



William Strahan Esq.^r
From a Painting in the Possession of
John Spottiswoode Esq.^r

Published by J. Parsons, No. Paternoster Row, 1778.

THE
FREEMASONS' MAGAZINE,
OR
GENERAL AND COMPLETE LIBRARY.

FOR MARCH 1795.

MEMOIRS
OF THE LATE
WILLIAM STRAHAN, ESQ*.

WITH A PORTRAIT.

THE advantages and use of *Biography* have of late been so often mentioned, and are now so universally allowed, that it is needless for any modern author to set them forth. That department of writing, however, has been of late years so much cultivated, that it has fared with biography as with every other art; it has lost much of its dignity in its commonness, and many lives have been presented to the public, from which little instruction or amusement could be drawn. Individuals have been traced in minute and ordinary actions, from which no consequences could arise, but to the private circle of their own families and friends, and in the detail of which we saw no passion excited, no character developed, nothing that should distinguish them from those common occurrences,

“ Which dully took their course, and were forgotten.”

Yet there are few even of those comparatively insignificant lives, in which men of a serious and thinking cast do not feel a certain degree of interest. A pensive mind can trace, in seemingly trivial incidents and common situations, something to feed reflection, and to foster thought; as the solitary naturalist culls the trodden weeds, and discovers in their form and texture the principles of vegetative

* See p. 5. of this Volume,

nature. The motive, too, of the relater, often helps out the unimportance of his relation; and to the ingenuous and susceptible, there is a feeling not unpleasant in allowing for the partiality of gratitude, and the tediousness of him who recounts his obligations. The virtuous connections of life and of the heart it is always pleasing to trace, even though the objects are neither new nor striking. Like those familiar paintings that shew the inside of cottages, and the exercise of village duties, such narrations come home to the bosoms of the worthy, who feel the relationship of Virtue, and acknowledge her family wherever it is found. And perhaps there is a calmer and more placid delight in viewing her amidst these unimportant offices, than when we look up to her invested in the pomp of greatness, and the pride of power.

MR. WILLIAM STRAHAN was born at Edinburgh in the year 1715. His father, who had a small appointment in the customs, gave his son the education which every lad of decent rank then received in a country where the avenues to learning were easy, and open to men of the most moderate circumstances. After having passed through the tuition of a grammar-school, he was put apprentice to a printer; and when a very young man, removed to a wider sphere in that line of business, and went to follow his trade in London. Sober, diligent, and attentive, while his emoluments were for some time very scanty, he contrived to live rather within than beyond his income; and though he married early, and without such a provision as prudence might have looked for in the establishment of a family, he continued to thrive, and to better his circumstances. This he would often mention as an encouragement to early matrimony, and used to say, that he never had a child born that Providence did not send some increase of income to provide for the increase of his household. With sufficient vigour of mind, he had that happy flow of animal spirits, that is not easily discouraged by unpromising appearances. By him who can look with firmness upon difficulties, their conquest is already half achieved; but the man on whose heart and spirits they lie heavy, will scarcely be able to bear up against their pressure. The forecast of timid, or the disgust of too delicate minds, are very unfortunate attendants for men of business, who, to be successful, must often push improbabilities, and bear with mortifications.

His abilities in his profession, accompanied with perfect integrity and unabating diligence, enabled him, after the first difficulties were overcome, to get on with rapid success; and he was one of the most flourishing men in the trade, when, in the year 1770, he purchased a share of the patent for King's Printer of Mr. Eyre, with whom he maintained the most cordial intimacy during all the rest of his life. Besides the emoluments arising from this appointment, as well as from a very extensive private business, he now drew largely from a field which required some degree of speculative sagacity to cultivate; we mean that great literary property which he acquired by purchasing the copy-rights of some of the most celebrated authors of the time. In this his liberality kept equal pace with his prudence, and in some

cases went perhaps rather beyond it. Never had such rewards been given to the labours of literary men, as now were received from him and his associates in those purchases of copy-rights from authors*.

Having now attained the first great object of business, wealth, Mr. Strahan looked with a very allowable ambition on the stations of political rank and eminence. Politics had long occupied his active mind, which he had for many years pursued as his favourite amusement, by corresponding on that subject with some of the first characters of the age. Mr. Strahan's queries to Dr. Franklin in the year 1769, respecting the discontents of the Americans, published in the London Chronicle of 28th July 1778, shew the just conception he entertained of the important consequences of that dispute, and his anxiety as a good subject to investigate, at that early period, the proper means by which their grievances might be removed, and a permanent harmony restored between the two countries. In the year 1775, he was elected a member of parliament for the borough of Malmsbury, in Wiltshire, with a very illustrious colleague, the Hon. C. J. Fox; and in the succeeding parliament for Wotton-Basset, in the same county. In this station, applying himself with that industry which was natural to him, he attended the House with a scrupulous punctuality, and was a useful member. His talents for business acquired the consideration to which they were entitled, and were not unnoticed by the minister.

In his political connections he was constant to the friends to whom he had first been attached. He was a steady supporter of that party who went out of administration in the spring of 1784, and lost his seat in the House of Commons by the dissolution of parliament with which that change was followed; a situation which he did not show any desire to resume on the return of the new parliament.

One motive for his not wishing a seat in the subsequent parliament, was a feeling of some decline in his health, which had rather suffered from the long sittings and late hours with which the political warfare in the last had been attended. Though without any fixed disease, his strength was visibly declining; and though his spirits survived his strength, yet the vigour and activity of his mind were also considerably impaired. Both continued gradually to decline till his death, which happened on Saturday the 9th July 1785, in the 71st year of his age.

Of riches acquired by industry, the disposal is often ruled by caprice, as if the owners wished to shew their uncontrolled power over that wealth which their own exertions had attained, by a whim-

* A well-written account of Mr. Strahan's connections with Mr. Hume, Dr. Robertson, Mr. Gibbon, and other of our most celebrated writers, would form a very interesting portion of literary history and anecdote. We confess ourselves not in possession of the materials necessary for such a detail; but are not without hopes that the public may at some future time be gratified on this head. To the friendly assistance of Mr. S.'s pen, we know David Hume's History of England, in particular, to have been in some degree indebted for its well-deserved reputation. EDIT.

sical allotment of it after their death. In this, as in other particulars, Mr. Strahan's discretion and good sense were apparent. After providing munificently for his widow and children, his principal study seems to have been to mitigate the affliction of those (and many there were) who would more immediately have felt his loss, by bequeathing them liberal annuities for their lives: and (recollecting that all of a profession are not equally provident) he left 1000*l.* to the Company of Stationers, the interest to be divided in annuities of 5*l.* each amongst infirm old printers; of whom one half are to be natives of England or Wales, and the other half of North Britain.

Endued with much natural sagacity, and an attentive observation of life, Mr. Strahan owed his rise to that station of opulence and respect which he attained, rather to his own talents and exertion, than to any accidental occurrence of favourable or fortunate circumstances. His mind, though not deeply tinctured with learning, was not uninformed by letters. From a habit of attention to style, he had acquired a considerable portion of critical acuteness in the discernment of its beauties and defects. In one branch of writing he particularly excelled; this was the epistolary, in which he not only shewed the precision and clearness of business, but possessed a neatness as well as fluency of expression which few letter-writers have been known to surpass*. Letter-writing was one of his favourite amuse-

* Mr. Strahan, who was remarkable for his knowledge of mankind, and for his nice discrimination of human characters, and who, from habits of intimacy, was well acquainted with the powers of the late Dr. Johnson, was so strongly impressed with the idea of his ability to make a great figure in the House of Commons, that he addressed the following letter on the subject, to one of the Secretaries of the Treasury, with a view, no doubt, of rendering a signal service to government, and to his learned friend, had the letter produced the effect at which the worthy and very sensible writer aimed:

“ SIR,

“ You will easily recollect, when I had the honour of waiting on you, some time ago, I took the liberty of observing to you, that Dr. Johnson would make an excellent figure in the House of Commons, and heartily wished he had a seat there. My reasons are briefly these:

“ I know his perfect good affection to his Majesty, and his government, which I am certain he wishes to support by every means in his power.

“ He possesses a great share of manly, nervous, and ready eloquence; is quick in discerning the strength and weakness of argument; can express himself with clearness and precision; and fears the face of no man alive.

“ His known character, as a man of extraordinary sense, and unimpeached virtue, would secure him the attention of the House, and could not fail to give him a proper weight there.

“ He is capable of the greatest application, and can undergo any degree of labour, where he sees it necessary, and where his heart and affections are strongly engaged. His Majesty's ministers might therefore securely depend on his doing, on every proper occasion, the utmost that could be expected from him. They would find him ready to vindicate such measures as tended to promote the stability of government, and resolute and steady in carrying them into execution. Nor is any thing to be apprehended from the supposed impetuosity of his temper. To the friends of the King you will find him a lamb; to his enemies, a lion.

ments; and among his correspondents were men of such eminence and talents as well repaid his endeavours to entertain them. One of these, as we have before mentioned, was the justly-celebrated *Dr. Franklin*, originally a printer like Mr. Strahan, and his fellow-workman in early life in a printing-house in London, whose friendship and correspondence he continued to enjoy, notwithstanding the difference of their sentiments in political matters, which often afforded pleasantry, but never mixed any thing acrimonious in their letters. One of the latest he received from his illustrious and venerable friend, contained a humorous allegory of the state of politics in Britain, drawn from the profession of *Printing*, of which, though the Doctor had quitted the exercise, he had not forgotten the terms.

There are stations of acquired greatness which make men proud to recal the lowness of that from which they rose. The native eminence of Franklin's mind was above concealing the humbleness of his origin. Those only who possess no intrinsic elevation are afraid to sully the honours to which accident has raised them, by the recollection of that obscurity whence they sprung.

Of this recollection Mr. Strahan was rather proud than ashamed; and we have heard those who were disposed to censure him, blame it as a kind of ostentation in which he was weak enough to indulge. But surely "'tis to consider too curiously, to consider it so." There is a kind of reputation which we may laudably desire, and justly enjoy; and he who is sincere enough to forego the pride of ancestry and of birth, may, without much imputation of vanity, assume the merit of his own elevation.

In that elevation, he neither triumphed over the inferiority of those he had left below him, nor forgot the equality in which they had formerly stood. Of their inferiority he did not even remind them, by the ostentation of grandeur, or the parade of wealth. In his house there was none of that saucy train, none of that state or finery, with which the illiberal delight to confound and to dazzle those who may have formerly seen them in less enviable circumstances. No man was more mindful of, or more solicitous to oblige, the acquaintance

" For these reasons, I humbly apprehend that he would be a very able and useful member. And I will venture to say, the employment would not be disagreeable to him; and knowing, as I do, his strong affection to the King, his ability to serve him in that capacity, and the extreme ardour with which I am convinced he would engage in that service, I must repeat, that I wish most heartily to see him in the House.

" If you think this worthy of attention, you will be pleased to take a convenient opportunity of mentioning it to Lord North. If his Lordship should happily approve of it, I shall have the satisfaction of having been, in some degree, the humble instrument of doing my country, in my opinion, a very essential service. I know your good-nature, and your zeal for the public welfare, will plead my excuse for giving you this trouble. I am, with the greatest respect, Sir,

" Your most obedient and humble servant,

" WILLIAM STRAHAN."

or companions of his early days. The advice which his experience, or the assistance which his purse could afford, he was ready to communicate; and at his table in London every gentleman found an easy introduction, and every old acquaintance a cordial welcome. This was not merely a virtue of hospitality, or a duty of benevolence with him; he felt it warmly as a sentiment: and a paper in "THE MIRROR," of which Mr. Strahan was the author (the Letter from London in No. 94.), was, we are persuaded, a genuine picture of his feelings on the recollection of those scenes in which his youth had been spent, and of those companions with which it had been associated.

Such of his friends as still survive him will read the above short account of his life with interest and with pleasure. For others it may not be altogether devoid of entertainment or of use. Living in times not the purest in the English annals, he escaped unsullied through the artifices of trade, and the corruption of politics. In him a strong natural sagacity, improved by an extensive knowledge of the world, served only to render respectable his unaffected simplicity of manners, and to make his Christian philanthropy more discerning and useful. The uninterrupted health and happiness which accompanied him for half a century in the capital, proves honesty to be the best policy, temperance the greatest luxury, and the essential duties of life its most agreeable amusement. If among the middling and busy ranks of mankind these memoirs can afford an encouragement to the industry of those who are beginning to climb into life, or furnish a lesson of moderation to those who have attained its height; if to the first it may recommend honest industry and sober diligence; if to the latter it may suggest the ties of ancient fellowship and early connection, which the pride of wealth or of station loses as much dignity as it foregoes satisfaction by refusing to acknowledge; if it shall cheer one hour of despondency or discontent to the young; if it shall save one frown of disdain or of refusal to the unfortunate; the higher and more refined class of our readers will forgive the familiarity of the example, and consider, that it is not from the biography of heroes or of statesmen that instances can be drawn to prompt the conduct of the bulk of mankind, or to excite the useful though less splendid virtues of private and domestic life*.

* For the ground-work of these Memoirs, and particularly for the moral applications which they contain, our readers are indebted to the elegant pen of Mr. MACKENZIE, author of THE MAN OF FEELING, &c. &c. &c.



A SERMON

PREACHED BEFORE

THE GRAND LODGE

OF THE MOST ANCIENT AND HONOURABLE FRATERNITY
OF FREE AND ACCEPTED MASONS
OF ENGLAND,

ACCORDING TO THE OLD CONSTITUTIONS,

At CAMBERWELL CHURCH, on Tuesday the 24th Day of June 1788,
being the Anniversary of the Festival of St. JOHN the BAPTIST.

BY COLIN MILNE, LL. D.

GRAND CHAPLAIN TO THE FRATERNITY.

[Reprinted in this Magazine by the obliging permission of its elegant
and learned Author.]

ROMANS xiv. ver. 16.

Let not your good be evil spoken of.

IT has ever been the practice of vulgar ignorance to abuse what it could not comprehend; to assert that there must be faults where it had not the sagacity to discover excellence; and, if united with bigotry and power, to persecute with virulence, and extirpate without mercy.

Proceedings of this kind, however much to be lamented, excite not our surprize; they are exactly such as our reasonings on the nature of the human mind give us the justest ground to expect; and the daily experience of the world confirms the expectation. But when characters of a superior description, men of elevated understanding, extensive information, and liberal sentiments, adopt a similar plan of conduct, our astonishment is called forth; we are lost in suppositions and conjectures; nor can easily render consistent a manly and tolerating spirit in some matters, with a mean, contracted, intolerant disposition in others.

I am led to this observation, at present, by reflecting on the illiberal restrictions to which our Ancient and Royal Craft has been lately subjected on several parts of the Continent, from the mistaken policy and unfounded suspicions of a prince, not more illustrious by his extent of dominion and weight of influence, than respectable for the general soundness of his views, and the wise decorums of an enlarged mind. In the following discourse, therefore, as far as with propriety it may be done in a mixed assembly, I shall endeavour, both in behalf of our injured Brethren in the Austrian dominions, and in defence of the Order itself, which hath often been unjustly attacked, to refute the calumnies which have been bestowed upon it in abundance, by evin-

cing, that, from the admirable purity of its principles, the Institution to which we have the honour to belong is not merely innocent, but truly laudable; that it tends, in the directest manner, to inspire its professors with the noblest conceptions of God, to render them obedient subjects to the *powers that be*, and observant of every virtue which endears men to the community; of fidelity and justice; of industry and temperance; of fortitude and patience; of hospitality, *brotherly kindness, and charity*; that, in fine, it is a structure not more venerable on account of its antiquity, than sacred by the purposes to which it is applied; a structure founded upon piety, supported by the human, divine, and social virtues, and equally distinguished for beauty, sublimity, and strength. I am sensible that, in the prosecution of such an argument, nothing can be advanced that is not already well known to my Brethren of the Order. The review, however, may be so far useful, as, by reminding my hearers of the excellence of our Constitutions and maxims, I afford them an opportunity of enquiring whether they be Masons, as too many are Christians, *in name and in profession only, or in deed and in truth*.

I. I set out with remarking, that much of the abuse which is levelled at our Order, has originated in that inviolable secrecy which its Constitutions enjoin, and we pledge ourselves to observe. But not to mention the strength which the virtue of secrecy habitually practised confessedly imparts to the mind, and the praise which in other matters the person possessed of this rare qualification universally obtains; we have to urge in our defence, that, if concealment be a fault, it is a fault the odium of which Masonry refuses not to incur, since it has the honour of sharing it with some of the wisest institutions of antiquity. At a time when the world was immersed in the profoundest ignorance, consequently enslaved by the grossest superstition, and so far from being disposed for relishing the sublime doctrines of the Gospel of Jesus Christ, had they been then revealed to mankind, that it could not even receive the more obvious truths of natural religion; the few who, in this state of general debasement, had the advantage of a superior understanding, and were prompted to the exertion of its powers by a *contemplative and enquiring turn* of mind, formed themselves into societies for the improvement and diffusion of natural, moral, and religious knowledge. The rules for the government of these societies, and especially for the admission of members, were of the strictest nature, and inviolably observed. No person of mean talents, low manners, or known profligacy, could obtain a suffrage. The prohibition was universal,

“Hence, far hence, O ye profane!”

The candidate whose manners and natural abilities were approved, underwent certain preparatory austerities, performed certain initiatory rites, and, above all, bound himself in the strongest manner to perpetual secrecy. The initiated, amongst other points of doctrine, were instructed in the unity and perfections of God, the beauty and moral fitness of virtue, the arguments which render probable an hereafter, and the conjectures of human reason respecting the mode of

future punishment and reward. So much, however, was concealment affected, that even these truths, sublime and important as they are, though sometimes more clearly revealed *, were much oftener covered with the veil of symbol, hieroglyphic, and allegory. Such of my hearers as are conversant in these subjects will readily recollect, that all the wisdom and learning of the ancient Egyptians, for his pre-eminence in which, Moses, the Jewish legislator, is commemorated in Scripture †, were conveyed in this mysterious and emblematical manner. From Egypt, *the cradle of the Arts*, symbolical science, of which Masonry is a distinguished branch, passed first into Greece, probably by the medium of the founder of Athens ‡, who was a native of Egypt, and afterwards into Italy by that of Pythagoras §,

* It appears from authentic monuments, that several of the ancient nations, the Egyptians in particular, occasionally expressed themselves in the clearest terms on the subject of the unity of God, as well as of other doctrines of natural religion. Plutarch mentions the following inscription on an Egyptian temple: "I am all that has been, is, and ever shall be; no man has ever raised up the veil with which I am covered." And this on a statue of Isis still remains: "To thee, who, being one, art all things." The following ancient verses of Orpheus were recited by the *Hierophantes* at the opening of the Eleusinian Mysteries: "Walk in the path of justice; worship the sole Master of the Universe; he is One; he is singly by himself; to him all beings owe their existence; he acts in them, and by them; he sees all, and never was seen by mortal eyes." Apuleius, too, has preserved part of the initiatory prayer used by the priestesses of Isis: "The celestial powers serve thee, the infernal regions owe thee submission; the universe revolves in thine hand; thy feet trample upon Tartarus; the planets answer thy voice; the seasons return at thy command; the elements obey thee." Sentiments of a similar nature frequently occur in those very ancient works, the Shasta, Vedam, and Ezour-vedam of the Indians, and the Zend and Sadder of the Persians.

† Acts vii. ver. 22.

‡ The introduction of the Egyptian Theology into Greece is ascribed by some writers to Orpheus the Argonaut; by others, with more probability, to a native Egyptian of an earlier period. Such was Cecrops, who founded Athens, which, before its dedication to Minerva, was called *Cecropia* from its founder. His removal from Egypt into Attica Sir Isaac Newton has placed in the twelfth century before Christ. Other Chronologers place that event much higher, in the year of the world 2448, and upwards of 1500 years before our vulgar æra.

§ Pythagoras, the Samian, who was contemporary with Confucius, the Chinese philosopher, and with the second Zerdhust, or Zoroaster, the celebrated legislator of the Persians, after travelling in pursuit of knowledge into Egypt, Phœnicia, Chaldaea, and India, and teaching a considerable time in Greece, settled in that part of Italy which was called *Magna Græcia*, from the Greek colonies with which it abounded, and became founder of a school of philosophy, which is well known by the name of the Italic School. Pythagoras taught at Crotona, Metapontum, and Tarentum, and flourished in the sixth century before Christ. It was this philosopher who, contemplating the harmony, proportion, and design, which prevail in the universe, first gave it the name of *Κοσμος*, that is, Order. The Golden Verses of Pythagoras, though they contain the sum of his doctrine, are supposed to have been written, not by himself, but by Epicharmus or Empedocles, who were both his disciples. Diogenes Laertius, Iamblichus, and Porphyry, who have each written the life of Pythagoras; with much useful information have intermixed a variety of absurdities and falsehoods. The two last in particular, being bitter enemies to the Christians, invented a thousand legendary tales, with a view of magnifying their hero, and depreciating the Founder of Christi-

whom an enterprising genius, joined to an ardent pursuit of knowledge, procured, though a stranger, initiation into the Egyptian mysteries, notwithstanding the painful rites of preparation, and the various obstacles which, to damp his ardour, the priests neglected no opportunity of casting in his way. It was this illustrious character who first rejecting the name of SAGE, SOPHIST, or WISE, which men of science had before his time with sufficient arrogance assumed, was satisfied with the more modest and humble appellation of PHILOSOPHER, that is, LOVER OF WISDOM. The probationary silence of five years which he imposed upon his disciples before they were admitted to the full knowledge of his doctrine is well known; and, whilst it amply justifies the less rigorous restrictions of *our* Order, must place the abilities of this wonderful man in a most respectable point of view, who could procure attention to his doctrines, notwithstanding their extraordinary severity of aspect, and attract such multitudes of followers, undeterred either by compliance with the difficult injunction just mentioned, or by the still harder observance of the previous discipline.

But the most august and venerable institution in all antiquity of the symbolical kind, and which, nevertheless, encountered the most virulent abuse, was that celebrated every fifth year with the utmost solemnity at Eleusis, a city of Attica in Greece. There is no question that these Mysteries, termed Eleusinian from the place of their celebration, and sometimes The Mysteries, by way of eminence, did not always retain their primitive purity; and that they owed their declension to a cause which must ultimately prove destructive to any society—the introduction of mean and dissolute members. It is equally certain, however, that at first they were admirably qualified, in an age “wholly given to idolatry” and vice, to check the torrent of impiety and licentiousness, by impressing the mind with sublime apprehensions of the Divine Nature, with gratitude for all his providential kindness, and with an ardent desire and emulation to excel in virtue, by the hopes which they inspired of a state of felicity as the reward of the virtuous beyond the grave*. Accordingly, from the time of Solon, the great Athenian lawgiver, to that of Cicero, a period of more than five hundred years, scarce a character distinguished for probity or wisdom, who became not an associate in this MASONRY, as I may term it, of the heathen world; and that Socrates

anity. There is a pleasing account of this matter, and a full confutation of the writers just mentioned, as well as an excellent contrast betwixt the character, conduct, and mode of instruction of Christ and Pythagoras, in the first volume of the *Observer*, an agreeable collection of moral and literary essays lately published, and which is ascribed to Mr. Cumberland.

* “Among many other advantages which we have derived from Athens,” says Cicero, speaking of these mysteries, “this is the greatest—that it has not only taught us to live cheerfully, but to die in the hope of a more happy futurity.”—*Illis mysteriis* - - - - - *neque solum cum lætitiâ vivendi rationem accepimus, sed etiam cum spe melioris moriendi.*—CICERO de Legibus, lib. ii.

furnished an exception was considered even by his friends as highly reproachful to the philosopher, and afforded his enemies abundant matter of accusation and triumph. *Clean hands* and a *pure heart* were indispensable requisites in all who aspired to the knowledge of the Sacred Mysteries*. The rites of initiation are described as having been splendid and awful in the highest degree. The *Scene*—a large and magnificent temple.—The *Time*—to inspire veneration and religious dread—the hour of midnight.—The *Action*—a species of dramatic exhibition, in which, amongst other subjects of a sacred nature, were represented, in the most glowing colours, the happiness and joys of the good in a future world; the distractions, horrors, and torments of the wicked †. One of the initiatory ceremonies was striking, and for its peculiarity deserves your attention. The candidate for admission, after vows of secrecy ‡, sanctioned by penalties

* Lampridius relates in his *Alexander Severus*, that, previous to the celebration of the rites, proclamation was made aloud by the herald, that “none should enter the sacred inclosure, but such as knew themselves to be pure and upright—“in heart:” (a)—A prohibition which is said to have had such an effect, by the solemnity of its delivery, upon the heart of the cruel and relentless Nero, that, when in his journey to Greece he wished for admission to the Sacred Mysteries, and approached the temple for that purpose, he was stopped by a voice of reprobation, which reminded him of all his atrocious crimes, but in particular of the murder of his mother, and he voluntarily withdrew, not daring to profane an act of religion by the presence of a parricide. Suetonius’s words are these: *Peregrinatione quidem Græciæ, Eleusiniis sacris, quorum initiatione impij et scelerati voce præconis submoverentur, interesse non ausus est.*—SÜETON. in *Neron.* cap. xxxiv.

† The learned Bishop Warburton in his curious “*Dissertations on the Mysteries of the Ancients*,” has endeavoured to prove, that the sixth book of the *Æneid* of Virgil is an exact transcript of the dramas alluded to, and of the doctrines which they were intended to convey. This opinion has been ably combated, and, as some think, satisfactorily refuted, by the author of a treatise entitled, “*Critical Observations on the sixth Book of the Æneid*,” who, though anonymous, is generally supposed to be the elegant historian of the “*Decline and Fall of the Roman Empire*.” If in this question we were inclined to adopt the affirmative, and to believe that, in his beautiful description of the invisible world, the poet has betrayed the secrets of his order, we must at least allow, that the reader of taste is highly indebted to him for the treachery; and that Masonry itself, however hostile to deceit, needs not disdain to acknowledge its obligations from the conviction thence afforded, that even the best and sublimest institutions may, by the united efforts of ignorance, prejudice, and malice, be traduced as the meanest and the worst.

‡ Whosoever revealed the mysteries, that is, disclosed them to the uninitiated, besides being for ever after deemed infamous, was subjected to capital punishment upon conviction. Alcibiades, as we learn from Plutarch and Nepos, being accused in his absence from Athens of having not only revealed but profaned them by a mock celebration at his house, was, upon his not appearing to the information, capitally condemned, had his goods confiscated, and by the priests of the ceremonies was solemnly devoted to the infernal gods. Nor was death the punishment of those only who published the sacred rites; the sentence was equally severe against all who either with design or through ignorance were present at their celebration without being previously initiated; and the historian Livy informs us, that Philip, King of Macedon, made war upon the Athenians,

(a) Hence Virgil’s

—Procul, ô procul este profani.

the strongest that could possibly be devised, was presented with a crown, on which he trampled. Then the Hierophantes, or Grand Officiating Master, as we would term him, drawing the sacred knife, held it over the head of the initiated, who, feigning to be struck, fell to the ground as dead; and soon after reviving, was supposed to have entered on a new existence, and obliged himself to a thorough renovation both of temper and conduct.

It is not, however, from Paganism alone that we can produce proofs of our position, that even the best institutions, when conducted with secrecy, have generally excited calumny and abuse. The argument extends to Christianity itself: In the first ages of the church, the clandestine manner in which the Christians, from the persecuting spirit that prevailed, were obliged to celebrate their *Agapæ* or Love-feasts, and to commemorate the death of their Master in the ordinance of his appointment, afforded their enemies occasion of the vilest slander: and though Pliny the younger, who, at the desire of the emperor, had made the strictest inquisition in his province into the nature and design of their meetings, pronounced them in the most unreserved terms to be perfectly *innocent*, yet we are assured by one of the early fathers, that their *eating the flesh*, and *drinking the blood of Christ*, in a figurative sense, were converted by the malice of their adversaries into the actual devouring of children: nay, their charity and fraternal affection, however admirable, and even

on account of two Acarnanian youths, who imprudently venturing into the temple with the crowd on the day of the celebration of the mysteries, without having been qualified to be present, paid for their rash curiosity with their lives. Of the infamy which attended those who divulged the mysteries, we may judge from that strong expression of Horace,

——— *Vetabo, qui Cereris sacrum*
Vulgârit arcana, sub iisdem
Sit trabibus, fragilisque necum
Solvat phaselum.

Carm. lib. iiii. œd. 2.

And Ovid asks with emphasis,

Quis Cereris ritus audeat vulgare profanis?

Suetonius relates in his life of Claudius Cæsar, that an attempt was made by that emperor to translate the solemnity in question from Attica to Rome. This, however, was not accomplished till the reign of Adrian, when the mysteries ceased to be Græcian, and soon after ceased likewise to be pure. They were not totally abolished till the reign of the elder Theodosius. For farther particulars respecting these celebrated ancient rites, which, as Diodorus Siculus assures us, were an exact representation of those of the Egyptian Isis, the curious reader is referred to a treatise of Meursius, entitled *Eleusinia*; to Clemens Alexandrinus's *Cohortatio ad Gent.*; Potter's *Antiquities of Greece*, Vol. I. *Histoire du Ciel*, par L'Abbé Pluche, tom I.; *L'Antiquité dévoilée par ses usages*, par M. Boulanger, tom. II.; Warburton's *Dissertations on the Mysteries of the Ancients*, in his *Divine Legation of Moses*, book ii. section 4.; several papers in the *Mémoires de l'Académie des Belles Lettres*; and *The Religion of the Ancient Greeks illustrated*—a work just translated from the French of M. Le Clerc de Septchenes, and of which the author of this sermon regrets that he had not an opportunity of availing himself before he preached it, as it contains the fullest and best account he has seen of the *Secret Worship* of the ancients, its origin and object, and the spirit of the ceremonies by which it was accompanied.

admired by those who traduced them, were, by the same malignity of disposition, construed into crimes, and occasioned imputations too gross to mention.

II. Having said thus much in defence of the mystery and concealment which Masonry professes, I am now briefly, as I proposed, to appear the apologist of its morals, and evince that, both by its principles and practice, it is friendly to the best interests of mankind, and well adapted to meliorate the character, and adorn it with every natural, social, and religious virtue.

(To be concluded in our next.)

TO THE
EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

I AM a man of genius, who, like many others of the same class, am sometimes in want of a little cash. It is possible, sir, you may be sometimes in need of a little of my assistance in my technical capacity; and, as I shall at all times be glad of your assistance in supplying my deficiencies, we may, if you please, establish a correspondence that may be advantageous to us both. With that view I make offer of my services, whenever you chuse to call for them.

My genius, sir, is not confined to any particular line: it takes in the whole bounds of nature. I have already written, with the highest applause, on history, politics, astronomy, and ethics; on geography, law, physic, agriculture, and the military art: but my *forte* is poetry, and the belles lettres. What kind of poetry do you like best? Is it the elegiac? I give you a small specimen in that strain—

Breathe soft, ye breezes! gently breathe,
And scent with sweets the balmy gale;
Suspend thy note, sweet Philomel,
And listen to my tender tale—

But I must not give you the tale, till I receive *you know what*.

Here follows a specimen of the pastoral strain, which perhaps may better suit your taste.

When young, I was cheerful and gay,
My spirits were lively and free;
I studied not what I should say,
Nor lov'd any but those that lov'd me.
But now I am pensive and pale,
My mind is distracted with care;
Nysa heeds not my p'iful tale,
And I die of chagrin and despair.

Do you delight in classical inscriptions? Here is a specimen:

Stranger, approach with reverence due
This hallow'd shrine, which holds the dear remains
Of what was once most lovely! Dare not to pluck that rose
Which blushes sweet; an emblem of the beauteous innocence
That warm'd the cheek of my Maria, Oh! if ever wedded love

Inspir'd thy bosom with th' expansive glow that answers to a husband's name,
 Retire, and silent drop a tear for him whose only consolation
 Is to rear those lovely plants thou seest, which she in life esteem'd,
 And twine the branches of that sacred bower which her own hands
 First planted. Or, if it please thee more to rest a while in this retir'd asylum,
 Indulge thy wish: angels will guard thee from all thoughts of ill,
 And harmonise thy soul to love and friendship.

But if you love not these plaintive strains, and rather wish for bold
 heroic measure, I am here also ready to answer your call, as you will
 find by the following specimen:

O for a Muse, a muse of thunder!
 To fill th' astonish'd world with wonder—
 While I recount the actions dire
 Of villains breathing blood and fire,
 Who mighty London threaten'd to consume,
 As Catiline of old did mightier Rome.

But lyric measure is my chief delight; that sweetly-varied measure,
 in which the poet can display all the unbounded strength of his
 genius, unfettered by forms and trammels; in which he can make

The clarion shrill
 Sound at his will;
 Make thunders roll
 That shake the pole,
 And rend the Welkin wild with loud affray;
 Or, in numbers trim and gay,
 Sing the sweets of blooming May!
 Or, in notes solemn and dull,
 To sweet repose the spirits lull.
 On a bed of roses,
 See, the nymph reposes!
 Stop the flute,
 Be nature mute;
 "Or, in a dying, dying fall,"
 Sink all to rest, men, women, children, brutes, and all.
 Hark! I hear the din of battle;
 Trumpets sound, and drums do rattle;
 Horses neigh,
 Asses bray;
 The wide-mouth'd cannon loudly roar;
 Whole ranks are steep'd in blood and gore.
 Heard you that groan?
 'Tis Nature's self that makes her moan.
 Dismal cries
 Rend the skies;
 Piteous sighs
 Spontaneous rise:
 Alas, he dies! he dies! the mighty hero dies!
 "In broken troops, trembling, the scar'd horses trot,"
 In oceans of blood mangled carcases float;
 While, pale with fear,
 Bellona in the rear,
 The infantry in sad disorder fly,
 And in whole ranks beneath the victor's sword inglorious die.
 O, sir! I could write for ever in this strain—for ever could I
 write in praise of modern poetry, and of the immense improvements

that have been lately made in lyric measure. In the above specimen, I have insensibly caught some of the greatest beauties of the greatest poets of modern times. I might have quoted the parallel passages at the bottom of the page; but I suppose they will not escape your *eagle-eyed perception*—There, sir, is not that a fine expression? I could give you a thousand such, culled from modern orators—were my pockets full. My spirits would then overflow, and I could write—

“O heav’ns! how I could write!”

but at present my pocket is empty, and I cannot soar aloft on those *eagle pinions*, which would bear me far beyond the reach of common mortals’ ken.

If you can supply in abundance the *one thing needful*, I shall supply you with abundance of beautiful compositions. Nay, I doubt not but in due time I may equal the old Grecian bard, or even the great Ossian himself.—Adieu!—In hopes of hearing from you soon, I remain with great impatience, and on the tiptoe of expectancy, your humble servant,

TIMOTHY HAIRBRAIN.

DETACHED SENTIMENTS.

Plus ultra.

MASONRY.

THE same Masonic philanthropy which, rising superior to religious prejudices, has ever united in social benevolence the members of this distinguished Fraternity, extends its influence even to the grave.

To have a heart to do good to others, and abilities to gratify that pleasure, is indisputably one of the greatest blessings in this life, as it brings us nearer to the divine perfections of the Almighty Architect.

The Freemasons are the only corporation, whether under the name of a church, a nation, or a society, who have melted *the knowledge of God the Creator*, possessed by the antients, into the same fire with *the knowledge of a Redeemer*, given to the Christians. May they shine with invigorated glories!

As Masons, we should not only live happily ourselves, and spend our time in beneficial occupations or agreeable amusement, but be likewise mutually assistant to each other, and instruments for the good of human society; which, in the scripture phrase, is “to be all of one mind, having compassion one to another, and to love as *Brethren*,” as all that have been true and faithful have set an example to the Free and Accepted.

One of the *first cares of a Mason* ought to be, to avoid the reproaches of his own heart; his *next*, to escape the censures of the world.

ORDER OF
THE PROCESSION

ON LAYING

THE FOUNDATION-STONE

OF THE

NEW BUILDINGS FOR THE UNIVERSITY OF EDINBURGH,

ON MONDAY NOVEMBER 16, 1789, AND A. L. 5789.

THE streets being lined with the city guard and the military doing garrison duty in the castle, about eleven o'clock, forenoon, the procession began in the following order :

The Lord Provost, Magistrates, and Council in their robes, with the City Regalia carried before them.

The Principal and Professors of the University, in their gowns, with the Mace carried before them.

The Students, with green laurel in their hats.

A band of singers, conducted by Mr. Schetkey.

The different Lodges of Free and Accepted Masons, with their proper insignia, &c.

A band of instrumental music.

When they had reached the scite of the New College, the Grand Master standing on the east, with the Substitute on his right hand, and the Grand Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered by an operative to the Substitute, and by him to the Grand Master, who applied the square to that part of the stone which was square, the plumb to the several edges, the level above the stone in several positions, and with the mallet he gave three knocks, saying,

“ May the Grand Architect of the Universe grant a blessing on this foundation-stone, which we have now laid, and by his Providence enable us to finish this and every other work which may be undertaken for the embellishment and advantage of this city !” On this the Brethren gave three huzzas.

The cornucopia and two silver vessels were then brought from the table, and delivered—the cornucopia to the Substitute, and the two vessels to the Wardens, and were successively presented to the Grand Master, who, according to an ancient ceremony, poured the corn, the wine, and the oil, which they contained, on the stone, saying, “ May the all-bounteous Author of Nature bless this city with abundance of corn, wine, and oil, and with all the necessaries, conveniences, and comforts of life ; and may the same Almighty Power preserve this city from ruin and decay to the latest posterity !” On this the Brethren again gave three huzzas.

The Grand Master afterwards addressed himself to the Lord Provost and Magistrates as follows :

My Lord Provost and Magistrates of the City of Edinburgh,

“ In compliance with your request, I have now had the honour, in the capacity of Grand Master Mason of Scotland, to lend my aid towards laying that stone on which it is your intention to erect a new College. I must ever consider it as one of the fortunate events in my life, that the Craft of Free and Accepted Masons should be called forth to assist at an undertaking so laudable and so glorious, during the time that, from their affection, I have the honour of sitting in the chair of the Grand Lodge.

“ The attention to the improvement of this city, manifested by the Magistrates your predecessors in office, has for many years excited the admiration of their fellow-citizens. The particular exertion of your lordship and your colleagues have merited, and it gives me infinite satisfaction to say, have obtained, the universal approbation of all ranks of men.

“ The business of this day, equally to be remembered in the annals of this city and of Masonry, will transmit your name with lustre to posterity. Thousands yet unborn, learning to admire your virtues, will thereby be stimulated to follow the great example you have set them, of steady patriotism, love of your country, and anxious desire to advance the welfare, and increase the fame, of the city of Edinburgh.

“ In the name of the Craft of Free and Accepted Masons, and in my own, I sincerely implore the protection of the Supreme Architect of the Universe on your Lordship, and your Brethren in the magistracy. May you long continue here the ornaments of civil society; and may you hereafter be received into those mansions, those Lodges, prepared in Heaven for the blessed!”

To this address the Lord Provost, in name of the Magistrates and Town Council of the city of Edinburgh, made a suitable reply.

The Grand Master next addressed the Principal, as representing the University of Edinburgh, as follows:

Reverend Sir,

“ Permit me to congratulate you as Principal, and your Brethren as professors of the University of Edinburgh, on the work in which we have this day been engaged.—A work worthy of your patrons, who (ever considering the public good) will not permit the seat of learning established in this ancient metropolis to bear the appearance of decay, at a time when so much attention is bestowed on the elegance and convenience both of public and private edifices.

“ Permit me likewise to congratulate my country on the probability of seeing the different chairs of the magnificent structure now to be erected, filled by men so distinguished for their piety, so eminent for their learning, and so celebrated for their abilities, as those to whom I now have the honour of addressing myself.

“ Any panegyric I can pronounce must fall so far short of what is due to you, sir, and your honourable and learned Brethren, that it would be presumption in me to attempt to express my sense of

“ your deserts. Suffice it to say, that the Grand Lodge of Scotland,
 “ and the Lodges depending on it, are most happy in having this
 “ opportunity of assisting at, and witnessing the laying the founda-
 “ tion from whence, it is their earnest wish, a building may arise, which
 “ in future ages may be as renowned for the excellence of its teachers,
 “ and as much respected for the propriety of conduct in its students,
 “ as the university now is over which you have the peculiar satis-
 “ faction of presiding.

“ May the Almighty Architect, the Sovereign Disposer of all
 “ events, grant, that the Principal and Professors of this College may
 “ continue to deliver their instructions, and the students to receive
 “ their admonitions, in such a manner as may redound to the glory
 “ of God, the promoting of science, and the extension of all useful
 “ learning !”

To which the Reverend Principal made the following reply :

“ *Most Worshipful,*

“ From very humble beginnings the University of Edinburgh has
 “ attained to such eminence as entitles it to be ranked among the
 “ most celebrated seminaries of learning. Indebted to the bounty
 “ of several of our sovereigns ; distinguished particularly by the gra-
 “ cious prince now seated on the British throne, whom with gratitude
 “ we reckon among the most munificent of our Royal benefactors ;
 “ and cherished by the continued attention and good offices of our
 “ honourable patrons, this university can now boast of the number
 “ and variety of its institutions for the instruction of youth in all the
 “ branches of literature and science.

“ With what integrity and discernment persons have been chosen
 “ to preside in each of these departments, the character of my learned
 “ colleagues affords the most satisfying evidence. From confidence
 “ in their abilities, and assiduity in discharging the duties of their
 “ respective offices, the University of Edinburgh has become a seat
 “ of education, not only to youth in every part of the British domi-
 “ nions, but, to the honour of our country, students have been at-
 “ tracted to it from almost every nation in Europe, and every state
 “ in America.

“ One thing still was wanting. The apartments appropriated for
 “ the accommodation of professors and students were so extremely
 “ unsuitable to the flourishing state of the university, that it has long
 “ been the general wish to have buildings more decent and conve-
 “ nient erected. What your lordship has now done, gives a near
 “ prospect of having this wish accomplished ; and we consider it as
 “ a most auspicious circumstance, that the foundation-stone of this
 “ new mansion of science is laid by your lordship, who, among your
 “ ancestors, reckon a man whose original and universal genius
 “ places him high among the illustrious persons who have contributed
 “ most eminently to enlarge the boundaries of human knowledge.

“ Permit me to add, what I regard as my own peculiar felicity,
 “ that, by having remained in my present station much longer than
 “ any of my predecessors, I have lived to witness an event so bene-

“ ficial to this university, the prosperity of which is near to my heart,
 “ and has ever been the object of my warmest wishes.
 “ May Almighty God, without the invocation of whom no action
 “ of importance should be begun, bless this undertaking, and enable
 “ us to carry it on with success. May he continue to protect our
 “ university, the object of whose institutions is to instil into the
 “ minds of youth principles of sound knowledge, to inspire them with
 “ the love of religion and virtue, and to prepare them for filling the
 “ various situations in society with honour to themselves, and with
 “ benefit to their country!—All this we ask in the name of Christ;
 “ and unto the Father, the Son, and the Holy Spirit, we ascribe the
 “ kingdom, power, and glory. Amen.”

After the Principal had finished his speech, the Brethren again gave three huzzas, which concluded the ceremony.

Two crystal bottles, cast on purpose at the glass-house of Leith, were deposited in the foundation-stone. In one of these were put different coins of the present reign, each of which being previously enveloped in crystal in such an ingenious manner that the legend on the coins could be distinctly read without breaking the crystal. In the other bottle was deposited seven rolls of vellum, containing a short account of the original foundation and present state of the university, together with several other papers, and the latest Edinburgh newspapers containing advertisements relative to the college, &c. and a list of the names of the present Principal and Professors; also of the present Lord Provost and Magistrates, and Officers of the Grand Lodge of Scotland. The bottles being carefully sealed up, were covered with a plate of copper wrapt in block tin; and upon the under side of the copper were engraved the arms of the city of Edinburgh, and of the University; likewise the arms of the Right Hon. Lord Napier, Grand Master Mason of Scotland. Upon the upper side a Latin inscription, of which the following is a copy:

ANNUENTE DEO OPT. MAX.
 REGNANTE GEORGIO III. PRINCIPE
 MUNIFICENTISSIMO;
 ACADEMIÆ EDINBURGENSIS
 ÆDIBUS,
 INITIO QUIDEM HUMILLIMIS,
 ET JAM, POST DUO SEacula, PENE RUINOSIS;
 NOVI HUIUS ÆDIFICII,
 UBI COMMODITATI SIMUL ET ELEGANTIÆ,
 TANTO DOCTRINARUM DOMICILIO
 DIGNÆ,
 CONSULERETUR,
 PRIMUM LAPIDEM POSUIT.
 PLAUDENTE INGENTI OMNIUM ORDINUM
 FREQUENTIA
 VIR NOBILISSIMUS
 FRANCISCUS DOMINUS NAPIER,
 REIPUB. ARCHITECTONICÆ APUD SCOTOS
 CURIO MAXIMUS:
 XVI. KAL. DECEMB.
 ANNO SALUTIS HUMANÆ MDCCLXXXIX.

THE FREEMASONS' MAGAZINE,

ÆRÆ ARCHITECTONICÆ 1335CCLXXXIX.
 CONSULE THOMA ELDER.
 ACADEMIÆ PRÆFECTO
 GULIELMO ROBERTSON,
 ARCHITECTO ROBERTO ADAM.
 Q. F. F. Q. S.

TRANSLATION of the INSCRIPTION, not upon the stone :

By the Blessing of Almighty God,
 In the Reign of the most munificent Prince GEO. III.
 The Buildings of the University of Edinburgh,
 Being originally very mean,
 And now, after two Centuries, almost a Ruin,
 The Right Honourable Francis Lord Napier,
 Grand Master of the Fraternity of Freemasons in Scotland,
 Amidst the Acclamations
 Of a prodigious Concourse of all Ranks of People,
 Laid the Foundation-stone
 Of this New Fabric ;
 In which a Union of Elegance with Convenience,
 Suitable to the Dignity of such a celebrated Seat
 Of Learning,
 Has been studied ;
 On the 16th Day of November,
 In the Year of our Lord 1789,
 And of the Æra of Masonry 5789,
 Thomas Elder being the Lord Provost of the City,
 William Robertson the Principal of the University,
 And Robert Adam the Architect.
 May the Undertaking prosper, and be crowned with Success !

The anthem being sung, the Brethren, &c. returned to the Parliament-house, the procession being reversed.

The Grand Master was supported on the right hand by Sir William Forbes, Bart. a former Grand Master; and on the left by his Grace the Duke of Buccleugh.

The Lord Provost, Magistrates, and Council, walked in their robes; his Lordship being supported on the right and left by the two eldest Bailies.

Principal Robertson was supported on the right hand by the Rev. Dr. Hunter, professor of divinity, and on the left by Dr. Hardie, professor of church history. The other professors, and a great number of students, followed. The professors were in their gowris; and all of them, as well as the students, had a sprig of laurel in their hats.

A large drawing of the east front of the New College was carried in the procession before the Grand Lodge, by two operative Masons.

The music, both vocal and instrumental, was well conducted, and consisted of some excellent pieces composed for the occasion.

A very elegant and sumptuous entertainment was afterwards given in George-street assembly-rooms, by the Lord Provost and Magistrates, to the Grand Master, the members of the Grand Lodge, and others of the Brethren; and also to the nobility, gentry, and principal inhabitants of this city; for which purpose cards of invitation to

the number of 500 were issued. Upwards of 300 noblemen and gentlemen were present, and the whole was conducted with the greatest regularity and order.

This was the most numerous and brilliant procession ever exhibited in this city: it extended from the scite of the New College to the Tron Church in a compact body.

HINTS

FOR THE OECONOMY OF

TIME, EXPENCE, LEARNING, AND MORALITY;

DESIGNED FOR THE EASE AND BENEFIT OF THE FASHIONABLE WORLD.

TIME.

1. **N**O time to be expended on thought, as nothing comes of it among men of fashion.
2. The wear and tear of time by constant *use* to be avoided, as so precious an article ought to be employed sparingly.
3. Time often to be protracted by long and wearisome lounges, by way of making the *most* of it.
4. When time is heavy with lassitude, and dull with inoccupation, be tender of using it in this torpid and vapourish condition, and endeavour to refresh it by the slumbers of inanity.
5. Make up your mind at once and irrevocably on every question: by these means you save the time that would otherwise be lost in choosing, and need never after waste a moment in hearing what another man has to say.
6. Avoid the acquisition of too many new ideas, which will demand considerable time to arrange themselves in your minds. The fewer your ideas, the more speedily will your measures be taken, and your resolutions formed; it being a much shorter process to determine with two ideas than with half a score.
7. Dispossess yourself as much as possible of all feeling for other men; for this is giving to others a claim upon your time; and while you are sympathising with their sufferings, they are stealing a march upon you.
8. Rob other men of as much of their time as possible, by way of saving your own. This is a golden rule, and a most ingenious oeconomy.
9. Study your own gratifications in every concern of life, and waste no time in thinking of the sacrifices you make to them, or of their consequences to other men.

10. Let all your time be spent upon yourself, and let your constant admiration of your own perfections absorb all the praise that is due from you to others.

11. Fill up your time as much as possible with pleasures that exclude participation: on this account, the time spent in decorating your persons, and in the pleasures of the table, is worthily employed; for then self is the sole object of it, and not a single moment is alienated from us.

12. The last and greatest rule is this:—Allow no time for praying, or for works of charity; for this is giving up a portion of our time to eternity, which is a greater absurdity than sending presents to Cræsus, or pouring water into the ocean.

EXPENCE.

1. All expensive feelings and sensations to be subdued; such as compassion, generosity, patriotism, and public spirit.

2. The money bestowed on horses to be saved out of the education of our children; they are therefore to be sent to school where the cheapest bargain can be made for them.

3. To banish hospitality from our bosoms, and to ask the company of our friends for the sake of pillaging them at play, and in a view to the *douceurs* which they in course leave behind them, and which we divide with our servants.

4. To sacrifice comfort to ostentation in every article of life; to go without substantial conveniencies for the sake of shining superfluities; to be mean and sordid under the rose, that we may look like prodigals in public: and to live like beggars in secret, to glitter like princes abroad.

5. To abandon all poor relations, and to make presents only to those who are much richer than ourselves, in the expectation of being gainers at last.

6. To be loud against the ingratitude of the poor, which we have never experienced; and to reserve our charity for deserving objects, which we are determined never to acknowledge.

7. To be active and forward in speculative schemes of charity, which we are well assured can never take place; while we are silently raising our rents, to the ruin of distressed families.

8. To pass by the door of Famine with our money glued to our pockets; while, to see a new dancer at the opera in the evening, we draw our purse-strings as generously as princes.

9. To repair to the house of distress, not to dissipate our money in common-place acts of compassion and generosity, but to extort good bargains from hunger and necessity, and to purchase at cheap rates the last valuable relics of perishing fortunes.

10. To be lavish of kind speeches, which cost nothing; and to lament, when death has come in relief to misery, that the circumstances of so melancholy a case were not known to us in time, to afford us the luxury of exercising our humanity.

LEARNING AND MORALITY.

1. To become a member of two or three learned societies; for thus we maintain the title of philosopher, at the cheap rate of a few guineas a year.

2. Instead of collecting a library, to belong to a reading-club, where one book may serve many persons, and where the waiter takes the responsibility of choice off our hands, and contracts to supply books as he usually does cards.

3. A cheap system of morality may be collected from the introductory parts of advertisements, which may do for ourselves and children. For instance—some fine sentiments on the passions may be found in the advertisement of the Cyprian Preventive.—The Dumb Dolly, or a machine for washing, is recommended by some lively remarks on the saving of time.—An elegant preface on parental duties, ushers in the famous pills for conception.—The great fecundity of nature is a natural theme of admiration in the advertisement of the Persian powder for lice.—The contagion of bad communication is very forcibly descanted upon by the inventor of the antivariolique bags against the infection of the small-pox, &c.—A sincere believer in future rewards and punishments conscientiously recommends his elastic *desiderata*.—The advantages of exercise are set forth very pointedly in recommendation of a plaister for corns.—The inventor of the *aqua mirifica* for the eye, has not forgotten to expatiate on the tendency which the contemplation of Nature's works has to open and expand the mind.

These valuable passages contain all the morality necessary to a man of *fashion*. The rumbling of his carriage will soon shake them together, so as to form them into a compacted system; and so furnished, he will soon acquire the title of a great philosopher—in his *own circles*.

A CHARACTER.

DEMADES is a person of great property, and has an undoubted share of good-nature; he looks on nothing with so much abhorrence as the character of a covetous man; and, rather than be thought to want hospitality, would make his whole neighbourhood swim in an ocean of Madeira. Nothing can be more costly than his furniture and his liveries; all his appointments are magnificent; and it is not easy to excel him in the splendour of his entertainments. But Demades makes but a sorry figure in the midst of all this profusion with which he is evidently overstocked and encumbered; he lets you perceive in a moment how high he rates the honour he has done you, and takes especial care that no part of his magnificence shall escape your notice, which, if it appear to dazzle you, he cannot help betraying the delight

your embarrassment affords him, in a smile of exaltation. As this sort of feeling in his guests is considered by him as the most unequivocal praise that can be offered to him, he is solicitous to produce it as often as possible, by playing off his grandeur before men of broken fortunes and blushing indigence. Thus it is a rule with him to propose a dozen sorts of wine to a man who he knows has never tasted but two, and is charmed with his perplexity of choice, and mistakes of pronunciation. His table, for the same reason, is filled with foreign dishes, "of exquisitest name," and of most ambiguous forms; and you might fancy yourself at supper with Lucullus, on fattened thrushes and the cranes of Malta. Most of his dishes have such formidable names, that few care to risk the ridicule of their host, by venturing to ask for them; and if they name them rightly, it is ten to one but they blunder in eating them, which answers equally well to the facetious entertainer. If any thing is particularly rare and out of season, you are told how much it cost before you touch it, so that you eat it with a sort of grudge, and with that feeling which disappoints the relish of the richest dainties. This ham was sent him from Westphalia; this pickle was prepared from the receipt of an Italian count; this wine was imported for him by the Spanish ambassador; the venison he killed himself; the pig was fed with chesnuts and apples. Every thing has its history: his potatoes are not common potatoes, they are the potatoes of Demades; they have an anecdote belonging to them—touch one and you will hear it. His apartments are replete with every imaginable contrivance for elegance and accommodation; but his manners render it plain that they are there, not for your convenience, but your admiration. Whatever you touch, taste, or use, you cannot forget for a moment who is its owner. Egotism, and a certain stamp of property and possession, accompany all his acts, and characterise all his phrases. *My* is a monosyllable never omitted, and always emphatic: thus it is *my* doors, *my* hinges, *my* coals, and *my* carpet. Touch his poker, and you will presently feel that it belongs to Demades. You may always know in what part of the room Demades is seated, without the trouble of looking for him; for, besides a magisterial cough, his voice is the loudest in the company; and if he moves you are sure it is Demades, for some ceremony attends upon every act, that marks it for his own. He breathes with a certain emphasis; he has a motion more than any man present in using his handkerchief; there is a supererogatory flourish in his manner of drinking your health; his glass makes a turn or two extraordinary in its journey to his lips; and in seating himself in his chair, the toe of his right foot describes on the floor a semicircle with the other—that is to say, he does it with a swing, that shews him to be the master of the house, and the chair to be his own. Thus altogether his entertainment is the grandest and the meanest, his viands the best and the worst in the world.

THE FREEMASON.

No. III.

Operosi nihil agunt. SEN.

CURIOSITY is always busy about nothing.—A modern writer has allegorically described her to be all ears and eyes, and very justly, indeed, seeing that she is always listening to and prying into the secrets of others.

This evil, it is said, is more prevalent among the ladies, and therefore it is that so many of the sex are averse to their husbands being Freemasons, as their curiosity, which fain would know all the arcana of this Society, cannot be satisfied. Several stories have been related about women endeavouring to discover those mysteries.

I supped lately with a Brother whose lady was exceedingly inquisitive to know all.—The husband, in order to keep her in good humour, amused her with the assurance (after she had previously declared that she never would betray him) that all the secret of Freemasonry was, to be silent the first five minutes of every hour, which was the reason that no woman could be admitted, as it was impossible that she could be silent so often and for so long a time. The lady believed this, but was sure there was more, and therefore besought her dear to communicate the rest. After much coaxing the husband then told her, that this long silence was to be succeeded with five minutes whistling, which done they were at liberty to employ the remaining fifty minutes according to their pleasure.

Some short time before supper a disagreement took place between this loving pair. As far as I could understand, our company were inconvenient to the lady, who wished to have had this day entirely devoted to domestic business; but our Brother, who was always happy to entertain his friends, was thus disposed to-night, and determined that the washing, or any thing else, should be deferred, rather than his company be sent supperless away. However, the lady's displeasure was evident—particularly as her husband not only insisted that a supper should be provided, but that she should also preside as usual at table. This added to her chagrin, and she assured her husband that he should heartily repent it.

When the supper was brought on the table, she endeavoured, but in vain, to disguise her anger—the hypocritical smile always betrays itself:—our friend, however, was one of those prudent husbands who always leave their wives when angered to come to themselves:—thus it was to-night, and we, in compliment to our Brother, took no notice of her discontent. When the cloth was removed, and the wine placed on the table, the lady began to talk, this being what she was very fond of; however, upon the clock's striking she was suddenly struck dumb—we drank her health—no reply. Her husband

spoke to her—in vain. We enquired if any thing was the matter—but to no purpose—her taciturnity continued to our great astonishment. Her husband, I believe, began to suspect her design, as he pretended uneasiness, and was every now and then crying to her—“Molly, you had better speak, don't make a fool of yourself.”—No menace, however, could prevail on her to open her mouth till, looking at her watch, she all of a sudden broke out into a loud whistle, cracking her fingers, and grinning at her husband with no little exultation. This uncouth behaviour created no little astonishment among the guests, who were unacquainted with its origin. At last madam exclaimed, “There's the secret for you.—A woman may be a Freemason you see, and you shall make me one in spite of your teeth.”—“A woman may not,” rejoined the husband, “seeing upon every trivial occasion she is inclined to blab.” An explanation followed, attended with a loud laugh, which when madam found was at her own expence, she withdrew from the table under the greatest mortification.

Women, it is said, derive their curiosity from the first-begotten of their sex.—It was Eve's curiosity which no doubt was the fall of man. She was desirous to know the taste of the forbidden apple, and though sin and death were the consequence, yet fatal curiosity prevailed.

The Scripture gives us another example of female curiosity with a most extraordinary punishment; so that, in order to avoid the divers evils of curiosity, we are exhorted in holy writ, to “remember Lot's wife!” Alas! if every curious lady were now in danger of being turned into a pillar of salt, instead of selling this commodity we should then be very glad to give it away—nor do I believe that this would have any effect; the *cacoethes videndi et audiendi* is so predominant that it can never be cured.

To female curiosity the trash of modern novels is solely indebted for a short-lived existence. It is remarked that, when a lady takes a volume in her hand, no matter how ill told the tale, how harsh the language, how unnatural the plot, yet she must know the fate of the hero—she must come to the *denouement*, though five more volumes are to be read for this. Did not curiosity thus urge our female readers to explore those dull insipid volumes of farrago, the circulating libraries would have no occasion for them.

To want curiosity is said to be as bad as to possess too much. Had the Trojans been more curious and less credulous, they would have examined the wooden horse in time, and, having justly destroyed the *bowels*, sent it back again to their enemy.—Curiosity, as I said in a former number, is on some occasions praise-worthy and absolutely necessary. It is laudable in all charitable cases, and fitting in the time of war or danger.

Let it not be thought that I attribute curiosity entirely to the fair—I am conscious that there are many of our own sex who neglect their own business to pry into that of others. How many busy-bodies are there whose curiosity renders them both officious and troublesome. But that curiosity which prevails most with mankind

is their political anxiety to know what the news is. This induces the hair-dresser to let his curling-tongs cool while a casual visitor is reporting the gazette.—This makes the taylor lay down the sleeve of a coat which is making in a great hurry for a newspaper *. In short, this curiosity about state affairs has tempted many a man to neglect his immediate business, and listen to matters totally out of his sphere, and which do not in the least concern him.

TO THE
EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,
PRESUMING that all kinds of secrets and mysteries are agreeable to the plan of the FREEMASONS' MAGAZINE, some few observations on A BROTHERS' predictions, whose signs and tokens have created no little altercation, will, I trust, be acceptable to your readers. Accordingly I have made an impartial summary of all the most pointed arguments by Halbed, Horne, &c. for and against this self-declared prophet, that every one, by a comparative view, may be enabled to judge for himself. I am, Sir, yours,

A. L.

SUMMARY OF ALL THE ARGUMENTS
FOR AND AGAINST
RICHARD BROTHERS.

RICHARD BROTHERS, late an officer in the navy, informs us that, by divine inspiration, he is authorised and commanded to publish, for the benefit of all nations, his Warnings, &c. having a revealed knowledge of the present time, the present war, &c. being (as he stiles himself) the man that will be revealed to the Hebrews as their prince and prophet. In his prophecies relative to himself, of which there are no small number, and on which account he is accused of egotism by George Horne, he declares, that he had always a presentiment of being some time or other very great; and that in 1790 he was first favoured with a heavenly vision. He says, that he is that prophet whom Moses said would be raised up unto the Israelites from the midst of their brethren *like unto him* (*Deuteronomy*, ch. xviii. v. 15.); and he further informs us, that the 7th chapter of Acts (though hitherto misunderstood by expounders of the Scripture) is a corroboration that he is the prophet.

* Shakspeare has beautifully treated this subject. King John, Act 4. Sc. 2.

Halhed, in his Testimony, after a long prefatory address, by which are expressed an ardent desire for an immediate peace, and a curiosity to peep into futurity, acknowledges the justness of Brothers's asseveration, and confirms his similitude to Moses in the following manner, according to the prophet's *own* declaration.

"As Moses ascended from the ark of bulrushes, so did Mr. Brothers rise from a ship, having been bred to the navy.—Moses, born in Egypt, led the Israelites from Egypt through the Red Sea into Palestine. The birth-place, therefore, of the second Moses, and the country from whence he is to summon the modern Hebrews, must, spiritually at least, have at one time or other been also denominated Egypt, to make the parallel between the two events move on all fours."—In the spirit of this parallel Brothers remarks, "Pharaoh is appointed to die, and his government to be destroyed: the priests, and all the abominable idolatries of Egypt shall perish, never to be found any more." In addition to this, Brothers (after remarking his separation from his ancestors during his voyages abroad) observes, "That Moses was taken away in his infancy, and remained separate from his brethren for eighty years, the first forty of which he was reared in the palace of the king of Egypt, and educated in the language and customs of the country like one of its native princes: yet he was revealed to the Israelites as the prophet of God, to order their hasty departure from Pharaoh's bondage, and afterwards to conduct them to the promised land."

George Horne (whom I understood to be at first the celebrated *Doctor* of that name, but am since informed is a near relative of his in Oxford) endeavours to shew the absurdity as well as profaneness of these arguments; and, after ludicrously requesting him to display his serpent-rod and leprous hand—to turn our rocks into water, and provide bread for these hard times, he declares, that *that* prophet which Brothers pretends to be is the Messiah, whose similitude to Moses Horne thus delineates:—"Moses in his infancy was preserved when the rest of the children were destroyed; so was our Saviour when Herod commanded all the innocents to be put to death. Moses fled from his country to escape the wrath of Pharaoh—Joseph likewise took Christ to Egypt to preserve him from the rage of Herod. Moses refused to be called the son of Pharaoh's daughter—and Christ, though the Son of God, would not accept of the temporal kingdom of the Jews. Moses was learned in all the accomplishments of the Egyptian schools—and Christ, when only twelve years of age, was capable of disputing with the most experienced of the Jewish doctors." Here Mr. Horne, among other occasional remarks, to over-rule the prophet's pretended similitude, quotes from Halhed's testimony, as a proof that Brothers is not a learned man like Moses, that his prophecies are "replete with grammatical faults, destitute of harmony of arrangement or elegance of diction." He then proceeds to show stronger instances of similarity between the Messiah and Moses, viz. the latter contended with Egyptians, and the former cast out devils.—Moses foretold the calamities which

would come upon the children of Israel, so did Christ. Moses interceded for sinners—Christ laid down his life as a ransom for them. Moses instituted the passover—Christ instituted the eucharist. Moses set up the brazen serpent in the wilderness—Christ was lifted up on the cross that he might draw all men unto him. Moses was a law-giver—so was Christ, &c. Horne then quotes the following text from Scripture to show that our Saviour alluded to this prophecy of Moses as appertaining to him (*John*, ch. v. ver. 45, 46.), *Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust; for had you believed Moses ye would have believed me, FOR HE WROTE OF ME.*—This writer further informs us, that the prediction against those who would not hearken to this prophet's words was remarkably fulfilled in the severe judgment executed upon the Jewish nation for their cruel treatment of the prophets in general, and of the Messiah in particular—he says, the horrors, discord, and distress, which preceded the taking of Jerusalem by Titus, are not to be paralleled in history, ancient or modern. Horne then ridicules the pretended likeness of Brothers to Moses, declaring that several besides him may make the same pretensions; alluding also to the part where Halhed says Mr. Brothers cut a wand in 1792, which is to perform precisely the same miracle with the former wand of Moses; he observes that the prophet has herein acted very unlike unto Moses, for the latter, instead of promising, performed the miracle *at once*.

Bryan informs us, that he first doubted the veracity of Brothers, but that since, by divine inspiration, he is convinced that he is the prophet that was promised. This writer does not enter into any arguments, only gives a story of his own unbelief and conversion.

The admonitory letter to Mr. Pitt, by an anonymous hand, treats the whole business as an imposition; and instead of likening Brothers to Moses, draws a parallel between him and Mahomet.

The declaration that Brothers was born in London is absolutely contradicted by Horne, who declares, that Brothers himself, when in Newgate, asserted, that *he was not born in London*; however, Mr. H. does not say *where he was born*. This writer also proceeds to explain the 22d verse of Acts iii. (as Brothers said it was an allusion to himself only) in the following manner: *For Moses truly said unto the fathers, a prophet shall the Lord God raise up unto you of your brethren like unto me: him shall you bear in all things whatsoever he shall say unto you.* The word *TRULY*, in the first line of this verse, implies the *then* accomplishment of the prediction in the coming of our Saviour; otherwise St. Peter could not have declared that Moses had *TRULY* said it. Horne observes, that Brothers, though commanded to insert and explain the viith chapter of the same book (as a further corroboration of his mission), has skipped several verses, particularly the following, which confutes him at once:—*Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers.* The Just One, which is apparently

the Messiah, is also the prophet alluded to before. He also says, that the reason why the synagogues arose disputing with Stephen was, because he endeavoured to prove that the Messiah was the prophet Moses promised, and therefore he was charged with having spoken blasphemous words against Moses.

Halhed vindicates Brothers for calling himself *Christ's nephew* by the following argument:—"If Christ had brothers and sisters, as is expressly proved from the Gospel, the son of any one of those must necessarily have been his nephew. Extend the line of filiation through 50, 100, or 1000 descents, the last is still a nephew," &c.

Horne denies that it is *expressly* mentioned in the Gospel that Mary, the mother of Jesus, had sons and daughters. He says that *brother* among the ancients was used with greater latitude than at present, and applied indifferently to almost all who stood related in the collateral line, as uncles, nephews, first-cousins, &c. He says, that if James, and Joses, and Simon, and Judas (*Matthew*, ch. xiii. v. 55.) were not born till after Christ, they would be too *young* to have any business with our Saviour* (ch. xii. v. 46.) Horne is therefore of opinion, that brothers and sisters are no more than first-cousins † in the Gospel.

Halhed says, that times of calamity are peculiarly fertile in visions and prognostications, predictions and prophecies. He then animadverts to the greatness of a man who has been in the habit of writing letters to the king and queen and ministers of state ever since the beginning of 1792, foretelling many events which would afterwards come to pass, and some of which actually did.

Horne sees no merit in these predictions, it being easy enough, he says, to have anticipated many things at that time without being possessed of either the gift of prophecy, or the art of conjuration.

Mr. Halhed declares, that uprightness of intention, and candour of soul, breathe through every line of his (Mr. Brothers) composition. He thinks, if there be any deception in his prophecies, himself will be the first dupe; and, seeing that he gives us a reference to the Scriptures, his veracity must be good.

Mr. Horne declares himself willing to meet the prophet and his advocate *on their own ground*, giving his opinion first of all of the former character as follows:—He has been weak enough to listen to the persuasions of some designing men, who have stimulated him without doubt to publish his book for the purpose of promoting apprehension and sedition; while in so doing he has worked himself up to a state of frenzy and enthusiasm. This author tells us, he had the

* The text here alluded to does not specify *business*; besides, the age of our Saviour at this time would admit of his having *grown-up* brothers. However, we read of his having brethren at a very early period. (*John*, ch. 2. v. 12.)

† It is *expressly* mentioned in the Gospel, that James, Joses, &c. were the children of Mary the *wife of Cleophas*, and *sister* of the Virgin Mary. (See *Matthew*, ch. xxvii. v. 56.) There were *three Marys* (*John*, ch. 19. v. 25.), of course they were only *first-cousins*, according to Horne's assertion.

curiosity to visit this supposed prophet, whom he thus describes:— He is a middle-aged man, of mild aspect, rather tall and slender, his hair cut remarkably short, and his attire plain: he asked Mr. Horne if he had read his book, and being answered in the affirmative, talked (as the author writes) in a wild unconnected manner, referring Mr. Horne (according to Mr. Halhed's remark) to the Scriptures. In short, his whole behaviour testified a disordered mind; and the author thinks those medical gentlemen* who declared him insane had very just foundation for their opinion.

To judge from Mr. Halhed's testimony we must suppose a *contrary* description of this prophet; for this writer, by an avowed approbation of his predictions, is evidently of opinion that his whole manner is connected, and himself an inspired rational being. In alluding to a late debate in a sixpenny Spouting-club (as Mr. Halhed expresses it) respecting Richard Brothers, where the question was, whether he was an impostor or madman, the author observes, that a third possibility in the subject was entirely overlooked by those eager disputants, namely, that he was neither the one nor the other.

Horne, who only slightly adverts to this, recommends in an humorous vein to the same debating society, as their next question, Which is more mad † or enthusiastic, the *offender* or *defender*?

We shall now lay before our readers one of the most remarkable of Brothers' prophecies, with the illustrations of Halhed, and the confutations of Horne, leaving it to the judicious "to weigh the scale."

(To be concluded in our next.)

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

IN your last Number, p. 77, is an anecdote which some correspondent of yours has said tends to illustrate the poem of *Gyges' Ring*, in Vol. I. p. 166. I believe that any reader already unacquainted with the story, will be left as much in the dark as ever by the anecdote just alluded to.

It must be observed, that the poem turns wholly on the property which *Gyges' Ring* possessed of conferring *invisibility* on the wearer of it:

“ Form'd by a Lydian sage, with potent spell,
“ This ring its wearer made invisible:”

* We understand there was a meeting of those gentlemen who entered into the above-mentioned opinion.

† Madness and enthusiasm being almost the same, the author cannot possibly mean that the question should lie *between* these words—it is certainly *between* the OFFENDER and DEFENDER.

and the poetic application of this ring to the admission within a Mason's Lodge, though ingenious enough, seems to have been lost sight of by your correspondent at *Tertb Haugb*, who relates a part, indeed, of the history of the same Gyges, but as distant as can be conceived from that which is necessary to illustrate the poem. In short, *the ring is not once mentioned*. I trust that the following short relation will go something nearer to that purpose.

According to Plato, Gyges descended into a chasm of the earth, where he found a brazen horse whose sides he opened, and saw within the body the carcase of a man of uncommon size, from whose finger he took a brazen ring. This ring, when put on his own finger, and turned towards the palm of his hand, rendered him invisible; and by means of its virtue he introduced himself to the queen, murdered her husband, married her, and usurped the crown of Lydia*.

I am, Sir, your constant reader,

and occasional correspondent,

S. J.

MR. TASKER'S LETTERS

CONTINUED.

LETTER THE TENTH.

ON ANCIENT NEUROLOGY.

SIR,

IN the 10th book of the *Æneid*, now before me, the pious *Æneas* exhibits a striking proof of the truth of my observations; for, on his first appearance in the war, he makes his military *debüt*, and handsells his Vulcanian sword, by killing, indiscriminately, almost every man that has the ill fate to come in his way. I am likewise stopped in my career; for what have we here unexpectedly?—Read with me.

Dexteraque ex humero nervis moribunda pependit—"the dying hand hangs from the shoulder by the nerves or tendons;" this is the first express mention of nerves in the *Æneid*, and naturally leads me to the dark subject of the Ancient Neurology: as what I mean to say may be almost concluded in a nut-shell, if I am erroneous I will be concisely so; for I really believe, however novel the notion may be, that the word nerve obtained its appellation from its resemblance to a bow-string; for though the nerves must necessarily have been prior

* Before Christ 718.

to bow-strings, yet the use of the bow was prior to the discovery of the nerve. $\eta \nu\epsilon\upsilon\gamma\eta$ * was the appropriated Greek word for the string of the bow, and from thence was formed the word $\tau\omicron \nu\epsilon\upsilon\gamma\omicron\upsilon$, which in all old medical writers signifies nerve, tendon, or any round ligament promiscuously. For want of this knowledge I have heard some modern anatomists affect to ridicule the Stagyrite, with respect to his mention of the nerves of the heart; whereas, though but an indifferent anatomist, he was correctly and scientifically right in his observation; since he clearly means, the strong tendinous fibres of the heart.

Aristotle did not even know that any nerves at all originated from the brain, and therefore could not possibly allude to the *par vagum*, or any other nerves that might supply the heart; and therefore could allude to nothing but those well-known strong tendons, that make a constituent part of that noble muscle, and assist in its dilatation and contraction. In fact, the Greek philosophers, physiologists, and physicians, had little or no idea of the difference between what we now call nerve, tendon, or ligament; for which ever of the three had the appearance of a string, was known by the common appellation of nerve. But some modern critics have extended this idea too far when they suppose that Galen and some other writers meant to comprehend the flat and capsular ligaments under the general term of nerves. If this were the case, the complicated wound of *Æneas* might be explained in a few words; but your knowledge of the Greek language will teach you, that nothing was called nerve by the ancients, but what was round, and like a twisted cord.

Your's.

FOR THE FREEMASONS' MAGAZINE.

SHORT ESSAYS

ON VARIOUS SUBJECTS.

ON PREDICTION AND FOREKNOWLEDGE.

THE most important actions of our life are marked in Heaven before the thoughts come into our mind of producing them; as those of our birth and death, the two extremities of our career; as also many others which mark the summit of our greatest happiness or our misery. All the misfortunes which come into the world, or shall

* $\nu\epsilon\upsilon\gamma\eta$; whatever some Lexicographers may say to the contrary, neither $\nu\epsilon\upsilon\gamma\eta$ nor $\nu\epsilon\upsilon\gamma\omicron\upsilon$ are themes, but both are derived from $\nu\epsilon\omega$, to twist, spin, or weave; or from $\nu\epsilon\omega\upsilon$, to nod or move.

appear hereafter, arise from the same principle of foreknowledge from the first moment of time; some happen sooner, others later, according to the order prescribed them by the Almighty Power. I would not wish any man to fasten an absolute necessity to the event of their effects, because a clear foresight may, in some measure, avoid the danger of the wound, though not the stroke. Many, to prove the necessity of all things, say, that what has happened was unavoidably to happen; but this necessity ought only to refer to the consequence, and not to a following conclusion; that is to say, supposing the thing has happened, it necessarily follows it must happen. This necessity is then no other than the infallibility of an event in its nature free and indifferent, whether for the past or the future. For as it is a common saying, that it was necessary what has happened should happen; so, by the same rule, one may say, that what is decreed to happen will happen.

As to predictions, sometimes from the most ignorant among men, it is an error to add an implicit belief to them on all occasions; but it is certainly no fault to screen ourselves when we are threatened with an approaching rain.—Had *Percillas* hearkened to the advice of his friend, he would have escaped shipwreck.—*Torcleya* despised the accounts given him of his death three days before he died; and the little care he took of his life in an imminent danger, rendered him too secure in the moment of his misfortune.

Tarcinus said to *Locrias*, in the midst of a feast, that he would die in the desert if he did not drink to the gods; that is to say, if he did not implore their protection in the misfortune he had engaged himself in. This advice he neglected, and he did not fail of meeting his death in the poisoned cup that was presented to him.—*Lelianus*, king of the *Lucques*, caused *Servianus* to be punished for having predicted to him that he would die in an hour if he quitted his apartment, and the prediction was so true, that before the unfortunate *Servianus* had received the full number of stripes to which he had been so unjustly condemned, the king touched the last moment of his life.—*Philip*, king of the Macedonians, was warned by the oracle of Apollo, to beware of receiving his death by a chariot. To avoid the misfortune, the king ordered out of his dominions all the wheeled vehicles that could be found: yet, for all his precaution, he could not shun the fate ordained for him—*Pausanias*, who gave this monarch the stroke of death, had a chariot engraven on the hilt of his sword.

ESSAY ON A KING.

A KING is a mortal god, unto whom the living God hath lent his own name for greater honour; but withal he has told him he shall die like a man, lest he should grow proud, and flatter himself that God has with his name imparted to him his nature:—Of all men God has done most for them, and therefore they should not do least for him.—A king that does not feel his crown too heavy should

wear it every day; but he that thinks it too light knows not of what metal it is made.

A king must make religion the rule of government, and not the balance of state; for the monarch that shall cast religion into the scale to make it even, shall himself be judged and weighed in these characters, *Tekel Peres*; he is found too light, his kingdom shall be divided and given to another: and that king who holds not *religion* the best reason of state, is void of *piety* and *justice*, the only sure supporters of a crown.—A king, in matters of consequence, should be able to give his advice, but not to rely intirely thereupon; for though happy events always justify their counsellors, yet it is much better that the ill success of good advice be imputed to a subject than a sovereign.—A king is the chief fountain of honour, which should not run to waste by too large a pipe, lest courtiers sell the water, and then, as the Popish priests say of their holy fluid, it loses the virtue.

A king is also the life of the law, not only as he is *Lex Loquens* himself, but because he animates that dead L— making it active towards all his subjects; and as a wise king must do less in altering the laws, for new governments are dangerous, it being in the body politic as in the natural, that *omnis subitu mutatis est periculosa*, and though it be for the better, yet it is not without fearful apprehensions; for the king that changeth the fundamental laws of his kingdom, openly declares, that there is no good title to a crown but by conquest.

A king that sets to sale seats of judicature oppresseth the people, for he teaches the judges to sell justice.—Bounty and magnificence are great virtues, but a prodigal king is nearer to a tyrant than a parsimonious one; for plenty at home draws his contemplations abroad, and want supplies itself of what is next; and herein a good king ought to be wise and prudent, that he do not exceed what he has a right to do.—A king that is not feared consequently is not loved, his study, therefore, ought to be, how to be feared as well as loved; not loved from fear, but feared from love; therefore, as he must always endeavour to resemble him whose great name he bears, and that in manifesting the sweet influence of his mercy over the severe strokes of his justice, but not to suffer a man of death to live; for, besides that the land will mourn the restraint of justice, some doth more retard the affection of love, than the extent of mercy to others doth inflame it; and surely where love is so lessened, their fears are quite lost.—A king's greatest enemies are his flatterers, who, though they always speak on his side, yet their words make against him. The love that a king owes to the public should not be confined to any particular, yet, that his more special favour reflect upon some worthy one is certainly necessary, because he knows but few deserving that character; but also he must know, that by concealing that man's faults (for where is the person free from faults) he injureth the commonwealth more than he could in paying his debts at the expence of the public.—A good king ought to love his queen above all women, and to keep her from jealousy he must persuade her to love his mistress the commonwealth, which the more they both do, the better

they will love one another.—Their faults are of greater latitude than other men's, and their falls more irrecoverable; for which reason there is no medium to be found betwixt Nebuchadnezzar as a king, and afterwards as a beast.—To conclude, as a king is a person of the greatest power, he is likewise subject to the greatest cares; the man therefore that honours him not is next thing to an atheist, wanting the fear of God in his heart.

THE IRON MASK.

TO THE
EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

AFTER all the conjectures that have been promulgated respecting the Man in the Iron Mask, I think the account inserted in your last Number bears the strongest marks of veracity. That the prisoner was of the blood-royal of France (as there asserted) seems confirmed by a learned and eloquent advocate of the last Parliament of Paris. It is but justice to say, that what follows is taken from the European Magazine, Vol. XXI. p. 424.

“In the MS. Memoirs of M. De La Reinterie, at present in the possession of the Marquis of Mesmon Romance at Paris, the Marquis says, That when he commanded in the fortress of Pignerol, a prisoner who was confined in the citadel of that place one day shut the door of his room with great violence upon the officer who waited upon him, and ran immediately down stairs, in order to escape from his confinement; he was, however, stopped by the centinel at the bottom of the stairs. The officer in the mean time cried out from the window, that the prisoner was making his escape, and requested the assistance of the garrison. The officer upon guard immediately came up and laid hold of the prisoner, who was scuffling with the centinel. The officer drew his sword, and the prisoner cried out, in a very commanding tone of voice, *Songez à ce que vous faites Monsieur: Respectez le sang de vos Souverains*—“Take care what you do, sir: respect the blood of your sovereigns.”—In the mean time the officer who had been locked in came down stairs, and, on hearing what the prisoner had said, put his hand upon his mouth, and desired all the persons present never to mention what they had heard the prisoner say; who was immediately reconducted to his old apartment, and guarded with more care than before,

“M. De La Reinterie says, that he told the story to a few confidential persons about the court of Versailles, whose names he mentions in his Memoirs, and that, except to them, he always preserved the most perfect secrecy of this very extraordinary circumstance.”

It may not be displeasing, however, to some of your readers to have laid before them the various opinions that have been entertained by different authors on this obscure subject.

The author of *Memoires Secrets pour servir à l'Histoire de Perse* asserts, that the *Count de Vermandois*, a natural son of *Lewis XIV.* and *Mademoiselle de la Valliere*, and highly beloved by them, who was nearly of the same age with the *Dauphin*, but of a character diametrically opposite to his, one day so far forgot himself as to hit him a box on the ear; that this action having got wind, *Lewis*, to send him out of the way, ordered him into the army, and gave instructions to a confidential agent to spread a report, soon after his arrival among his corps, that he was infected with the plague; which having had the natural effect of making him shunned by every body, he might with probability give out that he had died of the disease; and while he deceived the army with the preparations for his obsequies, he was to conduct him secretly to the citadel of *l'Isle de Sainte Marguerite*. These instructions were punctually obeyed. The next order was, that he should remain in that citadel till he could be conveniently removed to the *Bastille*, which was done in 1700, when *Lewis* gave the government of the *Bastille* to the commandant of that isle, as a reward for his fidelity. The same author adds, that the *Comte de Vermandois* one day conceived the idea of graving his name with the point of a knife at the bottom of his plate; that a servant having discovered this, thought the opportunity favourable for making his court, by carrying the plate to the commandant, and hoped to meet with an ample recompence; but the poor wretch was egregiously deceived, for he was put to death on the spot to prevent the possibility of the secret being divulged. Though these Secret Memoirs were published nine years previous to the earliest edition of *l'Histoire du Siecle de Lewis XIV.* as *M. Clement* observes in *Les cinq Années Littéraires* (*Lettre xcix. du 1 Mai, 1752, Tom. 2.*) *Voltaire* boldly asserts, that all the historians who had written before him were ignorant of this extraordinary fact. He relates the story with but little variation, except that he omits the name of the *Count de Vermandois*. He adds, that the *Marquis de Louvois*, when he went to visit this unknown prisoner in the *Isle Sainte Marguerite*, always conversed with him in a standing posture, and with the most profound respect; that the prisoner died in the *Bastille* in 1704, and was interred by night in the parish of *St. Paul*.

The author of the *Philippics* (*M. de la Grange-Chancel*), in his letter to *M. Frezon*, pretends that this prisoner was the *Duc de Beaufort*, who was reported to have fallen in the siege of *Candy*, and whose body was never to be found by the most diligent search. He gives, as a reason for the confinement of the duke, his turbulent spirit, the part he took in the disturbances of *Paris* in the time of *La Fronde*, and his opposition (in character of admiral) to the designs of *Colbert*, minister in the marine department.

M. Poullain de Saintfoyc combats all these opinions concerning the Man in the Iron Mask; he likewise contradicts the date of this pri-

soner's confinement in the *Isle St. Marguerite*, fixed by *M. de Voltaire* in 1661, by *M. de la Grange-Chancel* in 1669, and by the author of *Memoires Secrets* towards the end of 1683. *M. de Saintfoyc* asserts, that this unknown personage was no other than the Duke of *Monmouth*, son of King *Charles II.* by *Lucy Walters*; that he had headed a party in the county of *Dorset*, where he was proclaimed king; and that having encountered the royal army, he was defeated, taken prisoner, and conducted to *London*, where he was shut up in the Tower, and condemned to lose his head on the 15th July 1685. *M. de Saintfoyc* adds, that a report was spread about this time, that there was an officer in the army of the Duke of *Monmouth*, whose features and person bore a singular resemblance to the Duke's; that this man had been made prisoner at the same time with his royal commander, and had the heroism to suffer death in his stead. He quotes *Mr. Hume*, and a book entitled "*Amours de Charles II. and James II. Kings of England*;" and observes, to confirm his opinion, that *James II.* apprehensive that some unforeseen revolution might set *Monmouth* at liberty, thought proper, for the peace of his own mind, to grant him his life on condition of his immediately passing over to France.

The jesuit *Henry Griffet*, who had long been confessor to the prisoners in the *Bastille*, having gained access to the secret papers and archives of the castle, and without doubt seen the register of deaths which was placed in the *Depôt*, composed a very masterly dissertation on this historical problem. The jesuit does not positively assert, that the *Man in the Iron Mask* was the Duke of *Vermandois*, but he adduces many probable reasons to favour that opinion.

VICES AND VIRTUES.

FROM THE FRENCH.

TATLERS.

ONE day *Apelles* said to *Megabyses*, a Persian lord, who had made him a visit in his work-room, and pretended to be a connoisseur in painting, "While you were silent you appeared a person of consequence, on account of your order, your chains of gold, and your purple robe; but since you have opened your mouth you become the ridicule of all who hear you, even to the very boys who grind my colours; pretending to know what you do not understand."

PLUTARCH, in his *Treatise of the Flatterer and his Friend*.

Leosthenes endeavouring by a pompous and audacious harangue to persuade the Athenians to war, was answered by *Phocion* in this manner: "Thy words, young man, resemble the cypress-tree; they are mighty, and carry their heads high, but bear no fruit."

PLUTARCH in his *Life*.

CANT PHRASES
IN THE
UNIVERSITY OF CAMBRIDGE
EXPLAINED.

TO THE
EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,
AMONG other valuable communications inserted in your last Number, I was agreeably surprised to find one relative to the academical archæology of *Granta*. Being myself a member of that university, my curiosity was excited by the superscription, "To the learned, the Graduates and Undergraduates of the University of Cambridge:" and I was highly gratified by the perusal of the letter subjoined. Although a vein of good-natured jocularly evidently pervades the whole composition, yet the academical honours, and the colloquial phrases, therein alluded to, do all certainly exist; and are all, as certainly, very unintelligible, both to the students and fellows of the several colleges individually, and also to the public at large. But popery and monkish impositions being now, it is to be hoped, entirely abolished in England, the correlative mummery should no longer remain; the age of superstition and of Abracadabra is past! With a firm persuasion of this truth, I shall venture to offer some slight conjectures upon the intricate subject; well aware, however, that to the indefatigable industry, to the scrupulous accuracy, and to the immense reading, of a Wall of Christ's, a Tyrwhitt of Jesus, or a Whiter of Clare, we must alone eventually look for full and satisfactory information. Mine will be but an inferior ministerial office in the temple of literature; I shall bind the ambiguous victims, and drag them to the altar. Let these high-priests come forward, and strike the blow.

Before I proceed to notice the queries of your ingenious correspondent, it may not perhaps be improper to mention one very remarkable personage, which, either through inadvertency or design, he has passed over in total silence. I mean "The Wooden Spoon." This luckless wight (for what cause I know not) is annually the universal butt and laughing-stock of the whole senate-house. He is the last of those young men who take *honours*, in his year, and is called a *junior optimé*; yet, notwithstanding his being in fact superior to them all, the very lowest of the *οἱ πολλοί*, or gregarious undistinguished batchelors, think themselves entitled to shoot the pointless arrows of their clumsy wit against the *wooden spoon*; and to reiterate the stale and perennial remark, that "*wranglers* are born with *gold spoons* in their mouths: *senior optimés* with *silver*; *junior optimés* with *wooden*; and the *οἱ πολλοί* with *leaden ones*."

Besides this mirth-devoted character, and in a degree still lower than the *οἱ πολλοί*, are always "a few, a chosen few, a band of brothers,"

whose names are constantly written down alphabetically, and who serve to exonerate the *wooden spoon*, in part, from the ignominy of the day; and these undergo various appropriated epithets according to their accidental number. I have known them thus severally characterised. If there was only *one* of these, he was a *Bion*, who carried all his learning about him, without the slightest inconvenience; if there were *two*, they were inevitably dubbed *the Scipios*, *Damon* and *Pythias*, *Hercules* and *Atlas*, *Castor* and *Pollux*; if *three*, they were, ad libitum, *the three Graces*, or *the three Furies*, or *the three Magi*, or *Noah*, *Daniel*, and *Job*; if *seven*, what epithets more obvious than *the seven wise men*, or *the seven wonders of the world*? if *nine*, they were *the nine unfortunate suitors of the Muses*; if *twelve*, they became *the twelve apostles*; if *thirteen*, either they deserved a *round dozen*, or, like Americans, should bear *thirteen stripes on their coat and arms*, &c. &c. lastly, all these worthies are styled, in addition to such and similar notable distinctions, *constant quantities*, and *martyrs*.

I have happily preserved the copy of an irregular ode, written in congratulation of those scape-goats of literature who had at length scrambled through the pales and discipline of the Senate-house without being *plucked*, and miraculously obtained the title of A. B. This ode was circulated round the university at degree-time; and, as it possesses the merit of humorous originality, I shall here, with your permission, Sir, lay it before your readers.

ODE TO THE UNAMBITIOUS AND UNDISTINGUISHED BACHELORS.

Post tot naufragia tutis.

Thrice happy ye, through toils and dangers past,
 Who rest upon that peaceful shore,
 Where all your fagging is no more,
 And gain the long-expected port at last;
 Yours are the sweet, the ravishing delights,
 To doze and snore upon your noon-tide beds:
 No chapel bell your peaceful sleep affrights,
 No problems trouble now your empty heads.
 Yet, if the heavenly Muse is not mistaken,
 And poets say the Muse can rightly guess,
 I fear, full many of you must confess,
 That ye have barely sav'd your bacon.
 Amidst the problematic war,
 Where dire equations frown in dread array,
 Ye never strove to find the arduous way
 To where proud Granta's honours shine afar,
 Within that dreadful mansion have ye stood,
 Where moderators glare, with looks uncivil,
 How often have ye d-mn'd their souls, their blood,
 And wish'd all mathematics at the devil!
 But, ah! what terrors, on that fatal day,
 Your souls appall'd, when to your stupid gaze
 Appear'd the biquadratic's darken'd maze,
 And problems rang'd in horrible array!
 Hard was the task, I ween, the labour great,
 To the wish'd port to find your uncouth way:
 How did ye toil, and fagg, and fume, and fret,
 And—what the bashful Muse would blush to say.

But, now your painful tremors all are o'er,
 Cloth'd in the glories of a full-sleev'd gown,
 Ye strut majestically up and down,
 And now ye lag, and now ye fear, no more!

I shall now advert to your correspondent's epistle; and must entreat indulgence if I trespass a little on your patience, and that of your readers, for the sake of greater perspicuity. And, 1st: a *Harry*, or *errant Soph*, I understand to be, either a person four-and-twenty years of age, and of an infirm state of health, who is permitted to dine with the fellows, and to wear a plain, black, full-sleeved gown; or else he is one who, having kept all the terms by statute required previous to his law-act, is *hoc ipso facto* entitled to wear the same garment, and, thenceforth, ranks as bachelor by courtesy.

A Cambridge *Fellow-Commoner* is equivalent to a *Gentleman-Commoner* at Oxford; and is any young man of liberal parentage, or in affluent circumstances, who desires to elude part of the college discipline, to dine with the fellows, to drink wine in the *combination-room*, and in all respects to be what in private schools and seminaries is called, a *parlour cat*, or *parlour boarder*. The *fellow-commoners* of Trinity College wear *blue* gowns, with *silver* tassels in their trencher-caps, and *silver* lace on their gowns; those of all the other colleges wear *gold* tassels in their caps, and *gold* lace on *black* gowns. It may not, perhaps, be unentertaining or irrelevant to quote the authority of a severe but just satyrist upon this head. The elegant writer of POMPEY THE LITTLE [chap. xii. book 2.] speaking of his hero's young master, says,

"He was admitted in the rank of a *Fellow-commoner*, which, according to the definition given by a member of the university in a court of justice, is one who sits at the same table with, and enjoys the conversation of the fellows. It differs from what is called a *Gentleman-commoner* at Oxford, not only in the name, but also in the greater privileges and licences indulged to the members of this order; who do not only enjoy the conversation of the fellows, but likewise a full liberty of enjoying their own imaginations in every thing. For, as tutors and governors of colleges have usually pretty sagacious noses after preferment, they think it impolitic to cross the inclinations of young gentlemen who are heirs to great estates, and from whom they expect benefices and dignities hereafter, as rewards for their want of care of them while they were under their protection. Thence it comes to pass, that pupils of this rank are excused from all public exercises, and allowed to absent themselves at pleasure from the private lectures in their tutor's rooms as often as they have made a party for hunting, or an engagement at the tennis court, or are not well recovered from their evening's debauch. And whilst a poor unhappy *soph*, of no fortune, is often expelled for the most trivial offences, or merely to humour the capricious resentment of his tutor, who happens to dislike his face; young noblemen, and heirs of great estates, may commit any illegalities, and, if they please, overturn a college with impunity."

I have transcribed this animated quotation from a note in p. 38 of POEMS, written by the Rev. Dr. Dodd, and printed by Dryden Leach, 1767. The Doctor subjoins,

"N. B. Let it be acknowledged, our author is rather too severe."

Gentlemen-commoners of Oxford, what say ye? Is this description inapplicable to you? Is the resemblance *only* perceivable at Granta?

A *pensioner* is equivalent to an Oxford *commoner*; and is, generally, a person of genteel fortune and good expectancy, who wishes to pass through the usual routine of collegiate exercises, without any indulgence, without any pecuniary emolument, without enviable distinctions, or singular obsequiousness. He, in every respect, resembles the *oppidant* of Eton school. A *sizar*, *sisar*, or *sizer*, equivalent to the Oxonian *servitor*, is commonly of mean and poor extraction, and one who comes to college to better his circumstances, and to gain a comfortable livelihood, by means of his literary acquisitions. He is very much like the *scholars* at Westminster, Eton, Merchant-Taylors, Charter House, St. Paul's, &c. &c. who are on the *foundation*; and is, in a manner, the *half-boarder* in private academies. The name was derived from the menial services in which he was occasionally engaged; being, in former days, compelled [as the Winchester *students* still shamefully continue to be] to transport the *plates*, *dishes*, *sizes*, and *platters*, to and from the tables of his superiors. Dr. Dodd, in the work above-mentioned, p. 29, says, a *size* of bread is half a half-penny "roll." In general, a *size* is a small plateful of any eatable; and, at dinner, to *size* is to order for yourself any little luxury that may chance to tempt you *in addition* to the general fare, for which you are expected to pay the cook at the end of the term. This word was plainly in vogue in Shakspeare's time. In his Lear, Act II. Scene 4, p. 569, Malone's edition, we have,

" — 'Tis not in thee
" — to scant my *sizes*."

A *sizar*, in short, was the fellows' *trencherman*.

Kit Smart, the poet, ludicrously alludes to this disgraceful practice, in his admirable *tripos* upon "Yawning." He concludes thus,

Haud aliter Socium esuriens *Sizator* edacem
Dum videt, appositusque cibus frustratur hiantem
Dentibus infrendens, nequicquam brachia tendit
Sedulus officiosa, *adpes* removere paratus.
Olli nunquam exempta fames, quin frustra suprema
Devoret, et peritura immani ingurgitet ore:
Tum demum *jubet* auferri; nudata capaci
Ossa sonant, lugubre sonant, allisa catino.

The Rev. Mr. Fawkes elegantly translates this passage in the following lines:

Thus a lean *Sizar* views, with gaze aghast,
The hungry tutor at his noon's repast;
In vain he grinds his teeth—his grudging eye,
And visage sharp, keen appetite imply;
 Oft he attempts, officious, to convey
The lessening relics of the meal away—
In vain—no morsel escapes the greedy jaw,
All, all is gorg'd in magisterial maw;
Till, at the last, observant of his word,
The lamentable waiter clears the board:
And intly-murmuring miserably groans,
To see the empty dish, and hear the sounding bones.

When the Cambridge *Tripes* originated, the three learned gentlemen of Christ's, Clare, and Jesus, can best inform us. Perhaps it arose cotemporary with the Oxonian celebrated *Terræ-Filius*, which was abolished on account of its abusive and licentious tendency. The last writer of *Terræ-Filius* gives this description of it, in the first number of a work periodically published under that title :

“ It has, till of late (says he), been a custom, from time immemorial, for one of our family to mount the *rostrum* at Oxford, at certain seasons, and divert an innumerable croud of spectators, who flocked thither to hear him from all parts, with a merry oration in the *fescennine* manner, interspersed with secret history, railery, and sarcasm, as the occasions of the times supplied him with matter.”

Now the Cambridge *Tripes* was, probably, in old time, delivered like the *Terræ-Filius*, from a *tripod*, a *three-legged-stool*, or *rostrum*, in humble imitation of the Delphic oracle. That it is of great antiquity cannot be doubted; and that, in the year 1626, it very much resembled the *Terræ-Filius*, as above described, will appear manifest from the Cambridge statute, “ De tollendis ineptiis in publicis disputationibus;” enacted, at that time, in order to repress the encreasing asperity and impertinence of those annual productions. The statute runs thus :

“ Cum statutis Academiæ cautum sit, ut *modestiam ordini suo convenientem omnes omnibus in locis colant*: eamque majores nostri precipuè in publicis comitiis ita observarunt, ut philosophi quæstiones suas tractarent seriò, prævaricatores veritatem philosophicam quæ poterant contradicendi subtilitate eluderent, *Tripodes* suæ quæsitæ ingeniosè et appositè defenderent, *gestibus autem bistrionicis, flagitiosis faciliis et ineptiis pueriles risus captare nuperimi seculi malitiosum sit inventum*: ad antiquam Academiæ modestiam & gravitatem restaurandam & in posterum retinendam, dominus Procancelarius & Præpositi Collegiorum sic prædictum statutum interpretantur, & interpretando decernunt; ut prævaricatores, *Tripodes*, aliique omnes disputantes veterem Academiæ formam & consuetudinem in publicis disputationibus observent, & ab hoc ridiculo morionum usu & impudentiæ prorsus abstineant: neque leges, statuta vel ordinationes Academiæ; neque facultatum, linguarum, aut artium professiones; neque magistratus, professores, aut graduatos cujuscunque tituli aut nominis, salutationibus mimicis, gesticulationibus ridiculis, jocis scurrilibus, dieteris malitiosis perstringere aut illudere præsumant, &c. &c.”

The *Jesuits*, are the inhabitants of *Jesus College*; the *Christians*, those of *Christ's*; the *Johnian bogs* were originally remarkable, on account of the squalid figures and low habits of the *students*, and especially of the *sizars*, of *Saint John's College*; *Catbarine-Puritans*, inhabitants of *Catbarine Hall*; so punningly called from *καθάρω*. They are also yclept *Catbarine-doves*, for the same reason; *doves* being emblems of *purity*. Hence perhaps we derive the epithet of “ a *plucked puritan*.” *Trinity bull-dogs*, from their ferocious deportment, in consequence of peculiar immunities attached to their college, and of their remarkable dress. I am yet to learn the etymology of *Sidney-owls*, and of *Clare-ball greybounds*: although I have frequently heard the young men of *Sidney College*, and of *Clare-ball*, thus comically and invariably characterised.

Smart, who was himself of *Pembroke College*, Cambridge, and consequently well versed in the appellations incidental to each society, adverts partly to these distinctions in a ballad, written at college in

the year 1741, intituled, *The pretty Bar-keeper of the Mitre*. I beg leave to transcribe the seventh and eighth stanzas;

Her snuff-box if the nymph pull'd out,
 Each *Jobnian* in responsive airs
Fed with the tickling dust his snout,
With all the politesse of bears.
 Dropt she her fan beneath her hoop,
Ev'n stake stuck Clarians strove to stoop.
 The sons of culinary *Kays,*
Smoking from the eternal treat,
 Lost in extatic transport gaze,
 As though the fair was good to eat;
 Ev'n gloomiest *Kings-men,* pleas'd awhile,
Grin horribly a ghastly smile.

Having engrossed so much of your valuable Miscellany, I shall conclude for the present; proposing, should these lucubrations prove acceptable, to notice the other passages in your correspondent's letter at the next opportunity.

A CANTAB.

PHILOSOPHICAL EXPERIMENTS.

IN the volume of Philosophical transactions just published, is a relation of a spontaneous fire which took place in the arsenal at Madrid, and occasioned considerable alarm, from an idea that some incendiary had attempted the destruction of that important building. — A piece of coarse cotton cloth, which was shut up in a box, was found partly reduced to tinder; it appeared to have been moistened with linseed oil, was much heated, and the wood of the box was discoloured, as from burning. On examination it was discovered, that a bottle of linseed oil which had stood on the box had been broken during the night; and it occurred to a gentleman who accidentally visited the arsenal that he had read, that cotton soaked in linseed oil would take fire without the aid of any inflamed matter: and it was presumed the present combustion had been produced by the oil passing into the box, and uniting with the cotton. To determine this point, some of the same kind of cloth was wetted with linseed oil, and shut up closely in a box, which in about three hours began to smoke. On opening it the cloth was found in a state similar to that discovered in the arsenal, and, on its being exposed to the air, broke out into a flame.

ON THE EFFECTS OF ICE BY EXPANSION.

WHEN a tract of ice in strong masses is spread over the ground, and otherwise continues to be formed underneath, where there is not room for its expansion, as in the *Glaciers* of Switzerland, the ice

underneath sometimes expands with such force as to rend the superior strata with violent explosions. In the frosty climates of the polar regions these explosions are sometimes as loud as cannon.—Blocks of slate-stone, which is formed in thin plates or strata, not separable by a tool, are taken out of the quarry and exposed to rain, which soaking into the pores of the stone, is there frozen into ice, which by its expansion breaks the stone into thin plates. In the iron-works they sometimes, in order to break an old bomb-shell, fill it with water, then fasten up the vent and expose it to the frost, which bursts it into pieces without farther trouble. It is necessary, therefore, in order to preserve a vessel which has liquor in that is expected to freeze, to leave sufficient room for this expansion. The effects of it are observable in a thousand phænomena: trees are burst, rocks are rent, walnut, ash, and oak-trees, are sometimes cleft asunder, with a noise like the explosion of fire-arms.

EFFECTS OF EXTREME COLD.

WHEN some French mathematicians wintered at Tornea, in Lapland, the external air, when suddenly admitted into their rooms, converted the moisture of the air into whirls of snow; their breasts seemed to be rent when they breathed it, and the contact was intolerable to their bodies; and the aqueous parts of the spirits of wine, which had not been highly rectified, burst some of their thermometers.

Extreme cold often proves fatal to animal life: 7000 Swedes perished at once in attempting to pass the mountains which divide Norway from Sweden. In cases of extreme cold, the person attacked first feels himself extremely chilly and uneasy, he begins to turn listless, is unwilling to walk, or use the exercise necessary to keep him warm, and at last turns drowsy, sits down to refresh himself with sleep—but wakes no more. Dr. Solander, with some others, when at Terra del Fuego, having taken an excursion up the country, the cold was so intense as to kill one of the company: the doctor, though he had warned his companions of the danger of sleeping in that situation, could not be prevented from making that dangerous experiment himself; and though he was awaked with all possible expedition, he was so much shrunk in bulk that his shoes fell off his feet, and it was with the utmost difficulty he recovered.

In very severe frosts and very cold climates, rivers have been known to be frozen over with great rapidity. Dr. Goldsmith mentions having seen the Rhine frozen at one of its most precipitate cataracts, and the ice standing in glassy columns like a forest of large trees, the branches of which had been lopt away. So hard does the ice become in cold countries, that in 1740 a palace of ice was built at Petersburg, after a very elegant model, and in just proportions of Augustan architecture. It was 52 feet long, and 20 feet high. The materials were quarried from the surface of the river Neva; and the whole stood glistening against the sun with a brilliancy almost equal to his own. To increase the wonder, six cannons and two bombs, all of

the same materials, were planted before this extraordinary edifice; the cannon were three-pounders, they were charged with gun-powder, and fired off; the ball of one pierced an oak plank two inches thick, at 60 paces distance, nor did the piece burst with the explosion.

DUTY OF CONSIDERING *THE POOR.*

SINCE there is, and, to answer the purposes of society, there must be inequalities among men, it is but natural to ask the man who finds himself in a situation preferable to that of his neighbour, and yet refuses to have compassion upon him in his distress—How came your lot to be cast in so fair a ground? It is not your merit or his demerit which occasions the difference between you. It has been permitted, that the work of God may be manifested in you both; that he from his poverty may learn patience and resignation, and you be taught charity, and the right employment of the good things vouchsafed you. He was not suffered to fall into this condition that you should overlook and despise, but that you should consider and comfort him. You have an advantage over him without doubt—and your Saviour has informed you wherein it consists—“It is more blessed to give than to receive.” Secure this blessing, and the end of your being made to differ is answered.

It might have pleased God that you should have been poor—but this is not all—it may please him that you shall be so; and hard would you esteem it in such a case not then to experience the benevolence you are now invited to display. It is God's high prerogative to exalt and to abase: he putteth down one and setteth up another.

But whether riches leave you or not, yet a little while—and it can be but a little while—before you must leave them. However gay and prosperous you go through life, death will certainly strip you of all, and leave you more truly destitute than the neediest wretch that was ever laid at your gate. Neither land nor money can accompany you to the grave. The hour must come—and while we speak it is hastening forward—when strength will droop, beauty will fade, and spirits will fail; when physicians will despair, friends will lament, and all will retire; when from the palaces of the city, and the paradises of the country, you must go down to the place where all these things are forgotten, and take up your residence in the solitude of the tomb. What then will riches avail? Much every way if they have been bestowed in charity; if the thought of death—that most profitable and salutary of all thoughts, that epitome of true philosophy—shall have excited you through life to “consider the poor.”

POETRY.

AN IRREGULAR ODE

ON THE

MORAL PRINCIPLES OF MASONRY.

DESIGNED FOR THE CONSECRATION OF THE
KING GEORGE'S LODGE, IN SUNDERLAND;

ON THE FOURTH DAY OF JUNE 1778;

BEING THE BIRTH-DAY OF

HIS MAJESTY GEORGE THE THIRD.

BY J. CAWDELL, COMÉDIAN.

CHORUS PRIMO.

SOUND! sound aloud! your instruments of joy!
 Let cheerful strains abound!
 From pole to pole resound!
 And may no hostile cares our social mirth annoy!
 Raise, raise the voice of harmony, all raise!
 To hail this festive day
 Your vocal strength display!
 And charm the list'ning world with jocund songs of praise.
 May this new *Consecration* thro' ages shine secure,
 A monument of Social Love, till time shall be no more.

Ye powers persuasive now inspire
 My tongue with bold resistless fire!
 Let sacred zeal combine!
 May magic sweetness crown my lays,
 To sing aloud Masonic praise,
 And urge a theme divine!
 May swelling numbers flow without controul,
 And all be music, extasy of soul.
 Confess'd unequal to the trembling task,
 To touch the lyre so oft superior strung,
 Your candour, patience, justice bids me ask,
 And for a lab'ring heart excuse a fault'ring tongue.
 Behold a social train in friendship's bands
 Assembled, cheerful, eager to display
 Their panting joy, to raise their willing hands,
 And hail triumphant this auspicious day!
 A day which Britons e'er must hold divine:
 To sound its glories Fame expands her wings;
 This day selected for your fair design,
 Has lent our favour'd isle the best of Kings.
 May Heaven, propitious, your endeavours crown,
 Which, like the present, Virtue's basis claim!
 May perfect Goodness here erect her throne,
 And coward Vice be only known by name!

THE FREEMASONS' MAGAZINE,

May moral Virtue meet no savage foes
 Within these walls made sacred to your cause!
 Scorn each reviler who would truth oppose;
 And learn, the *Good* are still *Masonic* laws.

BROTHERLY LOVE.

Hail! first grand principle of Masonry, for ever hail!
 Thou gracious attribute descending from above—
 O'er each corroding passion of the soul prevail,
 And shew the social charms of *Brotherly Love*.
 May thy bright virtues e'er resplendent shine
 Through ages yet unborn—worlds unexplor'd;
 Till even Rancour falls before thy shrine,
 And Malice, blushing, owns thee for her lord.
 This happy union of each gen'rous mind
 Would nobly give to peace-eternal birth;
 Implicit confidence would bless mankind,
 And perfect happiness be found on earth.
 From this celestial source behold a train
 Of blooming virtues, emulous to gain
 A genial warmth from each expanded breast.
 Among the pleasing numbers crowding round
 (Whose looks with well-meant services are crown'd),
Relief and *Truth* superior stand confest.

RELIEF.

Relief, of *Charity* the soul,
 Whose lib'ral hands from pole to pole extend,
 Scorns mean restraint, disdains controul,
 And gives alike to enemy and friend.
 Empty distinctions here contemned fall,
 For true *Relief* is bounteous to all.

TRUTH.

Nor is with paler glory *Truth* array'd,
 In bright simplicity she shines, carest—
 She conquers Fraud, dispels its gloomy shade,
 And brings conviction to the doubtful breast.
 Should e'er Duplicity our ears assail,
 And, fluent, forge an artful specious tale,
 It may our easy faith awhile deceive;
 But when this radiant goddess silence breaks
 Decision follows, 'tis fair *Truth* who speaks,
 And banish'd *Falsehood* can no longer live.

FAITH, HOPE, AND CHARITY.

When first kind Heav'n to th' astonish'd view
 Of mortal sight its realms of joy display'd,
 Mankind enraptur'd with the prospect grew,
 And to attain this bliss devoutly pray'd.
 Agreeing all, this sacred truth allow:
 (And we its force with zealous warmth increase)
 That *Faith*, *Hope*, *Charity*, possess'd, bestow
 The fairest claim to everlasting peace.

FAITH.

By *Faith* what miracles in distant times were done !
 The leper cleans'd—to sight restor'd the blind—
 By that the widow sav'd her darling son—
 And Death his fruitless dart to *Faith* resign'd.

HOPE.

O fairest, sweetest, harbinger of joy !
 Whose aid supreme with gratitude we own ;
 Cheer'd with thy smiles we human ills defy,
 And drive Despair in shackles from thy throne ;

AIR I.

Tho' throbbing griefs the soul oppress,
 And fill the heart with deep distress,
 Whilst each fond joy's withheld ;
 Yet when fair *Hope* her visage shows,
 The mind inspir'd with rapture glows,
 And ev'ry pang's expell'd !

When conscious sin the dying wretch reproves,
 Whilst from his quiv'ring lip the doubtful pray'r is sent ;
 He asks for *Hope*, she comes, his fear removes,
 His mind enlightens, and he dies content !

CHARITY.

Fair *Charity* next, Masonic patroness !
 Merits that praise which only hearts can give ;
 No words can her unrivall'd worth express ;
 Her glowing virtues in the soul must live.

The wretched widow, plung'd in streaming woes,
 Bereft of husband, competence, and friends,
 Finds no allay, no balmy quiet knows,
 Till Heav'n-born *Charity* ev'ry comfort sends.

The helpless orphan wand'ring quite forlorn,
 Sends forth his little soul in piteous moan ;
 In lisping murmurs rues he e'er was born,
 And thinks, in infant-griefs, he stands alone !

Thus plaintive wailing he relief despairs,
 No tender parent to assuage his pain ;
 No friend but *Charity**—she dispels his cares—
 Father and mother both in her remain.

AIR II.

AN ALLEGORY ON CHARITY.

As Poverty late, in a fit of despair,
 Was beating her bosom and tearing her hair,
 Smiling Hope came to ask—what her countenance told—
 That she there lay expiring with hunger and cold.

Come, rise! said the sweet rosy herald of joy,
 And the torments you suffer I'll quickly destroy ;
 Take me by the hand, all your griefs I'll dispel,
 And I'll lead you for succour to *Charity's* cell.

* For the lasting honour of Masonry that noble Asylum in St. George's Fields for the Female Offspring of indigent Masons, originally set on foot by the Chevalier Ruspini, is now nearly completed. We have not forgotten our promise to engrave the Plan and Elevation of the Building.

On Poverty hobbled, Hope soften'd her pain,
But long did they search for the goddess in vain ;
Towns, cities, and countries, they travers'd around,
For *Charity's* lately grown hard to be found.

At length at the door of a *Looney* they arriv'd,
Where their spirits exhausted the *Tyler* reviv'd,
Who, when ask'd (as 'twas late) if the dame was gone home,
Said, no ; *Charity* always was last in the room.

The door being open'd, in Poverty came,
Was cherish'd, reliev'd, and caress'd by the dame ;
Each votary, likewise, the object to save,
Obey'd his own feelings, and cheerfully gave.

Then shame on the man who the Science derides,
Where this sof'-beaming virtue for ever presides.
In this scriptural maxim let's ever accord —
" What we give to the poor, we but lend to the Lord."

THE FOUR CARDINAL VIRTUES.

JUSTICE.

Inferior virtues rise from these,
Affording pleasure, comfort, peace,
And less'ning all our cares ;
Here *Justice* see, at *Mercy's* word,
Conceals her scales, and drops her sword,
Appeas'd by her, the guilty victim spares.

FORTITUDE.

Here *Fortitude*, of Hope the child,
With conscious resignation fill'd,
Displays her dauntless brow ;
Sees, fearless, human ills surround,
She views them all with peace profound,
And smiles at threaten'd woe !

TEMPERANCE.

Now ruddy *Temperance* shews her blooming face,
Replete with health, with ease, and fair content ;
Whilst pamper'd *Lux'ry* mourns her sickly case,
And finds too late a glutton's life mispent.

PRUDENCE.

With cautious step and serious grace,
A form behold with hidden face,
Veil'd o'er with modest fears ;
Till *Confidence*, unus'd to doubt,
Resolves to find the goddess out,
Withdraws the veil, and *Prudence*, see, appears ?
Without thy gifts mankind would savage turn ;
Would human nature wantonly disgrace ;
Would at all bounds of due restriction spurn ;
And all the noblest works of Heav'n deface.
These Moral Virtues are by us ordain'd
Th' unerring pilots to the heavenly shore :
By these directed endless joy's obtain'd ;
And, having their kind aid, we want no more.

Of all the mental blessings giv'n to man,
 These are the choice of each Masonic breast;
 By us enroll'd, they form the moral plan
 Of this fair science—are supreme confess'd.

DUET AND CHORUS, FINALE.

Then let us all in friendship live,
 Endearing and endear'd;
 Let Vice her punishment receive,
 And virtue be rever'd.

(CHORUS.)

May love, peace, and harmony, ever abound,
 And the good man and Mason united be found.

Now let the panting heart rejoice!
 The glowing mind expand!
 Let echo raise her double voice,
 And swell the choral band.

(CHORUS.)

May love, peace, and harmony, ever abound,
 And the good man and Mason united be found.

MASONIC INTELLIGENCE.

LODGES OF INSTRUCTION.

SUNDAY.—Globe Tavern, Fleet-street, at 7 o'clock in the evening; Jamaica House, Bermondsey, at 7 in the evening; White Swan, Mansell-street, at 7 in the evening; Three Jolly Butchers, Hoxton, at 3 in the afternoon; Three Jolly Hatters, Bermondsey-street, at 7 in the evening; Sun, Clement's Inn fore gate, at 7 in the evening; King's Head, Walworth, at 3 in the afternoon; Bricklayer's Arms, Duke-street, Grosvenor-square, at 7 in the evening; Black Horse, Tower-hill, at 7 in the evening.

MONDAY.—Crown Tavern, Clerkenwell-green, at 7 in the evening; Edinburgh Castle, near the New Church, Strand, at 7 in the evening; Corner of Leman-street, Goodman's-fields, at 7 in the evening.

TUESDAY.—Peacock, Whitecross-street, at 7 in the evening; Phoenix, Princes-street, Cavendish-square, at 7 in the evening; Black Horse, Leman-street, Goodman's-fields, at 7 o'clock in the evening.

WEDNESDAY.—York Arms, Curzon-street, May-fair, at 7 in the evening; Star and Punch-bowl, East Smithfield, at 7 in the evening.

FRIDAY.—Joiners' Arms, Joiners-street, Tooley-street, at 7 in the evening; Bell, Mount-street, Grosvenor-square, at 7 in the evening.

From Vienna, we are told, that all books of which FREEMASONRY is the subject, are prohibited throughout the Austrian dominions! Such a prohibition, at the close of the 18th century, appears rather extraordinary. Perhaps this Society, the aim of which is to cement more firmly the best affections of human nature, would be treated with greater lenity in *despotic* nations, if they were to drop the obnoxious epithet [FREE] prefixed to MASONRY. All the books that we have seen of this celebrated body, tend only to enforce and strengthen the ties of universal love, the bonds of fraternal union; and it reflects honour on the liberality and good sense of this country, that the Society flourishes here, and can name among its members persons the most distinguished for rank and talents.

STRICTURES
ON
PUBLIC AMUSEMENTS.

FEBRUARY 21.

AT Covent-Garden Theatre "ENGLAND PRESERVED," an Historical Play, was produced for the first time.

DRAMATIS PERSONÆ.

| | |
|------------------------------------|------------------------------------|
| Earl of Pembroke (Lord Protector), | - Mr. POPE. |
| Earl of Surrey, | - Mr. HOLMAN. |
| Earl of Chester, | - Mr. FARREN. |
| Bishop of Winchester, | - Mr. HULL. |
| French Prince, | - Mr. HARLEY. |
| Earl William, | - Mr. MIDDLETON. |
| Lincoln, | - Mr. DAVIES. |
| Robert Fitzwalter, | - Mr. RICHARDSON. |
| Nevers, | - Mr. HAYMES. |
| Beaumont, | - Mr. CLAREMONT. |
| English Squire, | - Mr. MACREADY. |
| French Guard, | - Mr. POWELL. |
| Heralds, | - Messrs. THOMPSON and RICHARDSON. |
| Lady Surrey, | - Miss WALLIS. |

THE STORY

Is taken from the history of this country at that melancholy period, the termination of King John's, and the inauspicious commencement of his son's, young Henry the Third's, reign. It opens at the time when the greater part of England was in possession of the Prince of France, whom the rebel Barons had called over to protect them against the vengeance of John, but from whom they experienced the same tyranny which they had thrown themselves into his power to prevent.

The Earl of Pembroke, a wise, prudent, and resolute nobleman, as Mareschal of England, had charge of young Henry, and with a few steady friends made a stand for their native and lawful sovereign in the west, and maintained the island's independence against the superior force of the barons and France united. Many of the league finding their cause of war terminated by the death of their enemy John, and the oppression of a foreign yoke more severe than the one they had struggled to throw off, went over to Pembroke's party, and among the rest his eldest son, the Earl William Mareschal, and his son-in-law, the Earl of Warsenne and Surrey. Gaining strength by the addition of these barons' troops, the Protector ventured to appear in the North, whither the French had marched from Dover Castle, the siege of which they had relinquished, in hopes of its falling when the rest of the island was subdued. The parties met at Lincoln, where the foreigners received a complete overthrow; but the joy of the conquerors was soon checked, by their hearing accounts of immense reinforcements having arrived from France. Pressed by their critical situation, the Protector, Pembroke, resolved to follow up his victory, and try to strike a decisive blow, before the junction of these succours with the French Prince.

While he was approaching London, with a close siege by land and water, the enemy received the unexpected intelligence of their fleet having been entirely destroyed by the English vessels. Elated at which event, the Protector and his

friends poured down upon the French Prince, who, dispirited at his situation, submitted to the generous terms given him by Pembroke, and retired from the island, leaving it delivered from a foreign yoke, restored to its rights, and its people again united, free, and independent.

A domestic story of the distresses of Lady Surrey, Pembroke's daughter, in consequence of her husband Surrey's being intercepted in his flight from the tyranny of France, and thrown into confinement, is interwoven with the great public business, and exemplifies the horrors and miseries incident to a country in a state of civil war.

The Play comes, we understand, from the pen of a Mr. WATSON, of the Temple, a gentleman hitherto unknown to the public as a dramatic author. The state of the times in which we live, and the laudable object of inspiring Englishmen with confidence, and a love of their country, has evidently been the aim of the author, and so far he is entitled to every praise that can be given. We are not to view this production but as a drama.

The period of our history which is chosen, certainly is the fittest that could have been selected to answer the author's purpose; but he has not made so much of it as the story would admit of. To heighten the effect, and to admit of the incidents flowing with more ease, great latitude has ever been allowed to dramatic writers on historical subjects; but of this Mr. Watson has not sufficiently availed himself; his piece is therefore deficient in interest, and our feelings remain untouched by the recital of woes and sufferings, which make Lady Surrey shine through the piece. The character of Pembroke is certainly drawn with more boldness than the rest; but, though the dialogue is not altogether wanting in richness or elegance, it is, certainly, on the whole, defective in that dignity necessary to tragedy.

There are some very handsome compliments to British valour, and the attachment of Englishmen to that constitution by which their liberties are secured; and the Address to the audience, with which the piece concluded, was deservedly well received, and contributed considerably to its success.

28. At Drury-Lane Theatre, a new Comedy, called, "THE WHEEL OF FORTUNE," was performed for the first time.

CHARACTERS.

| | | | | | | |
|-----------------------|---|---|---|---|---|-----------------|
| Sir David Daw, | - | - | - | - | - | Mr. R. PALMER. |
| Mr. Tempest, | - | - | - | - | - | Mr. KING. |
| Penruddock | - | - | - | - | - | Mr. KEMBLE. |
| Woodville, | - | - | - | - | - | Mr. WHITFIELD. |
| Sydenham, | - | - | - | - | - | Mr. PALMER. |
| Henry Woodville, | - | - | - | - | - | Mr. C. KEMBLE. |
| Weazle, | - | - | - | - | - | Mr. SUETT. |
| Servant to Woodville, | - | - | - | - | - | Mr. WALDRON. |
| Officer, | - | - | - | - | - | Mr. PHILLIMORE. |
| Jenkins, | - | - | - | - | - | Mr. BLAND. |
| Coachman, | - | - | - | - | - | Mr. MADDOCKS. |
| Cook, | - | - | - | - | - | Mr. BANKS. |
| Footman, | - | - | - | - | - | Mr. TRUEMAN. |
| Mrs. Woodville, | - | - | - | - | - | Mrs. POWELL. |
| Emily Tempest, | - | - | - | - | - | Miss FARREN. |
| Dame Dunckley | - | - | - | - | - | Mrs. MADDOCKS. |
| Maid, | - | - | - | - | - | Miss TIDSWELL. |

The Story is briefly this:

Penruddock, after a retirement from the world of twenty years, becomes suddenly acquainted with the decease of a relation, which leaves him master of an immense fortune—and the creditor of a man who, like *Alonso*, in *Young's Revenge*, from the deputed advocate of his friend's attachment, became himself the suitor,

and at length the husband, of Penruddock's mistress. Twenty years had neither effaced the memory of the wrong, nor destroyed his original affection from the breast of Penruddock. To gratify his revenge, therefore, he returns into society, and after many intermediate circumstances of uncommon interest, which we will not relate, he consents to forget his injuries, resumes his natural benevolence, and completes the *happiness* of a party he had at first designed to ruin.

There is an *under plot* interwoven with great ingenuity, which consists of the family of the Tempests; it connects very well with the main subject, and takes little or nothing away from the simplicity or perfection of the drama.

Mr. CUMBERLAND is the author of this Comedy; and it does infinite credit to his GENIUS, his JUDGMENT, and his TASTE.

The style of the composition comes nearest the *Jew*, but, in our opinion, the comparison between that comedy and the present is infinitely to the disadvantage of the former. Penruddock, like Sheva, is the hero of the piece, to which every thing else is made exactly subservient, and which embraces the whole subject, directs all the business, puts in motion all the agents, and excites all the interest; it is, in short, the central point, which attracts or impels, as suits best, the purposes it designs to fulfil. We know not whether the author has borrowed the plan for this character, or laid it out himself; if an IMITATION, there has been exquisite skill in the conveyance; if an ORIGINAL, no commendation can be too great. Let either be the case, it is a fine bold character, full of strength and energy, designed with amazing ingenuity, pursued with unabating vigour, and completed with masterly effect.

If CUMBERLAND should write no more, he will have ended his labours with the same spirit he began them; let there be no more idle nonsense about the infirmity of his genius, or the imbecility of his faculties; the character of Penruddock will completely refute all general objections that may be made against him on this score.

It were impossible to give the reader any just notion of the part:—benevolent, misanthropic, sententious, contemplative; now, thirsting for immediate revenge; then, apostrophizing the long-lost object of his affection. *Subdued* by the soft, and *agonized* by the fiercer passions; at one time *tender*, at another *unrelenting*, just as the presiding disposition directs.

The whole is, however, so finely implicated, and the interest so forcibly applied, that we do not hesitate to say, it deserves to be ranked with the most admired instances of finished and impressive character.

There is nothing very striking in any of the other personages; Governor Tempest has the impatient good humour of Sir Anthony Absolute. Timothy Weazle is a pert attorney, with more than the usual quantum of professional sincerity. Sydenham is a blunt sentimental man, who does not confine his good intentions merely to theory. Sir David Daw is a Monmouthshire baronet, who has more money than wit, and more impudence than good manners. We should imagine the author meant here some character in life. We do not, however, feel the force of the satire. If a draught from fancy, the humour does not tell; if modelled from nature, the irony is incomplete.

The ladies are purely sentimental, without a taint of frailty—angels upon earth. In life we have none of these perfect beings; of course there should be none upon the stage. The custom of dramatizing novels introduced this absurdity. It may be an *EPIC beauty*, but it is certainly a *DRAMATIC defect*.

The language is beautiful throughout; the sentiments are not trite; there is much solid remark, and some useful information; the progress of the scene is simple and interesting, and the moral unexceptionable.

 PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS, FEB. 3.

THE order of the day being moved for summoning the House on the third reading of the Bill for the suspension of the Habeas Corpus Act, the *Earl of Lauderdale* rose to propose that some more definite time than that mentioned in the Bill should be fixed for the termination of the act. It would not be disputed, he presumed, that every act of the Legislature should be independent of the Crown, and therefore he moved, that instead of the last day of the present Session of Parliament, the "first of July next" be inserted. This amendment was adopted without any debate.

Lord *Grenville*, on moving that the Bill do pass, took an opportunity of entering at considerable length into the motives which had induced his Majesty's ministers to bring forward a Bill for renewing the former Act, which he declared the origin, notwithstanding the late acquittals, in his opinion, the same causes in a great degree still existed, for though guilt had not been proved against any individual, it was evident from the trials that a conspiracy had been on foot. It had no doubt been checked, but it had not been subdued. He therefore had no difficulty in giving his opinion, that nothing had occurred which ought to induce the House to oppose the renewal of the Act, and therefore he moved that the Bill do now pass.

The Earl of *Guilford* warmly condemned the repeated attempts of Ministers to deprive the people of the most valuable privilege which they enjoyed. He had opposed the Bill from the beginning, backed as it was by the weight and authority of the reports of Committees of both Houses of Parliament, which had stated that treasonable plots did exist. He for one never believed that any plot or conspiracy whatever existed, which the common law of the land was not fully adequate to punish, without resorting to the extraordinary measure of a suspension of the Habeas Corpus Act. If he then was of that opinion, the result of the trials in consequence had, he believed, convinced every unprejudiced and disinterested man in the kingdom, that no conspiracy had in fact existed, for all the conspirators, as they were called, had been acquitted by the verdict of their country. For these reasons he certainly should give his most decided negative to the Bill.

After the Earl of *Guilford* had concluded, the debate became general. The Duke of *Leeds*, Earl of *Warwick*, Earl of *Carlisle*, Lord *Hawkesbury*, Earl *Spencer*, Viscount *Sidney*, Lord *Kinnoul*, Lord *Chancellor*, and Lord *Auckland*, speaking in favour of the Bill, and the Earl of *Lauderdale*, Duke of *Bedford*, and the Marquis of *Lansdown* against it; the last-mentioned Noble Peer said, he intended to have left the House without making a single observation, but for the arrogant language of those noble Lords who had supported this extraordinary measure. The Noble Marquis always understood this to be an Act to protect the subject from arbitrary imprisonment, and any attempt to abridge his liberties was a palpable violation of the Constitution. It had been urged that this measure had been repeatedly resorted to in cases of great emergency; but he would contend that the emergency ought to be made out to the satisfaction of the country. Not a single additional fact had been stated since the introduction of the original Bill, and the House was called upon to renew the Act, on the report of a Committee, which had been completely negated by a jury of the country. He should not so far degrade the jurisprudence of the country, as to put the report of a Secret Committee in competition with the verdict of a Jury. The former was the produce of men who were born and bred in politics: the latter was the opinion of twelve plain honest men, delivered under the solemn obligation of an oath. The contempt shewn to these proceedings put the Noble Marquis in mind of an expression used by a Noble Lord (Lord *Grantley*) on another occasion, that "he regarded their opinions no more than the resolution of a set of drunken porters."

On the question being put, it was carried without a division.

N. B. A Protest against the passing of this Bill was entered on the Journals, and signed by the Earl of Guildford, Earl of Lauderdale, Duke of Norfolk, and the Duke of Bedford.

4. Lord Grenville delivered a message from his Majesty, similar to that brought down to the House of Commons by the Chancellor of the Exchequer, respecting the Imperial Loan; to be taken into consideration on the 10th.

5. The Royal assent was given by commission to the Habeas Corpus Suspension Bill.

9. The Order of the Day being read for taking his Majesty's message on the Austrian Loan into consideration, Lord Grenville rose, and in a short but pertinent speech, expatiated on the very great advantages which might accrue to the nation in its present circumstances from adopting the measure proposed in his Majesty's message. By it, he observed, we should secure the alliance and effectual co-operation of the greatest power on the Continent, who by it would be enabled to bring into the field an army of 200,000 men, and whose attacks on the common enemy must prove, in the way of a diversion, the most essential service to the cause in which both countries were engaged. He then took a review of the securities offered by Austria for the repayment of the proposed Loan, which being an addition to his Imperial Majesty's hereditary revenues, the property of the Bank of Vienna was such a security as might be looked to by this country with the utmost confidence. Viewing the subject in its principal in this light, in which he was certain it would also be considered by their Lordships, after a little reflection on the subject, he concluded with moving an address to his Majesty, setting forth the concurrence of that House with the proposed measure, and containing the warmest assurances of support, &c.

The Marquis of Lansdown rose to state his disapprobation of the proposed measure. He considered it as objectionable in all points of view, whether it related to the security offered for the repayment of the money, the ability or inclination of the Emperor to perform the proposed stipulations of the contracts, and lastly, he considered it as a measure of impolicy and profusion of the resources of this country. With respect to the security, the state of the Imperial revenues were such as not to offer the least solid ground of reimbursement. He would be much better pleased if the Austrian receipts at the Custom-houses were put into our hands; as a precedent for this the Dutch Loan to Prussia was offered. A Commissioner from the former country was put in possession of the Customs of Riga. Suppose the Customs of Trieste were ceded to us, it would be much better than as now proposed. He also doubted much of the ability of the Emperor to bring the proffered force of 200,000 men into the field, or his inclination, after what he had seen and suffered, to co-operate with us cordially in acting against the French. Lastly, he disapproved of the measure as profuse and extravagant; as it was much better that so much money should be applied to the increase of our naval force, or the augmentation of the wages and bounty to seamen; or if it appeared that the rich of this country had much superfluous wealth, much better would it be to apportion a part of it to relieve the very great distresses of our poor. Considering the measure in this light, he must therefore oppose it; and his Lordship concluded with moving an amendment to the address, tending to do away its tendency and effect.

The Earl of Mansfield at some length supported the Address. He contended principally in favour of the policy of the measure, which secured to us the lasting alliance of the greatest Continental power, the good effect of which in the prosecution of the war must be obvious at the first glimpse. He could not agree with the Noble Marquis, that the proposed security was inadequate; the Austrian revenues were great and flourishing, the credit of the Bank of Vienna equal to that of any other, and besides, the Emperor was influenced to the full performance of his engagements, as well by his interest as his honour. He therefore deemed it incumbent on him to support the address.

The Earl of Guildford, in opposing the Address, dwelt on some of the points

urged by the Noble Mover of the amendment. He said he would much prefer the mode of subsidy to that of loan, by which we could retain an efficient check in our hands: the details of the Emperor's offers, he thought, should be laid before the House.

Lord *Hawkesbury* observed, that the Address now proposed only pledged their Lordships to the approbation of the *Loan* on proper conditions; the subject, therefore, could not properly be considered until the negotiation was finished, and the full terms before their Lordships; he thought the policy of the measure, under the present circumstances, too obvious to need being pointed out.

The Earl of *Lauderdale* stated his disapprobation of the measure at some length, which went as well to the principal as to the component parts of it.

Lord *Auckland* considered the measure as well worthy their Lordships approbation in every point of view. He principally dwelt on the necessity of attaining a powerful land force to oppose the French on the Continent, which, more than any thing else, would aid our naval exertions. Our situation he admitted to be dangerous, but that should stimulate us to increased exertion.

Lord *Grenville* in explanation, supported the arguments urged in behalf of the measure. He vindicated the conduct of Ministers, and insisted, that no part of the misfortunes which had recently fallen out could be imputable to them.

Lord *Darnley* spoke in approbation of the Address.

The Marquis of *Lansdown* explained. He contended for the justice of his former observations, and insisted, that to increase our naval force, to meliorate the condition of our seamen, and to enact more equal distribution of prize-money, would be of infinitely more service in securing a happy issue to the war. The wretched condition of the poor was also necessary even in a political view to be now looked to. One measure only he gave administration credit for, the establishment of the Board of Agriculture.

An explanatory conversation here took place between Lords Grenville and Abercorn, as to the effect of agreeing to the proposed Address, the result of which was, that in their opinions it would only go to pledge their Lordships as to the general principle of the measure, and not to its subsequent details.

The amendment was then negatived without a division, and the original Address put and carried. Adjourned.

12. The Duke of *Bedford* rose to make his promised motion on the negotiation with France, which he prefaced with a speech of some length. He observed it was necessary, while at war with any nation, that the clear and distinct grounds of going to war, and the objects for which it was intended, ought clearly and explicitly to be avowed; this proposition he imagined to be so clear, that no noble Lord would contest it, and such precisely was the object of his motion. He observed, that upon a minute and deliberate examination of the different declarations of the Government of this country at home, and the manifestoes of its officers abroad, it could not be clearly ascertained what were the objects we had in view, but what most appeared to him to be the intention was, a design at least to overturn the present form of Government of France, if not to introduce the old despotism of that country. Whether this was the real intent of Ministers or not he would not say, but it certainly was considered so by the people of France.

His Grace then adverted to the views of policy which this country could have in the continuance of the war, and the prospects of bringing it to a successful issue; and of this last point he was sorry to express his serious doubts of its accomplishment; what were dwelt on as the grounds of hope were, first, the idea that Royalism was prevalent in that country; and, secondly, the supposed ill state of the French resources. With respect to Royalism, it would be needless for him to say any thing, after what happened at Lyons, Toulon, and La Vendée, and the very little effect produced by the defection of that popular General, Dumourier. It was said by a noble Lord, that a pamphlet had been written by a French citizen in favour of monarchy, and what was the consequence? The

panick and alarm was so great as to cause the writer to be consigned to the Revolutionary Tribunal. As to the idea of the declension of the French resources, he would only observe, that this argument had been held out day after day by Ministers, since the commencement of the war, and yet at this hour we see the war prosecuted with increased energy and success by France, which shews no symptom whatever of its resources being diminished. After some other observations, his Grace moved a Resolution, stating the opinion of their Lordships to be, that the present actual Government of France should be no bar to a negociation for Peace.

Lord *Hawkesbury* opposed the motion, as being contrary to the uniform declarations of their Lordships on the subject, as well as the sentiments delivered from the throne, from none of which, he contended, could it be inferred, that Great Britain was averse to treating with France, the moment she has established a regular and settled government, as it was not the form of their government that we could object to, but the character of it; and on these grounds he would admit the injustice of the government of one country interfering with that of another, further than what was warranted by the principle of self-preservation. His Lordship moved the previous question.

A long debate then took place, which ended in a division, when the numbers were, for the previous question 75, against it 12.

25. This being the day appointed for the General Fast, at half past eleven o'clock, the House met, when the Lord Chancellor, attended by the Archbishop of Canterbury, several of the Bishops, and a few of the Lay Lords, went in the usual procession to Westminster Abbey, where a sermon was preached by the Right Reverend Dr. Courteney, Bishop of Bristol. After returning from the Abbey, adjourned.

26. An order for taking the Report of the Committee of Precedents into consideration, respecting the trial of Mr. Hastings, being read,

Lord *Thurlow* rose, and at some length took a general view of the subject, particularly of what appeared in evidence; the result of which was, that the Noble Lord was of opinion, that their Lordships should give a verdict on the whole of the charges collectively; but as he deemed this to be a question of the greatest importance, he thought it should be referred to a Committee of the whole House; he therefore, moved, that the further consideration of the Report of the Committee of Precedents, be referred to a Committee of the whole House on Monday next, and that their Lordships be summoned for that day; both which motions were ordered accordingly.

27. The House received several private Bills from the Commons, and adjourned till Monday, when the Lords were to be summoned on the Report of the Committee to search for Precedents in cases of Impeachments,

HOUSE OF COMMONS,

Feb. 2. Mr. *Pitt* moved the order of the day, for the House to resolve itself into a Committee of the whole House, on the consideration of the most speedy and effectual means of manning the Navy, and Lord *Arden* took the chair.

Mr. *Pitt* proposed his plan in four resolutions to the Committee. All vessels under 35 tons, he proposed should be exempted: but from that burthen to 75 tons, each vessel should find one landman to the Navy; from 75 to 105, one seaman or two landmen; and so in proportion, till the tonnage was very high, when a variation would be proper, as the number of hands employed did not increase in the proportion to burthen beyond a certain degree. The produce of this regulation he estimated between eighteen or twenty thousand. With respect to the general call on counties, he proposed that it should produce about ten thousand, that is, on an average, one man for each parish. On the subject of Canal Navigation, he had not yet obtained the necessary accounts of their

number, so as to enable him to calculate the produce; but he was well persuaded, that the numbers from that source would be considerable, and the class of men very useful. He had to add another regulation, which had since occurred to him; namely, that the Magistrates should be directed to take up all loose and disorderly persons: and if, on examination, they should appear to have no settled habitation or honest mode of livelihood, that they should be empowered to deliver them up to the service of his Majesty's fleet. He declined entering into any further detail at present, as a fitter opportunity for so doing would present itself in the course of the bills which would be brought in, if the resolutions were agreed to. He then moved four resolutions agreeable to the heads of his plan, which were agreed to, and the Chairman ordered to move for leave to bring in a Bill on each resolution.

4. The *Chancellor of the Exchequer* brought down a message from his Majesty, the substance of which was as follows:

“GEORGE R.

“His Majesty thinks it proper to inform this House, that he has received assurances from the Emperor, of his disposition to make the strongest efforts against the common enemy in the ensuing campaign; but his Imperial Majesty, sensible of his inability to carry this resolution into effect, is desirous of raising a loan on the credit of his hereditary dominions, guaranteed by this country, to the extent of four millions, which would enable him to bring 200,000 effective men into the field, to co-operate in the common cause. His Majesty thinks, that a similar loan to a larger extent would enable his Imperial Majesty to employ a greater force, and that if his resources were more extensive, his efforts would be proportionably more beneficial. Whatever temporary advances may have been made by this country to the Emperor in the course of the last campaign, will be included in this estimate.

“If any unforeseen circumstances shall occur, which may render additional arrangements necessary, his Majesty will not fail to communicate them to Parliament; and his Majesty relies with the utmost confidence on the zeal of his faithful Commons, in this conjuncture, that they will take such measures as may be most conducive to the interests of the country, and as may establish on a secure and solid ground the peace and tranquillity of Europe.”

The *Chancellor of the Exchequer* moved, that this message be taken into consideration To-morrow.

Mr. *Hussey* conceived, from the nature of his Majesty's message, the contents of which seemed alarming in the extreme, that a previous motion which he would preface with a few words, was necessary. The sums which had been expended in paying the Continental armies, in hiring foreign troops, in subsidizing foreign princes, and in paying the captures of neutral vessels, had drained this country of an immense quantity of specie. The loan which was proposed to be given to the Emperor, he was afraid, would increase that sum to such an extent as to shake the credit of the country; he therefore moved, “That the Governor and Deputy-Governor of the Bank of England be ordered to attend at the House To-morrow, as the most proper persons to give such information as might be necessary upon the discussion of such an important subject.”

The *Chancellor of the Exchequer* opposed the motion: and in conclusion begged leave to guard Gentlemen from adopting certain principles which had been proved, by long experience, to be manifestly erroneous, and which were entirely exploded by the enlightened policy of modern times. It was once falsely imagined, that the exportation of specie always impoverished a country, but we have learnt, from experience and observation, that it is the surest criterion of its prosperity, and that a contrary system of hoarding up specie has beggared nations, which, from their immense resources, might have vied with their most flourishing neighbours. He also observed, that if, by the proposed loan, a quantity of specie would be exported from this country, from the present state

of Europe, there is an immense influx of specie produced by the system of policy which had been adopted, of granting an asylum to expatriated foreigners. Last year, notwithstanding all the drains which this country experienced, the balance of exchange was always in our favour, and even more favourable than it ever had been in times of peace. But supposing his theory to have been just, the fact upon which it is grounded is not true. Great part of the money will be subscribed by foreigners, who will be glad to find such a market, and even what is raised in this country, will be mostly paid in bills of Exchange. Upon these grounds he objected to the motion.

The Question being put upon the motion, it was negatived.

Mr. *Courtenay* said, he wished to be informed of the exact sums which had been already paid to the Emperor.

The *Chancellor of the Exchequer* said, it was difficult for him to state with accuracy the precise sum, but as nearly as he could tell, at the end of December it amounted to 400,000*l.*

The House resolved itself into a Committee to consider the proposition for the best and most expeditious mode of manning the navy.

Mr. *Harrison* moved, that every person holding an office, place, or pension of 300*l.* should furnish one seaman or two landmen for the naval service; that every person holding an office, place, or pension of 500*l.* should furnish two seamen or four landmen; and for every 200*l.* above 500*l.* one seaman or two landmen.

The *Chancellor of the Exchequer* said, if the motion was not meant as a joke, it would be brought forward with greater propriety upon the other part of the proposition.

The report was ordered to be brought up on the morrow, and the House adjourned.

5. Mr. *Sheridan* moved, "That it appears to this House, that the king of Prussia has received twelve hundred thousand pounds, and upwards, from this country, agreeable to treaty signed at the Hague, on January 1, 1794, and that it does not appear to the House, that the king of Prussia has performed that part of the treaty for which he has stipulated."

Mr. *Jekyll* seconded the motion.

Mr. *Pitt* moved the previous question, upon which, after a debate, a division took place, Ayes 128, Noes 36.

After the Speaker had read his Majesty's message on the Emperor's loan,

Mr. *Pitt* rose to move that it be now taken into consideration, and in a speech of considerable length proceeded to shew the propriety and necessity of the measure which it recommended.

He dwelt very forcibly on the necessity of securing some powerful continental connections, and shewed, that we could look to none of equal power and means, or with the same degree of hope and security, as to his Imperial Majesty.

After running over many other grounds, Mr. *Pitt* concluded by moving an Address to his Majesty, grounded on the principal topics advanced in the course of his speech, and assuring his Majesty of the cordial concurrence of the House, &c.

Mr. *Fox*, in a speech of considerable length, delivered his sentiments, which were decidedly against the measure; and concluded by moving an amendment, the effect of which tended to do away the spirit and tenor of the Address.

After some noise and altercation, a division took place, when there appeared in favor of the original Address 173, for the amendment 58.

6. Mr. *Grey* made his promised motion for peace, and concluded a speech of considerable length, by moving a long resolution, finishing with these words: — "That the present government of France is competent to entertain and conclude a negotiation for peace."

Mr. *Dundas* opposed it, and moved the previous question, in which he was seconded by Sir *Edward Knatchbull*.

Lord Hood took occasion to say, that what he did at Toulon was from his own judgment, and not by the direction of Ministers.

Mr. Whitbread, Jun. supported Mr. Grey's motion in an able speech.

Several other Members spoke, particularly Mr. Lambton, and Mr. Sheridan, on the same side with Mr. Whitbread, and Mr. Pitt *per contra*.

At length, on a division, the numbers were, for the previous question; as moved by Mr. Dundas 190; against it 60; majority against Mr. Grey 130.— Adjourned.

9. Sir William Young, after a short preface, in which he stated the great inconveniencies arising from the circumstance of its not being competent to Magistrates under the Act of George the First, to grant relief to poor persons at their own houses, moved for leave to bring in a Bill to amend so much of the said Act as contained that provision. Leave given.

Mr. Alderman Anderson observed, that the punishment for the crime of bigamy was extremely inadequate; he therefore moved for leave to bring in a Bill to extend the punishment to transportation for seven years, at the discretion of the judge. Leave given.

16. The House being in a Committee of Supply, resolved, "That the sum of 589,683l. 3s. 9d. be granted for the ordinary of the Navy for the year 1795, and that 525,840l. be granted for the building, rebuilding, and repairs of ships in the merchants yards."

17. Mr. Pitt moved, that the bill for Manning the Navy be withdrawn. Ordered.

He also moved for leave to bring in a fresh bill, the object of which was the same, but with amendments in the provisions.

18. The House, in a Committee of Supply, voted,

| | | | |
|--|------|----|---|
| For the Civil List Establishment of Nova Scotia, | 4415 | 0 | 0 |
| Ditto New Brunswick, | 7175 | 0 | 0 |
| Ditto Island of St. John, | 1900 | 0 | 0 |
| Ditto Cape Breton, | 1800 | 0 | 0 |
| Ditto Newfoundland, | 1232 | 10 | 0 |
| Ditto Bahama Islands, | 580 | 0 | 0 |
| Ditto Dominica, | 600 | 0 | 0 |
| Ditto New South Wales, | 5241 | 0 | 0 |
| For defraying the extraordinary expences of his Majesty's Mint | | | |
| from January 1, to July 27, 1794, | 5582 | 2 | 4 |
| For ditto ditto, from July 28, to December 31, 1794, | 1386 | 2 | 6 |

All to be reported on the morrow.

In a Committee of Supply, Mr. Rose stated, that there was an arrear of 43,000l. due to a Mr. Oswald from Government, which had remained unsettled since the seven years war; he therefore proposed to vote that sum to the representative of Mr. Oswald.

Mr. Hussey said, he had no doubt but that the money was due from Government, but he thought it improper to vote it in so thin a Committee.

The Speaker suggested the propriety of laying the accounts of this transaction before the House before they voted that sum.

19. Mr. Thomas Stanley reported from the Committee appointed to try and determine the merits of the Seaford Right of Election, "That the said Select Committee have determined, that the Right of Election for the Town and Port of Seaford, according as the same was decided by the last determination in the House of Commons, on the 10th of February, 1770-1, is in the populace," or according to the interpretation of the word populace, by the resolution of the said House, on the 15th of December, 1761, "in the Inhabitants Housekeepers of the said Town and Port, paying scot and lot, and in such Inhabitants Housekeepers only."

20. The Secretary at War brought up an account of the distribution of the two millions, five hundred thousand pounds, voted to be paid to the king of Prussia. Ordered to be laid on the table.

Mr. *Rose* having moved for, produced a copy of accounts of sums of money, one on balance from this country to the representatives of the late Mr. Oswald, Commissary of a late war in Germany, and also due to the Landgrave of Hesse Cassel. On the question being put, for laying the accounts on the table,

General *Smith* observed, that previous notice should have been given of a business of this kind. These were accounts of a transaction thirty years ago. One of them involved a sum of 41,000*l.* and the other a very large sum of money. He hoped, that if any thing was to be voted on these accounts, all the particulars should be laid before the House.

Mr. *Rose* said a few words in reply, and the accounts were ordered to be laid on the table.

23. The House resolved itself into a Committee of Ways and Means, to consider of a Supply to his Majesty, Mr. *Hobart* in the Chair, when

The *Chancellor of the Exchequer* observed, that he should not, in the present instance, branch out into particulars, but would confine himself to a general statement of the several heads he should propose, without entering into any collateral matters, during which he would claim the indulgence of the Committee. The first head was the amount and particulars of the various sums voted on the estimate of the year. Secondly, he would propose the amount of the unfunded debt, and such other charges as are likely to arise out of the situation of public affairs. Thirdly, he would notice the Ways and Means, of which the loan would form a considerable part, and the nature and condition of which he would fully state in a subsequent part of his speech, together with the taxes necessary to defray the annual charges arising from the loan, and other extraordinary expences. This outline, he said, would comprise the object which stood for consideration this day. It would be then necessary for him to lay before the Committee the credit, the revenue, the resources of the country, and the state of its commerce, which enables it to bear the severe burthens occasioned by this just and necessary war. He would recapitulate the votes and additional sums granted as a Supply to his Majesty.

The first service he noticed was that of the Navy; the House had already voted 100,000 seamen, the charge amounted this year to 5,200,000*l.* There would be a probable increase of 589,000*l.* which, with one million in consequence of high bounties, and other matters, the estimate of the navy he reckoned at 6,315,000*l.*

The next general head of service was the Army, the amount of which he stated on the day the Army Estimates were voted. He then took notice of the expence of Staff Officers, the Recruiting, Half-Pay, Chelsea, and augmentation of the last year, which amounted to 5,341,000*l.* The Militia and Fencibles, including contingencies, amounted to 1,687,000*l.* Under the head of foreign troops he noticed our subsidies and expences, 977,000*l.* The expence of the French corps, 427,000*l.* The extraordinaries of the army, 3,063,000*l.* The total of the whole, including Militia, Half-pay, and Extraordinaries of last year, amounted to 11,241,000*l.*

He next adverted to the Ordnance. The Land Service, he observed, amounted to 1,176,000*l.* the total of the Ordnance to 2,331,000*l.* He then mentioned two sums not yet voted, money due to the Landgrave of Hesse Cassel, 68,000*l.* and to the representatives of Richard Oswald, Esq. as Contractor for Foreign troops, 41,000*l.* This money, he mentioned, remained due since the American war; but when the debt is fair, Gentlemen could have no objection to the payment of it from the length of time. He next recapitulated the various particulars of the miscellaneous services, amounting in the whole to the sum of 257,000*l.* Under the present pressure of war, he would not desist from applying the 200,000*l.* per annum, at the rate of one per cent. for liquidating the national debt, agreeably to the former Act of Parliament. The deficiency

of Grants he took at 745,000*l.* and agreeably to the usual statement, he took the Land and Malt at 350,000*l.* Exchequer Bills to be provided for, 6,000,000*l.* To be provided for in the Ways and Means, 3,400,000*l.* For the Navy, 6,000,000*l.* For various expenditures for the Army, making 11,000,000*l.* — Ordnance, 2,000,000*l.* Total to be provided, 27,540,000*l.* exclusive of Exchequer Bills for the service of the year. On the 5th of April he should be more explicit, as then the Ways and Means will be wound up. But he had the satisfaction to say, that the Revenue answered the calculation which he had stated on the former occasion. The 500,000*l.* expected to be paid by the East India Company, amounted nearly to the whole of the failure of the last year. The total therefore to be provided was 28,180,000*l.*

He next adverted to the Ways and Means. The Land and Malt he estimated at 2,750,000*l.* He then, on an average of the last four years, estimated the produce of the permanent Revenue at the gross amount of 13,091,000*l.* He said, that in the last year there was a difference of about 126,000*l.* occasioned by the delay of the Oporto fleet, which prevented its coming into the Exchequer, or being made up in the accounts. There was one important article, of an happy event, which he declined at present making any charge for, but would reserve for a separate discussion. If any thing were to be paid by the East India Company, it was to be carried to the consolidated fund. He next adverted to 3,500,000*l.* Exchequer Bills, a loan of eighteen millions, amounting in the whole to 27,145,000*l.* If the East India Company did not make good the deficiency this year, it did not follow but that deficiency should be supplied by them the next. He, however, was persuaded, that the 18,000,000*l.* loan would be amply sufficient. It was his intention to provide for the unfunded debt that occurred in the year 1794, when the debt of the Navy was increased to 3,594,000*l.* He thought it his duty to adhere to the same line of conduct this year that he did the last, in providing for the probable excess likely to take place now. The terms and conditions which led him to think what the people would agree to, respecting the present loan of 6,000,000*l.* to the Emperor, was the necessity of active co-operation against the common enemy. On the general grounds, he thought that the Emperor's loan might prevent gentlemen from coming forward with the loan for the service of this country, but the terms held out by the Court of Vienna were such, as to facilitate the raising of the 18,000,000*l.* which would be furnished on such grounds as would be deemed satisfactory to gentlemen, and such as could not be expected, if the Imperial loan had not taken place. The terms of agreeing to the loan for 100*l.* were one-half in the Three per Cents. and 8*s.* 6*d.* in the Long Annuities: in this loan the subscribers were to get a bonus of 4*s.* 6*d.* Long Annuities in the Emperor's; if the measure were agreed to by Parliament, as the proposition would, at a future day, be laid before them. The loan of last year of 11,000,000*l.* was raised at a premium of 4*l.* 11*s.* 2*d.* per cent. but now, he was happy to observe, and the House must feel considerable pleasure, it being a matter of great satisfaction, that in the third year of a great and expensive war, the resources of the country were such, as that a loan of 18,000,000*l.* could be raised on such advantageous conditions as those he mentioned, which was not more than an advance of 4*s.* per cent. Independent of the event of a loan taking place with the Emperor, we could not expect the loan on the same terms for this country, the price of Three per Cents. at 64 and 3-4ths, the Long Annuities at 8*l.* 1*s.* 6*d.* being the price of the day; so that the actual stock so given was near 100*l.* There was also a bonus amounting to two and a half per cent. on the discount: the value of the stock given for 100*l.* exceeded a half per cent. which would make together a bonus of near 7 per cent. so that gentlemen would see that this was no unreasonable bargain on the part of the subscribers. He next noticed the stock as it stood now, that the bonus of the Emperor would be reduced near two per cent. This arose from the pressing views of general policy. It was impossible to make better terms on the part of the public. He said, that it was his intention, by additional taxes of one per cent. to reduce the capital of the national debt, created since the war. This should be used as a matter of precaution, in which the

Committee would only interfere, as they had done in the rapid discharge of the antecedent debt.

After giving this general statement, he should be wanting in duty, if he did not regret, that the necessities and pressure of the moment obliged him to have recourse to such severe taxation; but still there was a great consolation to be derived, inasmuch as that the great resources of the country were sufficient to the contingent taxes which the times make necessary; which he had no doubt would be cheerfully sustained, when set against the value of the interests for which the people were contending.

He then proceeded to state the several new taxes, and was happy in observing, that the weight fell on articles of luxury, and not of necessity. Some articles, though in some degree necessary for general subsistence, yet they were, he was inclined to think, the least so of any. The taxes on such articles arose immediately out of the war, and were susceptible of great revenue. Every gentleman will grant, that the duty on wines was lowered some time ago, and chiefly French wines, owing to the commercial treaty. But there would be no deficiency in the Revenue now, nor violation of treaty, when gentlemen considered the situation of both countries. Since the last tax was laid on, neither fraud nor adulteration had taken place; there was no diminution in demand, neither would there be diminution in consumption, in consequence of the tax which he would propose. He had consulted with some of the trade, who said, that 3*l.* 7*s.* per ton would cause a rise of one penny per bottle; that 2*ol.* per ton would lead to an increase of 6*s.* per dozen. The consumption of last year he estimated at 27 or 28,000 tons. He proposed, therefore, a tax of 2*ol.* per ton, which would produce 560,000*l.* per annum.

The next tax proposed was on Foreign and Home-made Spirits. It was an experiment prudent to be made. He would state the amount of the consumption the same as last year, *i. e.* 8*d.* a gallon on Rum, and the same on Brandy; on British Spirits 1*d.* per gallon, making on the whole 259,000*l.* On the Scotch Distilleries he would lay a proportionate tax, which he estimated at 15,000*l.* per annum.

The next article of taxation he adverted to was Tea, of which, to prevent fraud, an hazardous experiment had been made, *viz.* the Commutation Tax; as also the same on Windows, on which gentlemen might advance that a Commutation had been made, and that, as a matter of compact, no future tax could be laid on this commodity. This argument he anticipated, and to this he would reply, that the consumer had received the benefit of the contract, and reaped the advantage of the bargain. But at all events, it was the duty of Parliament to lay a tax if required. He would lay a duty of 7 to 8 per cent. on the old duty, which with 6*d.* half-penny per pound on Coffee and Cocoa, would amount together to 220,000*l.*

In the Insurance on Ships there was a natural inconvenience, not being able to estimate the amount of the ships and cargoes of property insured. It was of great magnitude and consequence; and from the authority of the most respectable traders and underwriters, to whom he was indebted for his information, he could assert, that the sums insured amounted annually to 120,000,000*l.* sterling. He proposed a tax of 2*s.* 6*d.* on every 100*l.* insured, which would amount to the sum of 130,000*l.* annually.

On Insurance of Lives, he proposed laying a duty of ten per cent. in proportion to the premium, which would amount to 30,000*l.*

The next sort of articles he adverted to were, the different articles of Customs, amounting to 77,000*l.* On Raisins, Lemons, Oranges, Salad Oil, and waste Silk, a duty of four and five per cent. which would amount to 186,000*l.*

He then proposed a duty on the exportation of Coals to any ports, except Ireland or our Colonies, affording 4*s.* 7*d.* per chaldron, in addition to five per cent. already taxed, which would amount to 25,000*l.*

On Rock Salt he proposed an additional duty, amounting to 77,000*l.* in the gross.

On Deal and Fir Timber an additional duty, in the gross, amounting to 110,000l.

He proposed Stamp Duties on Writs, Affidavits, Indentures, and Wills; on the latter four per cent. on every one of 1000l. willed; 20l. on 5,000l.; 25l. on 10,000l.; and so on in proportion, which would yield a sum of 10,000l.

To the Receipt Tax he proposed 6d. advance on every 100l. and so on in graduation to 500l. which would produce a tax of 68,000l.

The two next subjects of taxation were totally different from each other; the first related to the Members of the House, viz. Franking. It had been agreed, that they should not, at a former period, frank letters, except from the place from whence they were dated; but this regulation was of no effect. He now wished to restrain them from franking letters, except when on the spot from whence they are sent; next, to prevent them from sending and inclosing parcels: This regulation would produce per annum, a sum of 40,000l.

To a tax upon Hair-powder, he said, there could be but few exceptions, as it would not apply to the bulk of the people. He hoped that the subject would be considered seriously, though he was aware that it would discompose the gravity of gentlemen. He would have a register kept of the names of persons liable to this tax, which would operate as a tax on luxury, as long as vanity was considered a luxury. It would also operate on servants, or rather those who kept carriages; and this was a tax of One Guinea per annum, per head, on every person who used Hair-powder. The produce of this tax he estimated at 210,000l.

The gross amount of all these Taxes, at a rough guess, he conceived would be 1,645,000l.

He then argued, from the resources of the country, that we have every cause to exult at the general credit and confidence of it, which enables his Majesty to maintain the present contest with unabated vigour, with unexhausted means. He repeated, that our being enabled on such terms to raise so great sums, is a proof of the flourishing condition of the country. He had the satisfaction to say, that the modes adopted in raising loans are more advantageous towards discharging our debts than in any former wars. If we go beyond the example of former times, he contended, with a view to our prosperity, and the reduction of our national debt, we were not to be startled at these great charges and loans, while public credit and confidence enable us to raise those abundant resources which our people furnish to us, to maintain a just and necessary war, protracted to an unexpected length.

Now, if after maintaining the present unprecedented struggle for three years, we stand on the solid basis of national wealth; if we rest our hopes on the extent of our commerce, which was never so great in the brightest days and sunshine of peace; if the exports of our trade exceed what they were in 1792, have we not reason to rejoice? The total amount of our exports, are, he observed, about 19,301,000l. now; they were then about 16,301,000l. The excess furnished him with a happy argument for the continuance of the present vigorous measures, and an abhorrence to the idea of a nominal and insecure peace. The steady, the growing resources of this country, he contended, are such, as to give the greatest hopes that we shall, at last, be able to secure to ourselves national security and tranquillity to Europe. This, he stated, is our situation; our circumstances, however sufficiently alarming to rouse our attention and exertion, are by no means desperate. From the prudent use of the treasures of peace and prosperity, we have been able, he observed, to support the greatest struggle ever known, with undiminished strength, with unexhausted resources; resources which, now the sinews of war, will procure to us the blessings of peace; resources which must, at last, crown our exertions with the usual success and glory.

Having thanked the indulgence of the House for hearing him with such generous attention, and he hoped satisfaction, he moved the first Resolution, which was put by the Chairman.

Mr. Fox made several observations on the Chancellor of the Exchequer's speech; complained that the Loan had been negotiated some time before the

meeting of Parliament: but did not object to the proposition, though he thought that every exertion should be used to obtain a speedy, safe, and honourable peace.

Mr. Pitt replied to Mr. Fox: Two or three other Members said a few words, when the Question was put, the Resolution carried, and the House adjourned.

24. The House proceeded further in the consideration of the Report of the Committee, on the Bill for raising men for the Navy in the several Counties. Several alterations and amendments were proposed, and agreed to.

25. (Fast-day). The Speaker, accompanied by Mr. Pitt, Mr. Dundas, the Master of the Rolls, Mr. Windham, Mr. Ryder, and about twenty other Members, went to St. Margaret's Church, where a sermon was preached by the Rev. Dr. Kingham. After they returned from church, adjourned.

26. The County Quota Bill, for the better manning of the Navy, was read a third time and passed.

Mr. Wilberforce said, he had troubled the House so often on the subject of the Slave Trade, that he should not enter at present into any details on it. That House, in 1792, had resolved that this infamous traffic should be abolished: he should, therefore, make that resolution the ground of his motion. Mr. Wilberforce then urged the expediency of abolishing this Trade, on the grounds of humanity, justice, and sound policy; after which, he moved for leave to bring in a Bill for the Abolition of the Slave Trade.

A debate took place, in which Mr. Barham moved, by way of amendment, that the debate be adjourned to that day six months.

Mr. Dundas and Sir W. Young spoke in favour of the amendment.

Mr. Fox, Mr. Pitt, Mr. Grey, Mr. Whitbread, and others, spoke in favour of the original motion.

Mr. Wilberforce replied, and the House divided, for the amendment 78, against it, 61; majority 17.

27. The Attorney-General moved for leave to bring in a Bill to empower his Majesty's Postmaster-General to open and return letters made up the 13th, 16th, and 20th of January for Holland, now remaining at the Post-Office.—Leave given.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

IN the Sessions of the French National Convention of the 30th of January, Boissy d'Anglas, in a very warm speech, took a cursory view of the exterior situation of France, explained the system of the powers leagued against her, and fixed the limits of the empire of France to the *Ocean and the Rhine*, as the means of guarding her for ages from all invasion. D'Anglas expatiated on the idea thrown out to mislead people, that the government of France was only provisional, and therefore could not be negotiated with. "Our government," said he, "is the plenipotentiary named by all the people of France to put an end, in their name, to the revolution and the war; and I doubt whether ever an ambassador was invested with a higher character. Our government is the will of the nation; our armies the force of the nation. Our forms are justice; principles, humanity. Our Government may be appreciated by what it offers to the world: it has opened the prisons, broke down the scaffolds, and restored activity to commerce and the arts. Justice is the order of the day in the interior, and victory on the frontiers; and yet an absurd system of policy doubts whether a nation which knows how to conquer knows how to negotiate." This speech (which contains more important developments than appear at first reading) was frequently interrupted by applauses, and a member proposed its

being printed in all languages, and looked upon as the declaration of the French people. Another proposed its being printed, and sent to all the members, then read in the assembly a second time, and deliberated upon before any thing be decreed upon it.

Bourdon de l'Oise applauded the courage of the speaker, which placed bounds to the French Hercules. We shall see, says he, that the people will not pass the bounds set them by nature. It is by this wisdom that we shall give peace to Europe. It will be noble to see the Convention establish a new policy, by decreeing, "These are the limits which nature has marked out for us; we will be just, but woe to whoever attacks us."

On the 21st a decree was passed for assuring the freedom of religious opinion and worship.

Paris, Feb. 16. A treaty of peace and amity has been signed and regularly exchanged between the Grand Duke of Tuscany and the government of France.

A decree has passed the National Convention, abolishing the pains of death and confiscation against those who carry on an epistolary correspondence with outlawed persons.

A letter from Amsterdam says, that several of their mercantile and banking-houses have sent circular letters to their correspondents in foreign mercantile towns, wherein they give an account of the Revolution, and state among other things as follows: "The representatives of the French people at present in this place have solemnly declared us a free and independent nation, with promise of perfect security of persons and property, together with perfect liberty of the exercise of religion. The French troops who entered this place, and those of all other places, are observing the strictest discipline, without giving the least disturbance or trouble."

The Jews in Holland are emancipated from all restrictions, and are to enjoy perfect freedom.

A droll requisition was made in Holland lately for 2000 cats, to be put into the corn stores, to prevent the havock made by rats and mice.

The King of Poland, it is said, retires altogether from public life; and it is also said, that a final division has been made of his whole remaining territory between Russia, Austria, and Prussia, as follows: Austria has the palatinates of Sendomir, Cracovia, Chelm, and Lublin; Masovia, and all the districts touching the confines of Prussia, become attached to that kingdom; while Russia takes Lithuania, Courland, and Samogitia.

The following affecting Letter from the amiable KING OF POLAND, on leaving Warsaw, was sent to the British Envoy at Warsaw, S. GARDINER, Esq.

Grodno, Jan. 26.

"The part you have acted near my person, which is verging towards the grave, and no hope being left me of ever seeing you again, there remains for me at least one important concern: from the very bottom of my soul to bid you eternal farewell. To the last moment of my life I shall bear you in my heart; and, I hope, we shall meet again in a place where honest minds and righteous souls will be united for ever. — All that belongs to the *etiquette* of courts has been so much deranged by my unfortunate fate, that probably neither I nor you will be able to observe its usual forms. But my heart shall ever remain true. I love and revere your king and your nation. You will be so good as to inform them of it. Ever shall it remain a certain truth that I wish you to preserve your affection for your friend. Unable to converse with you myself, my picture must supply its place.

(Signed) STANISLAUS AUGUSTUS, King."

Reply of Mr. GARDINER.

"SIRE,

"The letter which your Majesty did me the honour to write to me on the 18th instant from Grodno, and which I received yesterday, has moved me even to tears, and I still feel the inward sensations it has caused, and which it is impossible for me to utter. I return your Majesty infinite thanks for the present you

have sent me: Sire, I set a double value upon it, because, on the one hand, it comes from your Majesty's own hand; and, on the other, because it so much resembles you. However, Sire, I did not need any thing to recal you to my memory.

"The image of your Majesty, the excellence of your character, your particular kindness to me, and your misfortunes, Sire, are so deeply engraved in my heart, that they will never be effaced from it. I wish that just Heaven may in future give your Majesty a destiny worthy of your virtues, and that it may re-establish in your mind the tranquillity which is necessary after so many storms! My prayers, Sire, are always for the welfare of your Majesty; and I humbly entreat you to think now and then of a person who will always preserve the sentiments of the most profound reverence and the most perfect esteem towards you.

"May it moreover please you, Sire, to accept of the assurance of the real attachment with which I have the honour to be,

"Sire, your Majesty's, GARDINER.

HOME NEWS.

Earl Fitzwilliam has resigned the Lord Lieutenantancy of Ireland, and is preparing to return in disgust to England. It is asserted, that dispatches had been sent from England signifying his Majesty's command to Earl Fitzwilliam to stop the progress of a Bill in favour of the Roman Catholics, and a Bill for the repeal of the Convention Act, and to reinstate some persons he had turned out of office. In short, his Lordship to do this or *resign* the viceroyship. On receipt of this order from the British cabinet, Earl Fitzwilliam is said to have dispatched a messenger to England with his *resignation*, meaning to wait only until his successor arrived.

4. Between eight and nine o'clock, Messrs. Ross and Higgins, Treasury Messengers, by virtue of a warrant, signed by his Grace the Duke of Portland, took into custody at his lodgings, No. 57, Paddington-street, Richard Brothers, the celebrated prophet. When the Messengers informed him of their business, he insisted upon seeing the warrant; which being complied with, he desired them "to make his compliments to the Duke of Portland, and tell him "he should not come." On his papers being demanded, a similar answer was made; nor could they make him comply without using force. On their leaving the house, he said, "he would not go into the coach without they compelled him, as then the prophecy would be fulfilled;" and when seated in the coach, he said, "now the prophecy is fulfilled;" after which he spoke very little. He was conducted to the Secretary of State's Office, where an order was given for his remaining in custody, and a message sent to the Lord Chancellor whose presence was necessary at the examination. He was afterwards committed to the custody of a messenger. The warrant on which he was apprehended, was grounded on the 15th of Elizabeth: and in which he stood charged with "Unlawfully, maliciously, and wickedly writing, publishing, and printing, "various fantastical prophecies, with intent to cause dissensions and other disturbances within this realm, and other of the King's dominions, contrary "to the statute." He is about forty years of age, and near six feet high: and, by some papers found in his possession, appears to have served in the navy. On leaving the house, he gave the mistress of it a guinea to keep the lodgings for him, as he said he should soon be back.

10. A seaman belonging to the Jupiter, lying at the Nore, fell from the mast head into the sea. Lieutenant Warren, though dressed in his full uniform, jumped from the quarter-deck into the water, had a rope thrown him to fasten round the sailor's body, and thereby saved the poor fellow's life.

11. Earl Camden kissed his Majesty's hand on being appointed Viceroy of Ireland, as did also the Hon. T. Pelham, on being appointed the Earl's Secretary.

Mr. Pitt is said to have effected an arrangement with the American Minister, by which large supplies of grain may be expected to arrive in this country from the United States during the ensuing spring.

A subscription is opened at Lloyd's Coffee-house for the sole purpose of redeeming working tools, cloaths, and other necessaries, pledged by the necessitous poor during the late inclement season.

The different encampments about to take place on our coasts, will, it is said, consist of 150,000 men.

Mr. Sheriff Eamer is elected Alderman of Langbourn Ward, in the room of the late Alderman Sawbridge.

At Winchester, the two Judges, Buller and Lawrence, were so afflicted with the gout, as to be unable to move from their carriages, and remained in them, while the commission was opened in the porch of the hall.

FLOODS, &c.—The accounts from different parts of the country since our last relate the most dreadful effects from the late thaw; bridges, houses, banks, trees, felled timber, &c. &c. are all involved in the common-wreck, in every direction: and to these we may add, the loss of several lives, and of a great number of cattle. In Lincolnshire, Cambridgeshire, and the Isle of Ely, near 300,000 acres have been drowned, according to the provincial phrase, by the successive floods; and the damage, by the destruction of grain of various kinds in barns, &c. is estimated at more than 500,000l.—Corn and hay stacks floated through the country.—The towns of Bedford, Peterborough, Gainsborough, Wisbeach, &c. have suffered dreadfully.

OF LOSSES IN THE MERCANTILE LINE.—At Gainsborough, dismal to relate, sugar, salt, hops, cheese, and various sorts of merchandize, to the amount of thousands, are all destroyed.—Three houses by the violence of the water were thrown down in the above town; and people, old and young, floating on its surface; large boats plying about the streets, taking the suffering creatures out of their chamber windows, and saving a remnant of their broken furniture; some hogs and horned cattle got up into chambers, and others were drowned.—The farmers in Derbyshire have lost an immense quantity of cattle.

A most melancholy accident happened at Wellinborough; the waters were so much out, that Mr. Woolston, who kept the wharf-house on the river, was under the necessity of removing his family, nearly naked, in a boat, at four o'clock on Tuesday morning. He had landed his wife and two children on the bridge, and was helping out his other child, a little boy of about five or six years of age, when part of one of the arches fell in, and sunk the boat with the man and his child; neither of whom have since been heard of. The poor woman and her two children remained on the bridge till about six o'clock, when they were fortunately discovered and rescued from their perilous situation.

Good and cheap Beer, with any tubs or pails, on the smallest scale for every poor family.—Half a bushel of malt, five ounces of hops, twelve gallons of water, boiled down to ten at least. Let the fire go out, and when the first heat of the water is off, put in the malt, and let it steep thus for three hours, stirring it rather frequently; then light the fire again, and put in the hops, tied up in some thin cloth, and let the whole boil half an hour, stirring it as before; then take it out, and strain it through an hair cloth or sieve, setting it to work when barely lukewarm with a pint of yeast. Valuing the grains and the increase of yeast, this *good beer* will be about four-pence per gallon.

POTATOE BREAD.—To those who prefer making potatoes into bread, to the common modes of using them, the following receipt is recommended:

“Choose the most mealy sort of potatoe, boil and skin them. Take 12lbs. break and strain well through a very coarse sieve of hair, or a very fine one of wire, in such a manner as to reduce the roots, as nearly as possible, to a state of flour. Mix it well with 20lbs. of wheaten flour. Of this mixture make and set the dough exactly in the same manner as if the whole were wheaten flour. This quantity will make nine loaves of about 5lbs. each in the dough, and when baked about two hours will produce 42lb. of excellent bread.”

The raw potatoe also, skinned and grated down, and mixed with flour in the above proportion, makes very good bread.

DEATHS.

IN Oxford-street, Mr. Hickey, the sculptor. In Lime-street-square, in the 76th year of his age, Wm. Innes, Esq. a West-India merchant. In the 74th year of his age, Mr. Edmund Lush, late of Salisbury, builder, and Clerk of the Works of the Cathedral Church there. At Richmond, in Yorkshire, the Rev. Thomas Leighton, A. M. vicar of Ludham, in Norfolk. Charles Bowles, Esq. of East Sheen, late Sheriff for the County of Surrey. The Hon. Thomas Broderick, Under Secretary of State, and brother to Lord Viscount Middleton, of the kingdom of Ireland. Mr. John Eger-ton, bookseller at Whitehall. At his house in Paternoster-row, Mr. Stanley Crow-der, bookseller. Mr. Ridgeway, Tipstaff to Mr. Justice Grose. At Twickenham, Christopher Doyle, Esq. of Curzon-street, May-fair. At his house in Berkeley-street, Commissioner Wallis, of the navy. At his house in Lime-street, Rob. Car-ter, Esq. merchant. At Steeple Aston, Oxfordshire, in the 85th year of his age, the Rev. Lionel Lampatt, vicar of Great Bariord, in that county, and rector of Pusey, Berks. Aged 80, the Rev. Henry Quarterly, A. M. rector of Wicken, Northamp-tonshire, and of Preston Bisset, Bucks. In the Close, Winton, at a very advanced age, the Rev. Dr. Balguy, Archdeacon of the Diocese, and one of the Prebendaries of that Cathedral. At his seat, Harewood-house, Yorkshire, aged 82, the Right Hon. Edwin Lord Harewood. His Lordship dying without issue, the title is extinct. At his seat at Maddingley, near Cambridge, Sir John Hinde Cotton, Bart. in the 78th year of his age. In Ireland, Sir Lucius O'Brien, Bart. one of his Majesty's Most Hon. Privy Council, &c. At Gosport, Capt. John Bligh, of the navy, brother of Rear-Admiral Bligh. At her seat, near Darlington, Lady Vane, relict of the late Rev. Sir Henry Vane, Bart. and mother of the present Sir Henry Vane Tempest, Bart. M. P. for the city of Durham. At his house in Grosvenor-street, Paul Me-thuen, Esq. of Corsham-house, Wilts. At Bath, the Countess Dowager of Carlisle.

BANKRUPTS.

William Jones, of Brighthelmstone, Sussex, music-seller. Joseph Tombs, of Abingdon, Berkshire, banker. Thomas Robinson, of Littlehampton, Sussex, wine-merchant. James Andrews, of Alton, Southampton, tallow-chandler. Mary Wilkes, of Blockley, Worcestershire, milliner. Robert Ware, of York, flax-dresser. John Malins, of Vauxhall, plumber. Thomas Paty, Joseph Birchall, and Joseph Tombs, of Union-street, Bishopgate-street, Middlesex, cotton-manufacturers. Rob. Thorn-ton, of Airton, Yorkshire, cotton manufacturer. John Carpenter, of Oxford-street, Westminster, dealer in porter. Peter Nicol, of Long Acre, whitesmith. James Tom-linson, of Stamford, Lincolnshire, innkeeper. Isaac Farrar, of Bedford, Lancashire, fustian-manufacturer. Dennis Connor, of Wine-office Court, City of London, bran-dy-merchant. John Seaman, of Mendlesham, Suffolk, apothecary. Thomas Davis, of Priors Leigh, Salop, shopkeeper. Charles Baker, of West-street, parish of St. Philip and Jacob, in the County of Gloucester, grocer and seedsmen. William Sy-monds, of Davis-street, Berkley-square, Middlesex, butcher. Jeremiah Miller, of Catherine-court, Tower-hill, merchant. Thomas Jones, of King David Fort, St. George, Middlesex, master mariner. Richard Yeoward, of Ironmonger-lane, Lon-don, linen-draper. Francis Mills Thomas, of Oxford-street, Middlesex, glass-ma-nufacturer. Tristram Bamfylde Freeman, of the Strand, Westminster, printseller. —James Pollard, of Northwram, Yorkshire, woolstapler. Christopher Crowther, of Spen, Yorkshire, merchant and maltster. N. Cartwright, of Oakhampton, De-voon, innholder. John Goundrey, of Orange-street, Bloomsbury-square, Middlesex, tea-dealer. Thomas Moulden, of Colchester, Essex, shopkeeper. John Tate, of Highgate, Middlesex, carpenter. William Ellis, of Sudbury, Suffolk, wool-factor. Thomas Bucknall, of Daventry, Northamptonshire, draper. John Lavender, of Stourbridge, Worcestershire, shoe-maker. James Betts, of Putney, Surrey, inn-keeper. Wallwyn Shephard, of Boswell-court, Carey-street, Middlesex, money-scrivener. George Nash, of Cleveland-street, Middlesex, livery stable-keeper.

SUPERSEDED.

John Thompson, of Osmondthorpe, in Yorkshire, fustian-manufacturer. John Bowyer, of Trelleck, Monmouthshire, hop-merchant.

THE FREEMASONS' MAGAZINE:

OR,
GENERAL AND COMPLETE LIBRARY.

For APRIL 1795.

EMBELLISHED WITH AN ENGRAVING OF
PRUDENCE.

CONTENTS.

| Page | Page | | |
|--|------|---|-----|
| Address of the Grand Lodge to His Royal Highness the Prince of Wales, on his Marriage - | 219 | Curious Particulars relating to the Island of Malta - - - | 263 |
| Essay on Prudence - - - | 220 | On Avarice - - - | 264 |
| A Sermon preached before the Grand Lodge of the Fraternity of Free and Accepted Masons of England, according to the old Constitutions. By Colin Milne, LL. D. [Concluded.] - - - | 225 | The Handsome Man and Ugly Wife. An Oriental Apologue - | ib. |
| The Freemason, No. IV. - - - | 229 | Parliamentary Proceedings. House of Lords - - - | 265 |
| Story of Urbain Grandier - - - | 233 | House of Commons - - - | 266 |
| Basem; or, The Blacksmith. An Oriental Apologue. By William Beloe, F. S. A. Translator of Herodotus, &c. &c. - - - | 246 | Poetry; including, Lines written on the Coast of Africa, in the Year 1776; by J. F. Stanfield. Elegy on the Death of Brother John Mills, Comedian, of the Theatre Royal, Hull; by the Same. The Kiss. On Despair. To Indifference: a Rhapsody. Ode to an Ass on Brading Down, Isle of Wight; by T. P. - - - | 273 |
| Thoughts on Sleep - - - | 248 | Strictures on Public Amusements; including, Fable and Character of Life's Vagaries; Prologue to Ditto; Tragedy of Edwy and Elgiva; Windsor Castle; The Telegraph, or New Way of knowing Things - - - | 279 |
| Account and Description of the Chapel of Roslin, &c. [Continued.] - | 249 | Masonic Intelligence - - - | 284 |
| Anecdote of Popilius Lena - - - | 254 | Monthly Chronicle. Foreign News - | 285 |
| Summary of all the Arguments for and against Richard Brothers, [Concluded.] - - - | 255 | Home News - - - | ib. |
| On the depopulating Influence of War - - - | 259 | Bankrupts - - - | 288 |
| Anecdote of the late King of Prussia - - - | 260 | | |
| The Green Ass; a Lucky Thought - | 261 | | |
| Account of a Cask in the Castle of Konigstein, reckoned the largest in the world - - - | 262 | | |

LONDON:

Printed for the PROPRIETOR;

Sold by J. PARSONS, No. 21. PATERNOSTER-ROW; and may be had of all the Booksellers and Newscarrers in Town and Country.

[Entered at Stationers-Hall.]

TO OUR READERS, CORRESPONDENTS, &c.

The Plan of a brief but impartial *Review of New Publications* in this Work is under consideration. It will be calculated to include a *greater number of Articles* than any other Monthly Publication, yet without deducting too much from the accustomed variety of subjects for which this Magazine has hitherto had credit.

Brother *Stanfield* will perceive marks of our attention in the present Number. The remainder of his Communications shall have place as early as possible.

Brother *Ives's* Favours shall also be attended to.

We beg leave to remind the Fraternity, that the *Masonic Directory* will be published with No. XXV. of the Freemasons' Magazine for June next. Orders for the insertion of *Names, &c.* will be received at the British Letter Foundry, Breams Buildings, Chancery Lane, London.

Any of the **PORTRAITS** contained in this Work may be had in Frames, handsomely gilt and glazed, at 3s. 6d. each, by applying at the **BRITISH LETTER-FOUNDRY, BREAM'S BUILDINGS, CHANCERY-LANE**, where Communications for the **PROPRIETOR** will be thankfully received.

SUBSCRIBERS may have their Volumes bound by sending them as above.

PRICES OF BINDING PER VOLUME.

| | <i>s.</i> | <i>d.</i> |
|------------------------------------|-----------|-----------|
| Half-bound, Russia back - - - | 2 | 0 |
| Calf, lettered - - - - - | 3 | 0 |
| Ditto, gilt - - - - - | 3 | 6 |
| Extra, with Masonic Embellishments | 4 | 6 |