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FOR SEPTEMBER 1794.

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A DISCOURSE  
ON THE  
ORIGIN, PROGRESS, AND DESIGN,  
OF FREEMASONRY.

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Delivered at the Meeting-House in CHARLESTOWN, in the Commonwealth of MASSACHUSETTS, on the Anniversary of St. JOHN the Baptist, June 24, A. D. 1793.

BY JOSIAH BARTLETT, ESQ. M. B.

CHARITAS INSIGNE EST VIRTUTIS.

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Look round the world, behold the chain of LOVE  
Combining all below and all above.  
In Faith and Hope the world will disagree,  
But all mankind's concern is CHARITY:  
All must be false that thwart this one great end;  
And all of God that bless mankind or mend.

POPE's Essay, Ep. III.

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FATHERS AND FRIENDS,

IT is not without the strongest conviction of my inability that I presume to appear in this great assembly on the present occasion: influenced, however, by the irresistible call of my *Brethren*, and firmly relying on a continued exercise of that candour which, in other instances, I have so repeatedly and undeservedly experienced from my respected *fellow citizens*, I shall endeavour briefly to delineate the *origin, progress, and design, of Freemasonry*; which, though *blamed by some, and wondered at by others*, is founded on the *broad basis* of UNIVERSAL PHILANTHROPY.

“The social affections in man,” says an eminent philosopher\*, “are the principal source of his happiness; and the operation of them, as directed by his wants and other circumstances, forms his connection in society.” First in the scale of beings are our kindred and friends; next our neighbours and countrymen; then the nations with whom we are in political or commercial alliance; and, lastly, the great family of mankind. In proportion to the remoteness of these objects the affections are less powerful; but they are particularly directed to those who discover a likeness to ourselves in their dispositions and habits. Our connection with each other is formed by a similarity of sentiments and practices; and we are influenced by the operation of mutual benefits, to strengthen and enlarge it. Hence the various institutions for diffusing personal happiness, and alleviating the calamities of life.

In tracing the *Masonic* history it is usual to mention the general principles of *Geometry*, and to describe those ancient specimens of *Architecture* which have astonished the world. By Josephus we are told of the erection of two pillars † to preserve the earliest discoveries in science; and we read in the inspired writings of the spacious ark by which our pious and enterprising progenitors escaped the universal deluge; of the stupendous Tower of Babel; of the famous sepulchres of antiquity; and of that magnificent edifice spoken of on Mount Horeb, and executed at Jerusalem, by the King of Israel. Nor is our admiration lessened when, in the perusal of profane history, we discover the most surprising efforts of genius for an improvement of the liberal and mechanic arts ‡; and for the progress of that knowledge and philosophy which were so happily calculated to dispel “the gloom of ignorance and barbarism.”

It has frequently been asked, how these things are connected with *Freemasonry*, and the want of rational information has occasioned many illiberal observations and uncandid criticisms; for it is sometimes easier to censure than to enquire.

That an active principle of invention is implanted in human nature, for the wisest and most benevolent purposes, is universally acknow-

\* Hon. J. BOWDOIN. *Vide* Philosophical Discourse, 1780.

† “To the descendants of Seth we owe the science of astronomy; and to the end that their inventions might not wear out of the memories of men, or perish before they were perfectly known (inasmuch as Adam had foretold them of the general destruction of all things after two sorts, the one by the force of fire, and the other by the violence and abundance of waters), they made Two PILLARS, the one of brick, and the other of stone, and engraved in each such things as they had invented; to the end, if that of brick should be abolished by the overflowings and rage of waters, that other of stone might remain, and declare unto men that which was imprinted thereon for their instruction. That of brick was destroyed by the Deluge, but the other of stone is to be seen in the country of *Syna* even to this present day.” *Antiquities of the Jews*, book I. ch. 2.

‡ The *Pyramids of Egypt* are among the most astonishing specimens of ancient genius. One of them, situated on a rocky hill in the sandy desert of *Lybia*, is said to cover more than eleven acres of ground. Its perpendicular altitude is 481 feet, and we are informed that 37,000 men were constantly employed for 20 years in completing it.

ledged; and when we consider that different associations of mechanics were necessary for carrying on and completing those extensive structures; that *operative Masonry* was among the first specimens of human ingenuity; and that some means were necessary for rest, mental cultivation and amusement; we may readily conceive that the *tools and implements* of that important occupation, like other *metaphors*\* of the ancients, or like "Navigation spiritualised †" in later times, might be allegorically ‡ applied to *level unnecessary distinctions*; to *square* the rude and uncultivated manners of men; and to confine their passions within the *compass* of morality and good fellowship.

Numerous are the traditions to shew that the principles of our institution are coeval with the wants of men; but the occurrences of the early ages are so involved in fable and obscurity, as to elude the most curious researches §; we therefore pass to that memorable era when the wise King Solomon, at the head of an hundred and eighty three thousand three hundred *Craftsmen* and labourers, was enabled by an admirable display of his sagacity and perseverance, not only to designate their respective merits and employments; but, by a judicious enactment of *Bye-Laws*, and an impartial appointment of Officers to administer them, to establish that undissembled *love and friendship*, by which this illustrious band of *Brothers* were, for a period of seven years, so happily united and distinguished. Here every member was taught, "to keep a tongue of *good report*, maintain *secrecy*, and practise *charity*."

It appears by the chronological tables, that the solemn dedication of the Temple was a thousand and four years previous to the birth of Christ; and if it be true that the *ceremonies and privileges* of the *Fraternity* were originally confined to *operative Masons*, and their associates in *practical Architecture* ||, it is equally certain that they were now communicated to the *free-born and accepted*; that they were patronized by the wise and learned; and were liberally extended to every *good man and true* ¶. "Confined to no climate, language, religion, or government," they have continued through the successive

\* "The arts, in their imitations and expressions, can borrow Images, figures, and comparisons, from those things only that exist and are known."

*Encyclopedia Britannica.*

† Vid. Flavel's Works, Vol. II.

‡ "Poetry has every where preceded prose; and in the fabulous ages it was the custom to dress instruction in the garb of allegory."

§ The early effusions of genius were epic poetry, or exaggerated history; dwelling on the marvellous, and often the incredible; and the sacred history (see Genesis) is so concise in regard to time, that the events of twenty centuries are comprised in eleven short chapters.

|| This is implied in all the *old Records and Traditions* which have come within the knowledge of the writer.

¶ Such were *Pythagoras*, the eminent philosopher—*Democrates*, architect to Alexander the Great—*Euclid*, the famous mathematician of Tyre—*Archimedes*, a learned geometrician, and Grand Master of Syracuse—the celebrated *Vitruvius*, who flourished about 20 years before Christ—*Appellodorus*, a renowned architect, A. D. 114, and many others.

revolutions of states and empires; and are preserved inviolate amid the innumerable vicissitudes of laws and customs which have varied the face of the world.

We might still turn over the historic page, and trace the progress of *Masonry*, in all the diversities of character and employment, from the monarch on his throne, with all the parade of royalty, to the shepherd in his field, with his companion and his flocks. But we shall only remark, that "it has flourished successively in Assyria, Judea, Persia, Egypt, Greece, Rome, and Italy; from thence it was diffused through the greater part of Europe and Asia; is not unknown in the more informed kingdoms of Africa\*;" and, in the regular progress of civilization, was at length extended to these western regions.

With emotions of unfeigned gratitude we commemorate that eventful period when our renowned forefathers, influenced by the purest principles, and supported by a confidence in God, having bravely encountered the dangers of the faithless ocean, and resisted the most incredible hardships, were brought in safety to this, then inhospitable wilderness. Here, with unshaken magnanimity, they pursued their virtuous designs; and beneath the shade of some venerable oak, not far distant from the sacred spot on which we are now assembled †, they perhaps anticipated, with enthusiastic delight, the freedom, the plenty, and the various refinements, which now distinguish our enlightened country.

It is from the beginning of the present century that we are able to trace the history of *Masonry* in Massachusetts. In the year of the Christian era 1733, in consequence of an application from several Brethren who were initiated in foreign countries, a commission was granted by the *Grand Lodge of England* to the Right Worshipful Henry Price, as Provincial *Grand Master*, upon which a regular assembly was formed at Boston, under the designation of *Saint John's Grand Lodge* ‡, and "thus was *Masonry* founded in North-America."

Though this commission was literally confined to New-England, yet the *Grand Master* thought himself warranted by his instructions, and by common custom, to erect *Lodges*, on proper application, in any of the colonies where no *Grand Lodge* was established; and these sentiments being embraced by his successors in office, the *jurisdiction* was extended to various parts of the continent, and to the West Indies.

The successors of Brother Price were, Robert Tomlinson, in the year 1737. Thomas Oxnaid, in 1744. Jeremy Gridley, in 1755;

\* Atkins, 1786.

† Charlestown was inhabited by the English as early as the year 1628, and there is a tradition that the first settlers used to assemble under an oak tree, in the neighbourhood of Town Hill, where the Meeting-House now stands.

‡ A GRAND LODGE consists of all who have served as *Grand Masters*, *Deputy Grand Masters*, or *Grand Wardens*; of the *Grand Officers* for the time being, and the *Masters* and *Wardens* (or their representatives) of every *Lodge* commissioned by its authority, or within its jurisdiction.

and John Rowe, in 1768. And it is but a tribute justly due to their respective characters to remark, that the records of the *Grand Lodge* will demonstrate their fidelity, and their unwearied attention in the discharge of their important duties.

In the year 1755, several Brethren who had been connected with the *Grand Lodge* of Scotland, petitioned for a *Charter* of erection, and their request being granted, a regular *Lodge*\* was formed in Boston on the following year; and from thence originated the late *Massachusetts Grand Lodge*.

In 1769 a commission was granted by the *Grand Master* of Scotland, to the Right Worshipful *Joseph Warren*, as *Provincial Grand Master*; and his authority was afterwards extended in certain cases throughout the continent; so that his *jurisdiction*, also, became important and extensive.

His successors in office were, *Joseph Webb*, in the year 1777; *John Warren*, in 1783; and *Moses Hays*, in 1788. And we must now observe, that their extensive knowledge in the principles of the *Craft*, and their honourable deportment in the discharge of their respective trusts, secured to them the approbation of the *Brethren*.

Here we find that in the space of thirty-six years, two *Grand Lodges*, equally respectable and flourishing, were commissioned by different authorities in the metropolis; each acknowledging the same *laws*, and practising upon the same general principles; and when we consider that the sole design of a *Grand Lodge* is to erect private *Lodges*, to prevent innovations, and promote a regular intercourse among the *Brethren*, we shall at once discover the tendency of this establishment, to interrupt that perfect harmony, and friendly attachment, which are the cement of our *Institution*.

A complete union of these two *Grand Lodges* was, therefore, considered as a most important object; and after repeated conferences, distinguished by liberality and candour, was happily effected on the 5th of March 1792, the commencement of a new era in the *Masonic* history.

To obliterate unnecessary distinctions, to confirm precept by example; and to bring under *one head* the different *Lodges*, were the most desirable occurrences; and from the unanimity and mutual condescension which accompanied the organization † of the present *Grand Lodge*, we may anticipate the most permanent benefits, "May its duration be commensurate with the pillars of the earth!"

\* *St. Andrew's Lodge*, No. 82, Nov. 30, 1756.

† This was as follows: The two late *Grand Lodges* assembled for the last time at their respective places, March 5, 1792, and each nominated a *Grand Master*, *Wardens*, *Treasurer*, and *Secretary*; after which they each appointed seven *Electors*, who met in convention, and from the list of candidates elected those *Officers*. The *Deputy Grand Master* and other *Officers* are appointed by the *Grand Master*. The jurisdiction is considered as extending through the commonwealth of *Massachusetts*. All *Lodges* established before this time retain their original *Charters*, and take precedence according to seniority. Quarterly meetings of the *Grand Lodge* are held in Boston, the *Officers* are annually chosen in December; and no person is eligible for *Grand Master* or *Grand Warden* for more than three years successively.

It is with undissembled veneration that we turn our eyes to our beloved and *Most Worshipful* Brother\* who, by our unanimous suffrages, is placed at the head of this ancient *Fraternity*. Respected for his native benevolence, endeared to us by an uniformity of conduct in his various *Offices*, and distinguished by the experience of *threescore years and ten*. May he still continue a burning and shining light around the *Masonic altar*. May each declining moment be illuminated by the rays of respectability and honour, and, finally, may he "be transmitted from the fading honours of an earthly *Lodge* to the mansions" of the blessed.

Having thus given a general sketch of the origin and progress of *Freemasonry*, and divested it of every useless disguise, we beg leave to remark, that *its* design is, to promote the "most diffusive benevolence, and universal virtue," by cherishing the grand principles of brotherly affection and sincerity. By a cheerful aid in support of the government under which we are protected; and by a disinterested display of that charity which consists in giving of our abundance to the relief of the necessitous, and wiping the tear of sorrow from the disconsolate eye.

But it may be asked, if the exercise of these amiable qualities are peculiar to the *Fraternity*; and if their practices and general deportment correspond with the precepts of their Institution. We readily answer in the negative, and we lament our lukewarmness and depravity. But if every extensive society is to be censured for a departure from the strict rules of propriety, or for the misconduct of some of its members, where would this principle lead us? And would it not even extend to the professors of those sacred doctrines and precepts instituted by that all-wise and beneficent Architect, who *knoweth our frame, and remembereth that we are dust?*

To counteract the tendency of illiberal and injurious suggestions, and to excite a laudable emulation in our own breasts, it has been common to mention the exertions of those *Brethren* who have shone conspicuous in the various departments of life. But we need not go back to the Mosaic history for instances of *patriotism, benevolence, and philanthropy*; nor will we on this auspicious occasion repair to the sepulchres of our illustrious fellow-citizens; for while a *Noah*, a *Solomon*†, a *Warren*‡,

\* JOHN CUTLER, Esq. who, with the *Officers and Members* of the *Grand Lodge*, were present on this occasion.

† *Noah* died 1998, and *Solomon* 975 years before Christ.

‡ As *Grand Master WARREN* was slain in this town on the memorable 17th of *June 1775*, I should not on this occasion have neglected a particular tribute of respect to his memory; but his *social virtues*, "his accomplishments as a statesman, his integrity and services as a patriot," and his heroism, have repeatedly been delineated in language beyond my powers of description—Here

"Freedom wept that MERIT could not save,

"But WARREN's manes must enrich the grave."

"Enriched indeed! and the heights of *Charlestown* shall be more memorable for thy fall than the *Plains of Abraham* are for that of the hero of *Britain*; for while he died contending for a single country, you fell in the cause of virtue and mankind."

Morton, April 8, 1776.

and a *Franklin* \*, are in the happy enjoyment of the celestial temple, we have for our imitation the pious and heroic example of a beloved WASHINGTON, who is not less distinguished for his *private virtues*, than for that wisdom, prudence, perseverance, and unwearied attention to the arduous duties of his exalted station, which has often been celebrated in strains of the most persuasive eloquence.

“ But who can count the stars of heaven ?

“ Who speak their influence on this lower world ?”

The objections commonly made to *Freemasonry* are, that the *Brethren* pretend to certain secrets which, if really useful, should be communicated to the world ; that *their* acts of *beneficence* and *charity* are confined to their own members ; and that females are denied the honours and privileges of the society.

Of the *secrets* of *Masonry* we can only remark that *they* relate to the particular ceremonies of the *Lodge*, and are the means by which the institution is rendered useful to travellers † in foreign countries ; and that there are many other societies who possess secrets for their immediate benefit.

It is true that, by our *Masonic connection*, we are enjoined to assist each other in times of adversity ; to keep the counsel of our *Brethren*, so far as the good of the community will allow ; and to afford our *mutual aid* in periods of *impending danger*. But by the performance of these duties we are by no means discharged from the common obligations of *affection* and *charity* to our fellow-creatures ; and we have often been told that “ the *main pillar* of *Masonry* is the love of mankind.”

With respect to the *fair sex* it may be observed, that as the *Institution* originated from one of the most laborious occupations, its *metaphors* and *ceremonies* are by no means adapted to *their* dispositions and habits. We not only disclaim the idea of *their* being unqualified to keep our *secrets*, but we are taught to protect and defend *them*, and we believe that their ingenuity and influence would increase the usefulness of many societies to which by universal custom they are not admitted.

\* The celebrated philosopher and statesman BENJAMIN FRANKLIN, LL, D. was the first Master of a *Lodge* established at *Philadelphia* in the year 1734. He died in 1790.

† “ The *Masonic faculty* of knowing each other by *signs* and *tokens*, says a very ancient tradition, was settled upon the migration or dispersion of the descendants of Noah, in case any of them should meet in distant parts who had before been united in one society on the plains of Shinar.” Vid. Constitutions.

The writer is of opinion that the usefulness and reputation of our *fraternal and charitable Institution* has been injured by the mysterious and unintelligible manner in which the *Brethren* frequently mention it ; for, at this well-informed period, the considerate part of mankind will not credit the *wonderful things* which are sometimes insinuated. This hint is respectfully submitted to the consideration of *new initiated Masons*.

“ To rear the tender thought,  
 “ To teach the young idea how to shoot,  
 “ To raise the virtues, animate the bliss,  
 “ And sweeten all the toils of human life;  
 “ This be the female dignity and praise\*.”

Some, for the want of more substantial objections, have mentioned the *Budges of Freemasons*, and the unintelligible *emblems* in which they appear; but this can scarcely demand a serious reply; for every *society*, and almost every *individual*, has its distinguishing characteristics. We find that even in the patriarchal ages, so famed for innocence and simplicity, various distinctions in dress were not unknown; and when we read in the sacred volume of changes of raiment, of a coat of divers colours, of purple ornaments, and *jewels* of several kinds, we may readily conclude that the *Budges of Freemasonry*, were well adapted to the times in which it was instituted.

It remains, my beloved Brethren, to congratulate you on the return of this joyous anniversary, and we should now particularise our respective *engagements*; but this will come with peculiar propriety from our learned and reverend *Brother* † who will next address you, and whose precepts and admonitions are always enforced by the most amiable example. May the accuracy of our deportment “convince gainsayers of the goodness of our institution.”

Founded in WISDOM, supported by STRENGTH, adorned with BEAUTY, and cemented by *Cordiality* and *Truth*, may we erect a monument sacred to *Sincerity*, *Charity*, and *Virtue*.

And at that interesting period, when “the cloud-capt towers, the solemn temples, and the gorgeous palaces of this world shall be levelled with the dust;” *When the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up* ‡; may we all meet in those celestial mansions where every terrestrial distinction will be obliterated, and “scenes of LOVE and BLISS immortal reign.”

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## A CHARGE

Delivered at CHARLESTOWN, to the *Worshipful Master, the Wardens, and Brethren* of KING SOLOMON'S LODGE, on the *Festival of St. JOHN the Baptist*. A. M. 5793.

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BY THE R. W. WILLIAM WALTER, D. D.

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WORSHIPFUL AND RESPECTED BROTHERS,

RISE with the sensations and sentiments of a friend to your Society—not of a friend only, but of a Brother who is warmly desirous of promoting your honour and best interest.

\* Thomson.

† W. WALTER, D. D.

‡ 2 Peter, ch. iii. ver. 10.



Our first obligation is to the supreme Architect of Heaven and earth; you have well done, therefore, in opening this solemnity by prayer to Him in whom we live and move and have our being.

You have had delivered before you an animated history of our benevolent Institution, stating its rise and progress, so far as the eye of inquisition is able to penetrate the dark ages of remote antiquity; together with its introduction and present state on the shores of this western world.

It now remains for me to remind you of the right object of this Society, and the best methods of attaining it.

His own happiness is the great object of every man. This is the leading principle of his constitution; it is the great law of his nature, established by him who made the world and the inhabitants thereof; for this he feeds and clothes his body—for this he studies and cultivates his mind—for this he gives his hand to some fair partner and rears a family—for this he unites in neighbourhoods and other societies—for this he acknowledges his dependence upon God, worships and adores the Great Father of Lights, from whom comes down every good and perfect gift.

For the full attainment of this object the Author of our nature has made us *social* beings; and daily teaches us by experience that our natural wants are better supplied in society than in solitary life—that our highest enjoyments are from a frequent exchange of kind offices—and our speech, which would be useless to man single and alone, demonstrates that he was made for society, where his best pleasures arise from the mutual communication of ideas, sensations, and desires. Thus do we realize that

“ Self-love and social are the same.”

For the whole species to unite and dwell together in one common society is impossible. Mountains and seas separate, and will for ever separate nation from nation, and one people from another. Convenience, similarity of dispositions, mutual regard, and sameness of object, lead into and originate smaller societies or associations of men, variously denominated as they differ in the object of pursuit, or rather in the means of attaining the one grand object. Hence we see societies *religious, scientific, commercial, military, political, humane, &c.* all of them useful, commendable, and meritorious. Among these *our's* boasts of its antiquity, its wide extent, and the worthiness of its object, which is *Relief and Aid*; for however operative Masonry might in the beginning have combined mechanic knowledge and charity in one, the former has long since merged in the latter, which is now confessedly the sole principle of our union.

Such are the changes and chances of this mortal life; so numerous are the calamities and misfortunes to which men are liable in the course of their pilgrimage; so closely are we pursued by pain and sickness from the cradle to the grave, that we may well look around us for all the consolations which human wisdom can devise, or hu-

man power effect. As these are accidents and calamities not confined to any quarter of the globe, to any nation or class of men, our fathers, by a noble and generous exertion of spirit, determined to originate a society which should contemplate the species, divested of all religious or political distinction, which should be *free* to the worthy and *accepted* of all nations and languages; which might comprehend a Jewish Solomon and a Tyrian Hiram, a Romish prelate and a Protestant reformer, a Frederick and a Washington at the head of their armies, and a humble quaker who holds in detestation the sword and the bayonet; all these though differing in some respects may agree in others, and be united in love. Love is therefore our principle, and happiness our aim. By every rational and prudent method to guard against the calamities which we cannot foresee; by mutual vigilance and mutual aid to lessen the quantity of wretchedness to which men are incident in this vain and transitory world; and to increase the quantity of good of which they are capable, is the intention of our various Lodges, and the purpose for which our community was formed. A purpose which is no sooner mentioned than approved; and wherever understood must command esteem.

That Masons are sometimes found departing from their principle, and that our associations do not always produce the avowed purpose of their formation, is readily acknowledged and sincerely lamented; but where is the society that does? *Humanum est errare*. Humanity is not perfect; neither is any of her institutions or works. But, my friends and brethren, if others have failed let us excel; and if you cannot by the best exertions of your powers arrive at perfection, at least aim to attain it. Where the object is *high*, the arrow intended to strike will, if it fails, probably ascend much farther than if supposed within the easy reach of every youth.

Love is certainly the noblest passion of our nature. Many are the principles of action within us, but the greatest of these is love. It has the full approbation of reason, and powerfully prompts to wish and to endeavour the welfare of mankind. The enemies of it are, *Ambition*, which aims to be highest—*Pride*, which owns no obligation—*Envy*, which can bear no superior—*Jealousy*, that apprehends affronts and injuries which were never intended—*Anger*, which refuses to deliberate—*Avarice*, which withholds the portion that misery claims—*Selfishness*, which knows no wants but its own—and *Sensual Pleasure*, which intoxicates the senses, and drowns the understanding. Against these, which are predominant features in our corrupted natures, let me *charge* you to be always on your guard. On the contrary, be persuaded with assiduity of mind to cultivate that meekness and lowliness of disposition, that sympathy and tenderness, that ardent and generous good-will, which makes every Brother's situation its own; and do unto all as ye would they should do unto you.

That you may have not only the inclination, but the ability to afford effectual relief, go to the *ant* and learn of her to be industrious—pass to yon colony of *bees*, and learn of them to be provident—

then turn to that *noble bird* \*, see how she tears her breast and feeds her young with the blood which issues from the wounds which she has purposely made, and learn of her to be fondly affectionate, *ac-counting nothing too dear to sacrifice for the good of your Brethren.*

Ye who are *Officers*, remember that it is the love of your Brethren which has raised you to your present stations, and let all your orders and commands be the orders and commands of love returned. Let integrity direct your steps, and liberality open wide your hands. Be at all times circumspect; and to the propriety of your commands add the weight of your examples.

And ye who form the community of *Brethren*, let love be without dissimulation. Approve the things that are excellent. Be studious to please, and know that public prosperity can only result from public order. Cast your eyes, I beseech you, to that celestial region where you behold the planets rolling, without cessation or interference, round yon burning luminary, from whence they receive light and warmth, and learn of them that order and obedience which is essential to your highest comfort and enjoyment as men and Masons. Be vigilant, be sober. Remember that a watchful and hard-pleasing world is attentive to your conduct. Remember, especially, that the ever-wakeful eye of Omniscience is upon you; and may every desire of your hearts, and every thought of your mind, deserve his approbation and meet his reward.

In conclusion, let me remind you, sirs, that ye are *Christians*; and from the volume of nature let me lead you to the volume of revelation. There you will see the wonders upon wonders which God has done for an apostate world. With what solicitude he seeks to recover those who were lost, to bring back those who had wandered, that he might have mercy upon all. Let his love to us, so unmerited so unbounded, excite our utmost love to him; and let that love be manifested by every suitable method—in frequent addresses at the throne of grace—in fervent effusions of praise—in holy confidence—and universal obedience.

Particularly contemplate the adorable *Jesus*, the appointed Mediator, the great pattern of human perfection, and tread in his steps. Consider him under all the characters in which the sacred writings exhibit him to the faithful, and delight in his instructions; seek to be interested in the merits of his sacrifice, and be dutifully submissive to his laws; walking in all his precepts and his ordinances blameless. May the same mind be in you which was also in him, whose meat and whose drink it was to do the will of his Father, and who went about doing good.

To excite your utmost diligence, think, O think of those tremendous scenes which will open to our view when these earthly tabernacles shall be dissolved, and with what rapidity the hours are flying

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\* The Pelican.

A representation of two Pelicans vulned, their young ones in their nests reaching their little bills to receive the blood as it distils for their support, forms the beautiful arms of the *Crawmond* family in England.

*Guilkin's Heraldry.*

away. Look round you, and behold the Masters, the Fellow-Crafts, and their Apprentices, the old and the young, your neighbours and your companions, are sinking in the stream of time; and though for the moment your little barks are floating on the surface, yet presently they also will disappear, and the places which now know you will know you no more. Add, therefore, to your faith, knowledge, temperance, patience; to these add godliness; and to godliness, universal charity. For if these things be in you and abound, they will evince that ye are not barren nor unfruitful in the knowledge of the Lord, our Saviour, and our God.

But hark! the voice of lamentation strikes my ear! it is the sound of mourning from the chambers of sorrow that surround us. Yes, my respected Brothers, while we contemplate with pleasure this fair town, among the first which our venerable ancestors planted on these transatlantic shores, rising, like the Phœnix from its ashes, with increased splendour, we are called to mourn with those who mourn. If the Divine Providence has been pleased, with peace and independence, to give back to some of its inhabitants a full portion of that wealth which for a season He saw proper to withdraw; others there are who still lament the loss of those means of subsisting which they formerly enjoyed, and are compelled to supplicate that charity which once they were able to bestow. These now solicit your friendly aid\*, and I am sure they speak not to the deaf, nor will they solicit in vain. They are men, and are in want; this is sufficient for you to know, for ye are men, and ye are Christians.

To comfort the broken-hearted—to feed the hungry—and give clothing to the naked—these are among the works which your religion and your profession enjoin. These are the works which will bear reflection; they are the good works which will give you peace amid the storms of life—peace in the agonies of death—peace at that solemn hour when the earth and the sea shall give up their dead, and the appointed Judge shall sever the good and charitable, from the impious, the cruel, and profane, and shall throw the impassable gulph between, saying to *these*, depart—to *those*, ascend with me to the temple not made with hands, to that city whose Builder and Maker is God.

————— “ What ensues ?

“ The deed predominant, the deed of deeds !

“ Which makes a hell of hell, a heav'n of heav'n.

————— “ Eternity,

“ The goddess with determin'd aspect turns

“ Her adamantine keys, enormous size,

“ Through destiny's unextricable wards,

“ Deep-driving ev'ry bolt, on both their fates,

“ Then from the crystal battlements of heav'n

“ Down, down she hurls it thro' the dark profound

“ Ten thousand thousand fathom; there to rust,

“ And ne'er unlock her resolution more.

YOUNG'S Night Thoughts.

\* After the Charge a collection was made for the poor of the town.

A SHORT SKETCH OF THE  
 HISTORY OF FREEMASONRY  
 IN SCOTLAND.

[*Transmitted by Mr. JAMES SOMERVILLE, of Edinburgh.*]

THE ancient part of the history of Scotland is mostly taken up with relations of the many different civil wars in which they were continually engaged. The Picts, we learn, were a mechanical and mercantile people, and founded many cities, and built several strong castles in their dominions; while the Scotch affected rather to be soldiers, and wholly given to the trade of war. In those days of ignorance and barbarism, we cannot expect to trace even the faintest dawnings of arts and sciences. The principle of self-defence was the greatest object of their study, which soon obliged them to have recourse to architecture, and to build houses and castles for their mutual preservation, and to repel the riotous insults of their lawless neighbours.—We can, however, still boast of many noble remains of the ancient Roman buildings, which plainly evince, that the Romans, when they entered this country, brought along with them some of their best designers and operative masons, whom they employed in rearing those noble fabrics of which we can so plainly at this day trace the remains. Nor is it to be doubted but they communicated to the natives and left behind them such a taste and knowledge for Masonry, as has descended from them to the present generation.

From this period, then, we may date the knowledge of Masonry, and first introduction of the arts and sciences into Scotland: but to deduce its gradual progress from that time, would require a complete recapitulation of the History of Scotland; nor is it easy at this distance of time, in a country so very deficient in the point of history, and who were ever engaged in civil wars, to point out all the different patrons of Masonry, or who were the principal designers of those many ancient buildings we see in almost every corner of the country. Certain it is, Masonry has been much cultivated and highly patronised all along by the great and noble of this country; hence those magnificent structures, hence those noble antique buildings, those remains of Gothic architecture, in almost every town in Scotland.

The Fraternity of Freemasons in Scotland always owned their king and sovereign as their Grand Master; to his authority they submitted all disputes that happened amongst the Brethren. When not a Mason himself, he appointed one of the Brethren to preside as his deputy at all their meetings, and to regulate all matters concerning the Craft. Accordingly we find James I. that patron of learning, countenancing the Lodges with his presence, 'as the royal Grand

‘ Master ; till he settled a yearly revenne of four pounds Scotch, to  
 ‘ be paid by every Master Mason in Scotland to a Grand Master  
 ‘ chosen by the Brethren, and approved of by the crown ; one nobly  
 ‘ born, or an eminent clergyman, who had his deputies in cities and  
 ‘ counties ; and every new Brother at entrance paid him also a fee.  
 ‘ His office empowered him to regulate in the fraternity what should  
 ‘ not come under the cognizance of law courts ; to him appealed  
 ‘ both Mason and lord, or the builder and founder when at variance,  
 ‘ in order to prevent law pleas ; and in his absence they appealed to  
 ‘ his deputy or Grand Wardens that resided next to the premises.’

WILLIAM ST. CLAIR, Prince of Orkney, Duke of Holdenbourg, Earl of Caithness and Strathern, Lord St. Clair, Lord Nithsdale, Lord Admiral of the Scots Seas, Lord Chief Justice of Scotland, Lord Warden of the three Marches betwixt Berwick and Whithorn, Baron of Roslin, Baron of Pentland and Pentland Moor in free Forrestrie, Baron of Cousland, Baron of Cardain St. Clair, Baron of Hertbertshire, Baron of Hectford, Baron of Graham Shaws, Baron of Kirktone, Baron of Cavers, Baron of Newborough, Baron of Roxburgh, &c. &c. Knight of the Cockle after the order of France, Knight of the Garter after the order of England, Great Chancellor, Chamberlain, and Lieutenant of Scotland ; got a grant of this office from King James II. He countenanced the Lodges with his presence, propagated the Royal Art, and built the chapel of Roslin, that masterpiece of Gothic architecture. Masonry now began to spread its benign influence through the country, and many noble and stately buildings were reared by the prince and nobles during the time of Grand Master Roslin. By another deed of the said King James II. this office was made hereditary to the said William St. Clair, and his heirs and successors in the barony of Roslin ; in which noble family it has continued without any interruption till of late years. The barons of Roslin have ever since continued to prove the patrons of Masonry ; in countenancing the Lodges, determining all matters of difference amongst the Brethren, and supporting with becoming dignity the character of Grand Master Mason over all Scotland. They held their head court, or, in Mason style, assembled their Grand Lodge at Kilwinning in the West Country, where it is presumed Masons first began in Scotland to hold regular and stated Lodges. Nay, it is even alleged, that in this place the Royal Art first made its appearance, and the Brethren, meeting here with hospitality and protection, formed themselves into a Lodge ; and their peaceable behaviour, their hospitable and generous dispositions, recommending them to the notice of the country, they were soon associated by the great and wealthy from all parts. In process of time the craft became more numerous, and Lodges more frequent throughout the country ; the Lodge of Kilwinning, under authority of the noble Grand Masters, granting charters of erection and constitution to the Brethren to form themselves into regular Lodges, always under the proper provisions and restrictions for their adhering to the strict principles

of true old Masonry, and preserving among themselves that harmony and union which should and always has subsisted among the Fraternity.

Such continued to be the state of Masonry while the family of Roslin were in flourishing and prosperous circumstances; but that noble and once opulent family, through their too great generosity, falling back in the world, the late representative, William St. Clair of Roslin, Esq. (a real Mason, and a gentleman of the greatest candour and benevolence, inheriting his predecessors virtues without their fortune) was obliged to dispoise the estate; and, having no children of his own, was loth that the office of Grand Master, now vested in his person, should become vacant at his death; more especially as there was but small prospect of the Brethren of this country receiving any countenance or protection from the crown (to whom the office naturally reverted at the failure of the Roslin family), as in ancient days our kings and princes continually resided in England.

Upon these considerations, having assembled the Brethren of the Lodges in and about Edinburgh, Grand Master St. Clair represented to them how beneficial it would be to the cause of Masonry in general to have a Grand Master, a gentleman or nobleman of their own country, one of their own electing, to patronize and protect the Craft; and that, as hereditary Grand Master over all Scotland, he had called this meeting, in order to condescend on a proper plan for electing of a Grand Master; and that in order to promote so laudable a design, he purposed to resign into the hands of the Brethren, or whomsoever they should be pleased to elect, all right, claim, or title whatever, which he or his successors have to reign as Grand Master over the Masons in Scotland, and recommended to the Brethren to look out for a nobleman or gentleman, one of the Craft, fit to succeed his noble predecessors, a man qualified to protect and patronize the Society, and support the character of Grand Master with the honour and dignity becoming that high station; and concluded with recommending to them unanimity, harmony, and brotherly love, in all their proceedings thereanent.

The Brethren taking into consideration what the Grand Master had above represented, resolved upon proper rules and regulations to be observed in the election of a Grand Master against St. Andrew's day next; and that they might not be said to take any step without the countenance and approbation of the more distant Lodges, they ordered the following letter to be wrote to all the Lodges throughout Scotland, inviting them to appear by themselves or proxies, in order to concur in promoting so laudable a scheme:

BRETHREN,

‘ THE four Lodges in and about Edinburgh having taken to their consideration the great loss that Masonry has sustained through the want of a Grand Master, authorised us to signify to you, our good and worthy Brethren, our hearty desire and firm intention to choose a Grand Master for Scotland; and, in order the same may be done with the greatest harmony, we hereby invite you (as we

\* have done all the other regular lodges known by us) to concur in such a great and good work, whereby it is hoped Masonry may be restored to its ancient lustre in this kingdom; and for effectuating this laudable design, we humbly desire, that betwixt and Martinmas-day next, you will be pleased to give us a brotherly answer in relation to the election of a Grand Master, which we propose to be on St. Andrew's-day for *the first* time, and ever thereafter to be on St. John the Baptist's-day\*, or as the Grand Lodge shall appoint by the majority of voices, which are to be collected from the Masters and Wardens of all the regular Lodges then present, or by Proxy to any Master-mason or Fellow-craft in any Lodge in Scotland: and the election is to be in Mary's Chapel. All that is hereby proposed is for the advancement and prosperity of Masonry, in its greatest and most charitable perfection. We hope and expect a suitable return; wherein if any Lodge are defective, they have themselves only to blame. We heartily wish you all manner of success and prosperity, and ever are, with great respect, your affectionate and loving brethren, &c.'

Nov. 24, 1736.

This day being appointed for the election of a Grand Master and other Officers to compose the Grand Lodge of Scotland, the following Lodges appeared by themselves or proxies: viz,

Mary's Chapel,  
KILWINNING,  
Canongate Kilwinning,  
Kilwinning Scotch Arms,  
Kilwinning Leith,  
Kilwinning Glasgow,  
Cupar of Fife,  
Linlithgow,  
Dumfermline,  
Dundee,  
Dalkeith,  
Strathaven,  
Hamilton,  
Lanerk,  
Dunse,  
Kirkaldie,  
Journey-men Masons Edinburgh,

Kirkintulloch,  
Biggar,  
Sanquhar,  
Peebles,  
Glasgow St. Mungo's,  
Aitcheson's Haven,  
Selkirk,  
Inverness,  
Lesmahago,  
St. Bride's at Douglas,  
Greenock,  
Falkirk,  
Aberdeen,  
Canongate and Leith, Leith and  
Canongate,  
Montrose.

When the Lodge was duly met, and the rolls called over, there was produced the following resignation of the office of Grand Master, by William St. Clair of Roslin, Esq. in favours of the Brethren, or whomsoever they should be pleased to elect to that high office.

' I WILLIAM ST. CLAIR of Roslin, Esq. taking to my consideration that the Masons in Scotland did, by several deeds, constitute

\* This election has, however, by a later byc-law of the Grand Lodge, always been held on St. Andrew's-day, on which day all the processions in Edinburgh take place, unless it be at the foundation of some public building.



' and appoint William and Sir William St. Clairs of Roslin, my an-  
 ' cestors, and their heirs, to be their patrons, protectors, judges, or  
 ' masters; and that my holding or claiming any such jurisdiction,  
 ' right, or privilege, might be prejudicial to the craft and vocation  
 ' of Masonry, whereof I am a member, and I being desirous to ad-  
 ' vance and promote the good and utility of the said craft of Ma-  
 ' sonry to the utmost of my power, Do therefore hereby, for me  
 ' and my heirs, renounce, quit claim, overgive, and discharge, all  
 ' right, claim, or pretence, that I, or my heirs, had, have, or any  
 ' ways may have, pretend to, or claim, to be patron, protector,  
 ' judge, or master, of the Masons in Scotland, in virtue of any deed or  
 ' deeds made and granted by the said Masons, or of any grant or char-  
 ' ter made by any of the kings of Scotland, to and in favours of the  
 ' said William and Sir William St. Clairs of Roslin, my predecessors;  
 ' or any other manner of way whatsoever, for now and ever: and  
 ' I bind and oblige me, and my heirs, to warrant this present re-  
 ' nunciation and discharge at all hands: and I consent to the regi-  
 ' stration hereof in the books of Council and Session, or any other  
 ' judges books competent, therein to remain for preservation; and  
 ' thereto I constitute  
 ' my procurators, &c. In witness whereof I have subscribed these  
 ' presents (written by David Maul, writer to the Signet) at Edin-  
 ' burgh, the twenty-fourth day of November, one thousand seven  
 ' hundred and thirty-six years, before these witnesses, George Fra-  
 ' zer, deputy auditor of the Excise in Scotland, master of the Ca-  
 ' nongate Lodge, and William Montgomery, merchant in Leith,  
 ' master of the Leith Lodge.

' W. ST. CLAIR.

' Geo. Frazer, Canongate Kilwinning, witness.

' Wm. Montgomery, Leith Kilwinning, witness.'

Which being read was ordered to be recorded in the books to be hereafter kept in the Grand Lodge of Scotland.

After this the brethren proceeded to the election of a Grand Master; and, in consideration of his noble and ancient family, for the zeal he himself had now shown for the good and prosperity of the craft, they thought they could not confer that high honour upon any brother better qualified or more properly entitled than William St. Clair of Roslin, Esq. whose ancestors had so long presided over the brethren, and had ever acquitted themselves with honour and with dignity.

Accordingly, *by an unanimous voice*, William St. Clair of Roslin, Esq. was proclaimed Grand Master Mason of all Scotland, and being placed in the chair, was installed, saluted, homaged, and acknowledged as such\*.

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\* In a future Number will be given an account and description of the Chapel of Roslin, and the Charge delivered in a Funeral Lodge, held in honour of William St. Clair, Esq. by Sir William Forbes, Bart. G. M.

ANECDOTES  
OF *BENSERADE*.

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ISAAC BENSERADE was but six years old when the Bishop who confirmed him asked him, whether he would change his Jewish name for a Christian one:—Yes, replied the child, if they give me any thing to boot. The Bishop, surprised at the answer, said to those near him, Let him retain his name, he will render it famous.

The Cardinal Mazarine told the King one evening in what manner he had passed his youth at the court of Rome. That he was fond of the sciences; but that his principal occupation had been the study of the belles lettres and poetry, in which last he had succeeded tolerably well; and that he was then at the court of Rome what *Benserade* was now at the court of Paris. Some time after he withdrew from the king's closet and retired to his apartment; *Benserade* arrived an hour after. When his friends had acquainted him with what had passed he was overjoyed, and quitted them abruptly without saying a single word. He ran to the cardinal's, who was just gone to bed, but he made so much noise with knocking at the door that they were obliged to let him in. He threw himself on his knees at the bed's head of his eminence, and having asked him pardon a thousand times for his boldness, told him what he had just heard. He thanked him (with an ardour hardly to be described) for the great honour he had done him in mentioning his name in the manner he did. He added, that had his servants prevented him from coming in to express his gratitude, he would have expired at his door. His sensibility was very pleasing to the cardinal, who assured him of his protection. In short, six days after he gave him a pension of two thousand livres\*, and granted him after that more considerable gratifications.

*Benserade* made profession of saying witty things, and in reality excelled in it. A few proofs will be sufficient. A courtier and a married man was greatly suspected of impotency, and much joked by *Benserade* and others on that account, which offended the gentleman very much, who had a quite different opinion of himself. Some months after, meeting with the poet, "Sir," says he, "notwithstanding your jokes my wife has been brought to bed some days ago." "Upon my word, sir," answered he, "I never suspected your wife in the least."

*Benserade* was one day in a large company where a young lady was entreated to sing. Her voice was exceeding fine, but her breath somewhat strong. *Benserade* was asked his opinion of her singing; he answered, the words were delightful, but the air good for nothing.

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\* About fourscore pounds.

AUTHENTIC AND INTERESTING NARRATIVE  
OF THE  
ADVENTURES OF THE MUTINEERS

*Who piratically seized his Majesty's Ship BOUNTY, under the Command of CAPTAIN BLIGH, and were pursued by order of Government, by the PANDORA Frigate, under the Command of CAPTAIN EDWARDS. Including a particular Detail of their singular Projects, and various Disagreements, Embarrassments, Escapes, Stratagems, &c. in the Island of Otaheite.*

[NEVER BEFORE PUBLISHED.]

*Collected from the oral Communications of some of the Parties who were acquitted on their Trial in this country. To which is added, a circumstantial Account of the Characters of the Ringleaders; Escape of some, Detection and Surrender of others; their Trial, Conviction, Execution, &c. &c.*

TO THE READER.

AS the public curiosity has never yet been gratified by a *satisfactory* account of the Adventures of the BOUNTY MUTINEERS, *after* the commission of their crime, and *before* the arrival of the PANDORA frigate, it is presumed that the transactions of those unfortunate people during that critical interim will not only be highly acceptable, but of infinite service to the public. What has been hitherto related is demonstrably the mere produce of *conjecture*, or, what is worse, of PARTIALITY; but the writer of these papers has no motive for deceiving, and flatters himself that the incidents herein detailed will testify a thorough knowledge of the affair, and carry within themselves conviction of their truth.

HIS Majesty's ship Bounty, of 215 tons, carrying four carriage guns, six-pounders, and four swivels, and manned with 46 men (officers included), was fitted up for the purpose of visiting the island of Otaheite, and taking on board and conveying the bread-fruit plants, and many other fruits of that country, to the British Islands in the West Indies. She was dispatched from England in December 1787, and on the 26th of October 1788, arrived at the Island of Otaheite, where she continued in the execution of her business.

Fletcher Christian, the master's mate, a man of respectable family and connections in the North of England, and who had been on two voyages before this with Captain Bligh, being accounted a most excellent seaman, became during their stay in Otaheite remarkably attached to the natives, who manifested, upon every occasion, the

highest respect for the captain and his people. Add to this, some female connections, which rendered the place still more agreeable, and made Christian believe that he could lead a much happier life here than in England.

Three others, who were midshipmen, Heywood, Young, and Stewart, were equally enamoured with the women at Otaheite, who being possessed of great sensibility and delicacy are exceedingly engaging, and withal remarkably handsome.

Captain Bligh had as great a regard for Heywood as for Christian, being a young man of wonderful abilities, and likewise of a respectable family of the North of England. Both Young and Stewart had been strongly recommended to the captain. Young was not, however, that good seaman which he appeared, but Stewart, who had always maintained a good character, was a most excellent one. His family, who resided in the Orkneys, were likewise respectable.

These four had privately imparted to each other their wish of abiding in the island, and accordingly projected the villanous plan of piratically seizing the *Bounty* whenever a favourable opportunity offered. Christian, to disguise his intention, still behaved to the captain with the greatest respect, but while the captain and his officers were attending a *Haeva* (or entertainment) which had been prepared by the chiefs of the island in compliment to the English, Christian artfully prevailed upon Charles Churchill, who was master at arms; John Mills, the gunner's mate; and James Morrison, the boatswain's mate, to join him in his intended projects. He represented to them the great happiness they would enjoy among the islanders, and how far preferable it was to be their own masters than continue any longer servants. With these and similar expressions he soon inflamed their minds, and they all united in the base resolution of deceiving and oppressing a worthy commander.

Such, however, was the secrecy with which this mutiny was contrived, that not an item was dropped that might give room for the smallest suspicion, notwithstanding all those who were true friends to the captain were continually living forward among Christian and his associates.

After they had executed the object of their voyage, and procured on board 1015 of the bread-fruit plants and several other articles, in high preservation, the *Bounty* departed from Otaheite on the 4th of April 1789.

Christian and his gang had been sufficiently on their guard not to discover to any of the natives, even their greatest favourites among the females, their intention to return, for fear the captain might be apprized of it, and frustrate their design. On the contrary they took leave of those people with the same seeming regret as did the captain and officers.

Christian had been lately promoted by Captain Bligh, and frequently dined and supped with the captain by invitation. When they had completed their wooding and watering at Annamooka, one of the Friendly Islands, they continued their voyage with unin-

errupted success till the 28th, on which day Christian and his party put their design into execution. The preceding night the captain invited Christian to sup with him, but, pretending illness, he excused himself, and Captain Bligh was exceedingly concerned for his supposed indisposition.

This day at sun-rise Christian had the morning-watch, and while the captain was asleep he entered his cabin, with Charles Churchill, master at arms, John Mills, gunner's mate, and Thomas Burkitt, a seaman. Having now seized the captain they tied his hands with a cord behind his back, and threatened him in the most dreadful manner with instant death if he made the least disturbance. The captain, notwithstanding their menaces, called out to his officers, but these had been already secured by Christian's accomplices.

The captain was now dragged out of his bed, and forced upon deck in his shirt, while, upon his enquiring the cause of such violence, they still repeated their menaces and blasphemy. Christian had appointed centinels to watch the fore-hatchway, while only the carpenter and boatswain were allowed to come on deck. Christian gave orders that the launch should be hoisted out, which done, he commanded two midshipmen, Hayward\* and Hallet, to go into the boat, still threatening the captain to kill him on the spot if he made the least murmur. Christian made choice of those people whom he thought the most useless to him, and ordered them all into the boat, while he held the captain fast by the bandage with which his hands were secured, and others of his party surrounded him with their pistols cocked. Some of the mutineers were employed in compelling the officers into the boat, during which the whole party, even Christian their ring-leader, betrayed great fear and agitation of mind.

The captain endeavoured to dissuade them by the most gentle means from their purpose; but they were too determined to be moved by all that he could utter. After the officers were in the boat Christian forced the captain over the side, and as soon as he was in, the boat was veered astern. The captain requested some arms to be given him, but they laughed at this; however they threw into the boat four cutlasses, some pieces of pork, and clothes.

The mutineers who took possession of the *Bounty* were in all 25, being the most able men of the ship's company, viz.

Fletcher Christian, the chief ring-leader and master's mate.	} ring-leaders.
Peter Heywood, midshipman	
Edward Young, ditto	
George Stewart, ditto	
Charles Churchill, master at arms	
John Mills, gunner's mate	
James Morrison, boatswain's ditto	
Thomas Burkitt, seaman	
Matthew Quintal, ditto	

\* This name has frequently been confounded with *Heywood*, one of the mutineers.

John Sumner, seaman,  
 John Milward, ditto,  
 William M'Koy, ditto,  
 Henry Kiiibrant, ditto,  
 Alexander Smith, ditto,  
 William Muspret, ditto,  
 Michael Byrne, ditto,  
 Thomas Ellison, ditto,  
 John Williams, ditto,  
 Isaac Martin, ditto.

[This man being one of those who by compulsion guarded the captain, discovered an inclination to assist his commander, and even got into the boat to share his fate; but he was afterwards obliged to return to the vessel, being threatened with instant death in case of non-compliance.]

Matthew Thompson, seaman,  
 Richard Skinner, ditto,  
 William Brown, gardener,  
 Joseph Coleman, armourer,  
 Charles Norman, carpenter's mate,  
 Thomas M'Intosh, ditto.

These three last were detained contrary to their inclination. Christian was for some time considering within himself whether he had better detain William Purcell the carpenter, or the carpenter's mate; at last he determined upon the latter.

Captain Bligh was now turned adrift, with the master, surgeon, botanists, gunner, boatswain, carpenter, master's mate, two midshipmen, two quarter-masters, the sailmaker, two cooks, quarter-master's mate, butcher, clerk, and boy. While the boat was astern the unfortunate wretches that were in her were cruelly ridiculed by those vile usurpers who had thus taken violent possession of the Bounty.

Some of Christian's party upon their separation exclaimed, "Huzza for Otaheite!" which gave him much offence, as he dreaded the captain's following him there. In order, therefore, to deceive the boat, they steered W. N. W. and as soon as the launch was out of sight made for Otaheite.

There is no doubt that, if Christian had in the least suspected that the captain or any of the officers who were with him would ever have been able to have reached home, he would have added murder to ingratitude. His hopes were, that either they would have perished in the attempt, or become residents in one of the remote islands. It is not probable that he could have enjoyed even a moment's tranquillity at Otaheite, had he entertained a suspicion that his base conduct was reported in England.

At the time of their separation the captain reminded him of the several favours he had shewn him. This stung him to the heart, and he repeatedly exclaimed, "I know it, captain—hold your tongue—say no more—I am a villain—I am—but—it can't be helped." Afterwards, when his conscience pierced him, he cried out, "Oh, God—Oh, God—I am in hell—I am in hell." However,

for fear of disheartening his comrades, he endeavoured to conceal his emotions, and in order to keep up their spirits ordered each man a dram, this being the second they had taken since the mutiny commenced.

Christian became somewhat pensive while a few of the others began to laugh and joke about the dismal situation of the captain and his officers. This raillery augmented Christian's agitation, which became so great that he wanted power to conceal it. As for Coleman, Martin, Norman, and M'Intosh, they were silent; but their looks plainly testified that they were displeased with their present situation. Coleman once ventured to give his advice, when Christian proposed a dram apiece, observing the great danger they should be in if any of the men were intoxicated.

Christian remained on deck till the launch was out of sight, but he never looked at it without showing strong emotions. Afterwards he wished to retire to the cabin, but began to be afraid even of his own party, lest they might rebel against him, be tempted to follow the launch, and deliver him up to the captain. He therefore enjoined Heywood and Churchill to stay on deck, and be particularly vigilant. He then went down to the cabin, and began to examine the stores.

The thoughts of what was past prevented them from thinking upon what was to come. They were now returning to Otaheite, but never once consulted among themselves what they should say to the natives. Indeed Churchill hinted something of it to Christian, but he seemed quite indifferent about the matter, imagining that any story they thought proper to tell would be credited by the natives.

They were determined not to stop at any of the islands, but make the utmost expedition to reach Otaheite. The weather, however, becoming tempestuous, and the wind unfavourable, they were obliged to anchor at an island about seven leagues from their intended port. They tarried here three days, during which time they saw no inhabitants, and the land wore a dreary appearance. Having now a fresh breeze they weighed and proceeded for Otaheite.

While passing Annamooka they were visited by several canoes from the neighbouring islands. These natives (who knew them) expressed great astonishment at their return, while Christian pretended that some very urgent reasons required their longer stay at Otaheite. Nothing material occurred during the remainder of their passage.

All the mutineers agreed that Christian should take the command of the vessel, which at first he modestly declined, wishing to resign it to Stewart, who expressed great satisfaction at what they had done. Christian, however, reserved it, while Stewart acted under him.

On their approaching the island Christian ordered every man to remain under arms, for fear the captain might have contrived to have visited some of the neighbouring districts and communicated his misfortunes to the king, more particularly Tinah, a chief of Otaheite, who was exceedingly partial to him. Christian, of course, knew that the natives would be inclined to take his part, and perhaps unite

their force to recover the vessel. These apprehensions were soon removed by Churchill, who remarked the impossibility of Captain Bligh's reaching Otaheite, or any of the adjoining islands, without their observing the launch; notwithstanding, it was deemed advisable that they should all remain on their guard.

As soon as they were in sight of Otaheite several of the natives came off in canoes to learn the cause of their unexpected return. Christian told them that Captain Bligh had, to his great astonishment, discovered that Captain Cook was alive and at Whytutakee, and accordingly both he and his officers were determined to remain there with him. The news accordingly spread, but the story created much surprise.

Notwithstanding Christian displayed so much cunning and artifice in the execution of his plan, he was certainly deficient in this respect. *The story he told had every appearance of a deception, and must certainly in the course of time be discovered.* By affirming that Captain Cook was alive he naturally excited a curiosity among those people to see him; and as they had so often heard before that he was dead, undoubtedly he exposed himself to suspicion. Had Christian declared that Captain Bligh and his officers had gone in the launch to make some discovery, and being overset had perished, the story, being probable, would certainly have been believed, particularly by people inclined to credulity. But Christian was unwilling to insinuate that any thing had happened to the captain, knowing how well he was beloved by the chiefs of this island, for fear the misfortune might be attributed to him, and his supposed death resented. He was likewise unwilling to place too much confidence in the natives, for fear they might take any advantage and show an inclination to plunder.

Tinah and Poeno, two chiefs remarkably attached to Captain Bligh, immediately hastened on board the *Bounty*. They were soon followed by others, who were equally surprised at meeting with their old friends; but Tinah and Poeno alternately enquired the meaning that Captain Bligh sent them back; why, also, he did not come with them, and bring Captain Cook whom they maintained so great a regard for? To these questions Christian made but very sorry answers, and with lame equivocations evaded others.

The chiefs understanding that these were come to settle with them, immediately began, according to custom, to choose each his friend, which they call a *Tyo*. Their notions of friendship are, indeed, very extraordinary. When a person becomes a *Tyo* to any one, it is expected of that person that he will cherish his friend's wife, the neglect of which will otherwise occasion much coolness and indifference. They are, however, exceedingly faithful to their friends, for they would shudder at the thoughts of betraying them. They are likewise ready to supply their wants even to their own injury; and when those who have *Tyos* die without issue, their titles and estates, agreeable to the law of *Tyoship*, devolve to their chosen friends, with whom, according to custom, they change names at the time their friendships are contracted.



The mutineers now landed, while the best refreshments that the place afforded were immediately provided. It is impossible to describe the pleasure which some of the females felt upon seeing their former gallants; they were particularly assiduous in preparing the most agreeable food for their reception.

Captain Bligh while he was here had a tent erected for his use; Christian accordingly took possession of this, and told the chiefs that Captain Bligh had appointed him commander in his stead, and that he was now *Captain Christian* during Bligh's absence. To this all his accomplices agreed, and behaved to him with assumed respect.

Christian divided his company into two parties, one to remain on board the vessel and one on shore, and to take it by turns.

A short time after they had landed, Churchill, whom Christian had made his most constant companion, became the Tyo of a great chief in the upper districts, and received an invitation to his house. Christian, in order to court the favour of the chiefs, was remarkably profuse in his presents; he was likewise cunning enough to take the merit of all the donations, which created a degree of jealousy between him and his confederates.

A grand Hæva was now prepared for the entertainment of Christian and his party on shore. A great number of chiefs attended, and Christian, Churchill, Heywood, &c. were received in due form by the king and his levee. The performers consisted of two men and two women. A ring being formed, the entertainment commenced with the male performers, who began to wrestle, then throwing themselves into frightful and indecent positions: after they had displayed a number of abominable attitudes and distortions they retired, and the two ladies came forward. Their dress was fanciful. These began to display attitudes equally disagreeable and indecent. They performed for near half an hour, during which time they never ceased the exercise. Among the ladies wrestling and the like are great accomplishments; Iddeah, Tinah's wife, was a remarkably fine wrestler. In short girls will come from the remotest places to acquire these great accomplishments, and attain improvement from these Hæva-entertainments. The girl who can fight, tumble, wrestle, &c. the best, is always the most respected.

Some short time after this another Hæva was performed. The ladies now, instead of wrestling, danced; after which a present of cloth, which the dancers always came in with round their waists, was made to Christian.

There was a wrestling match between a woman and a man, wherein all difference of sex was lost sight of, for the woman was equally if not more violent than the man, and she almost broke his leg with a fall. As soon as he was down, some who were attending hastened to his relief, raised him from the ground, and while some held his body, others, with amazing agility, put his leg, which was sprained, to rights. The lady who had thrown him, received universal congratulations, and, indeed, she was not a little proud of her triumph.

Tinah regularly visited Christian every day both on shore and on board the vessel. This chief, however, could not conceal his dissatisfaction at the absence of Captain Bligh and the other officers, nor could he, indeed, reconcile it to himself why the captain would not return and abide in Otaheite in preference to any other island. Id-deah, Tinah's wife, who had been remarkably attached to Captain Bligh, became exceedingly melancholy at his seeming indifference. On this account she entertained an aversion to Christian and his accomplices, and seldom or ever accompanied her husband in his visits.

During the intervals of solitude Christian was frequently seized with remorse and horror at what he had done. Reflection almost set him mad, and he certainly felt more anguish at the commission of the mutiny than any of those who had been his first chosen confederates. Whenever Churchill or Stewart were in his company he endeavoured to resume his vivacity, and shake off those gloomy terrors which occasionally clouded his mind. Churchill was naturally possessed of a sprightly disposition, his presence, therefore, in a great measure dispelled his uneasiness, and helped to keep up his companion's spirits.

Martin likewise expressed much unhappiness when alone, but none of the men dared to shew the least disapprobation of what was done, for fear of being immediately destroyed; for several suspected that Christian had given secret orders to some of his most particular friends, to put to instant death any who should complain or mutter at their present situation, lest the natives might discover what had happened, and of course revenge their ill-treatment to Captain Bligh. Whether or not Christian had issued such directions is not to be ascertained; but, considering his situation, it is by no means unlikely, villains being always jealous of each other.

Some of the natives who visited the Bounty committed several depredations. Christian complained to Tinah of his people's thefts and misbehaviour. This chief, when Captain Bligh was in the island, was very assiduous in recovering whatever was stolen, and testified great concern whenever such dishonesty was practised; but now affairs seemed to wear a different complexion. Tinah paid little or no attention to Christian's complaints, nor seemed to be the least concerned for whatever loss he sustained. The fact was, the natives thought they were at liberty to do whatever they liked, since the captain, whom they looked upon as the chief of those English, was absent; and Christian was afraid to assume too much authority, for fear he might incur their displeasure, and be consequently abandoned to ruin and misery.

Here Christian seemed again deficient in prudence; for as he pretended that the captain had appointed him chief in his stead, he should certainly have arrogated that consequence (which he no doubt would had he been *honestly* invested with the power), and by occasionally displaying his authority, he would certainly have com-

manded that respect which Captain Bligh and his predecessors had maintained.

It was observed that Christian had, previous to his departure from this island with the captain, entertained a *penchant* for some of the female natives; to one he was particularly attached. She was young, affectionate, genteel, and, setting aside the *disfigurements* which the customs of their country render general, she might well be accounted handsome. Their mutual affection was remarkable, and the sincerity of their loves indisputable. In short, they were married according to their fashion; which is no more than making a bargain for her with her parents, and exchanging mutual promises before all their friends, who are on this occasion invited. Among these natives polygamy is allowable; and what is not more wonderful than true, they enjoy domestic harmony even with a plurality of wives.

(To be continued.)

## TO THE EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

A FEW gentlemen, united friends, have lately established a private periodical meeting at each other's houses, for the discussion of such subjects either of speculation or utility as may occur; and in turn each proposes and opens the topic for the evening, his remarks on which are read from notes; the discussion afterward is oral. Their confining these meetings to their own little circle is a strong symptom of modesty, and a proof that they rather hope to improve their minds by the observations of each other, than wish to obtrude them on the public. At times, however, I have thought it was to be regretted that useful remarks should be thus withheld from society at large, and shall endeavour to obtain, as I have in the present instance obtained, permission to send some of them for insertion in your elegant repository.

J.

SELECT PAPERS ON VARIOUS SUBJECTS,  
READ BEFORE A LITERARY SOCIETY IN LONDON.

No. I.

OF THE INFLUENCE OF THE  
*FEMALE CHARACTER*  
ON THE MANNERS OF MEN.

BY MR. S. JONES.—READ JUNE 5, 1794.

TO a subject of so extensive a nature as the present, the discussion of which might be made to include a kind of history of the sex from the creation, it will be proper to fix some limits; at the same time it will be necessary that something like system should be preserved in our treatment of it, in order, not only to rivet

attention, but perhaps to facilitate the task to the writer, and render it palatable to the hearer or reader.

Briefly tracing, then, this amiable part of creation from the time when the Almighty observing, "It is not meet that man should be alone," proved that he intended some influence should be added to the natural state of our existence; as we cannot believe that a cause was made but with a view to an effect, and Omniscience could never (unprovoked too, as at that time was the Godhead) have conceived the idea of producing a beautiful and amiable cause, to operate other than a happy effect, we establish the belief that woman was intended by her Creator to work a benign influence on mankind.

Happy should I be if the nature of this little essay would admit of my introducing all the instances that occur to me in sacred and profane history in testimony that such has been the fact, speaking generally, with regard to the operation of women on the passions and tempers of men.

As it is, however, I shall confine my observations to a few heads, that is to say,

I. I shall briefly remark on the follies (must I say the vices?) usually considered as more peculiarly attaching to the female part of the creation.

II. Shall take a view of those to which men are supposed to be naturally most prone.

III. Will humbly attempt a comparison between the two sexes; with the view,

IV. Of proving, not a superiority in the grand scale of things of the female over the male sex, but of enforcing what it is the purpose of this essay to establish, the important and happy influence of the female character on the morals of men.

1. Vanity, impertinence, dissimulation, envy, levity, and inconstancy, are the most striking failings with which I can recollect that the sex has been charged.

As to vanity, though certainly not commendable, it is yet in some cases pardonable; that is, if the excellencies by which it is excited are real and apparent; but where these are groundless, it is confessedly ridiculous and absurd.

The chief object of vanity in women is personal beauty, and here, perhaps, will occur to my readers an apology derived from the consideration that this foible is generally called into action by the admiration of the men, and their submission at the shrine of female beauty.

Impertinence, or the practice of intruding on or meddling with what no way concerns them, is also attributed to the ladies. But I must forbear to enlarge on this head, from the conviction that it is a male propensity in the fullest sense of the word, and cannot for a moment be considered as attaching peculiarly or even chiefly to the female sex.

From the charge of dissimulation I cannot in candour attempt wholly to exculpate them; nor perhaps is it necessary that I should;

for, though in many instances, particularly in that coquetry so frequently played off in the intercourse of the sexes upon the *lords of the creation*, it cannot be too strongly reprobated; yet, on a more extended view, we shall confess that a moderate portion of dissimulation is not only pardonable, but is absolutely necessary to shield the sex (who by their sedentary occupations, and seclusion from the more active scenes of society, are inexpert in the arts which are there acquired, and but too frequently brought into action in private life, to the scandal of the men and the ruin of the fair); I say, a little dissimulation is the only guard they can put on, the only weapon with which they can encounter the artful designs of imperious man.

Envy is a hateful and a criminal passion, and though disclaimed by all, yet few of either sex but are at some time of their lives more or less affected by it. As it arises, however, from ungratified ambition, and the ambition of women is much less extensive than that of men, and their desires (chiefly referring to some ornament of dress, or trivial decoration) more easily satisfied, it follows hence that this passion is less conspicuous and less criminal in theirs than in our sex.

Levity and inconstancy are so nearly allied as not to be easily separable in our computation of human manners.

Of levity there are few women, however wise or experienced, who have not occasionally exhibited strong symptoms. As, however, if at all bounded, this humour of the mind can never be essentially hurtful, I shall pass over this point with observing, that to humanity error and frailty is natural, and that no person is good or perfect but by comparison; that is to say, the best are only not so bad as others.

Inconstancy differs only from levity in that it is an expression usually applied to change of affection towards persons, and of course principally operates in affairs of love and friendship. Indeed, a strong proof of the connection or dependance on each other of levity and inconstancy seems to be this, that levity often forms hasty and improper attachments, and inconstancy is the natural result of the operation of better thoughts on the subject.

Having thus concisely stated those imperfections usually termed feminine, I proceed to my next head of argument, namely,

2. In the second place to take a view of those to which men are supposed to be naturally most prone.

And here beams forth a ray of light, not flattering but honourable to the women; for it will immediately appear that among many other follies and vices incident (indeed, peculiar) to the characters of men, all those which have been already enumerated are necessarily to be included.

Ill am I disposed to enlarge on a catalogue of vices odious to the ear and disgraceful to our nature, such as *lying, seduction, indiscriminate debauchery, inebriety*, and, finally, those atrocities which furnish victims to the laws of God and man, and of which it is obvious to remark that women are very rarely partakers. I shall, therefore,

briefly tread over again some of the ground already passed, and endeavour to prove, that the precedence in point of intellectual qualities usurped by the men over the fair sex, as well as the imputation on the latter of moral turpitude, is an unfair assumption, and incapable of support.

Of women I have said, that the objects of their vanity are generally points of dress or adventitious aids to personal beauty, that may serve to render them lovely in the eyes of their admiring swains. It is a weakness this, but pardonable in the weaker sex. In man the same passion is criminal and disgusting; we see it operate in its full force when the deformed coxcomb is observed to pride himself in a dress which is only calculated to set off elegant symmetry and true proportion; when known cowards arrogate a courage to which their hearts emphatically give the lie; or blockheads pretend to wit, for which estimable talent a glittering tinsel of word-play is mistaken as the reality. Bobadil\*, Poppington †, and Carlos ‡, the bully, the fop, and the pedant, are characters equally extravagant and contemptible.

As proofs that in impertinence the men are in no degree behind hand with the other sex, let us behold the Quidnunc of the present day, perpetually breaking in upon the more serious thoughts and avocations of those who are so unfortunate as to be sufficiently acquainted with him to give him such a liberty, and blundering forth his still-born ideas on the rottenness of the state, and the folly and wickedness of those at the head of affairs, and not unfrequently, but generally *impertinently*, suggesting much wiser measures on the ideal supposition that he himself were to be in power §. Of the impertinence and useless curiosity of the mere antiquary or virtuoso, it will be surely unnecessary to do more than make mention *en passant*.

Dissimulation in women is all the defence they have against the craft and subtilty of man, who by false pretences of love, and deluding

\* Every Man in his Humour. † Trip to Scarborough. ‡ Love makes a Man.

§ Plutarch somewhere speaks of a barber of this description. This man was the first who reported the news of a great check (as the modern phrase is) which the Athenians had received in Sicily. Being the first that had heard the relation of it in Pireus from a servant of one who had escaped from the battle, he immediately quitted his shop and flew into the most public parts of the city, fearing that unless he made extraordinary haste his account might be received at second-hand. The surprise caused great disturbance, and diligent enquiry was made after the person who first spread the news. The barber being brought to examination by the Archons could give no account of his author, farther than his being a man whom he had never before seen. This incensing the multitude, cords were immediately brought out, and the poor barber was tied neck and heels together. When, however, soon after, the news of the defeat was confirmed, the people all repaired to their houses to make lamentations for their own particular losses, leaving the poor Quidnunc fast bound, in which condition he remained till evening, when he was set loose. Yet could not all this repress the impertinent curiosity of the man; for no sooner was he set at liberty than he began to demand of the person who released him the particulars of the defeat, and what was reported of the manner of Nicias's being slain.

professions of honour and fidelity, are the eternal bane of the fond, unsuspecting, and credulous part of the sex. Deceit in men for the purposes of seduction, first gave the lesson of dissimulation to our women.

Envy frequently carries men of violent tempers beyond all bounds of discretion, and sometimes quits them but on the borders of madness; in the other sex it operates by gentler degrees, and to less pernicious effects.

To levity and inconstancy the male sex are more subject than the female, perhaps from this cause, that the variety of concerns, both of business and pleasure, in which they are engaged, presents more objects to their attention, of course their inducements to change are more numerous; and from constant habits of variety they acquire an insensibility, which many term *happy*, to the progress of depravity.

Women, indeed, it is but fair to say, have not those temptations to inconstancy which the more numerous opportunities I have just alluded to give to the men: for the rules of modesty not allowing them to declare hastily their sentiments to those whom they affect, they cannot indulge, like men; the wanton suggestions of fancy, without hazarding that reputation on which all that is dear to a woman (her character) must depend. As to inconstancy in friendships, I am clearly of opinion, that women, being less concerned in wordly affairs; and having of course less temptations from interest to insincerity, than men, are less open to the charge.

I find, that insensibly, perhaps unavoidably, I have blended the second and third divisions of my subject; and fearing that my observations have already exceeded a moderate length, I shall be very brief in drawing my conclusion from the whole, that is, in pointing out the happy influence of the female character on the morals of men.

Of all the benefits that arise from our devotion to the sex, the greatest certainly is the opportunity of enjoying their converse; I speak, you will believe, of the respectable part of the sex. To qualify ourselves for this converse, at least for enjoying it with any degree of real satisfaction, we find complaisance to form the most necessary qualification; indeed, without this, man is unfit for any society. It is, however, indispensable in our intercourse with the ladies: and it is observable, that as it is due *to them* of right; so is it *from them* that men best derive this estimable property.

In meetings of men only, politics, religion, or private business, frequently engross the conversation, and are subjects in which the passions are too much concerned to admit always of complaisance. These subjects, however, are rarely started in the company of the ladies, and the custom which complaisance has established of never opposing the ladies without much ceremony and apology, tends greatly to subdue those impetuous passions which are certainly inherent in our nature.

Here we see one advantage resulting from the influence of the fair sex on our manners. But I may be permitted a few further observations.

Our ingenuity or invention is exercised, of course improved, by our intercourse with the ladies, for we are naturally induced to employ the most pleasing and various talents of art or wit that we may possess to conciliate the favour or secure the friendship of the sex. The indispensable rules of ceremony to be observed in our converse with women, forbids many of those subjects either of folly or immorality which it is notorious many men are prone, (how much to be regretted that they are allowed!) to introduce in meetings of men. A desire to make ourselves agreeable to the fair, sets the imagination (or genius, call it which you will) at work to find new and pleasing subjects of conversation, and *these must be virtuous*; hence, while the wit is refined, the morals are (at least for the time) amended. Of Swift it is said, that he always wished to have ladies in company, because it preserved the delicacy of conversation.

In the calculation of the influence of the fair-sex over men, it were improper to omit the instances which the days of chivalry furnish: when love and gallantry, both exclusive marks of devotion to the ladies, made heroes and defenders of the Christian faith. Nor is it necessary that I should contend against a host of opponents who would tell me, that the blood that was shed in those wars disgraced humanity, as they were but founded on different modes of faith without the possibility of its being proved which was the right; it is sufficient to consider that the hopes of reward from the approbation, perhaps the inestimable possession, of their several mistresses, inspired them with courage to defend that religion which they had been instructed to believe was the only true one.

To conclude, I cannot believe that any one of my male readers or hearers will venture to declare that he has not felt, does not still occasionally feel, the grateful sensations of female influence upon his conduct; if that influence be distant or indirect, it may be less powerful, but if present and immediate, what man can say that in the company of a virtuous woman he is not studiously correct in his manners, and that his mind is not free from those unworthy thoughts which at other times will occasionally intrude themselves upon him: the manners are meliorated by the force of habit from respect to our company, and we confess, while we feel, the benign influence of the Female Character on the Morals of Men.



## No. II.

ON THE BEST MODE OF DIRECTING THE INFLUENCE OF THE

## FEMALE CHARACTER

ON THE MORAL STATE OF SOCIETY.

BY MR. W. ARTAUD.—READ JULY 31, 1794.

IN pursuing an inquiry into the best manner of directing the influence which the female character is acknowledged to possess over the moral state of society, whether we think it probable or not that there are subtle differences in the organization of the two sexes, which have a considerable share in forming certain original qualities that constitute the peculiar character of each of them; yet it must in general be acknowledged, that by far the greater part of those peculiar qualities arise from the great leading circumstances of their existence, which circumstances evidently spring from such palpable sexual differences as clearly point out their respective natural destinations.

I shall, therefore, chiefly confine my observations to those circumstances; and consider Woman, *First*, in a state of pucelage, when her external beauty operates most powerfully on Man; *Secondly*, under the character of a *Wife*, when beauty has lost much of its influence; and, *Lastly*, under the character of all others the most important to the welfare of society, that of a *Mother*.

The influence of those attractive graces, which nature has in a peculiar manner bestowed on the fair sex, is quickly recognized and felt by man. He prostrates himself before the shrine of female beauty, with the profoundest adoration; and is transported with rapture, or sunk with despondency, as his hopes of possessing, or his fears of losing, her who is endowed with it operates upon him.

But as this homage which he so devoutly pays to it arises solely from the instinctive principles of his nature, he will of course be capricious with respect to the object of it; for as nature has not confined the gift of beauty to a single individual, he will be instinctively attached to all who are beautiful; which circumstance, joined with the satiety that ever follows enjoyment, would infallibly give him a continual thirst for variety, and consequently render him inconstant in his attachments; so that the great bond of union between the sexes, on which the moral state of society depends, would never be cemented, or, if cemented, would fail of producing those excellent effects for which it was instituted.

The power, therefore, of permanently fixing the attachments of men, as it does not reside in beauty, must be derived from something else, and as that something must be acquired previous to marriage (for it is necessary to prevent the satiety attendant on enjoyment), it will properly come under our first head of inquiry,

It has been already shewn, that the influence of beauty ceases with enjoyment; that the permanent influence of woman over man, as far as is requisite to give stability to his attachment to her, is absolutely necessary to the existence of a moral state of society. Let us now endeavour to point out how that degree of influence is to be obtained.

The love of virtue and the detestation of vice, should be interwoven as much as possible in the mind of your fair pupil; and her mental faculties should be so far cultivated as not only to make her a rational companion, but also to enable her to divest vice of any specious form it may assume to effect its baneful purposes. Hence she will detect the profligate, though, Proteus-like, he should put on a thousand insidious disguises to destroy her peace; or confound the systematic voluptuary by the very arguments with which he attempts to seduce her.

But a still more beneficial effect will result to society from her having received this kind of education. She will influence the characters of those who may wish to obtain her favour. For as the qualities she will then possess will be in an especial manner calculated to create esteem, none but those who are capable of appreciating the worth of them will have any chance of possessing her; consequently, if her personal charms are so alluring as to attract some of a lighter character, they will endeavour to assimilate their manners to hers, and as the attempt must convince them of their own inferiority, they will probably be led to such a sincerity of attachment as may work a total revolution in their habits of thinking and living, and make them consider that system of conduct which they assumed merely to deceive, as the only path to true happiness, and legitimate dignity of character.

Now, if it were possible to endow every individual of the female sex with such dispositions, what a wonderful change would be wrought in the whole character of mankind. The insect tribe of foplings, the insidious flatterer, and the shameless profligate, would be driven from the footing they at present possess in society, or be obliged to reform their conduct in order to maintain it; while modest merit would lift up its head, and receive that just reward of which it had been deprived by the impudent pretensions of the worthless. Thus would society gradually approach to that state of perfection so ardently wished for and looked up to by the philosophic mind, as the ultimatum of human felicity; and that by means of one of the most amiable instruments that the Almighty could have selected for the purpose.

As I have only asserted generally that the cultivation of the female mind, in conjunction with innate virtue, was essential to the well-directing of her influence over the moral state of society, I shall now enter more particularly into the nature of that system of education which appears to me best calculated to attain so desirable an end.

Metaphysics and politics I would banish from her studies, as being apt to give an acidity to the temper by generating a love of disputation,

But the study of elegant literature and the fine arts, as they give softness and sensibility to the heart, and richness and delicacy to the imagination, seem admirably adapted to produce those gentle and amiable qualities which in my opinion constitute a genuine feminine character.

I would, therefore, lead my fair disciples who thirst after improvement to the Castalian Spring, and advise them to repose in the bosoms of the Muses.

Every thing that embellishes society belongs almost exclusively to the female character; she smooths the rugged brow of stoicism, and converts what would be ferocity into firmness. Under her plastic touch the starch pedant assumes the unaffected manners of the well-educated gentleman; and the boisterous effervescence of the roaring bacchanal is refined by her influence into the generous effusions of rational conviviality.

If, however, some ardent female spirit, "instinct (as Milton would have said) with fire and nitre," be impelled by the fervour of her mind to soar into the regions of metaphysics, or is ambitious of distinguishing herself amidst the tumult of contending factions, let her be gazed at, and admired if you please, as a splendid meteor, but never let her be held up as an archetype for general imitation.

It has been observed with great propriety, that some knowledge of medicine was necessary to the female character, as in the capacity of a mother she would have frequent occasions of exercising it. For an instance, with respect to children, who would be able to judge of the predisposing symptoms with such accuracy as a mother? Who would watch over the operations of the remedy with such unremitting solicitude? Or, who would administer it with so much care and tenderness? Under whose superintendence, therefore, would it be likely to produce such beneficial effects.

Having now pointed out what I conceive to be the kind of knowledge best adapted to form the female mind so as to direct its influence in society, I shall proceed to consider the possessor of it placed in that situation where the qualities and dispositions she has imbibed will be brought into action. First, as a Wife, to give stability to her husband's attachment; and, secondly, as a Mother, to be exerted in forming the early habits and dispositions of her children; particularly in giving her girls that system of education the excellent effects of which she will so happily have proved from her own experience.

When the mind of a virtuous woman is properly cultivated, she need not be deterred from entering into the conjugal state by apprehensions of not securing the permanent attachment of her husband; for she has that within her which must in the highest degree exalt and refine enjoyment. Every beauty and grace she possesses being beheld through the medium of those amiable dispositions and elegant mental accomplishments with which she is endowed, will appear with an expression that will diffuse over them the charm of perpetual novelty; and the enraptured possessor of her person will be astonished that although he has contemplated them so frequently, yet he

still continues to find some new attraction which excites his love and admiration more than any he had hitherto observed.

Animated with such sentiments he will cheerfully support every degree of anxiety and fatigue, provided he thinks that it may any way conduce to render her existence tranquil and happy. With what pleasure will he return from the busy haunts of men to the charming society of his beloved partner; with her he will enjoy the pleasure of rational conversation, rendered doubly interesting by the tenderest of attachments; every look, every gesture, every transient expression, will to them convey an energy and sentiment which must give additional force to every observation. He will forget in her smile of welcome

“ The oppressor's wrong, the proud man's contumely,

“ The law's delay,

“ The insolence of office, and the spurns

“ That patient merit of the unworthy takes;”

and, feeling his felicity independent of the petty distinctions of the world, he will hold in a proper degree of estimation her who is the source of it; and gratefully endeavour to return the obligation, by exerting all his efforts to render her as happy as he feels himself.

Her situation as a Mother now claims our attention. And under this head, as under that which immediately preceded it, I shall only describe some of the effects which flow from her previous education.

The first object of her maternal solicitude will be to cultivate the early dispositions of her children. She will observe that the seeds of the violent passions are sown at a much earlier period than is generally imagined; she will, therefore, exert all her efforts to eradicate them before they take root. She will not, like too many of her sex, under the specious pretence of not giving uneasiness to her children, but in reality from the selfish principle of avoiding momentary uneasiness herself, suffer them to indulge every capricious propensity, however injurious to themselves or others. She will not at that early period of their existence, when for want of ideas they cannot exert the faculty of reason, apply to their limited understanding as the tribunal of her conduct towards them; but, convincing them that to her only they must look up for protection, she will teach them to respect her authority, and love her for her care and attention to them; and when their reason develops itself, she will exercise it by degrees till it has arrived at sufficient maturity to distinguish between the loveliness of virtue and the deformity of vice, the utility of knowledge and the pernicious effects of ignorance. She will then introduce them to the productions of genius, open the volume of nature for their perusal, and so lead them step by step to the attainment of that genuine felicity which can only be experienced through the medium of a pure heart and enlightened understanding: and thus having completed her labours, she will sit down with the satisfactory reflection, that she has fully proved, by her own example, both the importance and utility (when properly directed) of female influence on the moral state of society.

## MR. TASKER'S LETTERS

CONTINUED.

## LETTER THE FOURTH.

THE DEATH-WOUNDS OF

DIDO, CAMILLA, AND RHÆTUS.

LET me return to the death-wound of Dido; she, we are told, stabbed herself with the Ænean sword, and

“ While in the wound the cruel weapon stands,  
“ The spouting blood came streaming on her hands.”

Dryden, when he takes no unwarrantable liberties, and does not entirely omit a passage, translates the Æneid so much better than Pope does the Iliad, that I find it sometimes unnecessary to quote the original. But the precise situation of the wound is best specified in Virgil's own words—

— *infixum stridet sub pectore vulnus.*

A wound of such magnitude under the breast proves itself mortal, and that too from the most obvious cause, viz. the effusion of blood, to which the poet attributes almost all deaths, excepting those very few in which the skull is fractured, and the brain originally injured; but the verses which describe the mode of Queen Dido's expiring, must so much strike you who have so often officially attended to the last efforts of departing life, that I forbear any comment; read and judge for yourself.

*Ter sese attollens, cubitoque innixa levavit,  
Ter revoluta toro est, oculisque errantibus, alto  
Quæsitivæ cælo lucem ingemuitque repertâ.*

“ Thrice Dido try'd to raise her drooping head,  
“ And fainting thrice, fell grovelling on the bed:  
“ Then op'd her heavy eyes, and sought the light,  
“ And having found it, sicken'd at the sight.”

Virgil is certainly inferior to Homer in what some of the faculty call a renunciation of wounds; for the latter describes the individual part in which the injury is received with anatomical accuracy; but I think in the last instance, and in the death of my favourite heroine Camilla\* (which by the bye is an original character), that the Roman poet describes the act of death, and the mode of dying, with more beautiful circumstances than the Grecian. Indeed every thing is

\* Vide Æneid the 11th.

beautiful in the lovely virago ; and with a singular propriety she sacrifices her life to her female love of ornament ; for while she followed Cloréus, the gayly-dressed priest of Cybelè, " all bright in Phrygian arms," and conspicuous in " his purple vest,"

" Him the fierce maid beheld with eager eyes,  
" Fond and ambitious of so rich a prize."

DRYDEN.

Which gave the artful dastardly Aruns an opportunity (unperceived) of infixing a javelin or spear, "*sub \* mamillam*," under her pap. But by the elegant phrase of

*Virgineumque altè bibit acta cruorem,*

literally

" The dart deep-driv'n drank her virgin blood,"

there needs no comment to prove this wound mortal. Peruse the following lines and tell me if you do not almost see the beautiful amazon falling from her steed.

— *simul his dictis linquebat habenas,  
Ad terram non sponte fluens; tum frigida toto  
Paulatim evoluit se corpore, lenta que colla  
Et captum letho posuit caput; arma relinquens.  
Vitaque cum gemitu fugit indignata per umbras.*

" She said, and sliding, sunk upon the plain ;  
" Dying, her open hand forsakes the rein :  
" Short and more short she pants ; by slow degrees  
" Her mind a passage from the body frees :  
" She drops the sword, she nods the pluming crest,  
" Her drooping head declining on her breast :  
" In the last sigh her struggling soul expires,  
" And murmuring with disdain, to Stygian shades retires." DRYDEN.

I cannot conclude without remarking, that though the word "anima" is generally rendered "soul," and "vita" "life," it is clear from this, and some other passages in the Æneid, that the two words are by the poet sometimes used one for the other, or that they have a common signification ; for in the last line of my last quotation, Dryden, and every other translator, renders "vita" "soul," and not "life ;" indeed it would be a solecism to say otherwise.

In the 9th Æneid, speaking of the death of Rhætus, in the night-adventure of Nisus and Euryalus, the poet has the following singular phrase : "*purpureum † vomit ille animam*," " he vomits his purple soul," as most render the words : whereas I should say, " he vomits

\* In these three instances alluded to in this letter, Virgil specifies the particular situation of the wounds, after the manner of Homer.

† There is a great propriety in the idea of a purple flood, as applied in this place ; because the hero alluded to must have bled profusely, since in the act of his rising to defend himself, he received all his adversary's sword full in his breast :

— *tolum cui cominus enssem  
Cecidit assurgenti.* —

his purple *life*;" for I believe that "anima," in this place, means the living principle; and which Virgil, and almost all the antient physiologists supposed to reside in the blood. Lucretius, as a follower of Epicurus, might, for aught I know, suppose the soul to reside in the blood, and therefore to be mortal. But had Virgil adopted such principles, all the delightful scenes of his Elysium had been annihilated at once.

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MEMOIRS OF THE LIFE  
OF  
*ROBERSPIERRE.*

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IT is generally said, and believed, that the christian-name of Roberspierre was Maximilian, and his true family-name Damien, which was altered and converted into that of Roberspierre, on account of a certain Damien, uncle to this Roberspierre, who attempted to assassinate Louis the XVth \* king of France, on the 5th of January 1757, whose brother was called Robert Pierre Damien; but, being ashamed of his own name, he took both his christian-names, changed *t* into *s* in the word *Robert*, and made *Roberspierre*.

He was born, 1759, in darkness and poverty, but bred up in a genteel manner by the care, and at the expence, of the Bishop of Arras, who, having once seen him, found some wit in his features, and, moved with compassion, brought him up for a counsellor.

If Roberspierre was an enthusiast, he was certainly a shrewd one; for every man with whom he was connected seemed more or less to stumble upon the very spots where this extraordinary character stood firmest. In November 1792, he was silent in the Convention; and when Marat made his appearance, which was about the latter end

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\* This Francis Damien, an unhappy wretch whose sullen mind, naturally unsettled, was inflamed by the disputes between the king and his parliament relative to religion, embraced the desperate resolution of attempting the life of his sovereign. In the dusk of the evening, as the king prepared to enter his coach, he was suddenly wounded, though slightly, between the ribs, in the presence of his son, and in the midst of his guards. The daring assassin had mingled with the crowd of courtiers, and was instantly betrayed by his distracted countenance. He declared it never was his intention to kill the king, but, that he only meant to wound him, that God might touch his heart, and incline him to restore the tranquillity of his dominions, by re-establishing the parliament, and banishing the Archbishop of Paris, whom he regarded as the source of the present commotions. In these frantic and incoherent declarations he persisted amidst the most exquisite tortures; and, after human ingenuity had been exhausted in devising new modes of torment, his judges, tired out with his obstinacy, consigned him to a death, the inhumanity of which is increased by the evident madness that stimulated him to the fatal attempt.

of that month, he only came forward in the most cautious manner. He invariably withstood every temptation, that wealth, beauty, or the wreck of unequalled magnificence, could hold out, whilst the rest of his associates and opponents yielded to them. He was too keen an observer not to get possession of facts, which he might at any time convert to his own use. Hence his blazoned reputation for frugality and honesty. The populace in Paris, to a man, believed that he would rather perish than touch a farthing of public property; but few could be persuaded to think that the Brissotines, &c. were equally incorruptible. When other deputies indulged themselves with their friends and women (witness the accusation against Hebert and Momoro), Robespierre kept retired from every sort of public amusement, and warily watched the motions of those very men whom he wished to get rid of. With all the appearance of unguarded enthusiasm, he secretly felt every dictate of caution. So far he proved a counterpart of Cromwell.

Robespierre was an attorney, or what the French call a huissier, at Arras, before the revolution of 1789. As before observed, he was countenanced as a man of talents by the bishop of that place, and was sent to the National Assembly through his interest. From having been a tool to the Orleans faction, he became the most violent enemy they had, and was the first to propose the expulsion of the clergy.—So much for political gratitude.

But what endeared Robespierre more and more to the party he had espoused, was a design formed to assassinate him.—The facts, as related by Barrere in the Convention, were as follow:—On the 23d of May 1794, at nine at night, a young woman, aged 20 years, went to the house of Duplay, with whom Robespierre lodged, and begged to speak with the latter. On being told he was not at home, she replied instantly, “It is truly astonishing, that he, who is a public functionary, should not be at home: as a public functionary he is bound to reply to all those who shall address themselves to him.”

This insolent language gave rise to suspicion; the girl was accordingly apprehended, and carried before the committee of general safety. On the way, she said to her guards, that under the ancient government, when there was a king, an audience could be obtained; and that she would spill the last drop of her blood to have a king.

When before the committee, she gave the following account of herself: “My name is Aimée Cecile Regnault. I am twenty years of age; and the daughter of a stationer in the street La Lantern, near to Marmousets, in the section la Cité.”

The following questions were put to her:—Why did you go to the house where Robespierre lives?—To speak with him.

Do you know Robespierre?—No.

For what purpose did you want to see him?—To see if he suited me.

What do you mean by this expression?—That does not concern you.



Did you say that, as a public functionary, Robespierre ought at all times to be ready to see those who had business with him?—I did.

Did you declare that you would spill every drop of blood in your body to have a king again?—Yes.

Do you persist in that declaration?—Yes, for you are fifty thousand tyrants, and I went to Robespierre's lodgings to see of what a tyrant was made.

A packet found upon her was now opened; it contained a complete woman's dress. The following questions were put to her: Why did you carry the packet about you?—Because, as I expected to be carried to that place whither I shall soon go, I wished to have a change of linen.

On being asked what she meant by the latter reply, she answered, "The prison from whence she was to be conveyed to the guillotine."

She had on her person two knives, and was interrogated as to the purpose for which they were destined. Reply, "She did not wish to employ them to the injury of any one."

Barrere expatiated on the crimes of the English, both towards the French and neutral nations. They alone, he said, directed the swords of the assassins.

He then presented the plan of a decree, enjoining the republican soldiery not to spare the English and Hanoverians. This was agreed to. The decree is as follows: "No English or Hanoverian prisoner shall be made."—The decree and address were inserted in the bulletin; the report distributed throughout the republic, and translated into all languages.

Robespierre then ascended the tribune, expressed his sincere and ardent attachment to that republican form of government which France had adopted! When he and his colleagues, he said, declared war against faction and vice, they were not insensible that the dagger of the assassin would be lifted against them. Such considerations, however, did not deter them from doing their duty; and he was happy to find that their labours had assisted in establishing the dominion of morality and justice, and in rendering their power immutable and eternal.—The Convention decreed, that the speech of Robespierre should be printed, sent to the armies and municipalities, and translated into all languages.

It is possible that the attempt to assassinate Robespierre was merely a stratagem to render him more popular with his satellites; and to produce the atrocious decree which the Convention enacted in consequence of that event, "that no quarter should in future be given to the English and Hanoverian soldiers." We do not comprehend what connection could possibly subsist between the attempt of this young woman on Robespierre's life, and the ferocious decree which succeeded it. We can only account for this abominable measure, by ascribing it to the extreme atrocity which characterized all the resolutions of the Robespierrian committee.

Many others were implicated in this plot.—According to the report of Lacoste in the National Convention on the 14th of June, “The conspirators were accustomed to assemble in a pleasure-house at Charunne; they had apartments at Paris, and agents who brought up the money and assignats with the royal impression on them: corrupt municipal officers and commissioners delivered them passports and certificates of residence, under colour of which the emigrants were enabled to re-enter France, and take possession of their property.—Their first plan was to deliver Marie-Antoinette (the late queen) from the Temple; they carried on a correspondence with her, and were connected with Danton, Chabot, Fabre d’Eglantine, and Julien de Toulouse, who had entered into the plot. They kept up a correspondence with the prisoners confined in the various houses of arrest, whom they were to enable to escape at the time when Hebert and Danton were punished. They introduced false assignats, and had considerable sums at their disposal. As these projects proved abortive, they had recourse to assassination:—Ronsel was connected with Amiral, and several others. You will undoubtedly deliver up (continued Lacoste) all these ruffians to the sword of the law: they alone directed the poignards against the representatives of the people; they are at once the authors and the agents of the foreign faction.”

The National Convention immediately decreed,

That the revolutionary tribunal shall immediately try Amiral and the young woman Regnault, assassins of the representatives of the people, Ronsel, Cardinal, &c. &c. all accomplices in the foreign conspiracy; abettors of assassination, and wishing, by means of famine, false assignats, &c. to restore royalty.

A few days after, Amiral and Aimée Cecile Regnault, for attempting to assassinate Robespierre and Collot d’Herbois, together with fifty-two others, accused of being concerned in that conspiracy, were condemned to death by the revolutionary tribunal. It is hardly necessary for us to add, that execution followed very soon after sentence. Mad. Regnault died like one who had acted from principle.

On the 1st of July, Robespierre delivered at the sittings of the Jacobins a speech full of that cool ferocious eloquence which characterized all his harangues against those whom he called Moderates. He complained of several members of the committee of public welfare, who reproached him with being a tyrant and a blood-thirsty despot. His declamation did not seem to make the least impression upon his audience; he threatened to quit the committee of public welfare, and to abandon the helm of government; and no voice was heard soliciting his remaining in his post.

The above speech was indeed as matchless a piece of impudence as ever was delivered from the mouth of man. He dictated with all the haughty insolence of a master, while he requested he might be considered merely as a fellow-servant. He knew that his principles had been unmasked, and that the party against him was strong; and as the loss of power must be to him the immediate forerunner of

death, what he could not save by candour and fair-dealing; he endeavoured to preserve by fraud and hypocrisy.

There is a kind of infatuation which attends on ambition; and this laid strong hold of Robespierre. If such were not the case he never would have ventured to the top of that very precipice from which he saw his predecessors hurled, either by the assassin's dagger, or the axe of faction. But so glaring is the *ignis fatuus* of power, that the possession of it was the only object of his attention, and he looked on the glittering summit above with such earnestness, that he had not leisure to bestow a single glance on the ruins below. From his speech, however, some circumstances might be collected which plainly pointed out that he dreaded the effect of a calm; when men's minds, returning from the tempestuous sea in which they were then tossed, reason might resume the helm, and steer the dismasted vessel of state into a harbour of safety. His efforts, therefore, were wholly directed to assist, not to appease, the storm. There must be no time for recollection—no moment for cool consideration. The breath of peace would be to him an atmosphere of annihilation. He lived only in the tempest of war. If he was not wicked before he got into power, he found it necessary to become so now; and therefore he got rid of his conscience, that rapine and murder might be pursued without remorse. Thus fortified against all the finer feelings of nature, he had nothing to apprehend from reflection; and, as he had banished from his mind every idea of an hereafter, he rioted without a pang on the blood of his fellow-creatures.

Perhaps so complete a villain was never before moulded into the shape of a man; and the terror which marked his expressions on the subject of moderatism proved that he was acquainted with his own character, and that he believed the bulk of mankind held that opinion of him. Hence it was that he brauded those with disaffection to the state, who did not pay homage to his system of governing. He knew that his views were partly discovered, and that any thing like solidity in administration, and permanence of constitution, must be his certain ruin, as well as the ruin of that party attached to his interests. It was natural for him, therefore, to dread the cessation of hostilities, because, with the establishment of peace must come the return of reason; and a nation in its sober senses would be a tribunal of justice, from which Robespierre could never escape with life.

He seemed arrogantly to blame the people in France for attending to the character he bears in England, as if their judgment was only to be directed by his opinion; but he pretty plainly proved from that circumstance that his enemies were numerous at home as well as abroad. He talked of the places he held as a personal burthen that he bore merely for the benefit of the state; but in this his veracity must be doubted by all who heard him, because it was well known by what villainy he obtained, and with what art he endeavoured to hold them. His power, he was sensible, had received a shock, and it required more than all the art and treachery he was master of to prevent it from total ruin.

Whilst Robespierre plotted the downfall of the Girondists, the Hebertists, Dantonists, &c. he was seldom seen in public; certain of triumphing, he remained behind the curtain, and only his subaltern instruments appeared. After that time he was scarcely ever absent from the club of the Jacobins, whose tribune he often ascended.— Formerly he never appeared but to decide the arrest or death of his adversaries; but he had not latterly authority to imprison those whom he called villains and conspirators in the midst of the Convention. He daily declaimed against them, but no longer dared to name them; he denounced them to the popular fury, but the silence with which he was heard announced his speedy downfall. In vain did he employ the common matter of revolutionary eloquence. It seemed that the ears of his auditors were tired at his speeches, and they listened to them with inattention.

There now existed two leading factions in Paris, who secretly watched each other. The Anti-Robespierrists were the more numerous in the Convention; and Robespierre's aim was to oppose the Jacobins to them.

Hitherto, in every period of the revolution, the most infamous party had conquered; and it was difficult to conceive that there could exist one superior to the Robespierrists in every species of crime.

The contest was between Robespierre and the Committees of Public and General Safety: Robespierre, in concert with St. Just and Couthon, all three members of the Committee of Public Safety, had formed a plan to seize into their own hands the whole power delegated by the Convention to the two committees.

For six weeks he had absented himself from the Committee of Public Safety; that is, from the time he found he could not make the other members adopt whatever he thought fit to propose. During that period, he and his agents were busy at the *Commune*, at the Jacobin Clubs, and all over Paris, in vilifying the two committees, and holding forth the necessity of another revolution, and a new purification of the Convention; in other words, a new proscription of the Members.

On the 26th of July, Robespierre, thinking himself secure of the Jacobin Club, the Mayor, and *Commune* of Paris, and above all, of the armed force, the commander of which, Henriot, was his creature, came down to the Convention, and delivered a prepared speech, in which he arraigned the conduct of the Committees of Public and General Safety, the Committee of Finance, and the whole system of the government.

It was moved that this speech should be printed and distributed.

Barrere, Billaud Varennes, Cambon, Vadier, and other Members of the committee, said, they wished the speech to be printed, for the people had a right to know the whole truth; and when they had read the charge, they should have an opportunity of reading the answer. They told Robespierre, that if he had thought fit to attend his duty in the Committee of Public Safety, he would have known that many of the allegations in his speech were false; that many

things blamed in it had been proposed by himself; that he arraigned the system of Finance because it had deprived persons whom he thought fit to protect, of the means of making fortunes at the public expence; that he had often protected men from punishment when they were really guilty, and denounced the same men when they had committed no crime but that of incurring his displeasure; that the Committee of Public Safety, when they came to a resolution contrary to his opinion, had often found that the execution of it was rendered impossible by his influence; that municipal officers appointed by him had intercepted supplies of ammunition on their way to the armies; that he had set spies upon individual members of the Committee of Public Safety, preparing the victories of the Republic.— After a long debate, the order for printing and distributing Robespierre's speech, which had been passed in the first instance, was revoked.

On the 27th, St. Just came to the Convention with a speech to the same purport with that of Robespierre the day before; but, as he began by stating, that he spoke in his own name, and not in the name of the Committee of Public Safety, the Convention refused to hear him. It was stated, that the other members of the Committee of Public Safety knew of his speech, that they had remonstrated with St. Just upon it, that he had promised to submit it to their consideration, and correct such errors as they might point out; and that now he came to deliver it without having done either.

Billaud Varennes and Tallien denounced Robespierre, who attempted to speak, but the Convention refused to hear him, and called upon Barrere.—Barrere, in the name of the Committee of Public Safety, corroborated the charge, and stated the measures taken for the defence of the Convention.

Couthon, Robespierre the younger, and Le Bas, on their own motion, were successively included in the decree of accusation and arrest, as was also St. Just. Robespierre himself, far from being dismayed at finding every voice in the Convention raised against him and his four associates, in repeated attempts to obtain a hearing, made use of the most coarse and insulting expressions.

In the evening Robespierre, and all those who had been arrested as his accomplices or agents, were rescued. The Jacobins, the Mayor, and *Commune* of Paris, declared in his favour. The greater part of the armed force, especially the cannoners, by the influence of Henriot, the commander in chief, were induced, in the first instance, to take the same side. Merlin of Thionville was taken prisoner by Henriot as he was going to the Convention, but released on stating the case to the guard in whose custody he was left. Other members were stopped by municipal officers, and a plan seemed to have been formed to prevent their assembling. Henriot, as he was running about and calling to arms, was taken into custody, but soon after rescued, and carried off in triumph. The Committee of General Safety was surrounded, and the doors forced open; but the Members happened to be all in the Convention.

In the mean time, the *Commune*, to which Robespierre and his associates had repaired, were deposing and appointing public officers; issuing orders to the sections; arresting the messengers of the Convention, and exercising various other functions of sovereign power. The department of Paris, and the forty-eight sections, declared immediately for the Convention. The Committees of Public and General Safety acted with promptitude and vigour. The measures they proposed were readily sanctioned by the Convention; and, in a few hours, the people every where prepared to defend their representatives. The armed force soon followed their example, except the cannonneers, who surrounded the *Commune*. They remained undecided till some members of the Convention appeared among them. Yet, but a few hours before Robespierre was re-taken, it was difficult to say whether he or the Convention would prevail. So confident were he and his party at the *Commune* of success, that they had begun to organize their new plan of government; appointed a general of their army, produced a seal of state, the impression of a single *fleur-de-lys*; and, as was said by Barrere in his general report, had given orders for forcing the temple, in order to get into their hands the unfortunate son of the late king.

At three in the morning of the 28th of July, as we have already stated\*, these imaginary sovereigns were prisoners, and, in the evening of the same day, were executed.

The death of Robespierre may perhaps form the most remarkable epocha in the French revolutionary system. It appears that he has fallen without even a mock trial; unpitying all, and unpitied by those over whom he certainly exercised the most bloody tyranny that the human mind ever invented or experienced. It was undoubtedly his aim to have been the supreme *ruling governor* of France, not improbably under the very name of *king*; at least the seal found prepared with the impression of a single *fleur-de-lys*, seems favourable to this supposition.

Who could ever have supposed, until the French Revolution had familiarized us to such strange singularities, that two bad lawyers, born at the two extremities of France, should one day dispute with each other the empire of that vast country?

Barrere was born at the foot of the Pyrenees, was an obscure lawyer, a member of the Constituent Assembly, and succeeded to be the organ of the Girondists and Mountaineers.—Robespierre was born on the northern frontier, among the lowest class of the people; was educated at the expence of the bishop of Arras; was by profession a lawyer, and equally obscure in his practice as Barrere. He was despised by both parties in the Constituent Assembly, as a low-lived indifferent speaker.

What the views of the people, or of the Convention, are, it is difficult to determine; but it seems at present to be the French notion of freedom to be subject to the controul or opinion of no one person,

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\* See p. 148.

but to adopt that form of government which must inevitably prove either the best or the worst possible—the *government of all by all*. This, it is the boast of Britons, is the *principle* of their constitution. But how it can be carried into effect by a numerous body of legislators, *all equal in power*, it remains for France to try. Talents will inevitably insure superiority; this produces jealousy; and, as in the republics of old, as soon as a man deserves well of his country, he becomes suspected; and when his influence is sufficient to obtain him command, he is immediately sacrificed. The scheme has been tried some thousands of years since; yet the herd of *French Imitators* are bent on once more proving its sanguinary futility.

### PORTRAIT OF ROBERSPIERRE.

[EXTRACTED FROM A PARIS JOURNAL.]

Robespierre, at the time of his death, was aged 35 years. He was short in stature, being only five feet two or three inches in height: his step was firm, and his quick pace in walking announced great activity. By a kind of contraction of the nerves, he used often to fold and compress his hands in each other; and spasmodic contractions were perceived in his shoulders and neck, the latter of which he moved convulsively from side to side.

In his dress he was neat and even elegant, never failing to have his hair in the best order. His features had nothing remarkable about them, unless that their general aspect was somewhat forbidding: his complexion was livid and bilious; his eyes dull, and sunk in their sockets. The constant blinking of the eye-lids seemed to arise from convulsive agitation; and he was never without a remedy in his pocket. He could soften his voice, which was naturally harsh and croaking, and could give grace to his provincial accent. It was remarked of him, that he could never look a man full in the face. He was master of the talent of declamation; and as a public speaker was not amiss at composition. In his harangues, he was extremely fond of the figure called *antithesis*; but failed whenever he attempted irony. His diction was at times harsh, at others harmoniously modulated, frequently brilliant, but often trite, and was constantly blended with common-place digressions on *virtue, crimes, and conspiracies*. Even when prepared, he was but an indifferent orator. His logic was often replete with sophisms and subtleties; but he was in general sterile of ideas; with but a very limited scope of thought, as is almost always the case with those who are too much taken up with themselves.

Pride formed the basis of his character; and he had a great thirst for literary, but a still greater for political fame. He spoke with contempt of Mr. Pitt; and yet above Mr. Pitt he could see nobody unless himself. The reproaches of the English journalists were a high treat to his vanity: whenever he denounced them, his accent and expression betrayed how much his self-love was flattered. It

was delightful to him to hear the French armies named, the armies of Robespierre; and he was charmed with being included in the list of tyrants. Daring and cowardly at the same time, he threw a veil over his manœuvres, and was often imprudent in pointing out his victims.

If one of the representatives made a motion which displeased him, he suddenly turned round towards him, and eyed him with a menacing aspect for some minutes. Weak and revengeful, sober and sensual, chaste by temperament, and a libertine by the effect of imagination; he was fond of attracting the notice of the women, and had them imprisoned for the sole pleasure of restoring to them their liberty. He made them shed tears to wipe them from their cheeks. In practising his delusions, it was his particular aim to act on tender and weak minds. He spared the priests, because they could forward his plans; and the superstitious and devotees, because he could convert them into instruments to favour his power.

His stile and expression were in a manner mystical; and, next to pride, subtilty was the most marked feature of his character. He was surrounded by those only, whose conduct had been highly criminal, because he could with one word deliver them over to the punishment of the law. He at once protected and terrified a part of the Convention. He converted crimes into errors, and errors into crimes. He dreaded even the shades of the martyrs of liberty, whose influence he weakened, by substituting his own. He was so extremely suspicious and distrustful, that he could have found it in his heart to guillotine the dead themselves.

To enter into a strict analysis of his character, Robespierre, born without genius, could not create circumstances, but profited by them with address. To the profound hypocrisy of Cromwell, he joined the cruelty of Sylla, without possessing any of the great military and political qualities of either of those ambitious adventurers. His pride and his ambition, far above his means, exposed him to ridicule. To observe the emphasis with which he boasted of having proclaimed the existence of the Supreme Being, one might have said, that according to his opinion, God would not have existed without him.

When, on the night of the 27th of July, he found himself abandoned by his friends, he discharged a pistol in his mouth; and at the same time a gens d'arme wounded him by the discharge of another. Robespierre fell bathed in blood; and a Sans-Culotte approaching him, very coolly pronounced these words in his ear—"There exists a "Supreme Being."



## A GENUINE LETTER

FROM A YOUNG LADY ON HER DEATH-BED TO HER SISTER.

DEAR SISTER,

**B**EFORE this can possibly reach you, the unchanging fiat will pass, and I shall be either happy or miserable for ever. None about me pretend to flatter me with the hopes of seeing another morning.—Short space to accomplish the mighty work of eternal salvation! yet cannot I leave the world without admonishing, with-out conjuring you to be more early in preparing for that dreadful hour you are sure not to escape, and know not how shortly it may arrive.

We have had the same education, have lived in the same manner, and, though accounted very much alike, have resembled each other more in our follies than our faces. Oh, what a waste of time have we not been guilty of! To dress well has been our only study; parade, equipage, and admiration, our ambition; pleasure our avocation; and the mode our god.

How often, alas! have I profaned in idle chat that sacred name by whose merits alone I now have hopes to be forgiven! How often, alas! have I sat and heard his miracles and sufferings ridiculed by the false wits of the age, without feeling uneasy motions at the blasphemy! Nay, how often have I myself, because I heard others do so, called in question that futurity I now go to prove, and am already convinced of.

One moment methinks I see the blissful seats of Paradise unveiled; I hear ten thousand myriads of celestial existences tuning their golden harps to songs of praise to the unutterable name. The next a scene all black and gloomy spreads itself before me, whence issue nought but sobs, and groans, and horrid shrieks; my fluctuating imagination varies the prospect, and involves me in a sad uncertainty of my eternal doom; on one hand beckoning angels smile on me, while on the other the furies stand prepared to seize my fleeting soul.

I dare not hope, nor will my reverend friend suffer me absolutely to despair. He comforts me with promises in holy writ, which, to my shame, I was unacquainted with before, but now I feel them as balm to my tormented conscience.

I must bid you adieu eternally. I have discharged my duty in giving you this warning. Oh! may my death, which you will shortly hear of, give it that weight I wish and pray for: you are the last object of my earthly cares: I have now done with all below, shall retire into myself, and devote the few moments allowed me to that penitence which alone can recommend me to a glorious immortality. I die

Humpstead,  
3d Jan, 1794.

Your affectionate sister,

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SURPRISING ANECDOTE OF  
*A BLIND MAN.*

[From Baron POLNITZ.]

FROM *Augsburg* I came to *Ulm*, another imperial city. Though all the country is level, yet it is very tiresome to travellers because of the pavement of the causeys; but, thanks to the snow which has levelled the roads, I have not been much incommoded, though on the other hand I was near being lost in the snow, such an amazing quantity of it having fallen for two days, that the roads could not be distinguished. My guide, though grown grey in the business of a postillion on that road, did not know the way. I was in danger every moment of sinking into a ditch; when, just as we entered a valley, my postillion sounded his horn, to give notice to any carriages or horses that might happen to meet us to make way, when a voice from the hollow called out to the postillion, Who is that? *Stephen*? Oh, cried the postillion, Is it you, *Christopher*? God be thanked that I have met you! Then turning towards me, he said, with an air of satisfaction, Now, sir, you are out of all danger, for here is a blind man that will conduct us to the place we are going to.—I thought my postillion mad, but we had not advanced many yards before I perceived a poor old man stone-blind, as I soon found, who offered to be my guide. I consented, and he walked so fast before the chaise that the horses followed him in a gentle trot till we came safe to the stage. There he told me, that about fifteen years ago he lost his sight, by the breaking of an imposthume in his eyes, after suffering such horrible pains for two months that he blest himself for the loss of his sight. When I asked him if he was not very sorry for it, he said, that at first it made him melancholy for some time, but that he always comforted himself by the remembrance of the torment he had undergone in the loss of his sight; and that he thought it was much better to be blind and to have his health, than to see and suffer the pains he had endured; but that now he was so used to his condition it gave him no concern. When I asked him if he should not be glad to recover his sight, he said, Yes, if it were possible; but that if he must undergo the same pain to recover it as he had felt in the loss of it, he had rather a thousand times continue blind. When I told him my surprise that he should find out the way better than those who have their sight, he told me, that since he had been blind he came regularly on Sundays and saint's-days where he had met us to hear mass, and that, therefore, the road was become familiar to him. He added, that he sometimes went alone to beg three or four leagues from his village, which was half a league from the hollow way where I met with him. After giving him some money to supply his wants I dismissed him; and could not but admire the goodness of Divine Providence, which, though it had afflicted the poor wretch with what to me seems more terrible than death, gave him strength to bear his misfortune with patience, and to be of such great use to those in a happier situation.

MEMOIRS  
OF THE  
**FREEMASONS AT NAPLES.**

*Continued from Vol. I. Page 194\*.*

WHEN they were well secured, Pallante, muffled up in a red cloak, his little page by his side, entered in the midst of them, crying out thrice in an audible voice, and taking his hat off each time, God save the king! He certainly meant to say, God save the prince, under whose authority I have succeeded in my enterprize. All the company repeated, God save the king! with voices half choked with terror and dismay. Their faces seemed to say, God save the king, revenger of oppressed innocence. The hypocrite Pallante contemplated with a well-counterfeited fear the apparatus of Freemasonry: "There needs no farther proof," cried he, "one may easily see that great preparations have been made for opening a Lodge, or that they have already had one;" though he perfectly knew at the same time, that every thing had been prepared by his own order. He then obliged every one of the company to declare their name and condition. The Pole, whom Peyrol had brought beforehand into a neighbouring apartment, drest as an Arminian, his eyes blindfolded, which he had done in order to give him the appearance of one ready to be admitted into the Society, was led to the room-door, where the others were assembled. Pallanté pretended not to observe him, till a soldier of the guard (unacquainted with their plot) cried out, there was another criminal they had forgot, which obliged him to set him down in the list of the accused. The number in all were nine: the Polander and Peyrol; one Meyer, a Swiss; Brutschy, a German; Berne, a Frenchman; these three last were surgeons in the Swiss troops; Baffi, a Neapolitan, and professor of the Greek language at Naples; Piccinini, a Roman, and teacher of the mathematics; and Bereuzer, a Swede; the ninth was a young man of Naples, called Severio Gianbarba, son to a jeweller; all of them true or false Freemasons, except this youth, who was neither the one nor the other.

This last circumstance is sufficient to prove, that it could not be a real Lodge, where none but true Brethren are accepted; but, notwithstanding, it was rumoured throughout all Europe that a Lodge

\* The Gentleman who contributed this article at the commencement of our Magazine died; and it was not till within a few days since that the Editor obtained another copy of the French pamphlet from which it is now translated.

of Freemasons had been detected at Naples. They were conducted to prison in the midst of all that horror which criminals against the state naturally inspire, and were lodged in the dismal cells allotted for them. The youth Giambarba, who had more the appearance of a girl, subdued the cruel heart of Pallante; for, while the others were obliged to go on foot, he took him into his coach, and conducted him to prison, accompanied by the little page. This happened the 2d of March 1775, in a very dark and rainy night. Notwithstanding the badness of the weather Pallante said he had been that afternoon at Capo di Monte to enjoy the country air. When the poor prisoners were safely lodged he set off on the instant to Persano, distant about thirty miles from Naples, with all the pretended apparatus of Freemasonry by way of trophies. The Marquis Tanucci was there at that time attending the court. Had Pallante not been hurried away, as it would seem, by his hatred to the Freemasons, he would have deferred his expedition till the ensuing day.

There appeared a trifling circumstance in this affair which made even the poor Freemasons smile in the midst of their distress. Pallante had observed among the moveables of the house a wooden ham so well imitated that at first he took it for a real one. An intimate friend of the master had introduced it there by way of a joke, and it had been suffered to hang to the ceiling in memory of the artist. Nothing could remove the thought from the mind of Pallante but that it must be one of the symbols of Freemasonry, and he presented it to the minister in that light, after he had, no doubt, a long time puzzled his brain to find out the meaning. It will be seen in the sequel of this history what strange ideas Pallante had formed in his mind in regard to the society of Freemasons. He went himself to the king, and gave his majesty an account of the transactions already mentioned, with a list of the criminals, not the one drawn up on the spot, but another where the name of the Polander was omitted, according to his promise, as an examination of him on the trial would have discovered the whole plot. It was then that Pallante was named a commissioner in the process of the Freemasons, either in virtue of his own solicitations, or rather, as I should suppose, by the care of the minister, who endeavoured to conceal by this commission the unlawful steps Pallante had taken in the whole affair.

The Polander obtained his liberty the next morning, while the others were lamenting their fate in all the horrors of a dismal prison. Never were poor victims more to be pitied than these. Their imagination set before their eyes the terrors of the Inquisition and fanaticism. The unfortunate wretches condemned to suffer for doctrines of faith (and encouraged by the glory of martyrdom, and the honour of dying on account of their religion) cheerfully resign themselves to death in the hopes of a better life hereafter; but the Freemasons saw themselves oppressed by an arbitrary power, against all the rights of humanity. They were in a moment separated from their wives, families, and friends, and had not even the comfort of dying for a

Society to which in reality they had no certain connexion; the horrors of a prison were augmented by the thoughts of a condition in which they were forced to leave their parents, brothers, and distressed children. They were even deprived of the mournful consolation of discoursing with compassionate witnesses on the nature of their misfortunes. Equally concealed from the sight of the all-enlivening sun and the commerce of mankind, cruel uncertainty added to the load of their sorrows.

Two days after their imprisonment, a certain French merchant at Naples, of the name of Ponsard, discovered the Polander walking very slowly through the street, not seeming in the least sensible of the treachery he had been guilty of. The merchant had likewise been invited to the meeting, but unexpected business had prevented him from going. At sight of the traitor he was seized with such indignation, that he rushed into the street and loaded him publicly with all the epithets his crime deserved; for he had been strictly informed of the whole transaction. The Polander at first endeavoured to sooth his rage, denied the fact, and accused him of slander. Encouraged by the power of his protector, he threatened Ponsard with the galleys, and immediately went to Pallante to inform him of the danger they were in of having their plot discovered. The following night Ponsard was taken out of his bed and carried to prison. Thus in an instant was an honest man snatched from the bosom of peace and security, and forced to change the agreeable sight of a beloved wife and children, for the horrid looks of an implacable jailor.

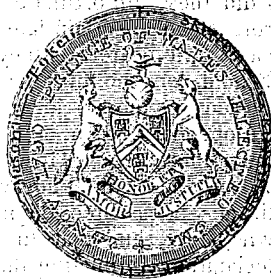
Thus did these unfortunate prisoners for some time exist in all the horrors of an uncertain fate: each day, each moment, brought them nearer and nearer, as they thought, to the last fatal minute; when, behold, on the fifth day of their imprisonment their ears were invaded by the horrid noise of bolts and bars; their different cells were opened in turn, and the traitor Pallante presented himself to them alternately. He went from one to the other, spoke to them with mildness, and endeavoured to inspire them with courage and fortitude; he assured them that all that had been done was for their own safety, and that they had nothing more to do than to sign a declaration, intimating that the meeting was intended merely for the sake of having some diversion with a stranger. He farther exhorted them to place an entire confidence in him, and that he could assure them the affair would end well. That the king was very young, and easy to be prevailed on; that all the prisoners separately had taken his advice; that it was the only means of safety to themselves; and, to conclude, he gave them his word of honour, that they should be all set at liberty the next day.

*(To be continued.)*

## MASONIC TOKENS.

IN the course of the past month, some copper pieces newly struck from a die which appears to be executed in a stile superior to any of the Provincial Coins at present in circulation, came to the hands of the Proprietor of this MAGAZINE. On inspection they appear to be called MASONIC TOKENS, and to have been invented by a Brother JAMES SKETCHLEY, of BIRMINGHAM, who intended them to serve as pocket-pieces; but, either from the novelty of the idea, or the excellence of the workmanship, it would appear that many persons have been content to receive them in change as *Halfpence*, in the same manner as the *Liverpool, Norwich, Lancaster, Anglesey, Bungay, Macclesfield, Leak, Manchester, Coventry, &c.* coins have acquired credit and currency.

The subjoined Engraving exhibits the obverse and reverse of the MASONIC TOKEN; and any gentleman desirous of preserving such pieces may receive them in parcels (containing 24) at One Shilling each, by applying at the BRITISH LETTER FOUNDRY, Bream's Buildings, Chancery Lane, London.



ANECDOTES  
OF  
M O L I E R E.

TO relate all the curious anecdotes mentioned of this famous poet, would be far exceeding the plan I have laid down in this collection: I shall only mention a few, and such as are not to be met with in general in any biographical history.—Moliere had a grandfather, who was very fond of him, and as the old gentleman was a great admirer of plays, he often carried his grandson along with him. The father, who was an upholsterer by trade, fearing that these pleasures would mislead the son from following the business he intended him for, asked the old man why he carried the boy so often to the theatre—Have you a mind, said he, with great indignation, to make a player of him?—Would to God, answered the grandfather, that he might be as good an actor as *Bell Rose*!—This reply struck the young man, and gave him a dislike to his father's trade. His whole thoughts were now turned to the play-house. It was said that the prince of Conti wanted to make Moliere his secretary. If so, it was happy for the glory of the French theatre, that Moliere had courage to prefer his talents to that of accepting an honourable employment. If this anecdote be true, it does honour to the prince and comedian.

The officers of the musqueteers, the body-guards, the light-horse; &c. to the great detriment of the players, had been allowed to come in without paying; insomuch that the pit was always filled with them. Moliere, by his interest with the king (and at the instigation of the players), obtained an order that none of these gentlemen, for the future, should have entrance without payment. Astonished at the unexpected command, and in the first fury of their rage, they broke open the doors, killed the door-keepers, and rushed in with their swords drawn in search of the comedians, who were obliged to fly for safety to different parts of the house; *Bejart* alone undertook to appease their fury. He was then disguised in the figure and garb of an old man, ready to perform a principal character in the play to be acted that night. In a tottering manner, and leaning on his staff, he advanced on the stage; "For Heaven's sake, gentlemen," says he (in a tremulous voice) "have mercy on a poor old man of eighty years of age, who has not many days to live." The speech of this young comedian (who made use of his disguise to appease their fury) had the desired effect. That very evening the ringleaders of the riot were taken up, and suffered many years imprisonment, for daring to disobey the king's command. Had they not been the sons of the chiefest families in the kingdom, their temerity would undoubtedly have been punished with death. However, they never presumed in future to attempt coming in without paying. *Moliere* was determined to have the king's order obeyed.

*Moliere* was gifted with a generous and compassionate heart. One day *Baron*, the noted comedian, told him of an actor in extreme indigence and misery, whose name was *Mondorge*. I know him, said *Moliere*; he was my school companion in *Languedoc*: He is a very honest man:—How much do you think I ought to give him? Four pistoles, answered *Baron*, after some hesitation. Very well, said *Moliere*, here are the four pistoles; and give him these twenty in your own name. *Baron* was confounded at such uncommon generosity. *Mondorge* appeared; *Moliere* embraced him, consoled him, and added to the money a magnificent stage-dress, proper for the tragical parts peculiar to the genius of this actor.

One day *Moliere* was returning from *Anteuil* with *Charpentier*, the famous musician; they were both in a hired coach. *Moliere* seeing a poor indigent wretch, gave him half a pistole, and then ordered the coachman to go on. In a few minutes the poor man comes up quite out of breath; stops the coach, and addressing *Moliere*, said, You have surely made a mistake, you have given me a piece of gold instead of silver. *Moliere*, surprised, turns to his companion, saying, Heavens! is it possible! I did not think virtue could have taken refuge in the breast of so poor an object!—No, my friend, said he to the beggar, it is no mistake; here is another of superior value to the former; and so saying put a pistole into his hand, and then drove off.

*Moliere* used to say, that contempt was a pill a man might easily swallow, but not chew without making a wry face.

It would appear by the following anecdote, that *Moliere* had been appointed one of the king's valets de chambre.—One day, says the author of his life, it was his turn to make the king's bed; another valet, who was to be his assistant, refused to help him, saying, he would have nothing to do with a comedian. *Belock*, another valet, a man of wit, and a poet, on the instant came up to *Moliere*. Permit me the honour, Sir, says he, of aiding you in making his majesty's bed. This adventure coming to the king's ears, he was pleased with the behaviour of *Belock*, but so much dissatisfied with the first, that he ordered him immediately to be erased from the court-list; so great a favourite was *Moliere*.

In his youth the poet had begun to translate *Lucretius*, and would soon have finished the work, had not an unforeseen misfortune prevented him.—One of his domestics had taken a number of sheets of that poem to curl his hair with. *Moliere*, who was naturally choleric in the first heat of his passion, threw the rest into the fire. In order to make the translation more perfect, he had rendered the philosophical conversations in prose, and all the remaining beautiful descriptions of that fine poem in verse.

*Moliere* always read his plays to an old woman of his house, called *Luforet*; and when any parts, that he thought pleasant, did not please her, he never failed to correct them, because he had always experienced that those parts were never applauded when they were not corrected. One evening the poet, in order to make trial of the old



woman's knowledge, read her some passages of another comedy (not his own). The old woman was not to be deceived; she said she was sure the composition was not his.

*Perrault* mentions, in his *Lives of Illustrious Men*, that *Moliere's* father did all that lay in his power to prevent his son's becoming a player, but in vain. At last he sent him the master of the boarding-school, where he had lived the first years of his study, hoping that by the authority this man had gained over him during that time, he might prevail with him to return to his duty; but so far was he from succeeding, that *Moliere*, on the contrary, persuaded him to embrace the same profession, and to become the doctor of their comedy; representing to him, that the Latin he was master of rendered him very fit to act such a part, and that such a life would be ten times more agreeable than keeping a boarding-school.

*Racine* always looked on *Moliere* as the first author of that period. The king asking him one day whom he thought the first writer in his reign, *Racine* answered, it was *Moliere*.—Indeed! said the king. Well, well, it may be so; you understand these things better than I.

*Moliere*, some years before his death, lived entirely on milk. When he went to his house at Anteuil, he always engaged *Chapelle* to do the honours of his table; and left to him the care of inviting the guests. *Moliere* one evening, being desirous of retiring to rest sooner than ordinary, left his friends at table. The conversation at three o'clock in the morning insensibly fell on mortality. Of how short a duration is this life, said *Chapelle*! How full of misfortunes and disappointments! Thirty or forty years we are on the watch to enjoy a moment's pleasure, and which we never find. The days of our youth prove days of torment. Our inexorable parents insist on our stuffing our heads with a heap of nonsense. What matters it to me, whether the earth turns round the sun, or the sun round the earth; whether that fool *d'Escartes* is in the right, or the madman *Aristotle*? I had, however, a preceptor, who was always endeavouring to drive these things into my head. We are no sooner freed from hearing this nonsense, than our ears are stunned with proposals of an establishment. All women are a species of animals sworn enemies to our repose.—Yes, I insist upon it; continued he, there is nothing, there is nothing but misfortunes, grief, and injustice on all sides in this life.—You are in the right of it, replied J—, embracing him. Life is a miserable portion. Let us then all die together, ere such good friends be separated. Let us all go this instant and drown ourselves; the river is at hand.—That's true, said N—; we cannot have a better opportunity than now; we are friends, and in the height of our joy. Our deaths will be glorious; it will be talked of; our names will be immortal. The laudable intention was immediately approved of. The whole drunken set rose at once, and went towards the river. Baron run immediately to waken *Moliere*, who was frightened at the extravagant project, because he knew the power of wine on weak heads. While he was dressing himself in a hurry, the mad company had got to the river, and had

already seized a boat to convey themselves to the middle of the stream, that they might have the pleasure of drowning in deep water. They were so very drunk it was not in their power to clamber into the boat, or conduct it had they got in. Hearing a noise of people coming towards them, they immediately threw themselves in where they stood staggering, and where it was not difficult to drag them out. Enraged at the assistance that had been given them, they drew their swords, and pursued their deliverers back to *Auteuil* with a determined resolution of killing them. These poor fellows all took refuge in the house of *Moliere*, who meeting the drunkards said, Gentlemen, what is the matter? What have these villains done to offend you?—Plague on them! said J——, who appeared the most determined among them, These rascals prevented us from drowning ourselves. Harken, my dear *Moliere*, you are a man of sense, and then judge if we are in the wrong: wearied of this life, where there is nothing but crosses and disappointments, we formed a resolution of passing into the next; the river appeared to us the shortest road to get thither; these rascals prevented us; could we do less than punish them for their insolence?—Said *Moliere*, How! is it so? indeed, gentlemen, you are much in the right. Out of my sight, villains! continued he (to the poor men, who wondered at the well-affected passion of *Moliere*), out of my sight, you are very bold in preventing such noble actions.—The honest fellows went away hanging down their heads, surprised at being thus reproved where they expected to meet with rewards.

When they were gone *Moliere* turned to his guests, saying, I take it very unkind, gentlemen, that you should form so noble a project without consulting me. What! to drown yourselves without me! I thought I had been reckoned among the number of your friends.—Upon my soul he is much in the right; we have done him great injustice; come, then, let us all go together and drown ourselves.—Softly, softly, answered *Moliere*, this is not an affair to be undertaken rashly; as it is the last action of our life a very bad construction would be put upon it; should we drown ourselves at this time of the night the world would say we were either mad or drunk. Let us seize a moment more honourable to ourselves: tomorrow at nine o'clock in the morning, and without breakfast, we will go and in the face of the world throw ourselves head foremost into the river. I much approve his reasons, said N—— to the rest, There is nothing to be said against it.—Plague on it, said L——, *Moliere* has always ten times more sense than any of us: let it be as he says; I shall go to bed, for I begin to be sleepy.—Without this witty expedient found out by *Moliere*, these drunkards would certainly have met with some misfortune, so incensed were they against those who saved them from being drowned.

Two or three years after the death of *Moliere* a very severe winter ensued: his widow ordered a hundred load of wood to be burnt on her husband's tomb, for the benefit of the poor of that parish. The great heat of the fire split the tomb-stone in two.

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STRICTURES  
ON  
*PUBLIC AMUSEMENTS.*

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August 18. “**R**ULE BRITANNIA,” and  
20. “BRITON’S GLORY; OR, A TRIP TO PORTSMOUTH,” were presented, each for the first time, at the Haymarket Theatre; the former for the Benefit of Mrs. Gibbs, the latter for that of Mrs. Kemble. For serving the particular purposes for which they were produced, these Musical Entertainments were well enough calculated; but we could see little in them to entitle them to Public favour, or to require criticism.

Sept. 3. A new Musical Romance, in two acts, was performed at the same Theatre, under the title of “THE APPARITION,” written, as we understand, by Mr. Cross, author of “THE PURSE.”

The characters were as follow, and were thus represented:—

Baron Fitz-Allan,	-	-	-	- Mr. USHER.
Earl Egbert,	-	-	-	- Mr. COOKE,
Glanville,	-	-	-	- M. C. KEMBLE.
Chearly,	-	-	-	- Mr. BANNISTER, Jun.
Larry,	-	-	-	- Mr. JOHNSTONE.
Peter,	-	-	-	- Mr. SQUETT.
Hubert,	-	-	-	- Mr. BENSON.
Friar,	-	-	-	- Mr. PINDAR.
Lady Laurette,	-	-	-	- Miss LEAKE.
Polly,	-	-	-	- Mrs. HARLOWE.
Elinor,	-	-	-	- Miss DE CAMP.

The Fable of this Piece is built on the supposed death of Baron Fitz-Allan, thought to have died by the sword of Egbert, the lover of Laurette, daughter of the Baron. Glanville, having got possession of the Baron’s castle, confines Laurette, and menaces her with a forced marriage, which is strengthened by a report of Egbert’s death, by a Friar, who conceals the Baron, the better to frustrate the designs of Glanville. Egbert is saved from shipwreck by Chearly, an honest sailor, who is the betrothed husband of Polly, daughter to Hubert, an old and faithful servant of the Baron’s, and conducted to their cottage; he there learns, that he may get to Laurette through a secret passage to the castle. He is strongly dissuaded from the attempt by Hubert, the passage having been rendered dangerous by time. But being determined to explore the road, Chearly resolves to share the danger, and follows him:

The second act discovers Larry, an Irish servant of Glanville, guarding the Tower, before which the supposed *ghost* of the Baron has been seen to walk.—The Baron and Friar come from the Tower and pass across the stage. Larry covers his eyes with his hat till they are gone; at the same time Chearly leaps the wall and is fired at by Larry, but escapes unhurt, and after drinking together by way of congratulation he goes off in search of Egbert; and Larry, after singing an excellent song in praise of a soldier’s Brown Bess, leaves it against the wall to keep watch for him, while he goes to play with Elinor, the attendant on Laurette, with whom he is deeply in love.

In the interim of Larry’s being off guard, Egbert and Chearly enter time enough to prevent the intention of Glanville, who is about to sacrifice Laurette to his fury, for refusing his love. At this instant the Baron enters, and the Piece ends in an amicable adjustment of all misunderstandings, and in the fall of Glanville.

The Music of the Piece is by Mr. Reeve, and is entitled to approbation.

15. After the representation of the Farce of "THE LIAR, and PEEPING TOM," Mr. Palmer advanced with a written paper, from which he recited the usual acknowledgements of the Manager and Performers, in expressions to the following effect:—

"LADIES AND GENTLEMEN,

"The season at this Theatre closes this evening, and I am appointed by the Manager to return the usual thanks for your favour and indulgence. It is difficult to invent new expressions for the same sentiments; but however perplexed he may appear for want of words, he trusts he shall never be found deficient in gratitude. Next season he promises to spare no exertion for your amusement, and with a sincere remembrance of your past favours, thus humbly bids you farewell.

"On the part of the Performers, I am requested to convey their thanks, with the Manager's and my own, and to inform you, that we look forward with anxiety to the next year, when we hope upon these boards once more to receive your patronage."

The same evening *Covent Garden Theatre* was opened for the Winter Season, and the material alterations for the better in the appearance and construction of the House, demand and deserve particular notice.

The *Proscenium* is new, and pilasters are substituted for columns, of a delicate fawn colour, with green and gold pannels, and a beautiful foliage of gold on the pannels of the pilasters and front of the boxes over the stage-doors; the doors are of green satin wood with gold mouldings.

The ceiling is entirely new, and the heavy painted gallery which impeded the sight from the One Shilling gallery, is removed by a slope. A bright sky, encircled by *chiaro oscuro* ornaments, very rich, reaches to the cove in which the King's Arms, with foliage in the same colour, have a conspicuous and grand effect; the ornaments are white, on a very delicate fawn. The Corinthian order supports the whole. The front of every row of boxes differs in ornaments; the most massy below, and lighter every tier upwards; the colour a full fawn, with gold trellis-work, mouldings, &c.

Instead of the crimson lining to the galleries and boxes, green is now used with pannelled and carved light mouldings, which, although of a beautiful appearance, is rather too *sombre* for the grand *coup d'œil*.

The side boxes have ornaments in elliptic pannels. The scroles on the partitions of the boxes are of a pale green and white, with green rosets, and the upper edges gold.

The capping of the boxes green morocco leather, the seats morine of the same colour.

The simplicity of the colours, and the harmony of the whole, make the house appear extremely large.

The pit seats, as well as those of the boxes, have been raised.

The King's room has had a pleasing alteration, as have the lobbies. The octagon saloon has the black marble margins taken away, and sienna introduced in its place, which much lightens the effect.

Behind the curtain considerable alterations have taken place; the under part so much sunk and enlarged, that the Machinist can execute with more facility. The red borders are taken away, and new designs of ornament and green drapery substituted in their place.

The Theatre was opened with a new Prelude, written by Mr. Holcroft, and entitled, "THE RIVAL QUEENS; OR, DRURY-LANE and COVENT-GARDEN."

The characters were as follow:—

Mr. Town,	-	-	Mr. HARLEY.
Mrs. Town,	-	-	Mrs. FAWCETT.
Covent-Garden,	-	-	Mr. MUNDEN.
Drury-Lane,	-	-	Mr. FAWCETT.
Irishman,	-	-	Mr. JOHNSTONE.

The Title and Dramatic names convey an idea of the purport of this ephemeral production, which is obviously taken from Fielding's *Covent-Garden Tragedy*.

The RIVALs are the Empress Drury, who is distinguished by the *Cypselæ* and the statue of *Apollo* on her head-dress; and the QUEEN Covent-Garden, who bears the *Piazas* on her crown. They "kiss, quarrel, and fight," but the dispute at length terminates in an amicable competition for public favour.

The appeal is made to Mr. and Mrs. Town; and a *half-price* box-lobby buck, with an *Irish* arbitrator, lend some relief to the scene.

This little piece, though evidently written on the spur of the moment, shews in some touches the hand of a master. One of the best points was, where the *Irishman* asks *Tim* Half price, "Whether he was born in Kilkenny?" "No," "Sir, in *Blind-alley*." "What," rejoins the other, "and the *Puppy* has not "opened his eyes yet!"

As a trifle on the occasion of the new building of one House, and the repair of the other, it is pleasant. The language is neat and easy; and the character of the box-lobby-buck is drawn with infinite felicity. It will be permanently useful to the Theatres, if it should have the good fortune to correct the nuisance it so happily exposes.

The SUSPICIOUS HUSBAND followed, and the favourites of the public were received with the most hearty and flattering welcome. A new performer made her appearance in *Jacintha*; Miss Cornelys, a daughter of Mrs. Cornelys, of masquerade memory. This lady's voice and action have a very great resemblance to those of her mother, and she has a very small figure, which still appeared less by the side of Mrs. Pope and Miss Chapman. In secondary parts she will be very useful.

16. *Drury-Lane Theatre* opened with "THE JEW," and "MY GRAND-MOTHER;" in which the only novelty was the substitution of Mrs. Goodall for Miss Farren in the Play, and Miss Leake for Madame Storace in the Entertainment.

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## POETRY.

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### A POETICAL SKETCH,

TRIBUTARY TO THE

BEAUTIES OF PRESTON-COURT\*,

BY DR. PERFECT.

DENIED the sun-beam of the Muse's smile,  
 The flowers of rhet'ric, and the grace of style;  
 Yet, 'twere ungrateful to this lovely scene,  
 Of sylvan beauty's fascinating mein,  
 Not to presume, when soft emotions rise,  
 And spread the picture to the Poet's eyes;  
 Delightful spot, whose hospitable door  
 Invites the stranger to thy generous store.  
 Whose shady haunts to solemn thought invite,  
 And warm the mind to every chaste delight:  
 Whose verdant banks the honied woodbine crowns,  
 Each native herb and balmy flower surrounds.

\* Near Wingham, in East Kent, the residence of Mr. John Harrison.

Embower'd alcoves repelling solar heat,  
 Conduct my steps to Meditation's seat;  
 Here sacred study might with rapture dwell,  
 And every low-born care of life dispel:  
 Where listens Reason as her joys increase,  
 To these soft accents and the sigh of peace;  
 And where the Muse's captivating train,  
 Pour to content the unambitious strain:  
 O scene devoted study to excite,  
 The lamp of Wisdom, or the Paphian rite,  
 Where the green lime uniting with the rose,  
 The soft marquee of Nature's hand disclose;  
 A shrubby curtain round its sides display'd,  
 In all the luxury of sweets and shade—  
 Mantled in foliage all ye blissful bowers,  
 Ye fav'rite haunts of sweet Retirement's hours,  
 Ye willows weeping o'er the crystal stream,  
 Ye rooks the clam'rous audience of my theme;  
 Ye pensive pleasures (while the ponds below  
 In fine expanse a perfect mirror show)  
 Induce the angler with the taper reed,  
 To tempt the capture of the finny breed:  
 O could I pour the *piscatory* strain,  
 In much-admired Brown's \* immortal vein;  
 Then might I sing the patient angler's care,  
 And all the arts he uses to ensnare—  
 How sooth'd each care that would disturb his breast,  
 Lull'd all his woes to sweet repose and rest.

When hush'd the wind—the horizon serene,  
 And not one wrinkle on the lake is seen;  
 As fond of solitude he takes his stand,  
 Th' extended angle trembling in his hand:  
 The scaly wanders sporting round the bait,  
 And strive for freedom—when alas, too late!  
 So from the paths of prudence when we stray,  
 Led by false pleasure's captivating ray;  
 We wish our former quiet to regain,  
 When all is anguish and internal pain.  
 But cease to moralize my muse, and view  
 Scenes ever charming, picturesque, and new;  
 External prospects, pastoral, and bland,  
 What local beauties all around expand!  
 In rev'rence to this venerable spot,  
 Be not my Muse the neighb'ring church forgot,  
 Whose rustic fane emerging from the boughs,  
 Invites the interchange of spousal vows:  
 By faithful hinds and artless damsels made,  
 In wedlock's bands by constancy repaid.  
 Where'er the Muse her humble standard rears,  
 There's not a spot but cultivation cheers.  
 And now when Autumn with his yellow stores,  
 From Plenty's cornucopia amply pours  
 In rich profusion, fragrant orchard's beam,  
 And plump Pomona paints my lowly theme:  
 Can I forbear my sacrifice to bring,  
 Perch'd, lovely Gratitude! on thy fair wing?

\* Moses Browne, Author of the *Piscatory Eclogues*.

And though in lofty strains to sing debarr'd,  
 Haply the scene may strike some better bard ;  
 By him some future day that praise be shown;  
 A Raphael's pencil need not blush to own :  
 Till when adieu! each lovely walk and bow'r,  
 Where I delighted past a leisure hour ;  
 Adieu! my friend, with courteous manners blest,  
 May no intruding cares thy peace molest.  
 May Health auspicious on thy dome descend,  
 And all the comforts in her train attend ;  
 True conscious honour be thy best repast,  
 Enjoy the *present* hour nor fear the *last*.

## SONG

INSCRIBED TO DELIA.

BY THE SAME.

**D**OUBT yon damask rose is sweet,  
 That constant is the dove,  
 That cunning dwells not with deceit,  
 But never *doubt* my love.

*Doubt* all the danger of the sea,  
 That time forgets to move,  
 That fruit has not its parent tree,  
 But do not *doubt* my love.

*Doubt* courage in the hero's breast,  
 That music's in the grove,  
 That blessings dwell not with the blest ;  
 But never *doubt* my love.

*Doubt* all you see, and all your hear,  
 The friendship you may prove,  
 The swiftness of the mountain deer,  
 But never *doubt* my love.

THE CANDLESTICK,  
 BY MRS. NASHE STRICKLAND,  
 OF BLANDFORD.

**W**HEN to fair Thetis' bed the weary sun  
 In haste retires, and day's swift course is run ;  
 I stand prepar'd to usher in fresh light,  
 And chase the gloomy horrors of the night :  
 But artificial light so priz'd below,  
 Wer't not for me, would soon a burthen grow ;  
 Without my help ill serve the taper's fires,  
 When, falling, the inverted flame expires.

Thus the weak vine the sturdy elm supports,  
 And the firm oak th' unstable ivy courts :  
 The richest metals that both Indies send,  
 To mould my form obsequiously attend ;  
 And gold, the fatal cause of human woes;  
 In me its useful harmless splendor shows ;  
 Oh! did it all my peaceful form assume,  
 Base avarice soon would then receive its doom ;  
 Then might we hope without a guilty stain,  
 To see the golden age restor'd again.  
 Confess the truth, ye glories of our isle,  
 Who court the Muses with nocturnal toil ;  
 Has not my kind assistance in the night,  
 Supply'd the absence of the solar light ?  
 I for wit's sake rais'd my illustrious head,  
 Half Homer, but for me, had not been read.  
 What greater title can my worth commend,  
 Than to be deem'd the sacred Muse's friend ?  
 Before the sun's bright gems their worth conceal,  
 Which by my milder lamp their worth reveal ;  
 On proudest altars my rich pomp is plac'd,  
 And regal courts are with my presence grac'd ;  
 My ample branches seem a splendid tree,  
 Spread numerous as a Jewish progeny :  
 Branches more large for sight more graceful made,  
 No buck in Windsor Forest e'er display'd.  
 But should at last the pow'rful motives fail,  
 To make the merits of my cause prevail ;  
 One thing remains, which must your judgments fix,  
 Think on the seven Sacred Candlesticks.

[We hope to have a continuance of this ingenious Lady's Correspondence.]

## THE FAREWELL.

TO THE BRETHREN OF ST. JAMES'S LODGE, TARBOLTON.

BY ROBERT BURNS.

TUNE—*Goodnight and joy be wi' you a'.*

### I.

A DIEU ! a heart-warm, fond adieu !  
 Dear brothers of the mystic tie !  
 Ye favour'd, ye enlighten'd few,  
 Companions of my social joy !  
 Tho' I to foreign lands must hie,  
 Pursuing fortune's slidd'ry ba',  
 With melting heart, and brimful eye,  
 I'll mind you still, tho' far awa'.



## II.

Oft have I met your social band,  
 And spent the chearful festive night;  
 Oft, honour'd with supreme command,  
 Presided o'er the *sons of light*:  
 And by that *hieroglyphic* bright,  
 Which none but *craftsmen* ever saw!  
 Strong mem'ry on my heart shall write,  
 Those happy scenes when far awa'!

## III.

May freedom, harmony, and love,  
 Unite you in the *grand design*,  
 Beneath th' omniscient eye above,  
 The glorious *Architect* divine!  
 That you may keep th' *unerring line*,  
 Still rising by the *plummet's law*,  
 Till *order* bright completely shine,  
 Shall be my pray'r when far awa'.

## IV.

And you, farewell! whose merits claim,  
 Justly that *biggest badge* to wear!  
 Heav'n bless your honour'd, noble name,  
 To *Masonry* and *Scolia* dear!  
 A last request permit me here,  
 When yearly ye assemble a',  
 One *round*, I ask it with a *tear*,  
 To him, the *Bard* that's far awa'.

## TEMPERANCE.

PANYSAS very justly said,  
 That wine may kindle honest mirth;  
 But that when drinking turns a *trade*,  
 No plague more dreadful visits earth.

'Tis easy never to sit down,  
 But often difficult to rise;  
 Defy the club's collected frown,  
 And face each friend with hostile eyes.

And 'tis a very childish story,  
 Tho' current in the world it pass,  
 That *BANDS* can never rise to glory,  
 Unless they love a frequent glass.

Pure water keeps us cool and light,  
 But most of us may own with sorrow,  
 That when we play the fool to-night,  
 We barely vegetate to-morrow.

Had FLACCUS from the fountain drunk,  
 Nor ever drown'd his wits in wine,  
 To bawdry he could ne'er have sunk,  
 But every ode had been divine.

Let others of more frigid veins,  
 For courage to the bowl resort:  
 Alas! MENANDER's sad remains  
 Are sweeter than a tun of port.

Could we from HERCULANEUM raise  
The terrible TYRTEAN songs,  
Or ALCMAN with his amorous lays,  
Or SAPPHO weeping o'er her wrongs.

Or what SIMONIDES had sung,  
On MARATHON'S immortal host;  
The threats which fierce ALCÆUS rung,  
ARCHILOCHUS so wholly lost.

What glorious verses should we see!  
How far beyond the fumes of claret!  
Doctors would starve—were all like me,  
Compell'd by poverty to spare it!

Edinburgh.

S.

### OCCASIONAL ADDRESS

*Intended for the Opening of Covent-Garden Theatre this Season:*

BY MR. TAYLOR.

**T**HINK not 'tis merely now our poor design  
To greet you with the cold and labour'd line,  
Trick'd out with all the Muse's flow'ry aid,  
That custom tenders in a vain parade:  
No—prouder, we such formal dulness spurn,  
And hail, with geninue joy, your glad return.  
Absence can calm the vengeance of a foe,  
And makes e'en friends with livelier transports glow;  
Yet higher still must be the bliss when we  
Not only friends but lib'ral patrons see.  
Nor let some cynic hint, with churlish sneer,  
That int'rest prompts the wish to meet you here;  
For grant that hope may spread its cheering ray  
O'er the fair scenes of many a future day,  
Our cordial greetings no mean care supplies,  
But GRATEFUL MEM'RY bids that hope arise.  
And let your candour deem us not too vain,  
If, while our feelings pour an artless strain,  
We dare refer you to the scene around,  
For proof where grateful mem'ry may be found.

Yet, though we thus may emulative try  
With grace of ornament to lure the eye,  
Ne'er may we court you at the dear expence  
Of TRUTH and NATURE, CHARACTER and SENSE;  
But chiefly heed the Drama's glorious end—  
Mankind to cheer, to soften, and to mend.

Then, while with duteous rev'rence we explore  
Of scenic worth th' unperishable lore,  
Each kindred spirit who may pant to trace  
The great fore-fathers of the tuneful race;  
(Poetic planets that thro' ev'ry age  
Shall spread unfading splendour o'er the stage:)  
Each fond enthusiast of congenial flame,  
According talents, and one common aim,  
Rapt with a zeal from potent Nature caught,  
To "body forth" the poet's airy thought,  
Shall find a sure, a warm protection here,  
To raise the moral laugh or chast'ning tear.

So, daring hope! new SHAKESPEARES may arise,  
So may new GARRICKS fix your wond'ring eyes,  
And by the spells of their united art,  
Still charm THE PASSIONS—to refine THE HEART!

TO THE  
 EDITOR OF THE FREEMASONS' MAGAZINE.

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SIR,  
 THE following lines were written extempore in the midst of a dispute with an esteemed and sensible, and otherwise accomplished young lady, on the subject of love. I am seldom accustomed to versify, but the occasion rather called for that mode of expressing my sentiments than prose.

I am yours, &c.

Bideford, Devon.

J. W.

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OF LOVE.

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TALK not to me of mighty love,  
 I do not wish its pow'r to prove.  
 When it rises 'tis a bubble,  
 Brings the mind both care and trouble;  
 Buoy us up with idle hopes,  
 Fears creates, then down it drops;  
 Now it freezes, then it burns;  
 All the passions play by turns.  
 Now the pair like doves caressing;  
 All is joy beyond expressing.  
 Another hour clouds arise,  
 And jealous fears bemist their eyes.  
 Rankling passion fills the soul,  
 Raging far beyond controul.  
 Ah, may I ne'er try the bait,  
 Folly 'tis and mere deceit.  
 Let Reason be my guiding star,  
 Then my passions will not jar,  
 Moving on with even force,  
 Acting in a steady course.  
 Yet, Oh! let me still be free  
 From the stoic Apathy!  
 May I ever have a heart  
 Sensible in ev'ry part;  
 Touch'd at ev'ry human woe,  
 Ever charitably glow.  
 May Compassion round my mind  
 Have its sweetest chain entwin'd!  
 Nor let me wish a pilgrimage  
 O'er this variegated stage,  
 Without a partner, of my care  
 And of my happiness to share;  
 Let her be fair, but chief be kind,  
 No greater bliss I wish to find.  
 No lovesick raptures I desire;  
 No flames to set the soul on fire;  
 Let gen'rous Friendship fill her breast  
 Give me *but* that and then I'll rest.

## MONTHLY CHRONICLE.

## FOREIGN INTELLIGENCE.

**M**R. JAMES MONRO, Ambassador from the States of America to the Republic of France, was received with much shew and parade by the National Convention on the 14th of August.

The French have decreed, that in order to consecrate the fraternity of the American and French Republic, an American and French flag united should be hung up in the hall of their deliberations.

By a resolution of the American Congress, a part of the sum due to France is to be immediately paid out of the 3,000,000 of florins lately taken up in Holland for the service of the United States.

The English residing at Ostend have been arrested. Mr. Baylis, of the English hotel; Messrs. Hubbard, Ince, sen. and jun. grocers; Captain Crow, agent; Mr. Topham, grocer; Mr. Jones, tinman; Mr. Johnson, wine-merchant; and Mr. Dodd, taylor, with their families and servants; together with a great number whose names are not yet known, were taken out of their beds and sent to prison half naked. The men are confined in the Capuchins convent, and the women in the White Nuns convent. The houses are shut up and centinels placed at every door.

General O'Hara has lately drawn two bills upon the Commander in Chief in England, the one for 500l. the other for 300l. They are dated from the prison at Luxembourg. Both bills have been honoured by an order from the Secretary of State. No letter has been received from the General since his being taken prisoner.

In the sitting of the French Convention of August 27, J. B. Cope, a French Protestant Clergyman of Charlestown, made an offer of a new machine for warlike purposes. This was a bomb (*carcase*), which when once set on fire nothing could extinguish. It could be sent 800 paces from a twenty-four pounder, and farther with a greater force. A ship of 120 guns, the inventor stated, would not be able to resist the attack of a seventy-four, if the latter were provided with these bombs; and six sail of the line so provided, would be able to attack the whole marine force of Europe in one day, and to destroy them in such a manner as not to permit even a single boat to return into harbour.

With four pieces of this description it would be possible to prevent any squadron from getting into port, or to burn them if they persevered in the attempt. The instrument could be easily perfected so as to cause even more terror to land forces, and particularly to cavalry. Its smell and flame could not but disorder the best disciplined squadron; and even if thrown against a wall it would continue to blaze for half an hour.

The inventor presented also a bullet composed of the same materials. He declared, that he would lose his life rather than disclose the secret of this composition, if the Convention did not deem it proper to convert it to their use.

Baraillon observed, that a composition of a similar nature had been offered to Louis XV. by that learned chymist Delille. It was an application of *wild fire*, which even that tyrant declined to use. He moved that it should be referred to the Committees of War and Public Safety, to determine whether they could avail themselves of the present offer without danger to humanity. Decreed.

Intelligence has been received of the surrender of Landrecies, Valenciennes, Quesnoy, and Condé, to the arms of the Republic. Only eight men of the French were killed or wounded on the retaking of Valenciennes, but eleven hundred unfortunate emigrants were found in the place, and have been delivered up to certain death!

The prisoners taken by the French in Landrecies, Quesnoy, Valenciennes, and Condé, including the unfortunate emigrants, are computed at 20,000.

In the Convention of the 28th August an accusation was brought by Tallien and his associates, against Barrere and six other Members of the Committee of Public and General Safety. Lecointre of Versailles was the speaker upon the occasion: the Convention dismissed the charge in a summary way on that day, but it was brought forward the next, article by article, and terminated in favour of the party accused.

Tallien, who is at present supposed to take the lead in the French Convention, is a man of talents greatly above mediocrity, of polished manners, elegant accomplishments, and a fine person. Were we to compare him with an ancient Roman, Antony would be the man. He loves women, conversation, the pleasures of the table, and all the more refined amusements. He is not supposed to have any thing in his composition of the "lean Cassius." In attention to his toilet and dress, he bears some resemblance to a countryman of our own, the gallant Lord Mark Kerr, who fought with so much reputation under the Great Duke of Marlborough, and who never failed at the commencement of the most hazardous action, to adjust carefully his laced cravat and ruffles. It is, however, said, that Tallien submits himself with the most unreserved confidence, to the direction of the Abbé Syeyes, who is allowed to possess first-rate abilities, with much moderation of temper, and is esteemed to be very sincerely the friend of peace and of mankind. Under the auspices of such men, a better order of things may be reasonably expected.

A powder magazine, at Grenelle, near Paris, blew up, with a dreadful explosion on the 31st of August, by which the superintendent of the works, and 50 or 60 persons were killed, and as many wounded. The shock was so violent, that all Paris and the surrounding country were shaken by it.

A wonderful new invention, called the *Telegraphie*, has been mentioned by Barrere in the French Convention, by which machine intelligence may be communicated to or received from the fortresses on the frontiers, &c. within the space of an hour or two, and that in a mode as secret as infallible. The recapture of Quesnoy was known at Paris through the aid of the *Telegraphie*.

The plan of the French *Telegraphie* is said to be by beacons on heights at the distance of 12 or 15 miles from each other; in which glasses are placed. The words to be conveyed are exhibited on the first, read, and exhibited by a short process at the second, and so on through the whole line. What the process is for copying the words so expeditiously, and for throwing such a body of light as to make them visible at such a distance, is not known.

The invention of the *Telegraphie* does not belong alone to the French. About ten years ago, Count Possini at Rome invented a mode of getting intelligence from Naples in the course of an hour. The lottery at Rome depends upon that drawn at Naples. It differs from our lottery materially, for there are but six prizes, and these are the first six numbers drawn, and the remainder are all blanks. The Count, whose house is on an eminence near Rome, managed with his confederates, who were placed at certain distances between Naples and his estate, to have sky-rockets let off, by which they had previously fixed with each other to ascertain by such signals any particular number or numbers drawn. The plan succeeded, as tickets continued to be sold at Rome for several hours after the drawing commenced at Naples, the account of which was always brought by the ordinary courier. By this scheme the party got about 100,000 crowns, and the plot probably never would have been discovered, had not the Count purchased the whole of the six prizes, which caused suspicion and excited enquiry.

Michaut, General in Chief of the French army on the Rhine, by some means or other got into Manheim, of which he took a view, supt and slept in one of the principal inns there. On his departure he gave a letter to one of the waiters, telling him a servant would call for it in the morning. After some time, nobody calling for the letter, it was opened, and contained the following words in French: "Citizens, Michaut, General of the Sans Culottes, supped here last night, and has been at the play at Manheim."

## DOMESTIC INTELLIGENCE.

THE town of Calvi surrendered to his Majesty's forces on the 10th of August, after a siege of fifty-one days.

By a statement recently made of the ships captured by the Allies, and those by the French, since the commencement of the war, there appears in favour of the enemy a balance of 276 vessels.

Austria is to furnish 120,000 men to England, for a certain subsidy. These troops are to serve three years, if the war should last so long: they are to be fed, and found in clothes, and every other necessary, by England.

*Aug. 29.* At a quarter before six o'clock in the evening, L'Impetueuse, one of the large line-of-battle ships lately captured by Earl Howe's fleet, and which lay but a small distance from the dock-yard at Portsmouth, was perceived to be on fire, the flames bursting out with great rapidity, and forming a pillar of fire, that had the most awful appearance. Signals being immediately made, all the boats from the ships in harbour were manned, and forming themselves into two divisions, their boats lashed together, they contrived, at imminent hazard, to grapple the Impetueuse, fore and aft, with strong chains, in order that when her anchor cables were burnt, she should be kept from moving, so as to endanger the Northumberland, which was near her, and prevent the conflagration from spreading, as might be the case if she was adrift. With these grapples the boats could also force her wherever the fire would be least dangerous, and they accomplished their purpose, by keeping her in a proper station, until she burned down to the water's edge. There were some Spaniards on board, one of whom was preserved, after being much scorched by the fire. The others, it is said, fell a sacrifice to the flames, which were got under about nine, but not totally extinguished till twelve o'clock.

The ship burned with such fury, as seemed at first to threaten the destruction of the whole dock-yard; and L'Impetueuse being moored near the powder magazine, alarmed the inhabitants so much, that great numbers of them fled in every direction from the town.

A dreadful fire took place at Boston, in America, nearly at the same time as the late shocking fire at Ratcliffe, and from the same cause (the boiling over of a pitch kettle), which burnt with such rapidity as to consume nearly one-fourth of Boston, destroying several wharfs and stores of merchandize in a few hours. The loss of property is estimated at 200,000 sterling, and it is believed that the whole is uninsured, and is in consequence attended with the almost ruin of several very respectable families.

*Sept. 3.* After a trial of twenty-two hours before the Court of Oyer and Terminer in Edinburgh, Robert Watt, a member of the British Convention, was found guilty of High Treason. That which went most against him was, his being in a scheme for causing the military to be drawn out of the Castle of Edinburgh to attend a building on fire in the town, whilst himself and party were to go and seize on the Castle, in order to compel Government to redress grievances, &c. He was likewise proved to be concerned in procuring pikes, &c. From the evidence of the Lord Advocate it appears, that Watt voluntarily offered to impeach his accomplices; but having first demanded a bribe of 1000*l.* and received 30*l.* from a mere motive of charity in the Lord Advocate, he then entered into the traitorous schemes of the Mock-Convention.

David Downie, on a similar charge, has been since tried and found guilty. It is to be noticed, that, by the treaty of Union, the law for punishment of High Treason is the same in Scotland as in England. The charges against Downie were for being concerned in the meetings in Scotland to overturn the government and constitution of the country—compassing and imagining the King's death—circulating a hand-bill tending to debauch the minds of the fenibles of that country, &c. &c. He was treasurer to one of the societies, and employed agents to forward the views of its members. It was proved that he,

as treasurer, had paid for pikes which Watt bespoke. But upon the whole, he appeared not so guilty as Watt, and in consequence was, by the unanimous voice of the jury, recommended to mercy.

The following day, when the Court met, Watt and Downie were brought to the bar, when the Counsel stated an objection as to point of form in the commission appointing the Court to be held: and also as to a small variation in the words of the indictment from what they conceived to be the usual form. This was stated in arrest of judgment. The Court took both objections under consideration, and were unanimous in repelling them.

The Lord President then addressing the prisoners in a most solemn and affecting manner, said, The painful duty which now remains for me to perform is, to pronounce the sentence of the law, which is,

“That you, Robert Watt, and you David Downie, and each of you prisoners at the bar, shall be taken from the bar, and conveyed to the place from whence you came, and from thence (on the 15th of October) be drawn upon a hurdle to the place of execution, there be hanged by the neck, but not until you are dead: you shall be taken down alive, your privy members shall be cut off, and your bowels shall be taken out and burned before your faces; your heads shall be severed from your bodies, and your bodies shall then be divided into four quarters, which are to be at the king's disposal; and the Lord have mercy on your souls!”

On receiving sentence, Watt was much affected, but Downie heard his doom with great firmness.

When carried to the Castle, Downie expressed his confidence in receiving a pardon, and refused to go into the same apartment with Watt. So soon as Watt entered the room, he threw himself on the floor, and could not for some time be prevailed on to rise; a glass of spirits was given him, which made him more composed.

Mr. Watt was a wholesale wine and brandy merchant in Edinburgh, and Mr. Downie, a jeweller of some repute in the same place.

4. A singular occurrence took place near Bloomsbury. A man who keeps a public-house sold his wife and child to a neighbouring publican in Buckridge-street, for the consideration of one guinea, which was immediately paid down, and the wife delivered up with the usual formalities to the purchaser, who conveyed her and the child to his house.

5. Mr. Carrol, a Roman-Catholic priest, who had stopped at the end of Red-lion-court, Fleet-street, to shelter himself from the rain, was followed by three men, one of whom gave him a violent push, which turned him quite round; he then gave him a blow which drove him across the pavement into the kennel, and falling on the edge of the curb he received a wound on the right side of the head, which occasioned his death. He had been robbed of his watch, and, it is supposed, of what money he had in his breeches pocket, as none was found therein; but in a side coat pocket there was found a purse containing 11 guineas, and a single guinea wrapped in brown paper. Mr. Carrol was a man of good property, about 74 years of age.

6. A French gentleman of distinction presented to the Society for the Improvement of Naval Architecture, a plan, by which ships of war may be built at infinitely less expence, draw one-third less water, be worked easier, and navigated by half the number of hands that they require according to the present mode of building, &c. His propositions induced the warmest approbation, and a vessel is immediately to be built under his direction.

17. The Sessions commenced at the Old Bailey, when Thomas Bailey was capitally convicted of stealing in the dwelling-house of Mary Fitzherbert, six silver table spoons and other articles, her property.

18. Mary Edkins was indicted for having married William Slark, on the 6th of April last, George Edkins her husband being then alive; the marriage

with Edkins being proved, she was found guilty. This trial disclosed the history of a cunning artful prostitute, making her market of an inconsiderate young man.

19. Patrick Murphy was capitally, and very deservedly convicted of ravishing Isabella Mackay, an infant about eight years of age; Robert Andrews was convicted of manslaughter, for killing and slaying William Pepper, and received sentence to be imprisoned in Newgate twelve months, and pay a fine of one shilling. Mary Parker, charged with the murder of her bastard child, was tried and acquitted.

20. Several of the rioters were tried, when Anthony Purchase and Richard Warnsbeck, for being concerned in beginning to pull down the house of a crimp in Holborn, and Joseph Strutt for a similar offence at Charing-Cross, were found guilty — **DEATH**. The two first were recommended to mercy by the Jury.

A Special Commission for trying the prisoners in the Tower and Newgate, has passed the Great Seal; and the Commissioners are, the Lord Chief Justice of the Court of Common Pleas, the Lord Chief Baron, Mr. Baron Hotham, Mr. Justice Buller, Mr. Justice Grose, and Mr. Justice Lawrence. It is to be opened on the 16th of October next. The following is a list of the prisoners:

Committed to the Tower.		Committed to Newgate.	
John Horne Tooke,	} 19th May.	Mr. Stone,	} May 29, on suspicion of Treason.
Rev. Jeremiah Joyce,		John Hillier,	
John Richter,		John Ashley,	
John Augustus Bonny,		Jean Baptiste Roussel,	
John Thelwall,		Richard Hayward,	
John Lovett,	} 29th May.	Thomas Spence,	} June 6, do.
Thomas Hardy,		John Philip Francklow,	
John Martin,	} 6th June.	John Baxter,	} July 8, High Treason.
Stuart Kyd,			

All charged with High Treason.

Committed to York Castle, Henry York alias Redhead, July 7, High Treason. Messrs. Hull, Pearson, Secretary Adams, and Pearce, are at large on bail. Camage, Broomhead, Moody, Wideson, and Hill, from Sheffield; Saint, the Norwich Publican, and Edwards, still remain in custody.

A marriage is said to be finally settled, with the consent of their Majesties, between his Royal Highness the Prince of Wales and his first cousin, the Princess daughter of the Duke of Brunswick. The above intended marriage was sanctioned by a Council held at Weymouth; and Lord Southampton, it is said, will be appointed Ambassador Extraordinary for the purpose of demanding the Princess of Brunswick in marriage for the Prince of Wales. The Queen's yacht is fitting up with all imaginable magnificence in Deptford dock-yard, to bring over the Princess, who is in her 17th year. Carlton-House is to be immediately completed at the expence of Government.—Parliament will meet on the 4th of November.

Early in September, the Factor, Captain Bowen, sailed for New York, with 84 passengers.

Ralph Eddowes, Esq. of Chester, with his wife and five children, accompanied by four other of the principal families of that city, sailed from Liverpool, about a fortnight before in the Hope, Capt. Johnson. Mr. Eddowes has taken with him a property of 26,000*l*.

Mr. Cooper, of Manchester, with a wife and four children, and accompanied by eighteen of his friends, departed from Liverpool in the Atlantic, Captain Swaine. He had been twelve months in America, purchased an estate on the banks of the Susquehanna, in the state of Pennsylvania, and returned for his family and friends, who have now accompanied him.

Mr. Russel, of Birmingham, a Magistrate for the counties of Warwick and Worcester, with his two brothers and their respective families; Mr. Humphries,



of Birmingham, who owned the beautiful romantic villa at Camp-hill, near that town, with eight of his relations, and above one hundred other families of Birmingham, have also taken their departure for America.

**A MIRACULOUS ESCAPE.** — A few days since, as Mr. Chatterton, plumber, of Bath, was at the bottom of a well, full 50 feet deep, by some accident a large stone rolled from the surface into the well, which being perceived by a labourer, he immediately called out to Mr. Chatterton, who had the presence of mind to place both his hands over his head, on which the stone fell, with no other injury, than merely grazing his hand and the side of his face. — The stone weighs 46lb. and is preserved by Mr. C. who has caused an inscription to be placed upon it, to record his providential deliverance.

Two workmen unhappily lost their lives in putting up the cornice of the magnificent new church now erecting at Banbury; where, from the tackle giving way, a stone of prodigious weight slipped from the wall, and broke down part of the scaffolding; by which the foreman of the works was killed on the spot; a second died without being able to utter a word; and a third person most miraculously saved his life by clinging to the cornice for some time, and afterwards, by a wonderful effort, springing from thence to one of the scaffold poles, at the distance of about four feet.

**SILENCE.** A gentleman who resides in the city of Exeter has imposed a seven years' silence upon himself. He determined upon this peculiar vow, it is said, in consequence of his uttering some unguarded expressions, and has absolutely abided firm to his resolution now three years; he often rides on horseback about the streets of Exeter, and behaves perfectly genteel to any person who may accost him, but profoundly dumb. Perhaps so strange and singular a vow, in its consequences, is not to be met with in the records of history.

It is said that Government is about to establish an Office of Prize-Money, for our brave English tars, whereby they will receive the whole of their proportions, free from all expence, and without any delay in the payment.

In the City of London and its environs, including the Borough of Southwark, and the surrounding towns and villages in Middlesex, Surry, Kent, and Essex, within ten miles of the Capital, it is computed that there are about 6000 licensed ale-houses, and the average upon the whole is supposed to be about 26 *private-houses* to one *public-house*, taking in on the scale 156,000 inhabited houses in and near the metropolis. In the above limits it is calculated, that including inmates and lodgers, there are about 222,000 families, who are, more or less, customers to ale-houses, and upon this data, *the proportion is one public-house to every 37 families.*

It has been generally understood, that about 60 families are necessary to support a creditable and newly-established ale-house; and as a great proportion of the unfortunate persons discharged under the late Insolvent Act were publicans; it should seem that many of them have been ruined for want of that proper portion of trade necessary to their support.

The *Dog and Duck*, so long known in St. George's Fields as the resort of the *Cyprian corps*, took its leave of the public a few days since. Its declining state for some time past threatened its speedy dissolution, and the prescription of the Justices at the Quarter-Sessions, for its abstaining from the use of spirituous liquors, put a final end to its existence! At the same time died, the *Apollo Gardens*, a well-known rival in the above neighbourhood.

From the 4th to the 20th days of August last, were billeted upon the Crown-Inn, at the village of Everly, in the county of Wilts, *seven hundred and eighty-seven* soldiers, all of whom were entertained by the landlord as they halted at his house upon their respective marches.

A person at Horningsheath, in Suffolk, being drawn to serve in the Militia, went to Bury and procured a substitute, who, when sworn in, was asked what family he had (the act specifying, that no person having more than one child born in wedlock shall be taken as a substitute) upon which he replied, that he had a wife and one child at home, and three in the church-yard; whereupon the magistrate (naturally concluding that the three children were dead) swore him

in, and he joined the regiment accordingly. It afterwards, however, appeared, that the man thus enrolled had four living children, and that he purposely sent three of them into the church-yard to play whilst he was attested. The point in dispute is, whether the parish of Horningsheath have a right to reimburse the guardians of the poor of Bury for the maintenance of more than the wife and one child (for which we hear they have tendered payment), or whether they are liable to pay for the *whole* family of the substitute accepted by means of this evasive oath.

At last Hereford assizes, in an ejectionment cause, after a long trial, John Thomas, a poor labouring man, recovered an estate of upwards of 300l. a year, situated in that county, which he had been kept out of near 20 years by an opulent gentleman.

At Warwick assizes, a cause of seduction was tried, *Ayng versus Dyer*. The defendant was taken into the plaintiff's house in a state next to dissolution. With great care and nursing he was recovered; and in return, he debauched the plaintiff's daughter, a young girl of sixteen. The Jury gave a verdict, 400l. damages, highly to the satisfaction of the judge and a crowded court.

The duty on glove labels has ceased, but all dealers in gloves are to continue to take out licences, or be subjected to the penalty of the late act.

A FEW SPECIMENS OF SWINDLING.—*Money Lent*.—"Persons in want of money may have the same to any amount, on bond, note, or by way of annuity, at an hour's notice." The parties are not to expect more than one twentieth part of the value of their deposit; and in certain cases may probably be plundered of the whole.

*Partner Wanted*.—"Any person having four or five thousand pounds at his disposal, will be taken into partnership in a lucrative business, where he may, with very little trouble, make 20 per cent. of his capital." The advertiser, when he procures the new partner's money, becomes a bankrupt; and by fictitious books and fictitious creditors gets his certificate, and sets up in business on the deluded man who sought for 20 per cent.

*A Wife*.—"A gentleman of property may be introduced to a young lady, with a capital fortune at her own disposal. A handsome premium is expected, by way of bond to the advertiser, payable on the day of marriage." The young lady to be married is a jilt, not worth sixpence, at a boarding-school, where she passes for an immense fortune. The ceremony takes place, and the bridegroom is made to pay perhaps 1000l. for a wife not worth a groat.—*Such things are!*

*Five Thousand Pounds Wanted*.—"On landed property, in a registered county. None but principals will be treated with." The estate is mortgaged for the sum, and the money paid; but when application is made for the interest, it is discovered that the party who borrowed was not the owner of the estate; that the whole was a fraud, and that the swindler and money are gone to America.

AGRICULTURE.—Among Agriculturists it has been a subject of dispute, which of the two methods of setting wheat could claim the pre-eminence, whether that of setting the corn in *two* rows on a flag, or that in *one* row only. A Gentleman of Norfolk has given the following statement of an experiment he made to decide the point in question: He set two ridges of land, lying parallel with each other, and cultivated precisely alike, the one with two rows of holes on a flag, the other with one row only; he then reaped parts of these ridges, each part forty yards in length, and ten in width; when the produce of the former was three bushels within half a peck, and of the latter three bushels and a quarter of a peck, weighing nine pounds more. Besides the greater quantity of wheat produced, there is a saving of 10s. an acre in the expence of seed and setting.

Mr. Foote in his survey of the County of Middlesex, made for the Board of Agriculture, represents, that there are kept for supplying the metropolis and its environs with milk, 8500 cows. Each producing eight quarts daily, is 23,820,000 quarts in the year. This quantity when retailed at three-pence per quart, amounts to 310,250l. per annum.

It may be mentioned as a remarkable instance of the breed of sheep, that Mr. John Brent, of Binworthy, in Shebear, Devon, wintered last year 60

ewes, which brought him 100 lambs about Christmas last, and now the same ewes have dropt 50 lambs more, and he expects them to have lambs soon again.

Sir John Sinclair computes the number of acres in Great Britain now lying in wastes and common fields, to be 12,351,000; that reckoning an annual increase of 9s. per acre, the annual rent would amount to 10,057,950*l.*; and on a supposition, that the yearly produce per acre would be 1*l.* 7s. or 3 rents, it would be worth 30,172,850*l.* per annum to the community.

A correspondent in the agricultural line hopes that farmers in general will avail themselves of the early harvest, and sow plenty of turnips on the brush, as it will afford a seasonable relief to their cattle and sheep in the spring, especially as their fallow turnips have mostly failed.

Whatever may have been the opinion formerly respecting the fly destroying turnips, it has been found that it is a white snail, which comes out in the night; and the only remedy yet found out effectually to prevent their depredations is (as long since laid before the public by Mr. Vagg), to roll with a large field-roller all the ground over in the night, soon after the turnips come up. Flies, after they have changed from their grub state, and have wings, do not feed upon vegetables.

POTATOES. — *From the Reverend ARTHUR YOUNG'S "GENERAL VIEW of the AGRICULTURE of SUSSEX."*

Farmers in the neighbourhood of Battel cultivate potatoes with great success for fattening bullocks; and they are experimentally convinced, that wheat after potatoes is equal to wheat sown either upon a clover lay, or a clean fallow. It is now about seventeen years since the cultivation of this root was first introduced as an improvement in Sussex husbandry; and the farmer, to whom the county is so highly indebted for the introduction of it, has had the most productive crops of wheat sown upon potatoe land; and the largest quantity of wheat per acre which he ever raised, was after potatoes, and sown on the 14th of December. This spirited improver introduces potatoes in the course of 1 wheat, 2 potatoes, alternately; always taking care to manure well for the wheat. His average crop of potatoes varies from 350 to 400 bushels, and his wheat from 3 to 4 quarters per acre. This course he has practised from the time he first introduced the cultivation of potatoes, and they have never failed of an abundant produce. The farmers plant from 16 to 20 bushels of the clustered or globe sort, from the latter end of March to the beginning of May. They plough the wheat stubble about three times, and from 5 to 7 inches in depth. In spring they handhoe and shim the ground, as occasion requires; and a month after Michaelmas, take up the crop by spade or prong. The method of preserving the potatoes against the winter's frost, is to dig a hole proportioned to the quantity to be put in, usually about 4 or 5 feet deep; and over this, to build up a house 10 or 12 feet in height, with walls 6 feet in thickness, of clay and chopped straw plastered; the entrance is filled with haulm or straw. Sometimes, in very severe weather, a little charcoal fire is burnt in an iron kettle.

*On the advantages of FEEDING MILCH COWS in the house; in preference to keeping them out of doors, communicated by BARON D'ALTEN, an Hanoverian Nobleman, to the Board of Agriculture.*

The Baron remarks, that milch cows are infinitely more profitably kept in the house than out of doors, but they must be early trained to it, otherwise they do not thrive. The best kinds of food for them are clover, lucerne, potatoes, yams, turnips, carrots, cabbage, peas, and beans.

Such cows as those in the neighbourhood of London, kept in the house, and properly fed, ought to yield nine gallons per day, for the first four months after calving. Afterwards the quantity will become less and less.

But on the supposition that such cows yield, at an average, only six gallons for nine months, or two hundred and fifty-two days, that at 6*d.* per gallon, produces 3*s.* per day, or, in nine months, 37*l.* 16*s.*

Each five gallons of milk should produce a pound of butter; hence in all, 302*lb.* worth, at 1*s.* per pound, 15*l.* 2*s.* The butter-milk, for fattening swine, should be worth 7*l.* 11*s.* Total 22*l.* 13*s.*

An English acre, of middling soil, should produce 20,000lb. weight of green, or 5000lb. of dry clover.

A large cow requires 110lb. green, or 27 pounds and a half of dry clover per day, consequently in 365 days 40,150lb. or a trifle more than the produce of two acres. Whereas the same cow, fed entirely out of doors, summer and winter, would require a pasture of four acres; the ground would be injured by being poached with her feet; the grass hurt by being bruised instead of cut, and the manure would not be half so useful.

According to the first calculation, each acre should produce in milk 18l. 18s. and by the second (in butter and butter-milk), 11l. 6s. 6d. besides the value of the manure.—It has been found that currying cows fed within doors, and keeping them as cleanly as horses in a stable, are attended with the best consequences, both in regard to the milk they yield, and the rapid improvement of the cows themselves.

#### PROMOTIONS.

THE Earl of Guildford, High Steward of the Corporation of Banbury. Wm. Strutt, Esq. Mayor of Sudbury, for the year ensuing. Wm. Taylor, Esq. Mayor of Yarmouth. Mr. Alderman Wm. Phillips, Mayor of Colchester. Mr. Remington, Mayor of Windsor. John Sawyer, Esq. Mayor of Tenterden, Kent. The Rev. Robert Foley, M. A. to the vicarage of St. Peter, with the rectory of St. Owen annexed, in Hereford. The Rev. Wm. Smith, to the vicarage of Norton Bavant, Wilts. Thomas Jenkins, Esq. Collector of the Port of Gloucester. Sir Gilbert Elliot is appointed Lord-Lieutenant of the kingdom of Corsica, and will take up his residence at Bastia.

#### MARRIAGES.

THE Rev. Dr. Walker King, Preacher of Gray's Inn, &c. to Miss Dawson, of Long Whaddon, in Leicestershire. Edmund Smith, Esq. to Miss Ducane, of Horsham. Benjamin Hopkinson, Esq. of Rotterdam, to Miss Lang, of Finsbury-square. Mr. King, the *arbitrator elegantiarum* of the Lower Rooms at Bath, has bowed himself into the good graces of a *Welsh beirress*, who has been prevailed on to give him her hand in the dance *matrimonial*. The lady's name is Bulkely. Thomas Plumer, Esq. one of his Majesty's Counsel, to Miss Turton, eldest daughter of John Turton, Esq. of Sugnall Hall, in Staffordshire. Robert Graham, Esq. of Jamaica, to Mrs. Lowe, late of the same Island. John de Mierre, Esq. Merchant, to Miss Susannah Turner. Robert Williams, jun. Esq. of Birchin-lane, Banker, to Miss Frances Turner, daughter of John Turner, Esq. of Putney. G. Piggot, of Cookham, in Berks, Esq. to Miss Archer, of Wellford in the same county. Mr. Cunningham, Printer, of Southampton, to Miss Charlotte Linden, of the same place. At Great Yarmouth, the Rev. Mr. Maurice, Dissenting Minister, to Miss Priscilla Hurry, daughter of Mr. Wm. Hurry, Merchant. The Rev. John Owen, M. A. Fellow of Bennet's College, to Miss Charlotte Green, of Cambridge. Christ. Pemberton, M. D. Fellow of Gonville and Caius College, Cambridge, to Miss Hamilton, a cousin of the Marquis of Abercorn. At Farmingham, Norfolk, James Beever, Esq. to Miss Mary Rigba, of Norwich. — Stothard, Esq. to Mrs. Payne, of Maldon, Essex. Stephen Costeker, Esq. of Great East Cheap, London, to Miss Philippa Young, of Felstead, in Essex. The Right Honourable the Earl of Ilchester, to Miss Maria Digby, third daughter of the late Dean of Durham. Mr. Wm. Ewart, Merchant, of Liverpool, to Miss Jacques, of Biddle, in Yorkshire. The Rev. Charles Hales, to Miss Anna Maria Byng, daughter of the Hon. John Byng. The Rev. R. Hervey, jun. Vicar of St. Lawrence, in Thanet, to Miss Ann Wade, of Brangling, in Hertfordshire. Wm. Poynce,

jun. Esq. of Midgham, in Berks, to the Hon. Miss Brown, sister to the late Viscount Montague. At Holkham, in Norfolk, Thomas Anson, Esq. of Shugbrough, Staffordshire, to Miss Ann Coke, youngest daughter of Thomas Wm. Coke, Esq. of Holkham, Member for Norfolk. At West-Ham, Essex, John Newbury, Esq. of Broad-street, Merchant, to Miss Sophia Wagner, niece of Sir Thomas Pryce, Bart. Mr. James Winbolt, Attorney, of New Basinghall-street, to Miss Mary Adams, of Ashtead, Surrey. The Rev. Henry Richards, B. D. Rector of Bushey, Herts, to Miss Baddock, of Oxford.

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#### DEATHS,

AT Congleton, Cheshire, Mr. Copeland, upwards of thirty years door-keeper to the House of Lords. At his apartments at Grenier's Hotel, in Jermyn-street, his Excellency Count Merçi d' Argentau, who a few days since came to this country on a private embassy from the Emperor: his death was occasioned by a fever he caught while waiting at Helvoetsluys for a convoy to come to England. The lady of Mr. Pinckney, Ambassador from the United States of America to our Court. In the island of Guadaloupe, Capt. Henry Spencer, of the 32d regiment, of Bramley Grange, in Yorkshire. In Dublin, the Right Hon. Earl of Mayo, Archbishop of Tuam. In the West-Indies, Robt. Charles Dering, Esq. a Lieutenant of the Iphigenia, third son of Sir Edward Dering, of Surrenden Dering, in the county of Kent, Bart. At Guadaloupe, Capt. Robt. Johnston, of the 39th Regiment of Foot. At Lexden, near Colchester, Essex, Robt. Deighton, Esq. late a Captain in the 55th Regiment. Mrs. Hardy, wife of Mr. T. Hardy, shoe-maker, now confined in the Tower, under a charge of High Treason. Mrs. Hardy, a few moments before she expired, declared, that the separation from her husband, and the uncertainty in which she was respecting his trial, were the occasion of her death. At Guadaloupe, the Hon. Capt. Alexander Douglas, of the 38th Regiment; and Capt. George Johnstone, late of the 64th Regiment. At his seat near Lymington, General Cleaveland. At Reading, Berks, Wm. Tiffin, Esq. Captain in the Royal Regiment of Artillery. At Bastia, in Corsica, Mr. Metcalfe Eggington, B. P. Physician to the Army there. Mrs. Frances Hubbard, widow of Mr. Joseph Hubbard, Auctioneer. The Hon. John Robertson, Judge of the Court of Admiralty of Martinique, at St. Vincent's; as also Col. Dunford, of the Engineers, at Tobago; Col. Close, of the 65th, at Guadaloupe; and Lieut. Warren, of the 56th, at Martinique. At Rome, on the 5th ult. aged 75, Cardinal Salviati: he was created Cardinal by the present Pope Pius VI. in 1777:—three Cardinals' hats are now vacant. At Fryars, in Anglesey, aged 76, after a very short illness, Sir Hugh Williams, Bart. of Nant, in Carnarvonshire, a Lieutenant-Colonel in the Army, and Member of Parliament for Beaumaris. George Barnard Kennet, Esq. one of the Serjeants at Arms to his Majesty, and eldest son of the late Alderman Kennet. At Chelsea, Mrs. Eliz. Walker, daughter of Mr. John Besselaer, formerly an eminent cabinet-maker in the Strand, and widow of Mr. Wm. Walker, of Bawcliffe, Surgeon. At Beccles, aged 69, Mr. John Allcock. At Bath, Mr. Thomas Field, formerly an eminent bookseller in London. At Carlton Hill, Sussex, Osborne Fuller, Esq. Lately, Lieut. Charles Thackery, son of the late Dr. Thackery, Physician, at Windsor: his death was occasioned by his great exertion at the taking of Guadaloupe. Mr. Charles Claydon, sen. late Butler of Trinity College, Cambridge. The Rev. Miles Steadman, Rector of South Fambridge, Essex. Suddenly, at Warley Camp, John Dawson, Esq. Lieutenant of the Derbyshire Militia. At Horncastle, in Lincolnshire (where he had practised medicine upwards of fifty years), John Thorold, M. D. aged almost 90: he was probably the last surviving pupil, in these kingdoms, of the celebrated Dutch professor Dr. Boerhaave. Aged 79, the Right Hon. John Hely Hutchinson, Principal Secretary of State for Ireland, one of the Most Hon. Privy-Council of that Kingdom, Member of Parliament for the City of Cork, Provost of Trinity-College, Dublin, and L. L. D. At his

house in Henrietta-street, Cavendish-square, Charles Selwyn, Esq. of Down-Hall, Essex. Mr. John Cook, Office-Messenger at the Secretary of State's Office. By a fall from his horse, Quarter-Master Holmes of the Lancashire Light Dragoons, encamped at Brighton. Alexander Cotton, Esq. of Cheverells, Herts, one of his Majesty's Justices of the Peace for the said county. Sir James Johnstone, Bart. one of the Members for Weymouth and Melcomb-Regis, a Lieutenant-Colonel in the Army, and elder brother of Mr. Pulteney, who succeeds to the title and estate. In Hampton-Court Palace, the Right Hon. Viscountess Hester Malpas. In Portman-square, the Dowager Lady Rous. At Chelsea, John Turner, Esq. Comptroller of the Household, and House Steward to the Princess Amelia all the years her Royal Highness kept house. At his house in Parliament-street, George Stubbs, sen. Esq. Keeper of the Records of the Court of Common Pleas. At Walthamstow, Mrs. Free, wife of John Free, Esq. of London, Banker. At his house in Stratford Grove, Essex, the Rev. Peter Thomas Burford, Rector of Magdalen Laver, in the same county, and Vicar of Braughing, in Hertfordshire. At Lambeth, aged 97 years, Mr. John Apeledore, who was at the laying of the first stone of Westminster-Bridge, and worked as a Mason till its being finished. He has left seven sons and five daughters, about twenty grand children, and three great-grand-children. The Rev. Guy Fairfax, of Newton Kyme, in Yorkshire: whilst performing divine service in his Parish Church, in apparent health, he fell back in the reading-desk, and instantly expired, without a struggle or a groan. Major General John Campbell, of Barbreck. At his seat at the Gnoll, in Glamorgan-shire, Sir Robert Mackworth, Bart. At his house in Clerkenwell-Close, in an advanced age, William Blackborow, Esq. formerly a Justice of the Peace for Middlesex. At Brighton, Charles Eyre, Esq. of Clapham, Surrey. At Blockley, in Worcestershire, the Rev. Charles Jasper Selwyn, A. M. 33 years Vicar of that Parish, and Rector of Beverstone, in Gloucestershire. At Nunton, near Salisbury, James Neave, Esq. one of the Directors of the South Sea Company.

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#### BANKRUPTS.

Wm. Emery, late of Arundel, Sussex, shopkeeper. John Turner the younger, of New Village, Yorkshire, victualler. James Cotter Bagshaw, of Savage Gardens, London, cornfactor. Eliz. Purcell and Thomas Wingfield Purcell, of New-street, Fetter-lane, London, glass-dealers. Wm. Barwick, of Liverpool, upholsterer. John Lewis, of Llansaintfraid, in the county of Denbigh, in North Wales, timber-merchant. John Holmes and Henry Holmes, of Aldersgate-street, London, grocers. Thomas Taylor, of Manchester, house-builder. Benjamin Law, of Stamford, Lincolnshire, draper. Wm. Booth, of Norwich, wholesale linen-draper. Edward Buck, of Oxendon-street, victualler. Atkinson Wilkin, of Seething-lane, cheese-monger. John Pewsey, of Harp-alley, Fleet-Market, painter. Edward Haselden, of Gravel-lane, Surry, baker. Wm. Howel, of Chepstow, Monmouthshire, brandy-merchant. Samuel Hallan and John Hallan, of Wednesbury, Staffordshire, iron-masters. Benj. Parfitt and Joseph Webb, of Bristol, builders. Wm. Walker, of Dewsbury, Yorkshire, cloth-maker. Robert Alburn, of Queen-street, London, merchant. Arthur Blackett, of South-Audley-street, Hanover-square, apothecary. John Wood the younger, of Castleshaw, Yorkshire, clothier. Richard Higginson, of Manchester, dyer. Thomas Pattison, of Tadcaster, Yorkshire, common-carrier. John Bolton, of Norwich, merchant. Thos. Howard, of Romford, Essex, inn-holder. John Gill, of St. Mary, Newington, Surrey, scrivener. Anna Maria Bell and Rachael Williams, of Golden-square, milliners. Francis William Wymer, of Norwich, brandy-merchant. Wm. Howell and John Seys, of Chepstow, Monmouthshire, brandy-merchants. Thos. Benison, of Stockport, Cheshire, cotton-manufacturer. Wm. Bright, of Foleshill, in the county of the city of Coventry, worsted-manufacturer. Peter Whitaker, of Manchester, machine-maker. Thomas Hatfield the younger, of Chapel in le Frith, Derbyshire, cotton manufacturer. George Derbyshire, of Freeman's-court, Cornhill, London, jeweller.