1297, the Fauxbourgs were taken by the troops of Philip the Fair, King of France. In the year 1325, the inhabitants revolted, with most part of the neighbouring towns, against Louis Nevers Comte of Flanders, and pulled down the old wall to build a new one, in which they inclosed the Fauxbourgs, which had become so extremely populous, from weavers and other trades-people, that in the year

1242, the number of persons amounted to two hundred thousand. In the 14th century the inhabitants of Ypres, for the most part weavers, were exceedingly troublesome to their neighbours, being unwilling that any people should carry on trade besides themselves. In the year 1383, the people of Ghent, assisted by the English, under the command of the Bishop of Norwich, besieged this town with great vigour for six weeks, but were compelled to retire; and the English, being obliged to quit Flanders; Philip the Hardy, Duke of Burgundy, having become master by a marriage with the heiress of the late Comte Louis, enlarged it, and surrounded it with walls. It was erected into a bishoprick under the archbishop of Mechlin, by Pope Paul IV. in the year 1559. The Prince of Isenghein is lord of the town, and it is governed by an advocate, twelve echevins, four or five council, and a greffier, whose jurisdiction extends over the city and precincts, which are of no great extent. The town-house is a very large building, forming a square, and is said to have been built by the English, six hundred feet in front; it has a very handsome tower, in which are kept their public archives from the year 1342. Besides the cathedral it has several other churches, and some religious houses. The inhabitants carried on formerly a great trade in woollen-cloth, but, by the severity of the Duke of Alva, the principal manufacturers were driven to England, from which time that branch of trade declined. At this time they carry on a considerable manufacture of linen of excellent fabric. Ypres has sustained several remarkable sieges. In 1577 it declared with the rest of the country against the Spaniards. In 1648 the Prince of Condé took it for the French king, but it was retaken the next year by the Archduke Leopold, Governor of the Low Countries. In 1658 it was taken by Marechal Turenne, and restored to Spain by the treaty of the Pyrenees. In 1678 Louis XIV. took it in person, and added it to his dominions. By the treaty of Utrecht it was ceded to the house of Austria, as one of the Dutch barriers, in whose possession it remained till 1744, when the French laid siege to it and took it in a few days; but they restored it at the peace of Aix la Chapelle. The chateteny of Ypres contains about thirty villages, and sends deputies to the States of Flanders.

DESCRIPTION OF

CHARLES-SUR-SAMBRE, OR CHARLEROI.

IT is a city of Namur, situated on the confines of Hainault, and built on the north side of the river Sambre, in a place formerly called Charnoy, which was a village and signiory belonging to the Prince of Isenghein. The Marquis de Castel Rodrigo, Governor of the Netherlands, fortified it, and made it a city in the year 1666, changing its name to Charleroi, in honour of Charles II. King of Spain.

In the year 1792 it again changed its name to Charles-sur-Sambre. It was given to France at the peace of Aix-la-Chapelle in 1668. In the year 1672 it was besieged by the Prince of Orange, who invested the place the 13th of December, with a design to draw the French from Holland; but the bravery of Comte de Montal the governor, and a report of the King of France advancing in person with an army to succour the place, obliged the prince to retire before he had opened the trenches. In the year 1677 the same prince invested it again with an army of 60,000 men, but was soon obliged to retire.

By the treaty of Nimeguen it was ceded to Spain; in 1693 it was taken by the French after the battle of Landen. In 1697 it was restored to Spain; by the peace of Utrecht it was ceded to the States General. In the year 1716 it was given to the Emperor by the barrier treaty, and again in 1746 surrendered to France. It carries on considerable trade in iron-works and foundery; and is 18 miles W. of Namur.

TO THE
EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

THE following letter from a person of great prudence, to his son who succeeds him in business, being accidentally dropt, open, in a coffee-house, has fallen into my hands. As the extreme good advice contained in it may be useful to many, I send it you for publication. Only I would have you conceal the true names, and then, I hope, no offence can be taken by the parties concerned.

I am, Yours, &c. A. B.

DEAR SON,

——— Street, June 9, 1794.

THE weakness of my feet since the last fit still remaining, so that I cannot visit you, I continue writing, not only as it is an amusement to myself, but may be of more lasting service to you than verbal advice occasionally given.

In my three last I gave you all the precepts that occurred to me relative to *getting*; I shall now proceed to the topic of *saving*. And, as the mad extravagance of the present age is *charity*, and you must meet with frequent temptations, and earnest solicitations, to squander your money in that way, I shall, in the first place, give you some instructions in the *art of parrying a charitable subscription*.

The want of this necessary art has been a great misfortune to many people I could name to you. For, besides parting with their money against their will, they got the *character* of being *charitable*, which drew upon them fresh applications from other quarters, multiplying by success, and creating endless vexation. And here I cannot help

remarking the wisdom of that precept of our holy religion which requires, that *if we do give alms, we should do it secretly*; so secretly that even *the left hand may not know what is done by the right*; that no one may be encouraged to ask for more. And this is so agreeable to sound human prudence, that even the unenlightened heathens could say, *bis dat qui cito dat*; the English of which, as I am informed, is, *he gives twice that gives readily*; meaning, as I suppose, that if you are known to give readily, you will soon be asked to give again.

Not that I would have you thought quite uncharitable neither, no more than I would have you thought poor and unable to give. The avoiding of these imputations, while at the same time you save your money, is the aim of the art I am about to instruct you in.

The first rule of this art, is, *to like the charity, but dislike the mode of it*. Suppose now, for instance, that you are asked to subscribe towards erecting an infirmary or new hospital, you are not immediately to refuse your contribution, nor is it necessary, for you may say, 'The design seems a good one, but it is new to you, and you would willingly take a little time to consider of it; because, if you do any thing this way, you would like to do something handsome. This puts by the demand for the present; and before the solicitors call again, inform yourself of all circumstances of the intended situation, constitution, government, qualification of patients, and the like; then, when all is fixed, if you learn that it is to be placed in the fields, 'You think it would have been much better in the city, or nearer to the poor, and more at hand to relieve them in case of accidents and other distresses; and, besides, we have already hospitals enow in the fields.' If in the city, 'You can only approve of the fields, on account of the purer air, so necessary for the sick.' If they propose to take in all poor patients from whatever quarter they come, 'You think it too general, and that every county, at least, ought to take care of its own.' If it is limited to the poor of the city or county, 'You disapprove of its narrowness, for charity and benevolence, like rain and sun-shine, should be extended to all the human race.' While the collectors are endeavouring to remove these prejudices, you ply them with other objections of the like kind, relating to the constitution and management; and it is odds but some of your arguments appear strong and unanswerable even to the advocates for the project themselves; they will be sorry that things are now settled in a different way, and leave you with a high opinion of your understanding, though they get none of your money.

The second rule is, *to like some other charity better*. Thus, if they come to you for a contribution to the *Magdalen*, 'You approve rather of the *Asylum*, it being much easier, in your opinion, to prevent vice than to cure it.' If they apply for the *Asylum*, then, 'What money you can spare for such purposes, you intend for the *Magdalen*; the very name reminding you that the conversion of prostitutes is a good and practicable work; but the necessity or utility of the *Asylum* does not appear so clear to you.' Again, suppose your subscription asked to the *Lying-in-hospital*; then, 'You

‘ should like one that would be on a more extensive plan, and take in single as well as married women; for very worthy young persons may unfortunately need the convenience of such an hospital, and the saving of a character you look upon to be almost as meritorious as the saving of a life:’ but if such a general hospital be proposed, then, ‘ You approve highly of the *Married Women’s Hospital*, and doubt whether a general one would not rather be an encouragement to lewdness and debauchery.’—One instance more will be sufficient on this head. Suppose they urge you for a subscription to feed and clothe the poor *French emigrants*; you are then to say, that ‘ Charity, to be sure, is a good thing, but *charity begins at home*; we have, besides, our own common poor, who are crying for bread in the streets, many modest housekeepers and families pining for want, who, you think, should *first* be provided for, before we give our substance to those that would cut our throats. Or, you are of opinion, the brave fellows that fight for us, and are now exposed to the hardships of a campaign, should be *first* comforted; or the widows and children of those who have died in our service, be taken care of.’ But should a subscription be proposed to you for these purposes, ‘ You are then of opinion, that the care of our own people is the business and duty of the government, which is enabled by the taxes we pay to do all that is necessary; but the poor French emigrants, proscribed by their country, have only our charity to rely on; common humanity points them out as proper objects of our beneficence; and, besides, to visit the prisoner, to clothe the naked, be kind to the stranger, and do good to our enemies, are duties among the strongest required by christianity.’

The third rule is, to *insinuate* (but without saying it in plain terms) *that you either will contribute, or have already contributed handsomely, though you do not subscribe.* This is done by intimating ‘ that you highly approve of the thing, but have made a resolution that your name shall never appear in a list of subscribers on such occasions; for that the world, you find, is apt to be very censorious, and if they see that a man has not given according to their ideas of his ability and the importance of the occasion, they say he is mean and niggardly; or if by giving liberally he seems to have set them an example they do not care to follow, then they charge him with vanity and ostentation, and hint, that from motives of that kind he does much more than is suitable to his circumstances.’ And then you add, that ‘ your *subscribing* or openly giving, is not at all necessary, for that, as bankers are nominated to receive contributions, and many have already sent in their mites, and any one may send in what they please, you suppose a few guineas from a person unknown, will do as much good as if his name was in the list.’ This will entitle you to the credit of any one of the sums *by an unknown hand, or by N. N. or X. Y. Z.* whichsoever they may think fit to ascribe to you.

The reason why I would not have you say in plain terms, that you *have given, or will give,* when you really *have not or do not intend it,* is, that I would have you incur trespasses no more than debts

unnecessarily, and be as frugal of your sins as of your money; for you may have occasion for a lie in some other affair, at some other time, when you cannot serve your turn by an evasion.

Thus, my son, would I have you exercise the great privilege you are endowed with, that of being a *reasonable creature*; to wit, a creature capable of finding or making a reason for doing or not doing any thing, as may best suit its interest or its inclination.

And so, referring other instructions to future letters, I recommend the rules contained in this as worthy your closest attention. For they are not the airy speculations of a theorist; but solid advices, drawn from the practice of wise and able men. Rules, by the help of which, I myself, though I lived many years in great business, and with some reputation as a man of wealth, have ever decently avoided parting with a farthing to these modish plunderers; nor can I recollect that, during my whole life, I have ever given any thing in charity, except once (God forgive me) a halfpenny to a blind man—for doing me an errand. I am, my dear son, your affectionate father, &c. &c.

FOR THE FREEMASONS' MAGAZINE.

ON THE DIVISION OF OUR TIME.

[In a Letter from * * * to J. S.]

A LETTER to my friend on the most advantageous disposition of his time, I know will be acceptable. Schemes and systems we must acknowledge to be vain, but a general order in the management of our most valuable possessions is conducive to their highest improvement. By method we not only secure the profits of regularity, but gain a habit of attention which collects all the powers of the mind in one united effort, and renders it inimical to dissipation, even in its least important pursuits.

As I take it for granted you retire to rest at eleven, and are satisfied with six hours sleep, I consider you as commencing the day at five o'clock, with all the ablutions necessary to your own health and comfort, and equipping yourself for such kind of exercise as suits your judgment and inclination, whether it be bathing, skating, riding, or fencing. You will not require more than two hours for this species of employment, and the next cannot surely be more agreeably passed than in such kind of light reading as tends rather to relieve than fatigue the spirits. Poetical essays, and prosaic works of humour, should be your choice; as being best calculated to promote that pleasing serenity of mind so suitably adapted to prepare us for the events of the remaining day. Eight o'clock is now arrived, and moderate refreshment is become necessary, but a devotee to Arm-

strong can need no directions in the choice of it. Your attention to his remarks will enable you to pursue your business with absolute pleasure until two o'clock; and even here you will experience the happy effects of methodical arrangement, and undissipated attention. At this period of the day you dress yourself, with an attention that will proclaim you well-bred, if not, indeed, elegant, extremely clean, and something more. The stern brow of philosophy relaxes its muscles, the man of business yields to the solicitations of the voluptuary; that voluptuary whose enjoyment is moderation, and who is gratified by the refinements not the extent of this indulgence; whose most sensual luxury is corrected by the dictate of true taste. Pleasures allure him only as they are elegant, only as they are rational. Two hours thus spent in the friendly communications of the table, exalt the soul into the highest altitude of friendship, and elicit from the heart the most latent seeds of benignity. By this repast we are rendered capable of the superintendance of trade for two hours more with satisfaction. It is now six o'clock, and the polished elegances of life demand their apportioned time, and invite us with the blanching appearance of relaxation. You may now use the delicate refreshment of tea, in the company of some accomplished friend, or the more engaging society of a polite and affectionate mistress. The clock strikes eight, fortune, fame, and dignity, assail thee, and sound a retreat. Youthful vigour must not be consumed in the enervating lap of luxury: the language of manhood must not be corrupted by the effeminacies of refinement; you may, indeed, correct its asperities but anxiously preserve its solidity. Retire to your study and be satisfied with those days only which are characterised by the promotion of virtue; those days in which something has been contributed to the general weal, in which not a single moment has been idly spent, or frivolously frittered away. If you have effected this with an innocent increase of health and of fortune, your evening will be full of pleasure, and all your anticipations will become sources of delight. With conscious satisfaction you may now address yourself to your studies. You will begin well by composing an abstract of the day's transactions, and writing a short piece on some chosen subject for the sake of acquiring the utmost facility of elegant composition: indeed, the whole three hours should be engaged in the pursuit of some art, literal or mechanical; some science, human or divine; in a word, in the acquisition of ancient and modern literature.

The uncircumscribed limit of knowledge requires this allotment at least, whether we employ it in reflection or composition; in silent perusal or audible rehearsal. The French and Italian languages I depend on your attaining in this period, as their utility will reward your attention. I surely need not declare the necessity of a plan in the pursuit of learning, when the pens of Locke, of Milton, of Chesterfield, and of Knox, have been employed to ascertain that which deserves to be considered as the most eligible. Accustom yourself to abstract the essence of the most considerable authors, and subjoin your critique on their performances. By carefully exa-

mining the opinions which appear novel, your judgement will acquire penetration and accuracy, and you will soon discover how many authors owe their present existence to the new dress of their sentiments, rather than the sentiments themselves. I cannot forbear cautioning you against the absurd vanity of extensive reading; a meagre man might plume himself on an excessive appetite with as much propriety as an unintelligent mind can boast the indigested load of books he has consumed; rather be ambitious of the compliment Montesquieu pays to a wise predecessor, who, he says, perused many authors, not that he might ostentatiously display his learning, but that he might cultivate his mind, and improve his manners.

I am aware that pleasure, business, and curiosity will successively allure you from home, and I am happy in reflecting on the certainty of your losing no time even in t^{his} situation; you will be too happy in the blessings of virtue and wisdom not to promote their dominion in your rural excursions, and your distant travels. Of Sunday I say nothing; for it is impossible you should pass six days in a manner so suitable to your own dignity, and sacrifice that one to trifles, which the rest of mankind, by common consent, have devoted to the most sacred purposes.

I have an interest in reminding you of the necessity and advantage of maintaining the strictest credit in your literary correspondence; and if those hours allotted to business, which are surely enough, are not, however, more than sufficient for its own purposes, you should constitute this a portion of your evening's employment.

In this general arrangement you will observe my views directed to the advancement of your virtue, health, wisdom, and fortune, as well as the happiness of your connexions. You will find the 24 hours thus distributed,

6 assigned to sleep,
 2 ——— to exercise,
 8 ——— to business,
 4 ——— to study,
 2 ——— to meals, and
 2 ——— to the pleasures of society.

As I began so I must conclude, with observing, that to schemes we can never scrupulously adhere, some irregular bias will be derived from circumstances not in the power of humanity to predict, and determine our utmost latitude to the observance of a general order in the allotment of our time, and our means of preservation and felicity.

If you read this letter daily for a while to come I trust it will not injure you; and it will serve as a kind of catechism to hint the variety of your duties. You will receive it as a proof of my kindness for you, and if it evince not my judgment uncommonly mature, I hope it will testify the sincerity of my attachment. Go on to excel me in all that is excellent, but I defy you to love me more than you are beloved by your obliged friend,

MENTOR.

P. S. When I have next the pleasure to see you, I hope to see Cleanthes rivalled, or Hume's perfect character realised.

ACCOUNT OF
NORFOLK ISLAND.

[In a Letter from an Officer, dated Norfolk Island, November 19, 1793.]

THE *Britannia* is chartered to bring provisions, &c. for this colony from Bengal. Captain Raven sailed from Port Jackson in October last, for Dusky Bay, in New Zealand, where he had left twelve men about ten months ago, to kill seals. On his return he found them all well, and they had about 4500 seal skins, although they were very deficient of tackle to kill them with. During their stay at this bay, they built a small vessel of 150 tons burthen, entirely out of the wood of the country, which they say is equal to the English oak, and grows in great abundance. The bay is large, commodious, and well sheltered from the winds. During their stay at the bay they caught such abundance of fine fish, and a kind of wood-hen which cannot fly, having no long feathers in its wings, that they had scarce any occasion for their salt meat all the time they remained there. They saw no natives; but, in one of their excursions into the country, they found a fire in a small hut; they left some axes, &c. on a tree which lay in front of the hut, but the natives had not removed them when they left the island. They speak so highly of the country, for the goodness of the soil, and the fine timber with which it abounds, that it may be an object to government in course of time.

I should have mentioned in my former letter, had time permitted, the *Dedalus* having brought two of the natives of New Zealand to instruct the people to manufacture the flax plant. The process proves to be a very simple one—they divide the fibre, or haum, across the leaf, about half through, with the point of a knife (in New Zealand they do this with a cockle-shell); then they draw it three or four times under the back of a knife, so that the outer part strips off. It is then taken to the water, and beat with a round stick; after this it is hung out to bleach; when sufficiently bleached it is then hackied, and spun into yarn. The two last parts of the process are an improvement made on the New Zealand mode of preparing it. By this method there has been some excellent canvas made out of it at this island, a sample of which is sent home. All that is now wanting is a machine that will dress it in a more expeditious manner, which might be easily invented by an artist; the New Zealand method being rather tedious, and requiring a number of hands.

The New Zealanders are pleasant and good-natured beyond any thing we could expect to meet with amongst so barbarous a people as they have always been considered. One of them is called *Odo*, the other *Togce*; the former is son to one of the princes of that country, the other is son to one of their priests. They live constantly at the lieutenant-governor's, and eat at his table: they seem very well

content with their present situation; at times they express a wish to return to their native country, which will be complied with by the first favourable opportunity that offers.

Various are the accounts respecting this colony (and not more so than the causes which have produced them); some of them, I am convinced, from a want of competent knowledge, or sufficient information, on the subject they spoke of. This has been the case with some, in my opinion, as I believe them to be men of the greatest veracity, and incapable of misrepresenting things. But that there have been misrepresentations is beyond a doubt, and many of them so unfavourable to the colony, that nothing but time and facts can obliterate them. However, most people allow the climate to be very fine, and that there are considerable tracts of fine ground; and the general opinion is, that, were a sufficient number of black cattle imported, the colony would soon amply supply itself.

As to this island, all agree that the soil is excellent; all that it wants is a good harbour, and much could be done to remove this inconvenience, should the place prove to be an object worth that attention.

To conclude this part of my letter, I am of opinion that New South Wales is not sufficiently known to authorize any one to give a decisive account of the country, as there is not above thirty miles known one way, and not more than twenty the other; which is but a speck, speaking of such an immense tract of country as New Holland is.

The two New Zealanders, Tugee and Odoo, having expressed the greatest anxiety to return to their native country, and the governor being desirous that they should return impressed with those favourable ideas which they had hitherto imbibed, of the friendship and kind treatment they had received at this island, was equally anxious that their wishes should be complied with; and on the afternoon of Friday, the 8th of March, Lieutenant-governor King, the Rev. Mr. Bain, myself, Mr. Chapman, the two natives, two non-commissioned officers, and seventeen privates belonging to the New South Wales corps, embarked on board the *Britannia*; the wind being fair, made sail about four o'clock P. M. The weather continued fine and the wind favourable, nothing particular occurring until Tuesday morning, when we made the Three Kings, a small island which lies off the north-end of New Zealand; about eleven o'clock we were abreast of North Cape; as soon as the bay opened, the natives came off in their canoes, and came along-side of the ship with the greatest confidence, unprovided with any warlike instruments, except a few which they brought to dispose of. By evening there were no less than seven of these canoes along-side, containing, upon an average, 20 men each; they exchanged their cloth, flax, fishing-hooks, lines, &c. &c. with the people on board, for knives, axes, pieces of iron, hoops, &c. &c. This traffic was carried on with the strictest honesty with both parties until the evening put an end to it, when the canoes returned to the shore.

It was almost calm during the night, and in the morning there were only light airs, with some appearance (by the clouds) of a contrary wind, the ship being about 15 leagues distant from the place where the two natives lived: as this might have detained the ship longer than the governor wished for, he asked Tugee and Odo, if it should so happen, if they would go in one of the native's canoes; to which they seemed very much averse. Some time after one of the principal chiefs came on board, who informed them that their chief had been on a visit there about three days before the ship arrived; that the two tribes were on the strongest terms of amity with each other. They informed the governor of this, and seemed perfectly convinced of the truth of it, and were satisfied to go with him in his canoe. The governor told them it might be a deception, and that if they had any doubt they had better return to Norfolk, and wait for another opportunity; to which Tugee replied, that chiefs never told lies, and that they were quite satisfied to go in the canoe.

The governor finding that the ship was not likely to get round to the bay, and being also convinced of the truth of what the chief had told them, as one of the natives who had staid on board all night had related the same story, he now consented to their going in the canoe, and sent for the chief, and told him that he should be back in four months, and should he find Tugee and Odo well, he would make him and his tribe a very handsome present; to which he replied by saluting with the nose, that is, he applied his nose to the governor's, in which position he continued for some minutes. This done, the stock, India corn, wheat, and garden seeds, &c. &c. were put into the canoe: poor Tugee and Odo now came to take their leave of us with very full hearts indeed, and seemed gratefully impressed with a sense of the obligations they were under to Governor King, whom they were very much attached to. Every thing now being in the canoe, they put off for the shore. The next day we had a fair wind for Norfolk, where we arrived on Tuesday the 18th, about four o'clock, being just ten days on our passage to New Zealand and back again to Norfolk.

HUMOROUS ANECDOTE

OF A BAKER.

ONE of this business was charged by a person, in a different line, with purloining from the articles sent by the neighbours to his oven. He admitted the accusation to be well-founded, and challenged his accuser to guard against his impositions. For this purpose he proposed a bet of one shilling's worth of punch, that out of three he would take one rib of beef without discovery. The proposal was readily accepted, and the meat brought to the baker's shop; he took off a rib,

and with it the principal part of the flesh belonging to the adjoining one. In this state it was returned to the owner. A meeting was held to decide the wager. The baker asked if he had not performed his engagement. His opponent answered in the negative, for that the theft was evident. "Why then," replied Burnt-crust, "I must pay my shilling." Thus did he artfully turn the tables on his antagonist; and for twelve-pennyworth of punch entitle himself to seven pounds of prime English roasting-beef.

ON
FEMALE EDUCATION.

IT is not *Beauty's* transient grace,
That captivates my wary heart;
A graceful shape and beauteous face
Love's flame to me can ne'er impart.

Indeed, when these at first assail,
They may impose their magic chains;
But, if a *vicious heart* they veil,
Their feeble pow'r not long retains.

With *all the wealth of India's shore*,
With *beauty in its fairest hue*;
A termagant I would abhor—
No curse is equal to a shrew!

Give me the maid whose sweetest charms
Are *sense, good-nature, mirth and health*;
With these, I'll fold her in my arms—
These please me more than *form or wealth*.

ANONYMOUS.

MATRIMONY, among savages, (having no object but the propagation of the species, and the domestic drudgeries connected with that condition) is a very humbling state for the female sex: but delicate organization, great sensibility, a lively imagination, with sweetness of temper above all, qualify women for a more dignified society with men; namely, to be their bosom friends and companions.

In the common course of European education, young women are trained to make an agreeable figure, and to behave with decency and propriety: but *very little culture is bestowed on the head, and still less on the heart, if it be not the art of hiding passion.*

Education, so slight and superficial, is far from seconding the purpose of nature, that of making women fit companions for men of sense. Due cultivation of the female mind would add greatly to the happiness of the males, and still more to that of the females. Time runs on; and when youth and beauty vanish, a fine lady, who never entertained a thought into which an admirer did not enter, finds in herself a lamentable void, occasioning discontent and peevishness. But a woman who

has merit, improved by a virtuous and refined education, retains in her decline an influence over the men, more flattering than even that of beauty; she is the delight of her friends, as formerly of her admirers.

Admirable would be the effects of such refined education, contributing no less to public good than private happiness. A man, who at present must degrade himself into a fop or coxcomb, in order to please the women, would soon discover, that their favour is not to be gained but by exerting every manly talent in public and in private life: and the two sexes, instead of *corrupting each other*, would be *rivals in the race of virtue*. Mutual esteem would be to each a school of urbanity; and mutual desire of pleasing would give smoothness to their behaviour, delicacy to their sentiments, and tenderness to their passions. By such refined education, LOVE would take on a new form (*and fidelity would more frequently be found in those affairs*), that which nature inspires for making us happy, and for softening the distresses of chance: it would fill deliciously the whole soul with tender anxiety and mutual confidence; then, and not till then, shall we *in reality* behold the beautiful scene of domestic happiness, as described by the inimitable BARD of EDNAM*, SPRING, l. 1110, *ad pen.*

I am Sir, your much obliged Correspondent,

FRAT. AQUIL. ROM.

Edinburgh, July 3, 1794.

HUMOROUS ACCOUNT

OF THE

TIPPLERS IN GERMANY.

As related by Baron POLNITZ, in his Letters to his Friend.

IN his letter dated *Wurtzbourg*, September 22, 1729, he says, the Prince Abbot of *Fulde* has a grand marshal, a master of the horse, a marshal of the court, several privy and aulic counsellors, a number of gentlemen, a company of horse-guards, well clothed and well mounted, a regiment of foot-guards, eight pages, a number of footmen, and several sets of horses. He gives a rich livery, and, in a word, his household is spruce and magnificent. There are very few sovereigns in *Germany* whose table is better served; for there is great plenty of every thing, particularly delicious wines, of which they tittle to such excess, that in a very little time they are not capable of distinguishing their liquor. These are, I am certain, the hardest

drinkers in *Europe*; and I, on the other hand, being but a milksop, thought that *Fulde* was not a place for me to pitch my tent in. I dined with the prince, went home quite drunk to my quarters, slept sound for ten hours, and next day set out for *Wurtzbourg*, where I am happily arrived, after having gone through such horrible bad ways, and met with such dismal lodging, that I wish my enemies no greater curse than to be obliged to travel this road four times a year. Speaking of the castle of *Wurtzbourg* he says, there are two things well worth seeing here, the arsenal and the vault; the first full of all the stores invented by *Mars* and *Bellona* for the destruction of mankind; and the second furnished with every species of wine to satiate the thirst of an army of drunkards. If ever you come hither, and should have the curiosity to visit these magazines of *Mars* and *Bacchus*, I advise you to begin with the arsenal, especially if you can get some courtier or other to go with you; for these very civil gentlemen think that the least thing which a stranger ought to do for them is to forfeit his reason to them in the vault. I am sure I speak from dear-bought experience. Three days ago I told the bishop, without thinking any harm, that I should be glad to see the castle; the prince was so complaisant as to order one of his gentlemen to go with me. My honest companion, fearing that a *tête-à-tête* conversation would be too melancholy, chose two toppers to bear us company, whom *Silenus* would not have disowned for his children. Being a stranger to the virtues for which those gentlemen were eminent, I put myself entirely under their direction, without the least apprehension of any harm. When they had shewed me the apartments, arsenal, fortifications, and every thing worth seeing, they, to conclude, carried me into the vault, which I found illuminated like a chapel wherein I was to lie in state; and, indeed, my funeral obsequies were performed in pomp, for the glasses served instead of bells, and torrents of wine gushed out instead of tears. At length, after the service was over, two of the prince's *Heydukes* carried me to a coach, and from thence to bed; that was my tomb.—Yesterday I rose again, but scarce know at this moment whether I am really alive or not. It is true, I am not much concerned about it, for, ever since I have been here I have followed the laudable custom of getting drunk twice a day. You see I am improved by my travels, and fancy you will find me very much altered for the better. There is nothing that accomplishes a man so much as travelling; you shall judge—

I generally rise at eleven o'clock, my lungs very much inflamed with the wine I drank the night before; I take a large dose of tea, dress myself, and then go to make my compliments to the bishop. The Baron de *Pechtelsheim*, the marshal of the court, invites me to dine with the prince: he promises, nay, and swears too, that I shall not drink more than I please. At noon we sit down to table; the bishop does me the honour to propose two or three healths to me; the Baron de *Pechtelsheim* toasts the same number, and I am under a necessity of drinking to no less than fourteen persons at the table, so that I am drowned in liquor before I have eat three mouthfuls. When

the company rises, I wait on the prince to his chamber-door, where he retires, and I am endeavouring to do the same; but I find myself stopt in the antichamber by the master of the horse and the marshal of the court, who, with large bumpers in their hands, drink the prince's health to me, and *prosperity for ever to the most laudable chapter of Wurtzbourg*. I protest to them that I am the bishop's most humble servant, and that I have a very great veneration for the most laudable chapter, but that to drink their healths would destroy mine, and therefore I beg they would excuse my pledging them; but I may just as well talk to the winds, these two healths must be drank or I shall be reckoned no friend to the prince and chapter. Were this all I should come off very well; but then comes *M. de Zobel*, one of the most intrepid carousers of the age, who squeezes me by the hand, and with an air and tone of perfect cordiality, says to me, *You love our prince so well that you cannot refuse drinking to the prosperity of the illustrious family of Houtten*. And when he has made this moving speech, he takes off a monstrous glass to witness his zeal for the life of his master; after which an officious *Heyduke* brings me a glass, and being infected with the *goût* that prevails at this court, assures me that the wine cannot possibly do me any harm, because it is the very same that the prince drinks. By a persuasion founded on so just an inference, I have the courage to venture on another glass, which I have no sooner drank than I stagger and can drink no more, when, in order completely to finish me, *Mr. de Peltesheim*, a kind civil gentleman, but the best wine-bibber that I know, accosts me with a smile, and says, Come, dear Baron, one glass more to our better acquaintance. I conjure him to give me quarter, but he embraces me, and calls me *Heir bruder* (his dear brother.) How can a man withstand such tender compliments? At last I put myself in a fit posture to run away; I sneak off, steal down stairs as well as I can, and squeeze myself into a sedan, which carries me home, where my servants drag me out like a dead corpse, and fling me on a bed, as if the next thing was to lay me out. I sleep seven or eight hours, awake in a perfect maze, put myself to rights again, and prepare to make fresh visits or to receive them; but, whichever I do, I presently find myself in such a pickle again that I cannot walk alone.

There is no such thing as conversation here betwixt one friend and another without the bottle; so that I am tempted to think the inhabitants of this city are descended from *Silenus*, and that the old sot left them the gift of hard-drinking for a legacy, as *St. Hubert* bequeathed to his family the power of curing a frenzy. From *Bamberg* he writes, There are a good number of the nobility settled in this town. The chapter consists of persons of quality: it has a right of chusing the bishop, and it is he who governs in the absence of the prince. Such a resort as here is of the nobility makes the time pass away very agreeably, but they drink as hard as at *Fulde* and *Wurtzbourg*; so that it looks as if drinking was an insuperable function of the ecclesiastical courts. Having some near relations in this town I stayed a whole week, during which time I had the pleasure of

drinking every day with one of my cousins, out of a monstrous goblet of solid gold, weighing to the value of a thousand ducats*. You cannot imagine how well the wine went down out of a cup of that value. I heartily wished that my cousin would have dealt by me as *Joseph* did by *Benjamin*, by putting the cup in my port-manteau, provided he would not have sent to fetch me back again, as the governor of Egypt did his brother; but this was what my dear cousin did not think fit to do. He made me drink my skiful of wine, and only wished me my pockets full of gold. From *Heidelberg* he says, I shall not detain you with a particular description of the famous tun †, *Misson* having given a more exact description of that than of many towns which he passed through. The Elector *John William*, the predecessor of the present elector, gave a companion to this tun, which, indeed, is not so large, but much more adorned. They are both full of wine. When I was at the *Palatine* court the elector asked me at table, whether I had seen the great tun; on my saying that I had not, the prince, the most gracious sovereign in the world, told me I should go along with him to see it. He made a proposal to the princess his daughter, who was lately married to the hereditary Prince of *Sultzbach*, to go thither after dinner, which she accepted. The trumpets led the way, and the court followed in great ceremony; when we had mounted the platform on the top of the tun, and which is railed round, sufficient to contain forty people and more, the elector did me the honour to drink to me out of the *Wilkom*, a silver gilt cup of a large dimension. He took it off clean at one draught, and having caused it to be filled again, sent it to me by a page. Good manners, and the respect I owed to the elector's commands, not permitting me to refuse the cup, I begged earnestly that he would suffer me to drink it off at several draughts, which was indulged me; and the elector turning round to speak to the ladies, I took the opportunity and made no scruple to deceive him, for I threw three-fourths of the wine over the rail, and made shift to sip off the rest. I was happy to think that I had so cunningly deceived him. Then several other glasses went round, and the ladies wet their lips, which was the thing that effectually contributed to demolish me. I was one of the first that was overpowered: I felt the beginnings of those convulsive motions that threatened me if I drank any more, therefore I sneak'd off, and made the best of my way down from the platform. I was endeavouring to get out of the vault, but was stopped at the door by two of the elector's body-guard, who, with their carbines crossing each other, cried, Stand, there's no coming this way. I conjured them to let me pass, and told them I had very important reasons for my departure; but I might as well have talked to the wind. I found myself in a dreadful situation; to go again up to the head of the tun was death; what would become of me I could

* About 500 guineas.

† It is said to contain 300 hogsheads.

not tell: in short, I crept under the tun*, and there hoped to hide myself; but it was a fruitless precaution; there's no avoiding a man's destiny. It was my fate at last to be carried out of the vault and to know nothing of the matter; for the elector perceiving I was gone, I heard him say, *Where is he? What's become of him? Let him be looked after, and brought up to me, dead or alive.* The guards at the vault door being examined, said, that I came that way in order to go out, but that they had sent me back again. All these enquiries, which I very well heard, made me burrow tie closer. I crept under the covert of a few boards I met with, where nothing but a cat, devil, or page, could possibly find me out; but a little page, who was, indeed, both devil and page too, ferreted me out, and bawled out as if he was mad, *Here he is! here he is!* and then I was dragged from my concealment. Imagine to yourself what a silly figure I made. I was carried before my judge, who was the elector himself, but I took the liberty to challenge both him and all the gentlemen of his retinue as being parties in the cause. *Very well, my little gentleman,* said the prince to me, *you refuse us for your judges; I will appoint you others, then, and we shall see whether you will come off any better.* He then nominated his daughter and her ladies to try me, the elector being my accuser. After pleading my own cause they put it to the vote, and I was condemned to drink as long as I could swallow. The elector said, that, as he was the sovereign, he would mitigate my sentence; that I should only that day drink four pint glasses of wine, and that for a fortnight to come I should drink the like number every day after dinner to such healths as he should propose. Every body admired the elector's clemency, and whether I did or not I was forced to return him thanks. Then I underwent the heaviest part of my sentence; I did not lose my life, indeed, but for some hours I lost both my speech and my reason. I was carried to a bed where, when I came to myself, I was told that my accusers were in the same condition I was, and that not one of them went out of the vault in the manner they entered it. Next day the elector was so good as to mitigate the remaining part of my sentence, and excused me from the penance to which I was condemned, upon my promise of making one at his table for a month to come.

I am, &c. &c.

* The tun is raised about two feet and a half on stone pedestals all round.



 PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS.

June 3. **O**N the Statute Labour Bill being read a third time, Earl Stanhope objected to the power which it gave to Justices of the Peace; which power he called an arbitrary one, inasmuch as it allowed the magistrate to shew that lenity to one man which he might deny to another; and therefore he should move an amendment to alter that part of the bill.

A short conversation ensued, in which the truth of Earl Stanhope's assertion was denied by Earl Spencer, Lord Auckland, and the Lord Chancellor.

Earl Stanhope, notwithstanding, insisted on his motion being put, which, with several other amendments by the same noble Lord, were all negatived without a division, and the bill passed, and was ordered to the Commons.

11. Fifteen public and nine private bills received the Royal Assent by Commission.

12. Read a third time, and passed, the French Property and the Slave-Trade Carrying Bills.

13. Lord Grenville moved the thanks of the House to Earl Howe, to the Admirals, by name, serving under him, to the Captains, and the rest of the Officers and Seamen of the Fleet, for their conduct in the late signal victory obtained over the French on the 1st of June.

The Dukes of Grafton, Bedford, and Clarence, and several other Peers, expressed their hearty concurrence in the motion, which was carried *nem. con.* with an additional motion, That the thanks be transmitted by the Lord Chancellor to Earl Howe.

On the Report of the Secret Committee being read, Lord Grenville read several motions, which went to requesting the concurrence of the House of Commons in a joint Address to his Majesty, expressive of the most inviolable attachment, &c.

17. The Earl of Lauderdale moved, "That a Committee be appointed to examine the Buildings, &c. contiguous to the House, for the purpose of giving directions to render the House more commodious to its members." Ordered.

Lord Grenville moved, that the thanks of the House be given to Lord Hood and the Officers and Men under his command, at Corsica.

Lord Lauderdale objected to any vote of thanks to Lord Hood, either for his conduct in Corsica, or that at Toulon, the advantages gained there being very trivial.

The Duke of Bedford was of the same opinion, and moved the previous question.

Lord Hawkesbury and the Lord Chancellor spoke in favour of Lord Grenville's motion; the Earl of Derby against it; when the previous question was put, and negatived by a majority of 26; the numbers being, for it 5, against it 31.

Lord Lauderdale moved, as an amendment to Lord Grenville's motion, that the name of Colonel Villetes be introduced, which was negatived, and the original question carried.

The following noblemen entered a protest on the Journals, against the thanks of the House being voted to Lord Hood, &c.

BEDFORD,
ALBEMARLE,
LAUDERDALE,

DERBY,
THANET,

18. The House met and adjourned; after which the Lord Chancellor, with several Peers, attended with the Address to his Majesty, at St. James's.
20. The Lord Chancellor, after reporting his Majesty's answer to the Address, read the following

LETTER FROM EARL HOWE:

" My Lord, Acknowledging my obligations in respect of the very flattering terms in which your Lordship has been pleased to make known to me the highly esteemed honour conferred upon me by the unanimous Resolution of Thanks of the House of Lords, signified in your letter of the 14th instant, I am to intreat that you will have the further goodness to assure their Lordships of the deep impression I shall ever retain of their condescending notice.

" The merit I would assume on this occasion, consists in my good fortune: inasmuch as I held the chief command, when so many resolute principal and subordinate officers, as well as brave men, serving under their orders, were employed at that time in the fleet. And I must add, that if there is cause for triumph in the late defeat of the enemy at sea, it is truly the triumph of the British Sailors, whose animated and persevering courage, I believe, has in no instance ever been exceeded: I shall therefore have a great increase of happiness in obeying the commands of the House of Lords, by communicating to those several descriptions of persons, the sense their Lordships have deigned to express of their good conduct. I have the honour to remain, with the greatest respect, my Lord, your Lordship's most obedient humble servant,

The Queen Charlotte at Spithead,
the 18th day of June, 1794.

HOWE."

30. The House met pursuant to adjournment from Monday last. The City Militia Bill was read a third time, and passed; and the House adjourned to Monday next.

July 7. The House met, and after a long debate on the question of adjournment, adjourned to Friday, on the motion of the Duke of Norfolk, who promised on that day to bring forward an important motion on the State of Continental Affairs.

11. The House met pursuant to adjournment from Monday last.

The Chancellor did not come down until a short time before his Majesty arrived; and until his Lordship entered, the House was not formed; previous to which

Lord Lauderdale had remarked on the non-attendance of the Speaker; that it was a trick beneath a person holding so high a situation, practised for the purpose of preventing his noble friend (the Duke of Norfolk) bringing forward the motion of which he had on Monday given notice. The learned Lord (Chancellor) had then intimated that the motion would be fairly met and discussed; for when it was moved that the House should be summoned for this day, he had said that a summons was unnecessary, for he would assure their Lordships of a full attendance; and he now shunned the debate. The only means, therefore, that was left him, in order to bring forward the motion of his noble friend, he should adopt, which was to move that their Lordships do proceed to elect a Speaker.

No reply was made to his Lordship; and the House not having been formed, the motion was not put.

The Duke of Norfolk said that he had intended to bring forward a motion this day, but that, as his Majesty was coming to the House, he could not think of going on with it.

Lord Lauderdale was again proceeding to animadvert on the conduct of Ministers, in shrinking from the motion which his noble friend had intended to bring forward, when his Majesty entered.

PROROGATION OF PARLIAMENT.

His Majesty being seated on the throne, Sir Francis Molyneux, Gentleman Usher of the Black Rod, was ordered to command the attendance of the Commons; and the Speaker of that House, followed by several of the Members, appearing at the bar, his Majesty was pleased to make the following most gracious Speech:

“ MY LORDS, AND GENTLEMEN,

“ The state of public business enables me now to close this Session of Parliament; in doing which, I have again to acknowledge that assiduity and zeal for the interests of My People, of which you had before given me so many proofs, and which have been so particularly manifested in the present year.

“ I am persuaded that you entertain too just a sense of the nature and importance of the contest in which we are engaged, to suffer your zeal to be abated, or your perseverance shaken, by the recent successes of the enemy in the Netherlands.

“ In a moment which so strongly calls for energy and vigour, it is peculiarly gratifying to me to reflect on the uniform skill and bravery of my fleets and armies, the undaunted spirit and unwearied exertions of my officers and troops in every situation, and the general public spirit of My People, which have never at any period been more conspicuous.

“ I have observed, with the highest satisfaction, the rapid and valuable acquisitions made in the East and West Indies; the successful operations which have been carried on in the Mediterranean; and the brilliant and decisive victory obtained by My Fleet under the command of Earl Howe, an event which must ever be remembered as one of the most glorious in the Naval History of this country.

“ GENTLEMEN OF THE HOUSE OF COMMONS,

“ I return you my warmest thanks for the cheerfulness and liberality with which you have granted the large supplies which were necessary for the service of the year, and for the maintenance of a cause equally important to the security and happiness of every class of My Subjects.

“ MY LORDS AND GENTLEMEN,

“ I feel it incumbent on Me particularly to acknowledge your diligence in the investigation of the designs which had been formed against the Government and Constitution of these kingdoms, and to thank you for the confidence you have reposed in Me on this occasion. It will be a principal object of My attention to make a vigorous and prudent use of the additional powers vested in Me for the protection and security of My People; and, relying as I do with the utmost confidence on the uniform loyalty and public spirit of the great body of My Subjects, I have no doubt of speedily and effectually repressing every attempt to disturb the public peace, and of defeating the wicked designs which have been in agitation. It must not, however, be forgotten, that these designs against Our domestic happiness are essentially connected: with the system now prevailing in France, of which the principles and spirit are irreconcilably hostile to all regular and established Government; and that We are therefore called upon by every consideration of Our own internal safety, to continue our efforts, in conjunction with My Allies, and to persevere with increased vigour and exertion in a contest, from the successful termination of which We can alone expect to establish, on a solid and permanent foundation, the future security and tranquillity either of this Country or the other Nations of Europe.”

Then the Lord Chancellor, by his Majesty's command, said :

“ MY LORDS AND GENTLEMEN,

“ It is his Majesty's Royal Will and Pleasure, that this Parliament be prorogued to Tuesday, the nineteenth day of August next, to be then here holden; and this Parliament is accordingly prorogued to Tuesday, the nineteenth day of August next.”

HOUSE OF COMMONS.

June 6. Mr. Pitt brought up the Second Report of the Secret Committee, which was ordered to be printed for the use of the Members.

16. A message was received from the Lords with an Address to his Majesty, in consequence of their Lordships consideration of the Second Report of the Committee of Secresy, and desiring the concurrence of the House to the same; which, on the motion of the Chancellor of the Exchequer, was ordered to be taken into consideration after the Order of the Day was disposed of.

The Chancellor of the Exchequer presented the Supplement to the Second Report of the Committee of Secresy, which was read by the Clerk, and consisted principally of letters, and extracts of letters, circulated between the different Political Societies; which, after a long conversation, was ordered to lie on the table.

Mr. Secretary Dundas moved, “ That the thanks of the House be given to Admiral Earl Howe, for his very able and gallant conduct in the late brilliant and decisive victory gained over the French by the fleet under his command;” which was agreed to.

A similar Address of Thanks was ordered to be transmitted to the subordinate Officers, and to the Seamen of the fleet.

It was also ordered, that a Monument should be erected to the memory of Captain Montague, in Westminster-Abbey, and that the House would make good the expences of the same.

After the order being read for taking into consideration the Report of the Secret Committee, and the Address to his Majesty on the occasion, transmitted to the House by the Lords, being also read, the Chancellor of the Exchequer commented on the different topics set forth in the Report, and urged the propriety of joining the other branch of the Legislature in an Address to his Majesty, expressive of their common sentiments on so momentous an occasion, and their firm determination to support our present happy and excellent Constitution. He concluded by moving, that the House do agree in the Address communicated by their Lordships.

On this occasion many gentlemen delivered their sentiments: among whom were Messrs. Lambton, Watson, Robinson, and Sir W. Lewes, Alderman Newnham, &c. After which the question for agreeing to the Address was put and carried.

17. Agreed to the amendments made by the Lords in the Slave-Trade Bill, and in the Penitentiary Houses Bill.

Sir Watkin Lewes moved for leave to bring in a bill to explain and amend so much of an Act of the 13th of Charles II. as related to the Militia of the City of London. He took occasion to observe, that the object of the proposed Bill was to assimilate the Militia of London to that of the other parts of the kingdom. Leave being given, Sir Watkin Lewes presented the Bill, which was read a first time, and ordered to be read a second time.

On the question being put for printing the Bill, a conversation arose between Messrs. Sheridan, Alderman Newnham, and Sir Watkin Lewes; the former observed, that it was improper that a measure of such importance should be proposed at such a late period of the session, neither did he think that the least colour for such a measure existed in the present circumstances of the nation.

Sir Watkin Lewes and Alderman Newnham in reply observed, that it being understood that the session was not likely so soon to terminate as had lately been intended, there would be ample time to discuss and go through with the Bill, which was then ordered to be printed.

18. The Lord Viscount Hinchinbroke took the oaths and his seat for Huntingdonshire.

The London Militia Bill was read a second time.

The House then proceeded to St. James's, accompanied by the Lords, with the Address to the King.

20. The City of London Militia Bill went through a Committee, and was ordered to be engrossed. The intent of this Bill is to destroy the 900 Trained Bands of the City, and to form two regiments of 600 men each; the officers to be nominated by his Majesty. Mr. Sheridan very strongly opposed the Bill, and moved to adjourn the debate on it. The House divided; for Mr. Sheridan's motion 12; against it, 70.

Mr. Pitt moved the thanks of the House to the Managers for the Commons, on the Trial of Mr. Hastings. Mr. Sumner and others of the East-India party, friends to Mr. Hastings, opposed it, directing much of their arguments and observations against Mr. Burke, for the severity of his language towards Mr. Hastings on the trial. The previous question being moved, it was negatived, 55 against 21.

The motion for thanks was carried, 50 against 21.

The Speaker then said to the Managers:

“GENTLEMEN,

“It is my duty to communicate to you the Thanks of this House, for the manner in which you have discharged a most arduous trust, on an occasion highly interesting to the honour and justice of the nation.

“The subject to which your attention has been directed, was intricate and extensive beyond example: you have proved, that it was well suited to your industry and eloquence, the exertions of which have conferred honour, not on yourselves only, but on this House, whose credit is intimately connected with your own. A forcible admonition has been given, on this occasion, to all persons in situations of high and important national trust, that they can neither be removed by distance, or sheltered by power, from the vigilance and authority of this House, which is possessed of no privilege more important than that by which it is enabled to bring public delinquents to the bar of public justice, and thus to preserve, or rescue from dishonour, the British name and character.

“But in addressing you on this occasion, and in considering the beneficial consequences to be expected from this proceeding, it is impossible not to advert to the increased security which the Constitution has derived in the course of it, from the recognition and full confirmation of the principle, that an impeachment is not discontinued by a dissolution of Parliament; a principle essential to the privileges of this House, and to the independent and effectual administration of public justice.

“Under these impressions, suggested by the nature and importance of your trust, and by the manner in which you have discharged it, I obey, with the utmost satisfaction, the commands of this House, by stating to you their resolution.

“That the Thanks of this House be given to the Members who were appointed the Managers of the Impeachment against Warren Hastings, Esq. for their management in their discharge of the trust reposed in them.”

Mr. Burke, on the part of the Managers, made a suitable answer.

Mr. Dundas moved the thanks of the House to Lord Hood, &c. as in the House of Lords, which, after a debate of considerable length, was agreed to. The House adjourned to Monday se'nnight,

30. The papers laid before the Committee of Secresy were ordered to be returned to the Secretary of State's Office. Mr. Pitt stated, that several addresses had been presented to his Majesty, and directions were given accordingly. Adjourned to Monday next.

July 7. The House met, and after a debate of a similar nature to that in the Lords, of the same day, adjourned (on the motion of Mr. Sheridan) to Thursday.

10. New writs were moved for, in the room of Sir George Yonge, who was made Master of the Mint, and of the Rt. Hon. Edm. Burke, who had accepted the Chiltern Hundreds.

Mr. Sheridan after a very long speech, which called forth as long a reply from the Minister, moved, That there be laid before the House an account of the money paid to and received by the King of Prussia, and also, of the number of troops employed by him, in conformity to the last Treaty. The motion, however, was negatived without a division.

It was agreed to erect monuments in Westminster-Abbey to the memory of Captains Harvey and Hutt, who served so ably with Lord Howe.

11. Parliament was prorogued.

STRICTURES
ON
PUBLIC AMUSEMENTS.

TOWARDS the end of the season of the Winter Theatres, both of which are now closed*, much of novelty is not to be expected. One performance only in the course of the past month will require our notice.

On Wednesday July 2, at Drury-Lane Theatre, a new piece, called "THE GLORIOUS FIRST OF JUNE," was brought out in commemoration of the very brilliant victory obtained by the British Fleet under Lord Howe, on the first of June; and the whole receipt of the night, which amounted to near Thirteen Hundred Pounds, was, without any deduction, appropriated to the relief of the widows and orphans of the brave seamen who so gloriously fell in defence of their country's honour.

This entertainment, well calculated for the celebration of an event of which Britons are justly so proud, in point of splendour far surpassed any thing hitherto seen on the English stage; and the vast expence at which it was got up, reflects the highest honour on the liberality, spirit, and taste, of the proprietor and manager.

The following are the characters:

DRAMATIS PERSONÆ.

MEN.

Commodore Broadside,	-	-	-	Mr. PALMER.
Tom Oakum,	-	-	-	Mr. BANNISTER.
Robin,	-	-	-	Mr. BARRYMORE.
William,	-	-	-	Mr. C. KEMBLE.
Ben,	-	-	-	Mr. SEDGWICK.
Bowling,	-	-	-	Mr. KELLY.
Old Cottager,	-	-	-	Mr. COOK.
Labourer,	-	-	-	Mr. DIGNUM.
Endless,	-	-	-	Mr. SUETT.
Dick,	-	-	-	Mr. HOLLINGSWORTH.
Cottager's Son,	-	-	-	Master WELSH.

* Covent-Garden closed the 17th of June, and Drury-Lane the 7th of July.

WOMEN.

Cottager's Wife,	- - - -	- Mrs. BOOTH.
Mary,	- - - -	- Miss DE CAMP.
Susan,	- - - -	- Miss LEAKE.
Margaretta,	- - - -	- Miss STORAGE.
Cottager's youngest Daughter,	- - - -	- Miss MENAGE.

THE FABLE.

A family have been reduced to the extremity of want by the death of their son, whose labours as a tar contributed to their maintenance, and who had been killed in an action with the enemy some time before the opening of the piece. His comrade William, by the double inducement of friendship and love, determines to maintain the family; and he assumes the habit of a labourer, that he may be near to watch over, defend, and sustain them. In this situation he is found by another companion, Robin, who upbraids him with skulking from his duty as a tar, at a time when his country calls for his arm. William tells him the cause of his withdrawing himself, and adds, that this family have not only need of his services to protect them from want, but from the persecutions of a wretched attorney, Endless, who is anxious to forward his amorous views on the daughter by aggravating their distress in every way. Robin owns the reasons to be good, but says that every thing must give way to the call of their country: roused by these remonstrances, William resolves to go on board of a ship in Lord Howe's fleet. Robin leaves his purse with the unfortunate family, and commissions Susan, the sweetheart of William, to deliver a keepsake to his Margaretta; she, jealous of Robin, follows him to the cottage. From this incident arise some situations which tend to strengthen the interest of the plot.

We then come to *The Glorious First of June*. The immense stage of Drury is turned into a sea, and the two fleets are seen manœuvring. Nothing can surpass the enchantment of this prospect. It is not the usual trifle of pasteboard ships; the vessels are large, perfect models of the real ships they represent, and made with such minute beauty, as to be worthy of a place in the most curious collection. All the manœuvres of the day are executed with nautical skill; the lines are formed; they bear down on each other on the different tacks, and the action is fought; the firing is tremendous; ships are dismantled, boarded, taken, sunk, as on the real occasion; and the expanse of sea affords a variety which it is not easy for the mind to conceive possible for mere scenic representation.

The victory is obtained by the English, and the scene returns to the little interesting story with which it was introduced. Robin enters with his arm in a sling—he finds that William has had his share in the action, and the family having gone to the commodore find that he is determined to have a general rejoicing in the village, on account of the triumph of the British flag. The thought strikes him at the same time, that he will heighten the joy by making it contributory to benevolence, and he resolves to open a subscription for the benefit of the widows and orphans of the brave men who fell in the action; and this is recommended by four beautiful lines from Johnson:

“ Yet then shall calm reflection bless the night,
 “ When liberal Pity dignified delight;
 “ When Pleasure fir'd her torch at Virtue's flame,
 “ And mirth was bounty with an humbler name.”

The scene of the rejoicing is rapturous. There are all kinds of frolics, and mirth delights itself in a thousand whimsical ways, truly characteristic of the buxom humour of Englishmen. The opera dancers here unite their talents with those of the regular company of Drury-Lane. D'Egville made a ballet, and with the two Hilligsbergs, Gentili, and Madame Del Caro, combined their graceful and sprightly powers to enrich the feast, which concluded with a fire-work.

The dialogue is from the pen of Mr. Cobb (who is said to have been assisted by Mr. Sheridan).—The piece has been written and brought forth in so short a time, and on such an occasion, that we should deem it unfair to be severe in our criticism, had we found grounds for severity; but it would be want of candour in

us did we not declare, that it fully merited that applause with which it was received. There is much point and great neatness in the writing, and "The Glorious First of June" must add to Mr. Cobb's fame, as it has done to the fame of Old England.

The following Prologue (from the pen of Mr. Richardson) was admirably delivered by Mr. Kemble.

OF all the virtues which enamour'd Fame
Connects for ever with a Briton's name,
None sounds more sweetly from her trump than thee,
Thou first best excellence, Humanity.

Say, shall a light, which, from its beaming sphere,
Dispels the mist of sad Misfortune's tear,
Pierces the worst abodes where mis'ries haunt,
And cheers the languid eye of drooping want;
Shall it to-night with feeble lustre shine,
When Justice joins her rites at Pity's shrine;
No:—ev'ry eye, in gen'rous drops bedew'd,
Shall own that bounty here is gratitude.

Ye hapless orphans, doom'd no more to share
The fond protection of a father's care!
Ye widow'd mourners doom'd no more to know,
The shel'ring kindness which the brave bestow!
Your sacred griefs you do not bear alone,
For in each British heart your sorrows are their own.

Ye gallant spirits who to Heav'n are fled,
Now rank'd, now honour'd with the glorious dead,
If of your former being aught survive,
And Mem'ry holds her dear prerogative,
How will your heighten'd natures joy to see
Old England safe—Old England safe and free!
Sav'd by that valour which, dismiss'd from earth,
Claims from above the meed of patriot worth:
These the grac'd ornaments that deck your bier,
The brave man's sigh, and gentle beauty's tear.
Glory itself at such a shrine may bow,
And what is glory but a name for HOWE?
Touch'd by her hand, the victor's wreaths assume
A fresher verdure and a richer bloom.

As when the sun impetuous pours his ray,
And dazzles nature with redundant day,
If on some lonely spot his beams he throws,
Where, dress'd in sweets, retires the bashful rose,
We feel his soften'd beauty in the flow'r,
And love his mildness while we own his pow'r.—
Divided eulogy this night imparts
To British spirit, and to British hearts;
Those who assert their sov'reign country's cause,
Those who crown valour with its best applause:
Alike in cherish'd memory shall live,
They who have won the laurel! you who give.

We add, also, the following lines, which were written by Mr. Pye, the Poet Laureat, and sent to Drury-Lane Theatre, with the intention of having them spoken on the above occasion.

WHILE Britain raises, with triumphant hand,
The naval trophy to her warlike band;
Who from old Ocean's wave her rivals sweep,
Or whelm their hostile squadrons in the deep—

Tho' high in air her floating streamers fly,
 Fann'd by the prosperous breath of victory,
 Still must the sigh that warm affection pays,
 Mix with the echoing shouts of joy and praise;
 For Conquest ne'er her banners yet could rear,
 Unstain'd by blood, unsullied with a tear;
 Yet thro' the tear that grateful sorrow draws
 For warriors bleeding in their country's cause,
 A ray of glory gilds the fatal gloom,
 While Fame, exulting o'er the hero's tomb,
 Bids her loud clarion, with eternal breath,
 Snatch his immortal name from transient death.

But, ah! to those who with their kindred lost,
 Mourn ev'ry hope of future prospects cross'd;
 To the sad virgin from a father torn,
 Left to the world unfriended and forlorn;
 To her whose widow'd sorrows streaming flow,
 O'er orphans doom'd to penury and woe;
 What joys, alas! can glory's voice impart,
 Or how can triumphs charm a breaking heart?
 Illustrious circles of the good and fair,
 Who soothe the weeping daughters of despair,
 Who stop with lenient hand the heartfelt sigh,
 And wipe the tear from pale Affliction's eye;
 Your generous minds the wounds of fate assuage,
 Disarm the battle of its fiercest rage;
 And the bold seaman, who in Britain's right
 Braves the loud tempest and the louder fight,
 Trusting the objects of his fondest care
 To your protection—sure of shelter there,
 Shall with redoubled ardour meet the foe,
 And gratitude by future conquests shew.

We have subjoined two of the Songs, one written by the Duke of Leeds, the other by Lord Mulgrave.

SONG. Mr. BANNISTER.

BY THE DUKE OF LEEDS.

O'ER the vast surface of the deep,
 Britain shall still her empire keep;
 Her Heav'n-descended charter, long
 The fav'rite theme of Glory's song,
 Shall still proclaim the blest decree,
 That "Britons ever shall be free."

Tho' hostile bands, in fierce array,
 Dare to dispute her sov'reign sway,
 Tho' savage Fury, nurs'd in gore,
 Boast to despoil her silver shore,
 Heav'n still supports its blest decree,
 That "Britons ever shall be free."

'Twas thus with Howe, illustrious name!
 Still adding to a life of fame,
 Thro' Gallia's proud Armada broke,
 And Albion's wrath in thunder spoke,
 While Vict'ry sanction'd the decree,
 That "Britons ever shall be free."

THE FREEMASONS' MAGAZINE,

Hail, happy Britain, favour'd isle !
 Where Freedom, Arts, and Commerce smile,
 Long may thy George in glory prove
 The transports of a nation's love !
 Long reign to guard the blest decree,
 That " Britons ever shall be free."

SONG. Mr. SEDGWICK.

BY THE EARL OF MULGRAVE.

Our line was form'd, the French lay to,
 One sigh I gave to Poll on shore,
 Too cold I thought our last adieu—
 Our parting kisses seem'd too few,
 If we should meet no more.
 But love, avast ! my heart is oak,
 Howe's daring signal floats on high ;
 I see through roaring cannons' smoke
 Their awful line subdu'd and broke,
 They strike ! they sink ! they fly !

CHORUS.

Now (danger past) we'll drink and joke—
 Sing, " Rule Britannia ; Hearts of Oak ;"
 And toast before each martial tune—
 " Howe, and the Glorious First of June."

My limb struck off, let soothing art
 The chance of war to Poll explain ;
 Proud of the loss, I feel no smart,
 But as it wrings my Polly's heart
 With sympathetic pain.
 Yet she will think (with love so tried)
 Each scar a beauty in my face,
 And as I strut with martial pride,
 On timber toe by Polly's side,
 Will call my limp a grace.

CHORUS.

At dangers past we'll laugh, &c.

Farewell to ev'ry sea delight,
 The cruize with eager watchful days,
 The skilful chace by glimm'ring night,
 The well-work'd ship, the gallant fight,
 The lov'd commander praise ;
 Yet Polly's love and constancy,
 With prattling babes more joy shall bring,
 Proud when my boys shall first at sea
 Follow great Howe to victory,
 And serve our noble King.

CHORUS.

Then (danger past) we'll drink and joke—
 Sing, " Rule Britannia ; Hearts of Oak ;"
 And toast before each martial tune—
 " Howe, and the Glorious First of June."

POETRY.

FOR THE FREEMASONS' MAGAZINE.

TO THE GRAND CREATOR
AND ARCHITECT OF THE UNIVERSE.

BY DR. PERFECT.

TO thee, my God, in grateful strains I'll sing,
And with submission this poor offering bring,
Thy wisdom infinite by all's confest,
In all thy works the MASTER's manifest;
In ev'ry season of the varied year,
Thou dost, O Lord, the varied God appear:
When jocund *Spring* bedecks each festive hour,
We see and own thy all-creative pow'r;
When *Summer* reigns array'd in living gold,
Thy glowing glories ev'ry ray unfold;
In *Autumn's* wealth we thy own wealth receive,
And see the hand by which we breathe and live;
In *Winter's* storms and tempests thou art found,
While humbled Nature bows submissive round.
Thro' thee the planets move both night and day,
And never from their stated bound'ries stray;
Each keeps its course, nor varies it one hour,
In just compliance to thy leading power.
Twas thou, great Lord, that form'd the heav'ly plan,
And in compassion died for sinful man;
Then let creation give its Maker praise,
And lo Pæans for his goodness raise,
Whose universal love smiles all around,
And is in the minutest insect found.
O let the earth with grateful praises ring,
And to his altar bounden incense bring,
Who's Lord o'er all, in all, by all ador'd
That sprung to life at his inspiring word;
Great Universal Good, that reigns above,
Possessing kingdoms of immortal love!
To him give praise ye hills and vocal gales,
Ye clouds, ye tempests, forests, and ye vales!
O give him praise ye floods, ye streams, and rills,
Ye brooks, ye torrents, and aspiring hills!
Let every creature that on earth does dwell,
And every meteor his Creator tell;
Let all in one loud Hallelujah join,
And prostrate own the hand that's all divine;
While to the Architect of Worlds most free,
A pray'r shall issue from a worm like me;
Of his probation that I feel the SQUARE,
Is all I wish for—all to ask I dare.

5th July, 1794.

A SONG

Written for the Commemoration of the Birth-day of his Royal Highness
GEORGE Prince of Wales, M. W. Grand Master of Masons.

BY BR. BISSET—*Birmingham.*

WHEN first Britannia George had plac'd
With glory on the throne,
And Charlotte Britain's court had grac'd,
One wish remain'd alone;
Great Jove Britannia then address'd,
And fervent was her pray'r,
"O, grant to Wales a royal prince,
"To Britain's throne an heir."

CHORUS.—To Britain's throne, &c.

Immortals view'd the pious maid,
And wish'd her pray'r success,
The god comply'd, and, smiling, said,
"My fav'rite isle I'll bless;
"The boon you crave I freely grant,
"With pleasure hear your pray'r,
"I'll give to Wales a royal prince,
"To Britain's throne an heir."

To Britain's throne, &c.

Olympus shook at Jove's decree;
His fiat Fame's loud trump proclaim'd—
A prince to Britons bold and free
Was giv'n, and George was nam'd.
The Twelfth of August (happy day!)
Fulfil'd Britannia's pray'r,
It gave to Wales a royal prince,
To Britain's throne an heir.

To Britain's throne, &c.

Those virtues that the *Sire* adorn
In George conspicuous shine,
Whose princely actions prove him born
Of Brunswick's royal line.
Great Jove, enthron'd in realms on high,
Then hear a Briton's pray'r;
Preserve the *Sire*, and bless the Prince,
Great George's son and heir.

CH. Great George's son and heir.

EPITAPH ON A SCOLD.

HERE lies a woman, no one can deny it,
That rests in peace, although she liv'd unquiet:
Her husband begs, if by her grave you walk,
You'll gently tread; for, if she wake, she'll talk.

M.

A PARAPHRASE

ON THE

Lætatus sum in bis. PSALM CXXII.

[* Sung at SUNDERLAND, on occasion of laying the first Stone of the WEAR-BRIDGE.]

ON wings of harmony up-borne
Wide flew th' exulting sound ;
Auspicious beam'd the festal morn,
That call'd the nations round.

To SALEM's favour'd tow'rs and plains
The bands fraternal move :
Her temples catch the solemn strains,
That swell to PEACE AND LOVE.

O'er SALEM's plains new structures rise ;
Her busy sons spread wide,
Heave mighty turrets to the skies,
O'er-arch the fluent tide.

Sweet science beams upon their toil,
Descending Powers approve ;
And sounding round the sculptur'd pile,
The strains are PEACE AND LOVE.

Now swells the choir in solemn tone,
And hovering angels join ;
Religion looks delighted down,
When vot'ries press the shrine.

To SALEM bliss—and 'midst her tow'rs,
May guards celestial move,
To join the grateful hymn that pours
Its strains to PEACE AND LOVE.

ON A BEAUTIFUL YOUNG LADY,

OF LOW SIZE,

WHO DIED AT THE AGE OF FIFTEEN.

NATURE, in this small volume, was about
To perfect what in women was left out ;
But, fearing lest a piece so well begun
Might want preservatives when she had done,
Ere she could finish what she undertook,
Threw dust upon it, and shut up the book.

M.

* Vide page 407 of our Second Volume.

PETHERTON BRIDGE,

AN ELEGY.

INSCRIBED TO THE REV. MR. BEAN.

BY MR. GERRARD.

O BEAN, whose fond connubial days,
 A beauteous infant race attend,
 Say, wilt thou once more aid my lays,
 And join the patron to the friend.
 But not o'er bright Aonian plains,
 Enraptur'd as we us'd to roam;
 The Muse each joyous thought restrains,
 And calls her wing'd ideas home.
 The wedded pair for children pray,
 They come, fair blessings, from the skies;
 What raptures gild the halcyon day!
 What joys in distant prospect lies!
 But, ah! enamour'd as they view
 The smiling, hopeful, infant train,
 Unseen Misfortune marks his due,
 Unheard he threatens the heart with pain.
 Had sad disaster ne'er ensnar'd
 The soft, the innocent, and young,
 The tender Muse had gladly spar'd
 The little heroes of her song.
 Seest thou the limpid current glide
 Beneath that bridge, my hapless theme,
 Where brambles fringe its verdant side,
 And willows tremble o'er the stream?
 From Petherton it takes its name,
 From whence two smiling infants stray'd,
 Led by the stream they hither came,
 And on the flow'ry margin play'd.
 Sweet victims! must your short-liv'd day
 So soon extinguish in the wave?
 And point the setting sun its way,
 That glimmers o'er your watry grave.
 As each, by childish fancy led,
 Cropt the broad daisies as they sprung;
 Lay stretch'd along the verdant bed,
 And sweetly ply'd the lisp'ing tongue;
 Lo! from the spray-deserted steep,
 Where either way the twigs divide,
 The one roll'd headlong to the deep,
 And plung'd beneath the closing tide.
 The other saw, and from the land
 (While Nature imag'd strange distress)
 Stretch'd o'er the brink his little hand,
 The fruitless signal of redress.

The offer'd pledge, without delay,
 The struggling victim rose and caught;
 But, ah! in vain, their fatal way
 They both descended, swift as thought.
 Short was the wave-oppressing space,
 Convuls'd with pains too sharp to bear,
 Their lives dissolv'd in one embrace,
 Their mingled souls flew up in air.
 Lo! there yon time-worn sculpture shows
 The sad, the melancholy truth;
 What pangs the tortur'd parent knows,
 What snares await defenceless youth.
 Here, not to sympathy unknown,
 Full oft the sad Muse wand'ring near,
 Bends silent o'er the mossy stone,
 And wets it with a willing tear.

ON THE DEATH OF A FLY.

WHEN this fly liv'd he us'd to play
 In the bright sunshine of the day,
 Till coming near my Celia's sight
 He felt a new and unknown light;
 So full of glory that it made
 The noon-day sun a gloomy shade;
 Then this am'rous fly became
 My rival, and did court my flame;
 From hand to bosom he did skip,
 And from her breath, her cheek, and lip,
 He suck'd the incense and the spice,
 And grew a bird of paradise.
 At last into her eye he flew,
 Where scorch'd in flame, and drench'd in dew,
 Like Phaeton from the sun's sphere,
 He fell, and with him dropt a tear,
 Of which an urn was straight compos'd,
 Wherein his ashes were inclos'd.
 So he receiv'd from Celia's eye,
 Flame, funeral, tomb, and obsequy. M.

LINES ON A WELCHMAN.

A WELCHMAN coming late into an inn,
 Did ask the maid what meat there was within.
 Two cowheels, quoth she, and a breast of mutton.
 But, said the Welchman, troth hur is no glutton;
 Either of both shall serve---to-night the breast,
 The heels i' th' morning; for light meats are best.
 At night he took the breast; but did not pay:
 I' th' morn, he took his heels and ran away. M.

THE FREEMASONS' MAGAZINE,
ODE TO A BEAUTIFUL YOUNG LADY,

AND A FINE SINGER.

ASK me no more, whither do stray
The golden atoms of the day;
For in pure love Heav'n did prepare
This powder to enrich the air.
Ask me no more, whither doth haste
The nightingale when May is past;
For in your sweet melodious throat
She winters, and keeps warm her note.
Ask me no more, where Jove bestows,
When June is gone, the fading rose;
For in your beauties, lovely deep,
All flow'rs do in their cases sleep.
Ask me no more, where those stars light
That downward fall in dead of night;
For in your eyes they sit, and there
They fix'd become, as in their sphere.
Nor ask me more, if East or West
The Phenix builds her spicey nest;
For unto you at length she hies,
And in your fragrant bosom dies.

M.

A CAUTION TO VIRGINS.

WHEN you the sunburnt pilgrim see,
Fainting with thirst, haste to the springs,
Mark how, at first, with bended knee,
He courts the crystal nymph, and flings
His body to the earth, where he
Prostrate courts the flowing deity:
But when his dusty face is drench'd
In her cool stream, when from her sweet
Bosom his burning thirst is quench'd,
Then mark how with disdainful feet
He spurns the green banks, and from the place
That thus refresh'd him moves in sullen pace.
Thus shalt thou be despis'd, fair maid,
When by thy sated lover tasted;
What first he did with tears invade
Hereafter will with scorn be wasted:
When all thy virgin springs grow dry,
No streams are left but in thine eye.

M.

ON SIR FRANCIS DRAKE.

HIS body's buried under some great wave,
The sea, that was his glory, is his grave:
Of him no one true Epitaph can make,
For who can say, Here lies Sir Francis Drake? M.

MASONIC INTELLIGENCE.

July 7. **A**T a Lodge of Emergency of the Free and Accepted Masons of KENT, held at the Bear Inn, Maidstone, for nominating a P. G. M. on the resignation of Jacob Sawbridge, Esq. Brother Matthews, S. P. G. W. in the chair, DR. WILLIAM PERFECT was elected to succeed to that high office; and the afternoon was spent in that fraternal harmony which so eminently characterizes the Royal Craft.

July 17. The Patrons, Rulers, Council, and Companions of the GRAND CHAPTER of the Antient and Venerable ORDER of HARODIM held their Annual Feast at the Grove House, Camberwell; and, agreeable to the genuine principles of Masonry, gave the true zest to conviviality by the liberal exercise of Benevolence and Charity.

WILLIAM BIRCH, Esq. one of the Vice Patrons of the Order, and a worthy Trustee of the CUMBERLAND FREEMASONS' SCHOOL, introduced as a Toast, "The Cumberland School, success to all the Undertakings of its Supporters, and Immortality to the Memory of its benevolent Instructor." Every eye was turned on the CHEVALIER RUPINI, who is a Companion of the Harodim Grand Chapter, and who was then present. The modesty with which the worthy Chevalier received this compliment was very honourable to him.

Mr. Birch then delivered some extremely pertinent remarks on the nature and present state of the Charity, expressed in very elegant language, and was ably supported by Mr. Preston, Mr. Fausteen, Mr. De Haes, and many other zealous Governors of the School; and we are happy in announcing, that *Five* Brethren present immediately became Life-Governors by a subscription of *Ten Guineas each*, and others Annual Contributors. These surely are acts pleasing to God, and beneficial to Humanity: These are thy Triumphs, O MASONRY!

The Provincial Grand Lodge for the County of Durham will be held in the Granby Lodge-Room, Durham, on Tuesday the 12th day of August next, the Birth-day of his Royal Highness the PRINCE OF WALES, our Most Worshipful Grand Master.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

French Account of the late Naval Engagement.

INTELLIGENCE of the action between the French and English fleets was communicated to the Convention in the Sitting of the 16th instant by Barrere. He prefaced his report by announcing the safe arrival of the homeward-bound French American fleet, with provisions of every kind, consisting of 116 vessels. He then proceeded to give an account of the action. The object of the French fleet, he said, was to protect the American convoy, and for that purpose they got between the convoy and the English fleet, which consisted of all the forces the British could get together, and exceeded the French fleet in point of number by *fourteen ships of the line*. Notwithstanding this great inferiority, the French fleet attacked the English, and after a desperate and bloody action obliged them to *abandon the empire of the sea with ten of their ships dismantled*, and one, it was supposed, sunk; and had it not been for *treachery and cowardice* those ten dismantled ships must have been taken. The French fleet had seven ships dismantled, and it was feared, from their not being arrived, they were lost.

"Let Pitt (said Barrere) then boast of this victory to his nation of shop-keepers," (*nation boutiquiere*). He concluded his report by declaring an intention on the part of the Republic to *invade England*.

Barrere then read a letter from Jean Bon St. Andre and Prieur de la Marne, the two National Representatives, in corroboration of what he had announced. Jean Bon St. Andre, who was in La Montagne, was wounded by the falling of a block, and Bazil, the captain of the same ship, killed, and 300 of her men killed or wounded. The Montagne had six ships on her at one time, and received about 130 shot.

Naples, June 17. On the 13th ultimo, at ten o'clock at night, all Naples was sensible of the shock of an earthquake, with an horizontal motion, which lasted about thirty seconds. On Sunday, the 15th, about the same hour, the earthquake was repeated, which was followed by a violent eruption of Mount Vesuvius; the mountain opened in two places, towards the centre of its line, when columns of black smoke, mixed with liquid inflamed matter, issued from each mouth; soon after other mouths were opened, and in a line towards the sea. The explosions from all these mouths were louder than thunder, mixed with sharp reports, as from the heaviest pieces of artillery, accompanied by a hollow subterraneous rumour, like that of the sea in a storm, which caused all the houses to shake to their very foundations. The lava gushing from these mouths, after having run four miles in a few hours, destroyed the greatest part of the town of Torre del Greco, about a mile from Portici, and made a considerable progress into the sea, where it formed a promontory about ten feet above its surface, and near a quarter of a mile broad, having heated the water to such a degree that a hand could not be borne in it at the distance of 100 yards from the lava.

It cannot yet be ascertained how many lives have been lost in that city. Many families are missing, but whether they have escaped, or are buried under the ruins of their houses, is not known. Naples is covered with ashes, and every object is obscured as in a thick fog; but Vesuvius, though not visible, continues very turbulent, and more mischief may be expected, although the lavas are all stopped at this moment. The head of St. Januarius was carried in procession yesterday, and opposed to the mountain by the cardinal archbishop of Naples, attended by many thousands of the inhabitants of this city.

HOME NEWS.

THE embargo on shipping in America was taken off on the 27th of May, by a majority of 73 against 13.

The Duke of York in general orders, dated Tournay June 7, notified to the forces under his command the decree of the National Convention, forbidding any quarter to be given to the English and Hanoverian troops. At the same time he presumed the French army would not so far lose sight of the honour and generosity of soldiers as to put it in force, and of course that the British and Hanoverians would scorn to be guilty of such barbarous treatment to any of the enemy that may fall into their hands, unless they should find the French so lost to every feeling becoming men and soldiers, as to follow the barbarous dictates of the Convention, and then the French army must alone be answerable for the vengeance which such unprincipled conduct must bring down upon them.

June 24. Being Midsummer-day, a Common-hall was held at Guildhall, for the election of sheriffs and other city officers for the year ensuing, when John Eamer, Esq. salter, and Robert Burnett, Esq. brewer, were chosen sheriffs.

The Officers of the London Militia, according to the bill lately passed, are to be qualified according to the Act of the 26th of George III. chap. 107. sect. 8.

Field Officers	300l. per ann. real, or 5000l. personal.	
Captains	150l.	2500l.
Lieutenants	30l.	750l.
Ensigns	20l.	400l.

One moiety in the city, the other in any part of the kingdom.

Seised of an estate either in law or equity, the claim or grant whereof was originally made for 20 years, of the same annual amount, to be a qualification.

ROYAL VISIT TO PORTSMOUTH.

25. Prince Ernest and Princesses Elizabeth and Augusta, arrived at Portsmouth, and next day, a little before ten o'clock, their Majesties and the three younger princesses arrived at the commissioner's house in the dock-yard, where they were received by the Lords of the Admiralty, Sir Peter Parker, Post Admiral, and a number of officers.

About eleven o'clock the Royal party embarked in barges at the Hulk-stairs in the dock-yard. The Admiralty barge, with the flag of that Board, preceded the Royal barge, which carried the Royal standard in its bow. Admiral Sir Peter Parker, and Admiral Sir Alexander Hood, with their flags in their respective barges, followed by all the captains of the fleet, with their pennants likewise displayed in their barges: in this form of procession, their Majesties, Prince Ernest, and the Princesses, proceeded to Spithead. Upon their embarking at the stairs, a Royal salute was fired from the battery on the platform, which was answered by an equal salute from all the ships at Spithead. In about an hour they reached the Queen Charlotte, on board of which the Royal standard was hoisted upon his Majesty's arrival, and a Royal salute immediately commenced from that ship, followed by all the other ships of war, and which was answered by the salute battery on shore.

The King, on his coming on the quarter deck of the Queen Charlotte, presented Earl Howe with a sword, richly set with diamonds, and likewise with a gold chain to be worn about the neck; and he also presented Admiral Alexander Hood, Rear Admiral Gardner, and Sir Roger Curtis, first captain of the fleet, with similar chains; to each of which is to be suspended a medal now preparing for that purpose.

The Royal Standard was hoisted at the main-top-gallant-mast of the Charlotte, the Admiralty flag at the fore, and Lord Howe's flag at the mizen.

His Majesty held a Naval Levée on board the Charlotte, after which the Royal party did Lord Howe the honour of dining with him.

The Lords of the Admiralty dined on board the Queen, at the main-top-gallant-mast of which ship the Admiralty flag was hoisted.

At six o'clock their Majesties and the Princesses left the Charlotte, and returned back to the dock-yard in the same procession in which they went. A Royal salute was again fired by all the ships upon their leaving the fleet, and by the salute battery as they entered the harbour. The day was remarkably beautiful.

27. His Majesty walked in the dock-yard, and inspected every thing going forward there, and was present at the forging a first-rate's anchor. At half past twelve, their Majesties, with Prince Ernest and five of the Princesses, went from the dock-yard to the Government-house, where a Military Levée or Drawing-room was held, and which was attended by the corporation, all the admirals and captains of the fleet, and the field-officers of the garrison, marines, &c. At three o'clock the Royal party returned to the commissioner's house in the dock-yard. At four his Majesty sat down to dinner with Prince Ernest, the Duke of Richmond, Earl Howe, Admirals Sir A. Hood, Gardner, Sir Roger Curtis, Mr. Dundas, Earl Chatham, &c. &c. &c.

At six o'clock his Majesty and the Royal family, attended by the admirals and captains, went on board his barge at the dock-yard, and proceeded up the harbour to view the French prizes. The two first ships they went on board of were *L'AMERIQUE* and *LA JUSTE*, which were lashed close together. On board these his Majesty staid a long while: he afterwards proceeded to the *SANS PAREILLE* and *L'ACHILLE*. The *PUISSANT*, one of the Toulonese ships, hoisted the *white flag* to salute his Majesty. The *POMPEE*, at Spithead, did the same. At ten o'clock at night his Majesty and the Royal party returned to the dock-yard.

28. At ten o'clock, his Majesty, with the Royal family, reviewed the troops in garrison. He then proceeded to the dock-yard, where a pavilion was prepared for his reception, in order to see the launch of the Prince of Wales, a very fine new ship of 98 guns. At half past eleven precisely the launch took place, and was completed without any kind of accident whatever: three cheers were given by about 1500 persons on board the ship, which were returned by 20,000 people by land and water.

His Majesty then embarked on board his barge with the Royal family, and proceeded to Spithead with the admirals and captains of the fleet in the order as before.

Their Majesties and the Royal Family, on their arrival at Spithead, went on board the Aquilon frigate of 32 guns, commanded by the Honourable Captain Stopford; and the Board of Admiralty, &c. &c. repaired on board the Niger frigate of 32 guns, commanded by the Honourable Captain Legge: shortly afterwards both frigates got under sail, and stood with a fine breeze towards the Needles, and on their arrival off Cowes, their Majesties were saluted by the Monarch of 74 guns, and by the frigates and sloop of war lying there. The tide being nearly spent, and the wind not favourable for going back in the frigates to Spithead, their Majesties and the Royal Family, the Board of Admiralty, and Earl Howe, returned in their respective barges to the dock-yard, where they arrived about ten o'clock in the evening.

29. Their Majesties and the Royal Family went this morning to the chapel in the dock-yard, attended by Mr. Secretary Dundas, the Board of Admiralty, Earl Howe, &c. &c. where prayers were read by the Rev. Mr. Howell, and a sermon preached by the Rev. Mr. Scott, Chaplain to the Ordinary. Their Majesties and the Royal Family then went to see the ship (launched the day before) which had been taken into dock to be coppered; an operation then in hand, and which was completely performed in eight hours and ten minutes. His Majesty, after inspecting very minutely every part of the ship, and going to the bottom of the dock to see the copper sheathing put on, returned with the Queen and Royal Family to the Commissioner's house, where the Lords of the Admiralty, Earl Howe, the Admirals Hood and Gardner, and the Post Captains of the fleet, had the honour of dining at his Majesty's table.

30. His Majesty this morning went to see the Prince of Wales, which (having been completely coppered) was put off dock and afloat in the harbour. Their Majesties and the Royal Family went afterwards, about nine o'clock, to the King's Stairs, and embarked on board the King's barge for Spithead.

On their arrival at Spithead, their Majesties and the Royal Family went on board the Aquilon frigate, which soon afterwards made sail with a fair wind to Southampton (attended by the Niger frigate), where the Royal family landed about two o'clock, and immediately proceeded to Windsor, and arrived there in perfect health at ten the same evening.

His Majesty, before he left Portsmouth, was graciously pleased to give orders for donations to be made out of his privy purse, to the artificers, workmen, and labourers of the dock-yard, &c. &c. and to the crews of the Queen Charlotte and Aquilon, and the Chatham Yacht, similar in proportion to their numbers to those which were made when his Majesty was at Portsmouth in 1773. And his Majesty was also graciously pleased to order one hundred pounds to be distributed to the poor of each of the parishes of Portsmouth and Portsea, fifty pounds to the poor of Gosport, and fifty pounds to the debtors in Portsmouth gaol, amounting, with other donations, to upwards of three thousand pounds.

July 16. Intelligence was received by Government, and announced in an Extraordinary Gazette, that Port au Prince, in the island of St. Domingo, had been taken by the army under the command of General Whyte, together with near 50 vessels, and stores almost innumerable. Of the former the much greater part were laden with sugar, coffee, and indigo.

22. The London Gazette announced the important news of the voluntary union of Corsica to the Crown of Great Britain, through the medium of Lord Hood and Sir Gilbert Elliot.

23. A most dreadful fire broke out at Mr. Cloves's, a barge-builder adjoining to the East India Company's saltpetre warehouse, at Stone-stairs, Ratcliffe Highway, which burnt down all the buildings on both sides of the way from thence to Ratcliffe Cross, as well as several courts and alleys. 20,000 bags of saltpetre are said to have been consumed in the warehouse of the East India Company; whose loss, on the whole, is estimated at 200,000l. The number of houses consumed has been accurately ascertained to be 630.

[Promotions, &c. are unavoidably postponed for want of room.]

THE
FREEMASONS' MAGAZINE:

OR,
GENERAL AND COMPLETE LIBRARY.
For AUGUST 1794.

EMBELLISHED WITH
AN ELEGANT PORTRAIT OF HIS ROYAL HIGHNESS PRINCE
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CONTENTS.

	Page		Page
A Letter from Mr. Locke to the Earl of Pembroke, with an old MS. on the subject of Freemasonry	79	Female Merit and Vanity contrasted	113
Certain Questions with Answers to the same concerning the Mystery of Maconrye, wryttene by the Hande of Kyng Henry the Sixthe	80	On Conjugal Happiness	115
Brief Observations on Masonry, as divided into Operative and Speculative	84	Letters from T. Dunckerley, Esq. to the late Earl of Chesterfield	117
A Second Answer to a slanderous Letter on Masonry	85	Anecdote of Kamhi, Emp. of China	120
A Chronological Table of the Patrons and Grand Masters in England, from the Time of the Anglo-Saxons to the present Day	92	Whimsical Anecdote	121
A Third Answer to a slanderous Essay, &c.	94	Kentish Epitaphs	122
The Master and Slave, an Eastern Apologue	95	The Medical Application of Money	123
History of the Knights Templars, by Dr. Watkins, continued	96	Anecdote of Theophilus Cibber	124
Present State of Freemasonry, No. IV. Stockton upon Tees, Swallowwell, Gateshead, Staindrop, and South Shields	100	On Fortitude, by Miss Bowdler	125
Mr. Tasker's Letters continued	104	Sympathy between the Breeches-Pocket and the Animal Spirits	128
Extraordinary Grecian Story, from Herodotus	105	Biographic Sketch of the late George Colman, Esq.	130
On Imprudent Friendships	109	On Good-natured Passionate Men	132
		The Hermit's Prayer	134
		Strictures on Public Amusements—Auld Robin Gray; How to be happy	135
		Occasional Address spoken by Mr. Bannister jun. on his first Appearance at Liverpool Theatre	137
		Poetry; including, Ode to the King on his Arrival at Weymouth. A Song for the Knights Templars. Masonic Song. On my Shadow. The Debtor	138
		Masonic Intelligence	143
		Monthly Chronicle	148
		Preferments, Marriages, Deaths, and Bankrupts	153

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

From an unexpected accident at our Engraver's, we are prevented giving an *Emblematical Accompaniment* to the Essay on *Fortitude*, as intended, in this Number; but it shall appear in our next.

Memoirs of His Royal Highness Prince Edward will be given in a future Number.

Our Thanks are due to the Correspondent who furnished the most important part of the Masonic Intelligence in the present Number.

We have also to return our Thanks for an Oration and Charge sent us from a Brother in Boston.

Our Brother *J. M.* from whom we received the Detail of the Ceremony at *Alcester*, has very much obliged us, and we return him our Thanks. We wish he would add to his Favour "An Account of the Present State of Masonry in his County," as a Contribution towards the Completion of a Plan, set on foot by Brother Stanfield of Sunderland, of a General History of the Present State of Masonry in Great Britain.

Several other Favours are under consideration.

Any of the **PORTRAITS** contained in this Work may be had in Frames, handsomely gilt and glazed, at 3 s. each, by applying at the **BRITISH LETTER-FOUNDRY, BREAM'S BUILDINGS, CHANCERY-LANE**, where Communications for the PROPRIETOR will be thankfully received.

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