

THE FREEMASONS' MAGAZINE,

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For JUNE 1795.

EMBELLISHED WITH AN ELEGANT ENGRAVING OF JUSTICE.

CONTENTS.

Page	Page
A History of Masonry, from the Creation of the World to the present Time: from the best Authorities - - - - - 363	Rules for the Preservation of the Sight - - - - - 403
Humanity of Gelo, King of Syra- cuse - - - - - 367	On Discontent with our Lot in Life 405
Dissertations on the Polite Arts. No. I. - - - - - 368	Essay on Justice - - - - - 407
Generous Sentiments on the Pro- sperity of others, conducive to our own Happiness - - - 370	Anecdote of Santeuil - - - 408
Brief History of the Religious and Military Order of the Knights Templars of St. John of Jeru- salem. By J. Watkins, LL. D. concluded - - - - - 372	Parliamentary Proceedings. House of Lords - - - - - 409
The Freemason. No. VI. - - - 377	House of Commons - - - - - <i>ibid.</i>
The Stage. By John Taylor, Esq. continued - - - - - 379	Anecdote of William the Third - 414
On Friendship - - - - - 382	Masonic Intelligence - - - 415
Basem; or, the Blacksmith: an Oriental Apologue, continued - 384	Poetry; including A Masonic Song. Lines to Miss S. Lines to Dr. Brown, with a Tonquin Bean. Verses sung to the lead- ing Passage of Pleyel's German Hymn, on a public charitable Occasion. A Paraphrase on the Lamentation of David, for the Death of Saul and Jonathan, by Mrs. Stickland. The Masons' Lodge - - - - - 417
Specimen of Modern Biography, in a sheet supposed to have been omitted in Mr. B.'s Life of Dr. Johnson - - - - - 393	Strictures on Public Amusements; including St. Andrew's Festival. The Poor Sailor, or Little Ben and Little Bob. The Secret Tri- bunal. New Hay at the Old Market - - - - - 421
Anecdote - - - - - 394	Monthly Chronicle. Foreign In- telligence - - - - - 422
Testimony of N. B. Halhead, Esq. M. P. for Lymington, Hants - 395	Home News - - - - - 423
Semiramis, a Vision - - - - 397	Promotions, Marriages, Deaths, Bankrupts - - - - - 425
Detached Thoughts. On Pain. On Prosperity. On Morality. On Atheism - - - - - 399	

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TO OUR READERS, CORRESPONDENTS, &c.

In our next will appear an ORIGINAL PAPER, on a highly-curious mechanical Subject, written by a Person whose Name has been much celebrated in the political World; but whose Talents, had they been solely directed to *Mechanics*, had certainly been extremely useful to Mankind. It was designed for Insertion in the Transactions of a Public Society, but (from what Circumstance we know not) it has never yet been printed.

We are obliged to a Correspondent for his *Hints*, which shall be attended to as opportunity serves. One, he will perceive, we had anticipated.

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THE
FREEMASONS' MAGAZINE,
OR
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FOR JUNE 1795.

A HISTORY OF MASONRY,
FROM THE CREATION OF THE WORLD
TO THE PRESENT TIME.

FROM THE BEST AUTHORITIES*.

THE Almighty Architect of the Universe having prepared this globe, and replenished it with all its animal, vegetable, and mineral furniture, as a habitation fit to receive the class of rational beings his wisdom determined to place in it †; he created man in his own image, and endued him with a capacity of mind, and powers of body, for acquiring those sciences, and exercising those arts, that are so successfully cultivated by every civilized nation. How Adam forfeited the state of felicity in which he was originally placed, is not our peculiar province to enquire, farther than we are informed by the inspired penman: it is sufficient to remark, that he incurred banishment from the garden of Eden, by too eager a desire for knowledge, of which he ventured to anticipate the possession by a prohibited act. Hence he entailed upon himself and all his sinful posterity the severe punishment of earning their bread by the sweat of their brow; and

* Principally from the writings of our highly-respectable and well-skilled Brethren Noornovck and Preston.

† The first Christians computed their times as the nations did among whom they lived, till A. D. 516, when Dionysius Exiguus, a Roman abbot, taught them to compute from the birth of Christ: but he lost four years, by fixing the Christian æra four years later than the truth. Therefore though, according to the Hebrew chronology, and other good authorities, Jesus Christ was born in the year of the world 4000: yet if we add to those years the present year of our Lord, or A. D. 1795, the sum 5795 will not be the true *Anno Mundi*, or year of Masonry, without the farther addition of these four lost years. But this being a degree of accuracy that Masons in general do not attend to, we must, after this intimation, still follow the vulgar mode of computation to be intelligible.

of having a life of labour closed by the extinction of their vital powers in death!

Man being, as we have seen, destined to labour, possesses a fund of industry, and a happy facility in inventing arts and sciences, whether mechanical or liberal; all of which have a tendency to the benefit of social intercourse. Therefore we need not question but that the allwise God, by implanting these propensities in our nature, intended that we should not only live happily as individuals, but be mutually assistant to each other for the good of human society; which, in the Scripture phrase, is *to be all of one mind; having compassion one for another, and to love as brethren.*

‘ See him from nature rising slow to art!
 ‘ To copy instinct then, was reason’s part.
 ‘ Thus then to man the voice of nature spake—
 “ Go, from the creatures thy instructions take:
 “ Learn from the birds what food the thickets yield;
 “ Learn from the beasts the physic of the field;
 “ Thy arts of building from the bee receive;
 “ Learn of the mole to plow, the worm to weave;
 “ Learn of the little nautilus to sail,
 “ Spread the thin oar, and catch the driving gale;
 “ Here, too, all forms of social union find,
 “ And hence let reason late instruct mankind *.”

We may be well assured that Adam instructed his descendants in all the knowledge he himself possessed; which, when we consider his immediate communications with his Maker, and the extraordinary perceptions he purchased at so dear a price, contrary to express command, must have been far greater than that of an ordinary man born amid the wild scenes of nature, with no farther opportunities of information than the mere supply of immediate wants afforded.

Accordingly we find cultivation soon attended to in Adam’s family, for, of his two sons, Abel was a keeper of sheep, and Cain a tiller of the earth. After their separation, upon the murder of Abel, Cain, with his family, being expelled from Adam’s altars, built a city, and called it *Dedicate* or *Consecrate*, after the name of his eldest son Enoch; whose race following this example, improved themselves not only in geometry and Masonry, but made discoveries of other curious arts †. Thus Jabal, the eldest son of Lamech, first invented the use of tents, as moveable dwellings adapted to grazing, and taught the art of managing herds of cattle, which heretofore had been dispersed wild through the land: Jubal, his third son, was the inventor of music and musical instruments; and Tubal Cain, his youngest son, found out the art of forging and working metals.

The descendants of Seth, the third son of Adam, came nothing behind those of Cain in the cultivation of useful arts; this patriarch of the other half of mankind, must have greatly profited under the continual tuition of Adam; with whom he lived till the year of the world 930, and succeeded him then with the assistance of Enosh,

* Pope.

† See Gen. iv. 19—22.

Kainan, Mahalaleel, Jared, and Enoch *. The latter, as a monument of his superior abilities and love to posterity, foreseeing the universal desolation which would soon happen by water or fire, and deprive mankind of those arts and sciences already improved, raised two large pillars, one of brick, the other of stone, and inscribed thereon an abridgment of the arts and sciences; that if the pillar of brick happened to be overthrown by the flood, the other of stone might remain; which Josephus † tells us was to be seen in his time, in the land of Siriad, by the name of Seth's or Enoch's pillar.

It is more than probable that about this time astronomy began to be studied; for, as there is nothing more surprising than the regularity of the heavenly luminaries, it is easy to judge that one of the first objects of attention for mankind would be, to consider their courses, and to observe their periods. It could not be curiosity only that prompted men to apply themselves to astronomical speculations; necessity itself must have dictated them. For if the seasons are not observed, which are distinguished by the planetary motions, it is impossible to succeed in agriculture. If the duration of the month and year were not determined, a certain order could not be established in civil affairs; nor could the days allotted to the exercise of religion be fixed. Thus, as neither agriculture, polity, nor religion, could dispense with the want of astronomy, it is evident that mankind were obliged to apply themselves to the sciences from the beginning of the world.

The posterity of Seth, who had for many ages retained their integrity in the true worship of God, and a close application to sciences, were at last infected with the same contagion of profaneness and immorality as the race of Cain; so that all sorts of wickedness overspread the earth: this depravity at last ended in their destruction and extirpation by the deluge, in which all the human race perished, except Noah and his family ‡. Here was a dismal face of things: instead of the earth, adorned with the productions of nature, and the improvements of art, a watery desert appeared, which offered nothing to the view of Heaven but the floating wrecks of man and his fellow-creatures, swept away in one common destruction! This was the most dreadful and amazing judgment, the most horrid and portentous catastrophe that nature ever yet saw ||.

Preparatory to this awful desolation, God commanded Noah to build a great ark §, or floating castle, wherein his family, with an assortment of every species of animals might be preserved to replenish the earth, when the intended judgment was completed; and the assistance of his three sons in this great undertaking may be conceived as in the capacity of a deputy and two wardens. Geometrical principles, and architectural proportions, being common to all

* See Gen. v. 6—25.

† Jos. Antiq. lib. i. c. 2.

‡ See Gen. vi. 11, 12, 13.

|| Gen. vii. 18, &c.

§ See Gen. vi. 14, &c.

buildings, composed of whatever materials, and calculated for whatever purposes, it cannot be construed into an unwarrantable liberty, to consider *naval* architecture as closely allied to the Masonic art; and in this particular and most extraordinary instance the Great Architect of Nature is represented as condescending to dictate the plan, and to assign the proportion of its parts. On board of this stupendous vessel Noah, with his three sons, their four wives, and the proper number of animals necessary for continuing the several species, were preserved from the irresistible torrents that overwhelmed all the rest of *animated nature*; the *marine* tribes excepted; which, during the flood, remained in their proper element. From these Masons, or four Grand Officers, thus miraculously preserved, the whole present race of mankind are descended.

This chosen family brought with them over the flood, and afterward communicated to their children, all the knowledge possessed by the old world. The first thing Noah did upon his landing, was to build an altar*, and offer a burnt sacrifice of every clean beast and fowl. God having accepted the sacrifice, blessed Noah, and gave him power over all living creatures, with a permission to eat them as freely as of the produce of the ground: he forbade him, however, to eat the blood of animals, or to shed the blood of man; commanding him to punish manslaughter with death, and to replenish the earth with inhabitants.

Being all of one language and speech, *it came to pass, as they journeyed from the east toward the west* †, they found a plain in the land of Shinar, and dwelt there together as Noachidæ, or sons of Noah, the first name of Masons. And when Noah ordered his sons and grandsons, in the year 101, in which Peleg was born to Heber, to disperse and take possession of the several parts of the earth, according to the partition he had made; they, through fear of the bad consequence of separation, and resolving to keep together, assembled in great numbers on the plains of Shinar ‡, to build a city and a tower whose summit might reach up to heaven! This extravagant idea was conceived in an age by far too remote and obscure for us to possess any authentic particulars concerning it; but, beside the account we have of this tower from Moses, the enormous pyramids of Egypt, which are probably not far short of it in antiquity, are to this day standing monuments of the grand designs mankind were then capable of forming. The incontrovertible evidence of these pyramids encourages us to repeat the loose notices which have been handed down to us relating to the tower of Babel.—The foundation is reported to have been a square of half a mile in compass, and the building to have consisted of eight square towers, rising in stages above each other, with an ascending passage on the outside, all the

* Gen. viii. 20, 21.

† See Gen. xi. 1, &c.

‡ Gen. xi. 4, &c.

way up to an observatory on the top, which was 600 feet from the ground. In the grand tower were apartments with arched roofs, supported by pillars 75 feet high, intended for a temple, in which the idolatrous worship of the god Belus was performed.

As this was to make themselves a name, and prevent their dispersion, God for their vanity confounding their speech*, occasioned what they endeavoured to avoid. Hence this tower was called *Babel*, or *confusion*. By the benefit of the observatory on the top of the tower it was that the Babylonians advanced their skill in astronomy beyond all other nations; for when Alexander took Babylon †, Calisthenes the philosopher, who accompanied him thither, found they had astronomical observations for 1903 years backward from that time; which carry up the account as high as the 115th year after the flood, and fifteen after the building of the tower of Babel. All which shews that, after the dispersion, they still preserved the knowledge of Masonry, and improved it to a great degree of perfection.

Nimrod ‡, or Belus §, the son of Cush, the eldest son of Ham, kept possession of the plain, and founded this first great empire at Babylon. He built many splendid cities in Shinar, and under him flourished those learned mathematicians whose successors were styled *Magi*, or *wise men*, by way of eminence for their superior knowledge. The migration from Shinar commenced 53 years after they began to build the tower, or 154 years after the flood; and they went off at various times, travelling north, south, east, and west, with their Masonical skill, and found the good use of it in settling their colonies. From Shinar the science and the art were carried to the distant parts of the earth, notwithstanding the confusion of dialects, by the Masonic practice of conversing without speaking, and of knowing each other by signs and tokens; which expedient, according to an old tradition, they contrived upon the dispersion, in case any of them should meet in distant parts who had been before in Shinar.

Thus the earth was again planted and replenished with Masons, whose various improvements we shall proceed to trace.

(To be continued.)

HUMANITY OF GELO, KING OF SYRACUSE.

THE noblest treaty of peace ever mentioned in history, is, in my opinion (says Montesquieu), that which Gelo made with the Carthaginians. He insisted upon their abolishing the custom of sacrificing their children. Glorious indeed! After having defeated three hundred thousand Carthaginians, he required a condition that was advantageous only to themselves, or rather, he stipulated in favour of human nature.

* Gen. xi. 7, 8, 9.

† Year of the flood 2017, before Christ 331.

‡ i. e. *rebel*, a name given to Belus by the Israelites, by way of invective.

§ i. e. *lord*.

DISSERTATIONS ON THE
POLITE ARTS.

—Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros.

OVID.

No. I.

GENERAL REMARKS.

IT will not be necessary to begin with a panegyric of arts in general. Their advantages are sufficiently evident, the whole earth being full of them. They have built cities, have associated mankind, have polished, softened, and rendered them capable of society. One kind of arts being calculated for use, another for ornament, and some comprising both utility and decoration, they are become, as it were, a second order of elements, the creation of which nature had reserved for the industry of man.

Let us cast our eyes on the history of nations, and we shall see humanity and the social virtues following the polite arts. By them Athens grew to be the school of delicacy, and Rome, in spite of its original rudeness, became polite. Through them all nations, in proportion to the commerce they had with the Muses, became more humane, and more sensible of the finer passions.

It is not possible that the grossest eyes, beholding every day master-pieces of sculpture and painting, and having before them the most regular and magnificent edifices; that men the least disposed to virtue and the graces, after reading works nobly conceived, and delicately expressed, should not catch a certain habitude of order, grandeur, and delicacy. If history makes the most eminent virtues bloom forth, why should not the prudence of Ulysses, the valour of Achilles, kindle the same fire? Why should not the graces of Anacreon, Bion, and Moschus, soften our manners? Why should not so many objects (where grandeur is united to the graceful) give us the taste of what is beautiful, decent, and delicate? A man (says Plutarch) who has learnt music from his infancy, must necessarily have a taste for what is good, and consequently a hatred of what is bad, even in things that belong not to music. He will never dishonour himself by any meanness. He will be useful to his country, careful in private life; all his actions and words will be discreet, and deserving the character of decency, moderation, and order.

This is the character of taste: by little and little the public are caught by examples; they insensibly form themselves upon what they have seen. Great artists produce in their works the most elegant strokes of nature: those who have had some education immediately applaud them; even the common people are struck; *interdum vulgus rectum videt*. They apply the model without thinking of it. They

by degrees retrench what is luxuriant in themselves, and add what is wanting. Their manners, discourse, and outward appearance, all seem to be reforming, and this reformation passes even into their souls. They resolve that their thoughts, when they come from them, shall appear just, natural, and proper, to merit the esteem of other men. In a word, they determine that the polite man shall shine forth and shew himself by a lively and graceful expression, equally remote from rudeness and affectation; two vices as contrary to taste in society, as they are in the polite arts. For taste has every where the same rules. It requires that we avoid every thing that can give an unlovely impression, and that we offer all that can produce an agreeable one.

THE ORIGIN AND DIVISION OF ARTS.

ARTS may be divided into three kinds.

The first have for their object the necessities of mankind, whom nature seems to have abandoned to themselves as soon as they are born: exposed to cold, hunger, and a thousand evils, nature has ordained that the remedies and preservatives which are necessary for them should be the price of their own work and industry. Hence arose the mechanic arts.

The next kind have pleasure for their object. These must have taken their rise when people began to be blest with the sweets of tranquillity and plenty: they are called by way of eminence *polite arts*; such are music, poetry, painting, sculpture, and the art of gesture or dancing.

The third kind are those which have utility and pleasure at the same time for their object: such are eloquence and architecture; necessity first produced them; taste gave them their perfections; and they hold a sort of middle place between the other two.

The arts of the first kind employ nature, such as she is, solely for use. Those of the third polish and employ her for use and social pleasure. The polite arts do not employ, they only imitate her, each in its way. Thus nature alone is the object of all arts; it is she that occasions all our wants, and furnishes all our pleasures.

We shall treat here only of the polite arts, that is to say, of those whose first object is to please; and, to be the better acquainted with them, let us go back to the cause which produced them.

Mankind made arts, and it was for themselves they made them. Unsatisfied with too scanty an enjoyment of those objects which simple nature offered, and finding themselves moreover in a situation capable of receiving pleasure, they had recourse to their genius, to procure themselves a new order of ideas and sentiments, which should awaken their wit and enliven their taste. But what could this genius do, thus limited in its fruitfulness and views, which it could not carry farther than nature, and having besides to labour for men whose faculties were confined by the same bounds? All man's

efforts must have been to make choice of the most beautiful parts of nature, to form one exquisite whole which should be more perfect than mere nature, without ceasing, however, to be natural. This is the principle upon which the fundamental plan of all arts must necessarily have been built, and which all the great artists have followed in every age of the world. Whence we may conclude, first, that genius, which is the father of arts, ought to imitate nature. Secondly, that nature should not be imitated such as she is. Thirdly, that taste, for which arts are made, and which is their judge, ought to be satisfied whether nature be well chosen and well imitated by the arts. Thus all our rules should tend to establish the imitation of (what we may call) *beautiful nature*.

The word imitation contains two ideas. First, the prototype, or that which contains the touches to be imitated. Secondly, the copy which represents them. Nature (that is to say, all that is, or that we easily conceive as possible) is the prototype or model of arts. An industrious imitator must have his eyes always fixt upon her, and be always considering her: and why? because it contains all the plans of regular works, and the designs of every ornament that can please us. Arts do not create their own rules, they are independent of their caprice, and invariably traced in the example of nature.

(To be continued.)

GENEROUS SENTIMENTS ON THE PROSPERITY OF OTHERS, CONDUCTIVE TO OUR OWN HAPPINESS.

ON looking into life I have often dwelt in pensive contemplation upon the discontent which so generally prevails among men, and their frequent complaints occasioned by the disposal of worldly good.

Why are we so dissatisfied with our situation? Why does every little disappointment add a thorn to our hearts, every observation of increased prosperity around us distil a deadlier drop into our minds, and the lowliness of our condition make us peevish and unthankful?

This misery of life can proceed only from a narrow and selfish principle. If others of our fellow-creatures were not shining under the warm rays of apparent happiness in a more elevated station, and enjoying thereby those comforts and elegances which we vainly flatter ourselves are the just dues of our virtues and industry, the sigh of discontent, and the voice of complaint, would not be so frequently heard. We are, then, happy or otherwise only by comparison, and the state of our minds depends principally upon the eye with which we view the various scenes of prosperity or affliction that are scattered around us.

Could we but assume the generous and manly resolution of banishing those mean prejudices which too generally hang about us, and fairly settle ourselves on the broad and honest consideration that the happiness of those we are contemplating is as far from being unmixed as our own condition; that cares and anxieties are concealed in their pleasures and enjoyments, and that even they also have their objects of envy to render their own situation less comfortable; our thoughts would return home, like the industrious insect, with a store of rich satisfaction to our minds, not to be balanced by millions of wealth.

But to render that satisfaction permanent, to convert even the homely cottage into a palace, really to possess great riches, by meeting poverty with indifference, and misfortunes with steadiness, by enduring their violence with a vigour animated by hope; to bear the fatigues of laborious industry with content, to retire from them with the smile of pleasure, to partake of the coarse repast with appetite, and to rest without fear in a sound repose, our minds should be employed at home on our own affairs; we should exercise our thoughts on our own condition, and labour in the discovery and application of such means as are the most suitable to the rendering it easy and pleasant;—when we turn our attention on the flourishing state of others, so far from exciting malevolent sentiments and an envious discontent; it should animate us to still greater exertions.

Fortune is not to be courted by indolence, but to be pursued with unremitting activity. Fortitude, quickened by disappointment, is the greatest step towards prosperity.

A generous emulation excited by the success of others is a commendable quality, and when persevered in rarely fails to be rewarded; but the labours of the envious man are, generally, like the exertions of the maniac, fatiguing, multifarious, and fruitless.

Widely has the Governor of the universe spread his bounties, infinitely are they dispersed, and justly are they proportioned to the different capacities and conditions of them who are dependent on his goodness.—What is allotted to each is exactly suited to his case, to his talents, and to his wants; and the only rational ground for us to expect an addition to our comforts is to feel gratitude for what we possess, to regard the prosperous situation of others with a calm indifference, and to cherish the warm wish of benevolence for them who are placed in a more distressed state than ourselves.

The many scenes of prosperity which strike our observation should kindle the consolatory reflection that the *cornucopia* of blessings is not exhausted, and that persevering activity may, at length, be crowned with a similar share of success.

He who is actuated by such sentiments will never want assistance to help him on to the hill of fortune; his labours will be lightened by encouragement, and his occasional misfortunes removed by the sympathetic attentions of friendship.

To feel uneasiness at another person's advantage, and to repine at his situation, is a species of dishonesty, and like fraud, in general,

never prospers. It enervates the mind, and throws a man out of the steady course of life to indulge in wild speculation, the sooner to obtain the great superiority for which he is so anxious. No wonder is it, therefore, that his time and his talents slip away insensibly from him, and he finds himself, at the close of his days, an object of contempt and the prey of corroding envy and of bitter disappointment. W.

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

BY J. WATKINS, LL. D.

Concluded from Page 254.

THE reception which the military orders met with in Cyprus was suitable to their merits and distresses. They had an establishment in the island, and, to keep up their military spirit as well as to revenge their sufferings on the infidels, they fitted out a number of galleys, in which they were very successful upon the trade of their enemies. Some slight attempts were made to regain a situation in the Holy Land, but they all failed for want of support from Europe. Their principal reliance was on Philip the Fair, King of France, but that prince had other views, and neither the solicitations nor threats of the successor of St. Peter could draw him into a new croisade.

Pope Boniface, who had made away with one of the best pontiffs that ever filled the chair, Celestine V. is supposed to have fallen in like manner a victim to the hatred and jealousy of the French monarch, who by his artifices got a prelate of his own to be elected by the conclave. This was the Archbishop of Bourdeaux, who before his election engaged himself by oath on the sacrament to fulfil six conditions laid on him by his sovereign, the last of which was reserved as a secret till his coronation.

Great was his surprise, and indeed his concern, to find that his indiscreet obligation had bound him to exterminate the order of the Knights Templars. Those warriors had just quitted their asylum of Cyprus, and retired to their different possessions in Europe, among which those of France were the most valuable and numerous.

These were the objects for which the rapacious Philip panted, and for which he did not scruple to plunge into the depth of the extremest injustice and cruelty. The Grand Master of that illustrious order under whom this savage persecution broke out, was JAMES DE MOLAY, descended of a noble family at Bourdeaux.

Pope Clement, as this wretched prelate falsely called himself, had removed his court from Rome to Poitiers, where he summoned the

heads of the military orders to appear, in order, as was pretended, to confer on the measures to be adopted for a new expedition to Palestine. Here he paid great respect to the Grand Master of the Templars, and gave him two memorials to be considered; the one on the best means of conducting a croisade, and the other containing reasons for uniting the Templars and Hospitallers into one body. The Grand Master replied to these memorials with great precision and piety. Against the last proposition he urged many weighty objections which satisfied the Pope, or, at least, induced him to lay aside the project. The only ground on which he adopted it, appears to be a wish to evade the cruel engagement which he had entered into with the French King, who was urgent with him to fulfil it.

That perfidious prince had formed a series of charges against the Order, so flagrantly horrid that the strongest prejudice cannot but shrink from yielding accedence to them.

The chronicles of the period do indeed relate these charges, and the consequent sufferings of a set of men who had been so popular and certainly so deserving; but they relate their story without observation, they exhibit no enquiry into the credibility of the reports, nor do they remark on the contrariety of evidence; every thing is left in a painful obscurity. Still the unbiassed observer of those insipid and ill-arranged narrations, can discern the injustice which marked the prosecutions of these religious Knights.

Philip had procured certain informers of infamous characters, some of them apostatized Templars, and others who pretended to great intimacy with the Order, to discover that the body were guilty of every crime that can sink the human mind into the lowest state of villany. Robbery and murder were some of the least in the catalogue of iniquities charged against them. It was averred that they were not Christians, that, at his admission, every Knight was bound by the most tremendous oaths of secrecy, and that afterwards he was to abjure Jesus Christ, and to spit upon the cross as a proof of his detestation. To recount half of the accusations would be tedious, and even less than half would be disgusting. The Pope, however, was not yet quite so abandoned, but that he felt some reluctance to ruin an Order that had done such signal services to the Christian cause. Though urged repeatedly by the king to suppress the institution, he still kept the matter at a distance. He saw that the covetous and vengeful monarch had his eye fixed upon their estates, and he was not willing that the church should lose so valuable a portion of its interests. Philip, spurred on by avarice and enraged at the Pope's delays, proceeded to dispatch the business without him; accordingly he caused the Grand Master and all the Knights in his territories to be seized and committed to prison.

A Monkish chronicler fixes the date of this memorable affair at October 13, 1307, but others have brought it lower. All Europe was struck with consternation at so extraordinary a measure: the Pope was in a rage, but his power was gone, for he was, in a manner, a prisoner himself, not being permitted to quit that part of France where

he resided. Edward II. King of England, no sooner heard of the transaction, than he wrote to the Pope in behalf of the Order, which was, he said, revered throughout his dominions for the eminent services which its Knights had done to the Christian religion, as well as for their sound belief, and the purity of their manners. This declaration in their favour is of itself alone sufficient to wipe away all the infamous aspersions which their interested calumniators had thrown upon them. Philip, however, was not to be diverted from his purpose, but ordered a commission for trying the Templars, composed of several of his own bishops and the Inquisitor General of his kingdom. The Pope, roused at this conduct, vented the bitterest complaints against the king, and suspended the powers of the ecclesiastical judges, and even went so far as to inhibit them from the exercise of their ministerial function. The king replied and excused himself as well as he could, but still continued the prosecutions, and his Holiness was at length compelled to yield to an authority superior to his own.

The Knights were now eagerly sought after throughout France; no sooner were any of them found but they were put to the most excruciating tortures, to oblige them to confess crimes which their oppressors imputed to them. All the horrors of the rack were exercised upon them, and the infernal persecutors went so far as frequently to tear off the flesh of the tortured party with red-hot pincers. Punishments so terrible must make the most stout-hearted tremble in the prospect. That some of these religious warriors confessed crimes of which they were innocent is not, therefore, to be wondered at; there are few, if any, so dauntless as to be capable of looking on the agonies of torture with a steady determination to persevere in the negation of what they are sensible their persecutors are resolved, by the exercise of every cruel invention, to make them confess.

Some of the Templars, while under torment, confessed the crimes of which the whole body were accused, and a few did so to prevent suffering the rack. The major part, however, stoutly persisted in maintaining their innocence and the honour of their society, against all the attempts of their adversaries.

The Grand Master was examined by the Pope at Poitiers, where, according to some authors, he also acknowledged the justice of the stain fixed on the institution. But all those Knights who had been forced into a confession, afterwards recanted their declaration, and bravely refused the royal pardon which was offered them.

The Grand Master de Molay was brought from Poitiers to Paris, where he was tried by those who were predisposed to condemn. His judges demanded what he had to say in vindication of himself and his brethren, though they were before resolved not to believe any thing he should say. He demanded counsel to assist him in his defence, and this was refused, because it would have been additional trouble to the court, and it might have been the means of shewing still more strongly the iniquity of their proceedings,

To prove his guilt they produced a confession which they said he had made at his first examination. On its being read, the brave Christian made the sign of the cross, and declared, that the three cardinals who had signed the writing, pretending to have heard him acknowledge the contents, were guilty of perjury and forgery, and deserved the punishment which the Tartars inflict on such criminals; that is, to have their bodies ripped open, and their heads cut off.

He maintained, that the knights of his order were zealous Catholic Christians; that there was not a church in Christendom wherein divine service was performed more regularly, or with more devotion, than in those belonging to the houses of that society; that they gave in all their convents a general alms three times a week; and that no order or people had more exposed themselves in the defence of the Christian religion than the Knights of the Temple. But all this was preaching to the wind; the judges were told what to do, and the innocence or the guilt of the accused was just the same thing to them, for they were appointed for condemnation only.

Fifty-nine were sentenced to the flames at one time, because they persisted in asserting their integrity, and that of the order whose vows were upon them. The whole number glorified God in the midst of the flames, nor would one of them accept the royal pardon at the expence of his conscience. Those who had recanted the confessions which the rack had extorted from them were treated with the greatest rigour, but not even a man of them brought a stigma on the society in the agonies of death. The flames of persecution raged throughout France, and hundreds of these religious heroes were offered up as sacrifices to the avarice of Philip the Fair. The Grand Master, and the other head officers of the order, were reserved from death for a considerable time, in the hope, probably, of bringing some of them to a confession.

In the mean time a council was held at Vienna in Dauphiny, where appeared both the king and the Pope, the one to direct, and the other to give a sanction to the proceedings. The design of it was to confiscate the estates of the Templars, and this was done with great formality and pretensions to justice, though the foreign prelates inveighed strenuously against the measure, and pleaded considerably for the accused parties.

The council ended in 1313, and was followed by the condemnation and murder of the Grand Master, and three other great officers of the order.

Their judges exhorted them to a confession of the crimes alleged against them, adding to it a promise of their lives and an honourable maintenance. This being refused, they were placed on a scaffold before the cathedral church of Paris, in the front of which one of the bishops made a long harangue on the iniquities of the knights, and concluded with demanding of the Grand Master to confirm what he had said. On this he went forwards with great dignity and resolution towards the preacher, shaking his chains in testimony of his

contempt at the indignity put upon him, and, elevating his voice, "It is but right," said he, "that in this terrible day, and in the last moments of my life, I should expose falsehood to shame, and vindicate the cause of truth. I therefore solemnly declare, in the presence of God and man, that I have been guilty of the greatest of crimes, but it has been in acknowledging the charges so wickedly and falsely brought against my order, of which it is totally innocent. My confession was the consequence only of the horrid agonies of the rack; but this view of a dreadful death cannot make me confirm my transgression by the repetition of a lie.—If this is the condition of life I cheerfully renounce it; death is preferable to dishonour, and I look to it as an asylum from persecution and calumny."

He was then forcibly dragged from the scaffold and conveyed to prison, but the royal mandate came to dispatch him instantly. The place of suffering was a little island in the Seine, near the royal gardens. His conduct was uniform in the bitterness of death. He vindicated his order with heroic zeal, and expired in the flames with the courage of a christian knight. This tragedy was acted March 11, 1314. It is stated, and that too by a writer of eminence, that this gallant commander just before his death cited the Pope to the tribunal of God within forty days, and the king within a year. Those persecutors went to receive their reward at the hands of divine justice exactly within those periods; but whether the other part of the story is true I shall neither observe nor enquire.

It is certain that the miserable instruments of this persecution died unnatural deaths; and so far the interposition of Providence is clear and consistent.

After this dismal tragedy most of the European states followed the dictate of the Pope, and suppressed the order in their respective dominions. In England the estates of the Templars were given to the Hospitallers, who were then settled in the isle of Rhodes, from whence they went to Malta, of which they have now the possession.

But though the order was publicly suppressed, and its property alienated, great numbers of its members continued, and secretly held chapters in various parts of Europe, where they kept up their œconomy under the name of Jesuits. They were even sanctioned by succeeding Popes and temporal princes in this character, and many eminent personages entered among them.

That the Knights Templars were Freemasons will not admit of a doubt; their government was the same, their signs, obligations, and, above all, the charitable characteristics of the order, prove it. Writers who have been adverse to both societies, have charged this upon them as an additional article. With respect to the Masonic revival of the institution under the patronage of his Royal Highness Prince Edward, it would not become me to make any observations. It is certainly a very sublime point in the Masonic system. Without it a considerable portion of the science is involved in an impenetrable obscurity. This throws a strong light upon the whole, and connects all the parts in a beautiful unison.

THE FREEMASON.

No. VI.

— A native grace
 Beyond the pomp of dress; for loveliness
 Needs not the foreign aid of ornament,
 But is when unadorn'd adorn'd the most.

THOMSON.

THERE is nothing under the sun so exceedingly offensive as that Affectation which is now so prevalent among both sexes, the ladies especially. Affectation is, doubtless, begotten by pride; but it is that false pride which originates from a wrong education. Persons endued with real understanding, so far from being affected, are remarkable for their modesty and humility.

An affected man is, beyond doubt, the most disgusting of all beings; there is some excuse for a woman, especially a pretty woman, who is eternally listening to the blandishments of flattery, and consequently persuaded that she borders upon divinity; but what excuse can there be for a man devoted to affectation? Can the titled fool suppose, that the dignity of a name authorises him to assume the manners of the learned. A title, without the means of supporting it, renders the object truly contemptible and disgusting. It is a mark for boys to hoot at! Affectation, however, is common among men of the lower class. Such are very prone, to ape the appearance of their superiors. Nothing, however, is more ridiculous than affecting a foreign dialect. Thus the Irishman has been laughed at for anglicising his conversation. "*Prezy* how do you do to *deey*? — *Weeter*, bring me a cup of *luy*—*preey* dont *steey* all *deey*." Englishmen have rendered themselves sometimes ridiculous, by affecting the brogue in Ireland. I cannot see why any man should be ashamed of his country. We may endeavour to correct our provincial errors, but we have no right to affect others. This quality of assuming the appearance of what we are not, and what sits very awkwardly upon us, must naturally render us extremely ridiculous, as well as disagreeable, in the eyes of an assembly. Nothing in the world can be more odious than forced gentility; nothing more contemptible than assumed learning, which never fails to discover the real ignorance of the person. I have known many make use of words which they did not comprehend, and which were so foreign to the subjects in question, as to expose their ignorance to the just criticisms of all!

There is another kind of affectation which merits the severest reprehension. We find several, even of both sexes, who, at stated times, can be very free and conversant, and yet can affect a total ig-

norance of that party, should they happen to meet them when unwished for. We should *never* keep company with any we should *ever* be ashamed to own; and such irregular conduct (for I can give it no other term) deserves adequate slight and contempt. How many are there who affect total ignorance of a poor relation. How many, when a shabby cousin is near hand, will turn their head aside for fear of a salute. Oh, vile detested affectation! unknown to every true and honest Freemason!

There is a character among the female sex which is, no doubt, the produce of affectation. I mean the *prude*; for all her gravity and modesty is only borrowed to deceive the eye. It is difficult to say which is more deserving our contempt, this or the coquet. But as we find every kind of artful dissimulation in the former, its condemnation, I think, must be universal.

Affectation is very destructive to beauty. By art it destroys the charms of nature. It is one of the greatest follies of youth. How amiable, how praise-worthy is that fair character, untainted with pride, whose simplicity, or natural tendency to please, shines conspicuously in all her actions! But I am sorry to remark, that this simplicity is too much thrown aside of late; for, in the manners of the present day, we behold none of that modesty and unaffected meekness which formerly adorned the fair sex; but, in its place, pride and affectation rule uncontrolled. These, instead of heightening charms, certainly deform them. Nature, in the fair sex, requires but little ornament. That natural amiableness of disposition, which, if cultivated with care and attention, would shine with great lustre, is choaked up with pride and conceit, and in the end becomes tainted with the very ornaments it wore. Simplicity shuns the public eye, and returns with all its innate charms into the shade, while affectation courts the notice of the multitude, and vainly basks in the sunshine of splendor, priding itself in borrowed ornaments, and wishing for, but frequently disappointed of, admiration. Pride is certainly its own enemy, as its endeavour is to assist in deforming the natural disposition, and covering those amiable virtues, which, without it, would adorn the highest station. By too much attention to public life, the young begin in being admired, and end in being despised: by too much exposing their beauty, it becomes faded in the eye of their admirers, and they lose that pleasing and delightful ornament which always accompanies charms concealed. Modesty adds a perennial lustre to beauty, which veils her favourite in her hidden charms, and like the rose blushes at first opening to view, but when too much accustomed to the public eye those blushes soon disappear.

Why is that eternal simper on Belinda's cheek? Pride whispers her it is becoming, and affectation bids her wear it. For my part, I see no great favour in gaining the smiles of a woman that is *always smiling!*

Why is that *thing*, for I cannot call him a man, so very fond of shewing itself, seeing it is so paltry and contemptible; Jessamy-like, picking out his steps, and turning up his nose at every passer-

by, with all the insolence of *puppyism*? There is a *fribble*, who, by his affected dress and manners, is the laughing-stock of all the girls he visits. Some swear he'd make a pretty doll for a child; others think it a pity that Master Jackey was not bound apprentice to a man-milliner, where he might display his exquisite taste and *genus*.

Were we to examine ourselves, all this affectation would cease. For who is there, when thoroughly acquainted with his own nothingness, then could any longer arrogate the least consequence? Let then the wise man's precept, "*Nosce teipsum*," be the proud man's lesson.

THE STAGE.

BY JOHN TAYLOR, ESQ.

Continued from Page 295.

THOUGH justice should alone direct the lays,
 The muse with pleasure tunes her voice to praise,
 Invok'd by genius, she delighted sings,
 And strikes with eager joy the trembling strings.
 But when stern truth his awful brow displays,
 And bids her quit the flow'ry path of praise,
 The cold injunction damps her sprightly song,
 And the slow verse reluctant drags along.

SMITH, held so long a fav'rite with the town,
 May smile securely at the critic's frown:
 Though on this ground must rest his claim to praise—
 He seems the gentleman whate'er he plays:
 In ev'ry character we always find
 The genuine traces of a cultur'd mind.

His attitudes are always form'd with grace,
 While ev'ry limb assumes its proper place;
 But yet, if candour may her thoughts declare,
 They seem too much the objects of his care.
 Oft, when a striking gesture he can find,
 The stream of passion dully creeps behind,
 And, slighting all that feeling should bestow,
 He tries his form in happiest lights to show.

Thus, when the murd'rous King should thrill with fright,
 As *Banquo's* vision meets his guilty sight,
 Though ev'ry nerve, mechanically true,
 From habit startles at the horrid view,
 The mind itself seems perfectly at ease,
 Or doubting only if the start will please.

But the chief blemish that obstructs his claim
 To the fair honours of theatric fame,

Is a loud, sharp, unmodulating voice,
 Where kindred tones admit no varying choice ;
 All in one key his Thane will "murder sleep,"
 His *Hotspur* menace, and *Castalio* weep.

The poor monotonist, whate'er his art,
 Can hope but seldom to assail the heart ;
 Each passion claims its own peculiar tone,
 But he must give them all with one alone :
 The lover's softness, and the tyrant's ire,
 With diff'rent feelings diff'rent notes require ;
 But in one strain his *Bajazet* must rage,
 And tender *Romeo* languish o'er the stage.

Then SMITH, though judgment always he displays,
 Should chiefly build on comedy for praise,
 For the gay elegance of polish'd life
 Needs fewer tones than passion's mingled strife.
 And if the muse, who means not to offend,
 May speak her honest dictates like a friend,
 Still should he revel with the sprightly train,
 And seldom venture on the tragic plain.

The just demand of vet'ran worth to pay,
 On YATES with friendly eye we turn the lay.
 A favor'd vot'ry of the laughing fair,
 Blest with true humour in no common share,
 His talents, known and valu'd by the town,
 Bear the just stamp of merited renown.

In parts where nature unrestrain'd is seen,
 Which ask no striking form or polish'd mien,
 Where the blunt rustic, or the wealthy cit,
 A waggish ribaldry obtrude for wit,
 Where'er the poet leans to vulgar life—
 The saucy freedom and the drunken strife—
 The pow'rs of YATES appear in boldest view,
 With varying skill to varying humours true.

Free from those paltry tricks applause to raise,
 By which low minds obtain disgraceful praise,
 His acting, built on judgment's solid plan,
 Presents a just similitude of man.

Early by GARRICK tutor'd for the stage,
 And form'd for pathos, dignity, and rage,
 As his great master said, in Ross we find
 Some of the "good old stuff" still left behind.
 When old *Sciolto*, anxious to repair
 His honour, stain'd by the repentant fair,
 Gives the dread poignard to his daughter's hand,
 Yet feels too much to speak his dire command ;
 Shews how the rigid judge dissolves away
 With the warm force of the parental ray,

Ross strikes each finer fibre of the heart
With native force beyond the poet's art.

When grief-torn *Lear*, with sharpest anger wild,
Calls Heaven's dread vengeance on his thankless child,
The hapless father's rage so well he draws,
That pity, fear, and horror, speak applause.

When the poor injur'd king regains his state,
Turns to old *Kent*, the tidings to relate,
And, wild with joy, proclaims *Cordelia* queen,
Such happy energy pervades his mien,
Such mingled transport, fondness, and surprize,
That ev'ry eye the lucid praise supplies.

DIGGES, the fam'd *Roscius* of a sister-soil,
Destin'd for humbler honours here to toil,
By long experience has been taught the art
To rouse the strongest feelings of the heart;
Though some quaint manners of the older school,
With uncouth stiffness, o'er his acting rule,
Though oft a local dialect we hear,
And tones that harshly greet the nicer ear.

In moral parts of the severer kind,
Which scorn each common weakness of the mind,
And act on stubborn reason's strictest plan,
DIGGES, with stern dignity, appears the man.

His *Cato* seems with Roman force to feel
The awful energy of patriot zeal,
And, in his *Caratach*, we still behold
All the rough virtue of our sires of old;
That rugged majesty, sublimely rude,
Which once distinguish'd British fortitude.

But *Wolsey* is his master-piece—he there
Displays his author with the happiest care:
The prosp'rous prelate's elevated crest,
The fawning rev'rence with his royal guest,
And meek submission in his abject state,
He shews with skill pre-eminently great.

But why should man at proud precedence aim,
When female worth can boast an equal claim?
The muse shall here the partial law disdain,
Impos'd by custom, arrogant and vain.

Now must the heart a tender terror feel,
Lest from the rigid road it softly steal,
Prove the sweet influence female charms can raise,
And only wanton in the path of praise.
Yet may we nobly spurn the idle fear,
Lest partial eulogy alone appear,
If the fair suitors candid truth surveys,
The equitable verdict must be praise.

See then where YATES majestic soars along,
 A theme that claims the muse's noblest song.
 By Nature fashion'd in a lavish hour,
 The peerless produce of her wond'rous pow'r.
 Though time has touch'd her beauties with decay;
 Yet who can still unmov'd her form survey:
 Still must the eager eye delighted gaze
 On the decline of that transcendant blaze.

And yet, whate'er her matchless form can boast,
 Th' impressive actress claims our praises most;
 For who like her, in pathos or in rage,
 With equal pow'r can realize the stage?

When her torn bosom with repentance swells,
 As wretched *Shore's* unhappy tale she tells,
 The glist'ning anguish starts in ev'ry eye,
 And the rapt croud re-echo ev'ry sigh.

Or when *Medea's* wrongs employ the scene,
 And the mind speaks through her disorder'd mien,
 Her hearers catch at once congenial pain,
 Whilst ev'ry accent fires the mad'ning brain,
 And all, in unison with her despair,
 See not the actress but the woman there.

Envy, who sickens at her tow'ring fame,
 Says 'tis her greatest merit to *declaim*;
 But view her, sland'rer, with unjaundic'd sight,
 And thy own breast shall soon refute the spite.

(To be continued.)

ON FRIENDSHIP.

THE necessity of friendship is the precious source of all human virtue; sweet necessity, prescribed by that First Cause which made it the comforter of the universe. One man only has wrote against friendship*; he wished to exhibit it as visionary; his conduct contradicted his writings.

Friendship is real; and if there be one only man who will affirm that he has felt, but for a moment the pleasure of disinterested love, his opinion is calculated to destroy all the contrary sophistry. The same sensation is doubtless more or less refined, more or less durable; it is embellished with different shades in superior minds, and its action is regulated by their different degrees of nobleness.

Shall I hazard the thought! Friendship exists among villains. Hands stained with blood grasp each other in a strict and monstrous

* Helvetius.

union. Connected together by foul deeds, they swear fidelity to each other; sincere tears flow from their ferocious eyes; their horrible compact exhibits the outlines of an immaculate, though disfigured, sensation; they support, they comfort each other; and generosity blazes even in the dark recesses where they whet their poignards.

Behold one of them taken and condemned to the punishment he deserves! he does not betray the tie of mutual confidence. A compassionate courage still subsists in his degraded and guilty mind; he refuses to name his accomplices, he wishes to preserve them from the tortures he dares with so much intrepidity. He loves them then; he thinks himself bound by the services he has received: at the foot of the scaffold he does not belie his constancy; and, struggling between anguish and fear, he does not betray any cowardly or perfidious weakness; a remnant of virtue breaks forth in this wretch, crushed under the executioner's bar; he expires with his ideal glory; he descends to the grave, pleased not to have violated, in spite of torments, the covenant of secrecy and friendship.

How I love to indulge the thought of indissoluble sympathy!—And why should there not be an intimate connection between men of sensations? I will allow there is no relation between inactive and mute matter; but that hearts, formed for each other, should not fly to meet; that they should not guess, that they should not recognize one another, cannot be adopted by any one who has felt the attractive and repelling force of love and aversion.

Voltaire has defined friendship to be the marriage of two souls. That is well expressed. He who only lives for himself cannot be happy; he who would center all in self, will be alone; whoever lives alone, is deprived of the delight of sentiment; for sentiment is only the reaction of two hearts united.

Friendship, like love, owes all its energy to strength of mind; such a sacrifice that such a one cannot conceive, is executed freely and with rapture by another.

Pyrrhus's attendants, consoling him for the loss of a friend, among other arguments, represented the inutility of grief. "I know it," replied he; "but he died before I could return him the pleasure he gave me."—A noble sentiment, and well expressed!

Ajax, when with Philostrates, spoke thus to Achilles: "Which of thy heroic actions made thee forget danger most?" "Those," replied he, "I undertook for a friend."—"And which," said Ajax, "was the easiest?" "The same," replied Achilles. "And of thy wounds, which was the most painful?" "That which Hector gave me." "Hector! I did not know he wounded thee." "He mortally wounded me—he killed Patroclus!"

It is said, friendship may require, but not extort. That proposition is false. Friendship should extort; it ought even to be haughty, because that right is reciprocal. Abstracted from that, friendship is but a mere connection.

I know nothing but foul deeds that can put a bar to friendship: but for our friend, we should bid defiance to taunting and ridicule.

In an English comedy, one says to another, "You pretend to be my friend?" "Yes."—"How will you prove it?" "My purse is at your service."—"Very well! what if I was in love with your mistress?" "I would give her up to you."—"Suppose a man gave me the lie?" "I would fight for you."—"And if any one railed against me?" "I would speak well of you to those who ridiculed you."—"If that's the case, thou dost love me."

LE M—.

BASEM; OR, THE BLACKSMITH.

AN ORIENTAL APOLOGUE.

(Concluded from Page 333.)

THE day following, the khalif being seated on his throne, and surrounded by the emeers, vizirs, and the great officers of his court, Giafar the vizir entered the divan, and prostrating himself before the throne, wished increase of years and prosperity to his master. "Giafar," said the khalif, "issue immediate orders to the mahkamy, in my name, that strict inquiry be made concerning the messengers of justice, in order to prevent people from being imposed on by such as have intruded themselves into office. Let those who are of long standing be retained, with an increase of salary; but all those of short standing, and who have intruded without due recommendation, be punished with the bastinado, and dismissed." The khalif's orders were obeyed. In the mean time, Basem, who had remained fast asleep in the place where he was left the night before, awoke after sun-rise. "I have to-day," said he, "been rather to blame in neglecting the law." He then dressed himself, carefully tying his turban, and exclaimed as he combed his beard, "Grant, kind heaven, that I may die a messenger of the law." He then sallied forth, locked his door, and proceeding to the mahkamy, mingled in the crowd of messengers attending the cady's divan. When the order of the khalif was delivered to the cady, that magistrate rose from his seat, and in token of respect and obedience, he kissed the paper, and then raised it to his forehead. "Let the instruments for the bastinado," said he, "be brought in, the filk (for securing the legs), and the rods; let all the messengers be in readiness to appear when called for." Basem, who was very attentive to every thing that passed, said to himself, "My God, what is the meaning of all this? what is intended to be done!" The first messenger who was called made a respectful bow, and stood before the cady, with his hands crossed, and his eyes fixed on the ground. "What is your name?" interrogated the magistrate, "your father's, and your grandfather's

name? what allowance have you, and by what recommendation did you get into office?" The messenger advancing two steps, replied, "My name is Magid, my father's name Salem, and my grandfather's Napha; my allowance is three dollars, and a vest of cloth once a year. I inherited the office from my ancestors of old, and was recommended by such and such persons." The cady ordered a present for the man, and that he should stand on one side to make room for the next.

"This examination of messengers," said Basem, within himself, "was never heard of in the world till this day; there is no trust nor power but in the mighty God; what will become of me!" Basem was roused from his reverie, by the cady calling to him; but he did not move till called a second time. "What is your name?" demanded the cady. "Basem, the blacksmith." "As your trade," observed the cady, "is that of a blacksmith, since when did you become an officer of justice?" "I entered into the law yesterday," said Basem; "but, O cady!" continued he, "I am a man of wonderful abilities; when I please, I can be a cady, or a wakeel, or a wise devout man, with a capacious belly." Neither the cady, nor the spectators, could forbear laughing; but Basem's legs were soon secured in the filk, and he suffered the bastinado in obedience to the khalif's orders.

After this disaster, he returned to his house mortified and melancholy, and sat down to ponder on his situation. He soon however recovered his spirits, and starting up, he girt his loins, and seizing a piece of an old palm-tree, which had the form of a sword, he supplied it with a belt, and adjusted his turban. "I have now," said he, "neither master nor friend in this city, and must therefore go elsewhere, and seek victuals and a livelihood. How, alas! shall I sleep to-night, unprovided as I am with the usual necessaries; yet the world is before me." He then sallied forth from his abode, and wandered from one street to another of Bagdat; still thinking how he should make his evening provision. As he went swaggering along, swinging his right and left arm alternately, and grasping the twig of an almond-tree in one hand, every one considered him to be a bildar, belonging to some great man. Bewildered in thought, and not knowing whither he was going, he found himself in a marketplace, where a great multitude was assembled round two men who were fighting. Having learned what was the matter, he began to exercise his almond twig, and soon made his way through the crowd, who taking him for an officer of the khalif, or dreading the strength of his arm, fled on all sides. When he got sight of the combatants, he found them covered with dust and blood, and desperately engaged, while none of the spectators dared to separate them. Basem observing the impression that his strong gigantic figure had made on the populace, and that he was mistaken for a bildar, clapped one hand on the hilt of his wooden sword, and flourishing the almond twig in the other, he approached the combatants, and, after dealing a few blows to each, put an end to the fray.

The sheik of the market now appeared, and addressing Basem as a bildar, presented him with five drachms, and requested him to carry the offenders before the Khalif, that they might be punished as disturbers of the public peace. Basem, as he secured the money in his girdle, muttered to himself, "I am Basem, my provision is from God!" then seizing the two culprits, he lifted them from the ground, and walked off with ease, carrying one under each arm. A great croud followed; entreating that the combatants might be reconciled and dismissed; to which Basem at last, with seeming reluctance, consented, though glad to get so rid of them. When Basem found himself alone, "all this," said he, "is well beyond expectation; the five drachms were certainly a God-send; and it is a matter fixed, that I shall remain a bildar all the days of my life. By Heaven I will now go to the palace and visit my colleagues!"

In the service of the khalif there were thirty bildars, ten of which attended constantly for three days, and were then succeeded by other ten in rotation. In pursuance of his resolution, Basem repaired to the palace, and took a station among the bildars. But he found them in all respects very different from himself; they were of a more delicate make, and their rich garments of various colours, as they stood in a row, gave them the appearance of a bed of flowers in a garden. "What," said he, to himself, "are these effeminate fellows the khalif's bildars! they are not like me; my cloaths would ill suit them, nor would I be well in theirs, which seem ill-adapted to their employment." He felt a degree of contempt in making the comparison, but could not refrain from repeatedly gazing upon them. In the mean while he was observed by their chief, who took him for a bildar belonging to one of the emeers, and who finding nothing to do at home, had come as a visitor to the palace. Having remarked this circumstance to those who stood near him; "This stranger," said he, "we must consider as our guest, and if we do not find some employment for him, it may be reported rather to our discredit, that a brother came to visit us at the palace of the khalif, and that the chief of the bildars had not power to be of any use to him." "O chief," replied his companions, "if you mean to do a liberal action, never ask advice or consult about it."

The chief of the bildars on this, going to a secretary of the treasury, procured an order or notice to a certain rich confectioner, to come without delay, and pay the sum of 5000 drachms, due by him, on several accounts, specified in the order: but it being necessary that the vizir's signature should be put to the paper, he got that done also, and returned to the place where Basem remained standing. "Ho, Brother!" said he, calling aloud to Basem, "Ho, Bildar!" "Is it to me, you call!" said Basem, rather surprised. "Yes," said the chief. "I am ready," replied Basem, "to obey your orders;" and advanced towards the chief of the bildars with great humility. "I wish," said the chief, "to request the favour of you, to carry this paper from the treasury, with the vizir's mark, to Mallim (master) Otman, requiring the payment of 5000 drachms. You know your bu-

siness," continued he, "and if he behaves as he ought, accept of whatever he offers you, and go in peace to your own house. We do this merely to serve you, and as the entertainment to a friend come to visit us."

Basem, not a little elated at what had happened, thought it beneath his dignity to walk on foot, and mounting on one of the asses, which are found ready in the streets to be hired, he ordered the driver to enquire, and soon obtained a direction to the shop of the confectioner, for Master Otman was eminent in his trade, had a handsome house, a large shop, and a great run of business.

Basem on an ass, not half so big as himself, went slowly along the streets, till he arrived at the shop, where Otman was seated, and superintending his workmen. "I am Basem the blacksmith," said he:—the confectioner took no notice of him.—"I have left my companions and other business," continued he, "merely to wait on you, and to desire you would immediately repair to the palace, taking with you the money you owe to the treasury, and of which there seems no prospect of getting a silver penny. This paper contains the vizir's order for your immediate appearance, and as you have the honour of being a debtor of the khalif's, you will do well to rise and accompany me to the palace, not forgetting the 5000 drachms."

Otman starting up from his seat, and looking more attentively at Basem, approached most submissively, and received the paper, which he first kissed, and then raised to his head. He next addressed Basem in terms of the most abject servility; "O most excellent bildar! God has particularly favoured me by your visitation. I am no other than your servant and slave, but I am far from equal to the eloquence of your tongue, and I cannot pretend to answer further than that all will be well, and that I will do every thing you shall desire; but in the mean while, let me intreat of you to alight;" and at the same time he ordered the young man of the shop to assist Basem to get off from the ass; Basem, with assumed dignity turning about to the driver, gave him half a drachm and dismissed him. He then breathed quick, and wiped his brow, as if fatigued. The confectioner having placed Basem on the seat from which he himself had risen, gave private orders to procure ten pounds of cabab from the bazar, and to bring it wrapped in thin cakes of bread. In the mean while he spread a napkin on Basem's knee, and set before him an orange cut into slices, some pounded mint, a cake of sweet pastry and some honey.

"O chief of the bildars," said Otman, "it is my wish that you would deign to break your fast with us, in order to prevent the bile from preying on your stomach, while something better is preparing at the cook's shop." He then gave a signal to one of the shop-men, who immediately prepared a large bowl of sherbet, composed of the distilled water of yellow water lily, sprinkled with musk dissolved in rose water, and brought it to his master, who presented it to Basem. But the bildar affecting the great man, and showing no disposition to breakfast, Otman again addressed him. "O chief of the bildars, I entreat you by Alla and the day of judgment that you will taste of

this sherbet, and eat, were it never so little, of what is now before you. Nay, if you do not condescend to oblige me, I swear a divorce by three." TILLAH B'AL TLATA*. "Hold, hold, brother," cried Basem, rather than you should break your oath, or divorce your wife, I will comply with your request; but the truth is I have no appetite; for I breakfasted with my companions before receiving your order. The victuals were from the khalif's kitchen; there were ten dishes, and in each three fowls, but dressed in different fashions. I am quite full, and can hardly draw my breath." "O chief of the bildars! I know what you do is merely out of complaisance," said Otman, "make me happy by tasting what is before you, and indeed you have already been very indulgent."

"Well," said Basem, "rather than disoblige you," and taking the bowl which held some quarts, in one hand, he drank it off at one breath, to the amazement of the confectioner, who little knew that his guest was in the habit of guzzling twice as much wine every night; but thought within himself, as he received the empty bowl, that the drinker must be the devil in disguise. The cabab, and two long cakes of bread, now made their appearance, which Basem devoured like one famished; nor did he once look up till he had completely cleared the table, including what at first had been set before him, as an antidote to the bile. Mallim (master) Otman was still more and more amazed. "This man," said he, "had breakfasted at the palace; what would he have done had he come here fasting! I believe in my conscience that nothing less than a jack-ass stuffed with forced meat, and roasted whole, would have satisfied him. Pray heaven, I was well rid of him." The confectioner now attended to his business and his customers, till it was assora †, when the dinner which had been ordered at the cook's shop, consisting of three fat fowls richly stuffed, was brought in, and delivered to Otman, who in due order set it before Basem; saying at the same time, "in truth, O chief of the bildars, we have starved you to-day, but I hope your bounteous mind will excuse the scantiness of your entertainment." "I am not concerned about that," replied Basem coolly, "but I wish we may set out in time to reach the palace, before the treasury shuts up, for I must return an answer to my master." "You have been kindly indulgent to me," said Mallim Otman, "and had patience from morning till now that it is assora; let me further prevail on you to honour the poor repast provided for you, after which please God all shall go well."

Basem, without further ceremony, finished the three fowls, drank another bowl of sherbet, and wiped his hands without speaking a word. "I must get this man out of my house," said Otman to himself, "or he will eat me up also." He then went into the back shop, and filled

* The woman, after being three times divorced by her husband, cannot legally return to him, till she has consummated a marriage with another man, and by the new husband been formally divorced.

† Afternoon prayer.

a large cone of thick paper with a variety of dry sweetmeats, while in another paper he put twenty drachms. Returning to Basem he addressed him thus, "My lord, I humbly request that you would deign to accept of this trifling present of sweetmeats now laid before you, and that you would favour me with your protection. For some days past trade has gone badly, but in a day or two it will mend, and I shall then be able to bring the whole sum at once; for you well know that if I should offer only part of the amount, the consequence would be imprisonment and the bastinado. I must therefore intreat from your kindness and generosity, that you would dispense with my going with you this blessed day, and carry this paper of sweetmeats to your little children, and not refuse this paper, containing twenty drachms, for the expences of a bagnio."

The moment the sound of twenty drachms struck the ear of Basem, he found himself much disposed to serve Otman; and having sagacity enough to perceive, from what the chief of the bildars had said on giving him the order, that the pretended debt was unfounded, and only a pretence for putting some drachms in his pocket; especially as the chief of the bildars had told him plainly not to bring the confectioneer in case he behaved to him with propriety, he spoke to Otman with great civility, who returned his compliments tenfold. "Mallim Otman," added he, "my advice to you is, that you do not go out of your door to-morrow, nor the day after, nor this week, nor in this month, nor in this year; and when this year shall be finished, there will be no necessity for your going to the palace." This affair being settled, Basem, with the sweetmeats in his hand, walked homewards, it being nearly sun-set (Mugreb). "I am Basem, my provision is from God! What folly it was to think of leaving Bagdat! Where could I have been so well! This morning," said he (conversing with himself), "five drachms, in the afternoon twenty, make in all twenty five; then raising his eyes to heaven, "Oh my God! do not permit Basem to expire in any profession, but that of a bildar! I shall every day be employed as God may please to direct. But by the secrecy of Ullah! I will make no change in that way of life to which I have been uninterruptedly accustomed for these twenty years; and why should I, now that I am possessed of twenty-five drachms, besides a lucrative office?"

Engaged wholly in these contemplations, Basem walked slowly to his house, and changing his habit for the clothes he usually wore, he went to the bazar, carrying plates and his pitcher along with him. "By Ullah," said he, "now that I have twenty-five drachms, I will double my usual allowance, to the confusion of those impertinent rascals of Mosul, who busy themselves in other people's affairs." He accordingly expended ten drachms, increased the number of his candles, and put two wicks to each lamp, so that his house was lighted up more splendidly than ever. When all was in due order, he sat down exulting, and drank off three large bumpers, not forgetting to carry each glass three times round the candle, and at each round to admire the brightness of his wine. "I am Basem," said he, "my

provision is from the high God." (Ullah t'Ala.) Filling a fourth bumper, he set it down on the table, and forgetting the blows he had received at the mahkamy, he sung a stanza of one of his best songs before drinking his wine.

Leaving Basem with his wine, it is time to return to the khalif and his two companions, Giafar and Mesrour. The khalif was engaged in business till late in the afternoon, but as soon as Giafar and Mesrour appeared before him at night, "what," said he to the minister, "do you imagine poor Basem's situation to be at present?" "His situation, my lord," replied Giafar, "is that of an unfortunate man who has suffered the bastinado, and been publicly disgraced at the mahkamy; his habitation is no longer lighted up. He sits in the deepest affliction, while the flame of a dull lamp serves only to shew him his empty jar, his useless dishes, and the gloom of his former cheerful apartment. At this very moment he probably is uttering curses against us, nor can he form any hope of relief." "I have a strong desire," said the khalif, "to pay him our usual visit this night, to see how he bears his misfortunes, and hear him lament the deprivation of his customary debauch, which he told us he had continued for twenty years without the exception of one night, but which undoubtedly must be interrupted this night." "O Emeer al Moumaneen!" said Giafar, "may the blessing of the Almighty ever attend you! Be prevailed on to let us remain this night where we are, and where you command; for if that man when in the height of his enjoyment could hardly treat us with civility, what can we expect from his churlish temper when assailed by grief, disappointment, and hunger?" "All that is true," said the khalif, "but I cannot resist the desire to see him." "If it then must be," said the minister, "let us at least carry victuals with us to appease his hunger; for, as the proverb says, If you feed the mouth the eyes brighten up; and one cause of his displeasure with us was, that we never presented him with the value even of a filse (the smallest copper coin)." "Feed him!" said Mesrour, interrupting Giafar, "may God feed him with a dagger! How has the niggardly glutton behaved to us! Every night he drank his wine, devoured his victuals, and talked with us at intervals, but never offered us a morsel." The khalif made no remark on what Mesrour had said, but turning to Giafar, "I approve much of your advice," said he, "the poor fellow must be hungry without any thing to eat; do you therefore provide whatever you think fit."

Giafar ordered immediately five fowls nicely cooked, and a large platter containing various victuals, and when all was ready the three Mosul merchants sallied forth by the secret gate. When they came within sight of Basem's house, they were astonished at the blaze of light which issued from his windows. On a nearer-approach they found the master employed as usual, and the first words that reached their ears were, "I am Basem, and my provision is from God!" The khalif taking his station under the little window over the outer door, said to Giafar, "this drunkard fairly baffles me; he gets the better of all our stratagems; I am weary of the trouble I have taken, since we

have not been able one night to disappoint his debauch. But above all I am impatient to learn by what means he has been able to make a *show this night more splendid than ever*; let us listen if we can make out any thing from what he may drop in his cups." At that instant Basem began a long jovial song, which he executed admirably to the great entertainment of the khalif. As soon as the song was finished, Giafar, by order of his master, knocked at the door. "Who is there?" exclaimed Basem in a loud voice, "another interruption! Is it not enough what I have already suffered by those rascals of Mosul! may God never give them health!"

"Nay, O Hadgi Basem," replied Giafar in a conciliating tone, "pearl among men, and the son of liberality!" Basem rising from his seat, and looking from the window soon recognized them for his former visitors, and thus addressed them: "You are neither wished for nor welcome, I have no pleasure in your presence. Be gone with your cursed prying into other men's affairs, be gone I say! If you do not go off with your ill-omen'd faces, by Ullah I will come down stairs and break your legs and arms. What is it you want of me, that you cannot leave me one night at rest!" "O Hadgi," said Giafar, "we swear to you by the mighty Ullah, that we have here brought with us a small repast, and request you would be pleased to open your door and accept of it." "You are more in want of it than I am," replied Basem, "I am here in the midst of plenty, I have got flesh and fowl, and sweetmeats, and every thing else in greater abundance than ever, and I have gained to-day as much as I was wont to gain in five days. But be gone, get to a distance from me, nor look in my eyes; for were you to speak of the Nile, its current would stop, you who are envious of man's prosperity. By the way, you talked of having brought something with you, but by Ullah it is contrary to your custom, and what your narrow souls are incapable of; you only say so to tempt me to open the door, that you may come up to divert yourselves and laugh at my way of life. I have no more to say to you, so depart in peace." "If you will not believe us Hadgi," said they, "and will not open your door, let down a basket from the window, into which we may put what we have brought with us."

This he consented to, and having drawn up the victuals he carried them in to examine them at the light. On discovering the five fowls and other dishes, he burst into a fit of laughter, and looking again into the basket, "This is very wonderful indeed!" said he aloud to himself; then returning to the window, "Hola, ye Mosulies; have you not bought these fowls from the thieves of Bagdat, or picked them up from the scavengers? for I know you too well to believe you would prevail on your avarice to give two drachms and a half for each fowl." "Indeed, indeed, Hadgi Basem," replied they, "the fowls, as well as the rest of the provisions, are from the kitchen of Haroon al Rasheed." "What!" said Basem in a rage, "is it not sufficient to tell me a cursed lye, but you must bring in the name of the khalif also, and compare your victuals to his! However, now that you have delivered your present, go about your business; and so farewell!" "Is

it possible for us to go away," said Giafar, "without being admitted, when the only purpose of our coming was to wait on you, and take leave before setting out for our own country to-morrow!" "May God not decree your safe return!" said Basem, "you have already got my answer, and if you do not instantly depart, I swear by my own head that I will send down a shower among ye."

Giafar perceiving that he was actually preparing to put his threat into execution, entreated him to desist. "Be assured," said he, "O Hadgi, that after this night we will never again intrude on you, and that we only came, as was our duty, to take leave of you, as a friend." "I want none of your leave-taking," replied Basem, "nor do I know of any friendship between us; but this I know, that my door shall not be opened, unless each of you take a solemn oath, that you will not vex me with your impertinence, by intermeddling with my affairs, and that none of you will ever trouble my house after this night." All three having taken this oath, the door was opened, and they followed Basem up stairs, to his apartment, where they found every thing prepared with extraordinary profusion. They had been seated but a short while, and Basem had only drank a few bumpers, when the khalif, speaking aside to Giafar, said, "I am impatient to know whence this profusion; surely something extraordinary must have happened to-day; try to prevail on him to tell us." "It will be better, O lord of the true believers," replied Giafar, "that we stay till the wine shall have got more into his head; at present he is not in a disposition to answer questions."

Basem in silence continued carousing without concerning himself about his guests, till the khalif requested (as being the last night of their meeting) that he would favour them with some of his facetious discourse, or with a jovial song. "Most cheerfully and willingly," replied Basem. "You must know, my guests (continued he), that the spring is the prime of the seasons, and the days of the roses the most delightful of all others. It was long ago said by Hippocrates the physician, that the man who does not rejoice in the spring, and rapturously taste the vernal breezes, must have a faulty constitution which requires physic. Some Persian philosophers speaking of the spring, resemble it to beauty in the face; a smile that discovers fine teeth; grandeur and symmetry of stature; graceful motion; liberality of mind, and suavity of disposition." After this grave harangue, Basem entertained his guests with a number of pleasant drinking songs, not forgetting his bumper between each, nor to smell the roses which were strewn on the table, and to which his songs often made allusions.

The khalif was so highly diverted, and Basem in such excellent humour, that it was late before he again desired Giafar to question Basem about the transactions of the day. Giafar said all that he could to dissuade the khalif from incurring the risk of enraging the man who was in good humour with them, and in the height of his jollity; but finding his master inflexible he was obliged to obey;

(To be concluded in our next.)

SPECIMEN OF
MODERN BIOGRAPHY,

IN A SHEET SUPPOSED TO HAVE BEEN OMITTED IN
MR. B.'s LIFE OF DR. JOHNSON.

APRIL the 20th I dined with him at Sir J. R——'s. I regret that I have preserved but few minutes of his conversation on that day, though he was less talkative, and fuller of capriciousness and contradictions than usual, as the following dialogue may shew—whilst at the same time it proves, that there is no question so entirely barren of matter or argument which could not furnish him an occasion of displaying the powers of his mighty mind. We talked of public places, and one gentleman spoke warmly in praise of Sadler's Wells. Mr. C. who had been so unfortunate as to displease Dr. Johnson, and wished to reinstate himself in his good opinion, thought he could not do it more effectually than by decrying such light amusements as those of tumbling and rope-dancing; in particular he asserted, that 'a rope-dancer was, in his opinion, the most despicable of human beings.' Johnson (*awfully rolling himself as he prepared to speak, and bursting out into a thundering tone*), 'Sir, you might as well say that St. Paul was the most despicable of human beings. Let us beware how we petulantly and ignorantly traduce a character which puts all other characters to shame. Sir, a rope-dancer concentrates in himself all the cardinal virtues.'

Well as I was by this time acquainted with the sophistical talents of my illustrious friend, and often as I had listened to him in wonder, while he 'made the worse appear the better reason,' I could not but suppose that, for once, he had been betrayed by his violence into an assertion which he could not support. Urged by my curiosity, and perhaps rather wickedly desirous of leading him into a contest, I ventured, leaning briskly towards him across my friend the Duke of ——'s chair, to say, in a sportive familiar manner, which he sometimes indulgently permitted me to use, 'Indeed! Dr. Johnson, did I hear you right? A rope-dancer concentrate in himself all the cardinal virtues?' The answer was ready.—Johnson, 'Why, yes, sir, deny it who dare. I say, in a rope-dancer there is temperance, and faith, and hope, and charity, and justice, and prudence, and fortitude.' Still I was not satisfied; and, desirous to hear his proofs at full length—Boswell, 'Why, to be sure, sir, fortitude I can easily conceive.'—Johnson (*interrupting me*), 'Sir, if you cannot conceive the rest, sir, it is to no purpose that you conceive the seventh. But to those who cannot comprehend it is necessary to explain. Why then, sir, we will begin with temperance. Sir, if the joys of the bottle entice him one inch beyond the line of sobriety, his life or his limbs must pay the forfeit of his excess. Then, sir, there is faith: without unshaken confidence in his own powers, and

full assurance that the rope is firm, his temperance will be of but little advantage: the unsteadiness of his nerves would prove as fatal as the intoxication of his brain. Next, sir, we have hope. A dance so dangerous who ever exhibited unless lured by the hope of fortune or of fame? Charity next follows: and what instance of charity shall be opposed to that of him who, in the hope of administering to the gratification of others, braves the hiss of multitudes, and derides the dread of death. Then, sir, what man will withhold from the funambulist the praise of justice who considers his inflexible uprightness, and that he holds his balance with so steady a hand, as never to incline in the minutest degree to one side or the other? Nor, in the next place, is his prudence more disputable than his justice. He has chosen, indeed, a dangerous accomplishment; but, while it is remembered that he is temerarious in the maturity of his art, let it not be forgotten that he was cautious in its commencement; and that, while he was yet in the rudiments of rope-dancing, he might securely fail in his footing, while his instructors stood ready on either side to prevent or to alleviate his fall. Lastly, sir, those who from dullness or from obstinacy shall refuse to the rope-dancer the applauses due to temperance, faith, hope, charity, justice, and prudence, will yet scarcely be so hardened in falsehood or in folly, as to deny him the laurels of fortitude. He that is content to totter on a cord, while his fellow-mortals tread securely on the broad basis of *terra firma*; who performs the jocund evolutions of the dance on a superficies compared to which the verge of a precipice is a stable station; may rightfully snatch the wreath from the conqueror and the martyr; may boast that he exposes himself to hazards, from which he might fly to the cannon's mouth as a refuge or a relaxation! Sir, let us now be told no more of the infamy of the rope-dancer. — When he had ended, I could not help whispering Sir J. B. Boswell, 'How wonderfully does our friend extricate himself out of difficulties! He is like quicksilver; try to grasp him in your hand, and he makes his escape between every finger.' This image I afterwards ventured to mention to our great moralist and lexicographer, saying, 'May not I flatter myself, sir, that it was a passable metaphor?' — Johnson, 'Why, yes, sir.'

ANECDOTE.

MR. St. John being some time ago in want of a servant, an Irishman offered his service; but being asked what countryman he was, he answered, "An Englishman." "Where was you born?" said his lordship. "In Ireland, and please your honour," said the man. "How then can you be an Englishman?" said his lordship. "My lord," replied the man, "supposing I was born in a *stable*, that is no reason I should be a *horse*."

TESTIMONY OF
 N. B. HALHEAD, ESQ. M. P.
 FOR LYMINGTON, HANTS.

THE prophecies and revealed knowledge communicated to the world by Richard Brothers, having generally attracted public notice, I think it my duty to state some of them as they have been already fulfilled, and let the world judge of them according to their own knowledge and belief. The truth of them ought to be carefully examined. That such a man will come there can be no doubt of, and is expressly mentioned, Jerem. xxviii. 9. "The prophet which prophesieth of peace; when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Richard Brothers prophesieth of universal peace, that shortly will be restored to all kingdoms upon earth.

Book II. page 21. Richard Brothers says, "Are you William Pitt, to whom I wrote in May and June 1792, informing you of the consequences of this war to your country, p. 13. when the war was not intended, and of the death of Louis the XVIth, which was impossible to prevent."

P. 13. By the same example, if the French army was to be defeated, even again and again, it should recover and conquer likewise.

P. 41. At the time of my writing to the King of England relative to the King of Prussia, I informed him, as I was commanded, of the certain failure of the combined armies of Prussia and Austria.

P. 17. The King of Prussia will acknowledge the French republic, and also make peace with it.

P. 18. Russia will also quarrel with the Poles, and devour great numbers of them; Warsaw will be set on fire, and the government entirely changed,

The war ensued. On the 21st of January 1793, the King of France was beheaded. This prophecy has been fulfilled, though foretold us so long before-hand.

On the 1st of October 1792, the Duke of Brunswick retreated, after he had been expected at Paris in two or three days; but ever since the allied armies have retreated, and been beaten beyond any example in the annals of history; and few will now, I believe, assert that they can ever re-penetrate France, and restore monarchy.

This has been completely fulfilled: the peace between France and Prussia was ratified and signed in March 1795.

In the Leyden Gazette, Dec. 26, 1794, it says, in the account from Warsaw, "That the attack began at five o'clock in the morning; at nine the enemy was in possession of the place. Five thousand Poles were slain in the

The above has been too fully too fatally fulfilled surely for any one to deny. Prussia was not able to conquer the Poles; but Russia, the destined power, according to the above-mentioned prophecies, soon conquered them.

The relative events which have also taken place, in which the King of Prussia and the empress have been concerned, have a wonderful analogy to the denunciations of the prophet.

P. 19. The Spanish monarchy will cease by this war, and the stadtholdership of Holland will be cut off close to the ground, according to the visions of God to me in 1792, and which I communicated at that time, by his sacred commands, to the King and Queen of England.

On the 27th of June 1792, I wrote to the French ambassador, then in London, by command of the Lord God, acquainting him with the future loss of the French islands, and likewise the fall of the English.

P. 70. After this I was in a vision in the month of January 1792, and was carried away by the spirit of God to Sweden, &c. The King of Sweden is delivered over for death, and that is the very man that will shoot him.

P. 71. And, when you write hereafter of other things in this country, you will be called an impostor, a fool, and a liar.

When I see this it will make me angry; I will then begin to kill the people, and I shall surely destroy this city.

assault, the remaining five thousand were taken prisoners or dispersed. After this was over, and every thing appeared to be quiet, ten hours after all resistance had ceased, about nine o'clock at night, they set fire to the town, and began to butcher the inhabitants. The sick and wounded perished in the flames; the rest, old men, women, and children, fell by the sword. Nine thousand persons of every age and both sexes are computed to have fallen in the massacre; and the whole of the suburbs, except a few scattered houses, was reduced to ashes.

Holland is entirely conquered, and the stadtholder is now in this country!—A most astonishing verification of the words of the prophet, contained in a letter to the royal family at St. James's.

The French islands have been conquered by the English, according to the former part of this prophecy. The latter part remains to be fulfilled.

The King of Sweden was accordingly shot at a masquerade, March 10, and died March 29, 1792.—This is likewise an astonishing verification of the prophecy.

Richard Brothers was taken up by government March 4, 1795; that he has been reckoned an impostor by many, the world itself must allow.

P. 92. October 26, 1794, the Lord God commands me to say to you, William Bryan, that you are appointed and will be commanded by him to testify publicly to the world who I now am, and what my future designation is. The Lord God will influence and command numbers of his people, both men and women, to give the same public testimonies.

P. 102. October 26, 1794. He informed the English government, judges, &c. that the prisoners now in confinement, and on trial for their lives, &c. are innocent.

These things, having been already fulfilled, ought to be a caution to every body how they deny revelation and prophecy; and it behoves every person to examine into the revealed prophecies very carefully, and judge impartially; Acts v. 39. "But if these things be of God, ye cannot overthrow them." Richard Brothers stands in the Court Calendar as a naval officer, Jan 3, 1783.—Surely then his character and behaviour during his continuance in the navy are very easily to be enquired by those that doubt his sanity. Because he quotes scripture and believes in God is too ridiculous, one would think, for any person to set him down either as an impostor or a madman. If he has not written those letters to government, as he asserts, then he is a false prophet, and the *onus probandi* lies with the ministers, &c. If those letters are established, I think his prophecies coming true absolutely prove him a true prophet. I have taken every step to detect him in imposition or madness, but cannot in either.

N. B. HALHEAD.

SEMIRAMIS.

A VISION.

I DREAMED that I was an antiquarian, and had collected one of the finest cabinets in Europe. I had engaged more particularly in mummies, and purchased them from all quarters.

I had learned to distinguish the true Egyptian mummies from the counterfeits which the Jews make of skeletons to deceive Europeans; by chewing a small bit of the mummy, I knew how to distinguish the Egyptian skeleton from that of a malefactor put into an oven, af-

terwards embalmed, then wrapped round with bandages and hieroglyphics, and sold by those dextrous rogues who laugh at profoundly-learned men.

I was not the dupe of those impostors; I almost knew, by the form of the head, those ancient Egyptians, embalmed in a particular manner, who were anxious to transmit their dried forms to posterity.

They were ranged in order in my cabinet, and I was delighted with the thought, that about three thousand years ago they all could speak; at a time when they little imagined they should be taken out of their catacombs near Grand Cairo, to make a voyage to Europe, and come to London to satisfy my curiosity. "Here," said I, "am I surrounded with the unburied dead, who never suspected I should one day have the sole property of their bodies."—I enjoyed this idea, and walked to and fro amidst those embalmed bodies, who had no longer any names but such as my fancy gave them.

One day reviewing my antique black treasury, I took up the head of a mummy, and viewing it attentively,—“Who art thou,” said I, softly, “Who art thou?” The head moved in my hands on a sudden, and said,—“I am Semiramis.”—“What thou? wast thou ever handsome?”—“Yes, I once appeased a sedition by exposing my naked breasts and dishevelled hair.”—“Didst thou raise those magnificent gardens so much extolled?”—“I erected Babylon, and raised superb structures on the banks of the Tygris and Euphrates.”—“Thou hast done things truly extraordinary!”—“My reign was equal to any great prince’s; I blended their talents with their courage.”—“But as to your military expeditions?”—“I made several conquests in Ethiopia; I penetrated to the Indies.”—“You were passionately fond of glory, Madam?”—“I was born for it.”—“And those little weaknesses which history takes notice of?”—“No matter, the duty I owed the empire did not suffer for it; I made Assyria happy; I deserved the honours of an apotheosis.”—“Madam, all your ideas were elevated; I respect you much; but yet one thing gives me uneasiness; you were despotic.”—“A woman is very properly placed on a despotic throne.”—“Why so, madam?”—“Because the harshness of such a government is always softened by the mildness natural to the sex, and by that ascendancy which heaven has granted to women. Pride does not blush to humble itself before them.—Then again, I was fond of the arts, and those who cultivated them; they were not on a level with the rest of my subjects.”—“But did you refuse, madam, to give up the crown, of which you were only the trustee, to your son Ninias?”—“The sceptre I held was *no deposit*.”—“Yet may I take the liberty to ask you, did you really put your husband Ninias to death?”—“No.”—“History says you did.”—“History lies.”—“But Voltaire has written a tragedy upon the subject, and attributes remorse to you on the occasion.”—“Tragedies romance.”—“And the public voice also accuses you.”—“The public will be undeceived.”—“When?”—“When the appointed day for the discovery arrives.”—At these words the head became heavier; it slipped through my hands, and fell into the chest again.

DETACHED THOUGHTS.

ON PAIN.

IT appears, that pleasure applies less to our nature than pain. We are too weak to bear it any length of time. If we prolong an act of voluptuousness, it will become tedious, toilsome, even grievous.—Pain has no other bounds but our own sensibility; lengthen out anguish, our existence will rouse itself entirely to combat it, and long will be the contest.

Observe a miserable, asthmatic man, who has thirty years struggled with the privation of breath, and only respire in misery. Cast your eyes on a prisoner, who musters up strength enough to live forty years in a kind of tomb, where he daily struggles against sorrow, despair, and death!

The ingenious cruelty of tyrants has tormented their unhappy victims for a long time, and nature has so far countenanced their barbarity; but still she withstands, and seems to rally all her strength for suffering; but she labours under the luxuries of the table, and the most exquisite sensations, patience, that divine virtue, comes to man's relief, and supports the unhappy sufferer, till, by her aid, the weak and delicate being becomes a hero. *Let us learn*, says St. Paul, *to possess our minds in patience*:—A most sublime expression.

It is not the torture of the burning steel that we have only to dread. Sickness will produce a similar effect; a man may suffer twenty-five years with the stone or the gout. The disorders to which our bodies are subject are almost numberless. The mere recital of them is enough to make one tremble; and should I endeavour to give the list, yet more would remain to be added.

Can we conceive the sufferings of that unfortunate being, whose nerves, too tense, or too relaxed, have lost their equilibrium! His sickly imagination extends and multiplies the effects of his natural disorder; he experiences every possible kind of pain, a thousand phantoms surround him, and he no longer feels strength sufficient to resist those violent diseases; he throws himself at the feet of every empiric, and wishes every man he meets to be his physician; a gloomy melancholy possesses his mind; then farewell tears and laughter, in short, farewell to all sensibility! The hours of his life are slow and grievous; literally, he can scarcely either live or die; yet he survives this state whose miseries I only sketch, shuddering myself at the reflection on what such a being must suffer.

It has been asserted, that some gloomy and melancholy temperaments do not feel pain beyond a certain degree, that stupor succeeds to convulsion.

Several naturalists hold that the pressure of the air makes us suffer necessary pains which habitude alone disguises from us. Dentists will have it, we are always troubled with the tooth-ach.

And what is every want, but pain already begun? And what is it that want does not bring under subjection? The free inhabitant of the air, born to range and wander in space uncontrolled and unfettered, obeys and descends at the voice of man; he drops from the highest summit on his wrist, in search of food; overpowered by the violence of his appetite, he is subjected to his will; again he ascends the sky, in obedience to the falconer's orders, who regulates his motions; the commanding signal that man makes to the bird of prey, is obeyed through want, and the hunger which torments the winged creature.

Pain is a hideous spectre, that watches over our preservation. The whole human race wander with these two guides, Pain and Pleasure.

But although so assiduous to enjoy pleasure, we are much more so to avoid pain. Consider a man in possession of every thing which can please the mind and senses; the least hurt makes the charm vanish.—Bring musicians; offer amusements to a man in a fit of the cholick; his sufferings will, probably, only increase.

The clown, whose mind is little practised, bears up against pain better than he who is civilised. The savage glories in setting it at defiance; he bears, without shrinking, the most cruel torments; he even laughs at his butchers. The Indian captive, bound to the stake at which he is to be burned, collects his whole strength, and insults the conqueror in his death song.

Voluptuousness is found to sink a man a great deal more; the fire of voluptuousness often melts, as in a destructive crucible, the finest genius, and happiest disposition.

The love of pleasure stifles the greatest qualities; the great man often sinks in the arms of a courtesan; she annihilates him who would be the champion of the country or the luminary of his fellow citizens.

Some great men, it is true, have roused themselves from the lethargy of pleasure, as the phœnix is represented to us rising from its ashes; but that rarely happens. Who can tell but those great men would have been more illustrious, more celebrated, more useful, if they had not paid so great a tribute to effeminacy?

Pain is, therefore, less dangerous than the love of pleasure, which degenerates into libertinism, and has made too great progress; for it extinguishes noble and manly virtues.

An austere life is, then, more suitable to man than an effeminate one; the first will enable him to bear pain; courage and strength will support him; the other will destroy him.

Seneca thus expresses himself in his energetic and lofty style: "It is true, virtue carries some austerity with it; but it fortifies the mind. Voluptuousness is deceitful; where will you find it? In public places and taverns, &c. Where will you find the former? In temples, the senate, and closets of great writers."

ON PROSPERITY.

PROSPERITY is not dangerous merely as prosperity, but because it habituates the mind to a kind of confidence, yet disposes it to be cast down on the first misfortune. It extinguishes by degrees, in the heart of man, firmness and constancy, and inspires him with vanity, that disorder so fatal and incurable, which deceives both ourselves and others; it begets presumption which misrepresents objects, and lays snares for those who are under its dominion. Diversified misfortune is more suitable to the state of man; it teaches him to know himself, to seek resources within himself; in a short time it will lay open to him what he never would have known in the common course of events, or in uninterrupted success.

ON MORALITY.

IGNORANCE, without preliminary reflections, draws the boldest corollaries on morality; and he who has read deeply, often loses the vigour of instinct by the habit of reasoning.

Several run-away negroes being condemned to be hanged, one was offered his life, provided he would be the executioner of the others;—he refused—he would rather die.—The master fixes on another of his slaves to perform the office. “Stay,” said he, “until I prepare myself.” He retired to his hut, and cut off his hand with an ax. Returning to his master—*Now compel me (said he) if you can, to hang my comrades.*

The Charibbee Indians, seeing their enemies cast away on their shoals, plunge into the sea and save them from the waves, stretch them on the shore, take all manner of care of them. When they expect to die, the Indian chief says, “To-day you are our brethren, tomorrow you will be our enemies; then we will kill you; but now depart in peace.”

Where is the sacred portrait of morality better found than in the midst of flames, or in shipwrecks? There the friend will force his friend into the boat, and will himself remain in the sinking vessel; there the neighbour rushes through the flames to save the child sleeping in its cradle. Great calamities produce the most heroic and generous actions.

Who cast themselves into the sea, or into a gulph, to save their fellow-creatures? Men reputed rude and unpolished. Instinct with them anticipates reason. Heroism forms no calculations; and the most astonishing, most incredible actions, are done by those whom we look upon as the lowest of human nature.

Woe to him who has not stood in want of the assistance of man! He contracts a hardness of heart which he calls a noble pride; he mistakes fastidiousness for dignity, and a haughty deportment for a mark of nobility; he lives without knowing himself, and despises his fellow-creature, without even suspecting that such a one may possess abilities which render him his superior.

The greatest among mankind does not know but he may be one day at the mercy of the meanest. This should be a caution to those in power to look on every man as a brother who may one day lend them a helping hand.

ON ATHEISM.

“THE universe is not the necessary and independent being,” said Plato; “you imagine, hearing me speak, that I have an intelligent soul. Look on the order of the universe, and you will conclude, there is a Supreme Intelligence.”

“Can any thing proceed from nothing? Something exists; therefore, it has been created by a power which does not depend on any cause.”

“The laws of motion,” says Leibnitz, “which are not of absolute geometrical necessity, but which are an effect of the choice and wisdom of God, these wonderful laws furnish an astonishing proof of a free and intelligent being, against the absolute and brutish system of Spinoza.”

The world has been called a necessary mirror wherein to view the existence of God; every individual in the universe is also a mirror, whether we consider him as relative to himself, or his connection with others.—I think—therefore, I exist.—I exist—then there must be a God. In consequence of the sensation of our own existence, we must acknowledge the cause by which we exist; there is an undeniable connection between these two propositions.

Then necessarily there exists a sole Being, who holds his existence of himself alone.

“Even from the very idea we have of God,” says Descartes, “he exists.” The more I have dived into this thought, the more forcibly it has struck me! for there are some truths so plain, that, being born with us, are no sooner perceived than we think we never were ignorant of them.

There is not, properly speaking, such a being in existence as an atheist.—He has no demonstration that there is not a God.

God is all he should be; his essence is sole and necessary; but a finite being can only attain successively the plenitude of his existence.

Man is by nature a finite being; it is, then, impossible he should be perfectly happy: he must experience affliction and trouble.

Time must develop his being endued with sentiment and intelligence; he may bring these to a state of perfection, because there is a progression in all things. It is, doubtless, necessary he should experience so many errors, so much weakness, so many misfortunes, to arrive at the end for which he was created. It is then he will be successively admitted into regions full of order, harmony, and beauty.

RULES

FOR THE PRESERVATION OF THE SIGHT.

THOUGH it may be impossible to prevent the absolute decay of sight, whether arising from age, partial disease, or illness, yet by prudence and good management, its natural failure may certainly be retarded, and the general habit of the eyes strengthened, which good purposes will be promoted by a proper attention to the following maxims:

1. Never to sit for any length of time in absolute gloom, or exposed to a blaze of light. The reasons on which this rule is founded, prove the impropriety of going hastily from one extreme to the other, whether of darkness or of light, and shew us, that a southern aspect is improper for those whose sight is weak and tender.

2. Not to read in the dusk: nor, if the eyes be disordered, by candle-light. *Happy those who learn this lesson betimes, and begin to preserve their eyes, before they are reminded by pain of the necessity of sparing them; the frivolous attention to a quarter of an hour of the evening has cost numbers the perfect and comfortable use of their eyes for many years: the mischief is effected imperceptibly, the consequences are inevitable.*

3. The eye should not be permitted to dwell on glaring objects, more particularly on first waking in a morning; the sun should not of course be suffered to shine in the room at that time, and a moderate quantity of light only be admitted. It is easy to see that, for the same reasons, the furniture of a bed should be neither altogether of a white or red colour; indeed, those whose eyes are weak would find considerable advantage in having green for the furniture of their bed-chamber. Nature confirms the propriety of the advice given in this rule: for the light of the day comes on by slow degrees, and green is the universal colour she presents to our eyes.

4. The long-sighted should accustom themselves to read with rather less light; and somewhat nearer to the eye, than what they naturally like; while those that are short-sighted, should rather use themselves to read with the book as far off as possible. By this means both would improve and strengthen their sight; while a contrary course will increase its natural imperfections.

There is nothing which preserves the sight longer, than always using, both in reading and writing, that moderate degree of light which is best suited to the eye; too little strains them, too great a quantity dazzles and confounds them. The eyes are less hurt by the want of light than by the excess of it: too little light never does any harm, unless they are strained by efforts to see objects to which the degree of light is inadequate; but too great a quantity has, by its own power, destroyed the sight. Thus many have brought on themselves a cataract by frequently looking at the sun, or a fire; others have lost their sight by being brought too suddenly from an extreme

of darkness into the blaze of day. How dangerous the looking upon bright luminous objects is to the sight, is evident from its effects in those countries which are covered the greater part of the year with snow, where blindness is exceedingly frequent, and where the traveller is obliged to cover his eyes with crape, to prevent the dangerous and often sudden effects of too much light; even the untutored savage tries to avoid the danger, by framing a little wooden case for his eyes, with only two narrow slits. A momentary gaze at the sun will for a time unfit the eyes for vision, and render them insensible to impressions of a milder nature.

The following cases, from a small tract on the "*Fabric of the Eye*," are so applicable to the present article, as to want no apology for their insertion here; though, if any were necessary, the use they will probably be of to those whose complaints arise from the same or similar causes, would, we presume, be more than sufficient:

"A lady from the country coming to reside in St. James's-square, was afflicted with a pain in her eyes, and a decay of sight. She could not look upon the stones when the sun shone upon them, without great pain. This, which she thought was one of the symptoms of her disorder was the real cause of it. Her eyes, which had been accustomed to the verdure of the country, and the green of the pasture-grounds before her house, could not bear the violent and unnatural glare of light reflected from the stones; she was advised to place a number of small orange-trees in the windows, so that their tops might hide the pavement, and be in a line with the grass. She recovered by this simple change in the light, without the assistance of any medicine, though her eyes were before on the verge of little less than blindness."

"A gentleman of the law had his lodgings in Pall Mall, on the north side; his front windows were exposed to the full noon sun, while the back room, having no opening but into a small close yard, surrounded with high walls, was very dark: he wrote in the back room, and used to come from that into the front room to breakfast, &c.—His sight now grew weak, and he had a constant pain in the balls of his eyes; he tried visual glasses, and spoke with oculists, equally in vain. Being soon convinced, that the coming suddenly out of his dusky study into the full blaze of sun-shine, and that very often in the day, had been the real cause of his disorder, he took new lodgings, by which, and forbearing to write by candle-light, he was very soon cured."

Blindness, or at least miserable weaknesses of sight, are often brought on by these unsuspected causes. Those who have weak eyes should therefore be particularly attentive to such circumstances, since prevention is easy, but the cure may be difficult, and sometimes impracticable.

When the eye sensibly flattens, all delay is dangerous; and the longer those who feel the want of assistance defer the use of spectacles, the more they will increase the failure of the eye; there are too many who procrastinate the use of them, till at last they are

obliged to use glasses of ten or twelve inches focus, instead of those of thirty-six or forty, which would otherwise have suited them; thus preferring a real evil to avoid one that is imaginary. A late author mentions several deplorable cases of this kind, particularly one of a lady, who, through false shame, had abstained from wearing spectacles so long a time, that at last it was impossible to suit her but with those adapted to eyes that have been couched. Whereas the instances are numerous of those who, by using glasses of a long focus at the first approaches of long-sightedness, have brought back their natural sight, and been able to lay aside their spectacles for years.

The most general and perhaps the best rule that can be given to those who are in want of assistance from glasses, in order so to choose their spectacles that they may suit the state of their eyes, is to prefer those which shew objects nearest their natural state, neither enlarged nor diminished, the glasses being near the eye, and that give a blackness and distinctness to the letters of a book, *neither straining the eye, nor causing any unnatural exertion of the pupil.*

No spectacles can be said to be properly accommodated to the eyes, which do not procure to them ease and rest: if they fatigue the eyes we may safely conclude, either that we have no occasion for them, or that they are ill made, or not proportioned to our sight.

Though, in the choice of spectacles, every one must finally determine for himself which are the glasses through which he obtains the most distinct vision; yet some confidence should be placed in the judgment of the artist of whom they are purchased, and some attention paid to his directions. By trying many spectacles the eye is fatigued, as the pupil varies in size with every different glass, and the eye endeavours to accommodate itself to every change that is produced. Hence the purchaser often fixes upon a pair of spectacles, not the best adapted to his sight, but those which seem to relieve him most while his eyes are in a forced and unnatural state; and consequently, when he gets home, and they are returned to their natural state, he finds what he has chosen fatiguing and injurious to his sight.

ON DISCONTENT WITH OUR LOT IN LIFE.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

IT is remarkable of the age in which we live, that those men who (according to a great exemplar of wisdom) ought to feel best satisfied with their lot, are, on the contrary, generally speaking, least inclined to be so,

“Give me neither poverty nor riches!” was the prayer of a wise man, who knew that by the former he might be subjected to hardships which might tempt him to disbelieve, and conducted by the latter to that perfect state of earthly independence which might obliterate all thoughts about, the existence of his God.

I repeat it, that the man who is placed by Providence in a middle sphere between affluence and penury, is more apt to be dissatisfied with his fortune than the poor peasant, who, while he eats the hard crust and drinks the tasteless draught, careless as unexpectant of to-morrow's fare, scarcely ever *thinks* of a state to which he has no hope of attaining.

Those who are placed in that intermediate station of life for which the pious Agur prayed, being nearer to the sun-shine of prosperity, feel something of its heat and much of its attraction. A thousand welcome (though deluding) dreams suggest a thousand circumrotations of fortune's wheel, by which they *may be* placed in happy independence.—So natural is it for hope to enter even at the smallest aperture.

Suppose a man employed in a situation which may produce an income of an hundred pounds a year; daily and hourly he is liable to accidents which make him feel his dependence; perplexities in his business frequently occur, and he casts an eager glance on the fortune of the master of a chariot; or thinks he may without a crime wish for a change with the solitary independent, who on a smaller income even than his own, but who is master of his time, lives uncontrolled an easy careless life, but who, truth to say, too often leads a life displeasing to God, as it is not useful to man.

The lottery naturally presents itself, and the great lottery of life, marriage, to his sanguine mind.

Into the first he ventures heedless with his little all, upon the weak reflection, that to some one the great prizes must be drawn, and wherefore not to him? “Should I be fortunate (he will say), the transition from this hated subordination is the work but of a moment, and happiness will then be mine for ever and for ever!” But hast thou considered, vain man! that destiny is not in thy weak hand, and that to be gratified in all thy blind desires would soon be thy destruction? Wishes for better fortune while you enjoy a competency are wicked and vain; and the chances for a worse are more numerous than your covetousness will allow you to see. Remember, that if you can hope by the momentary transition to be made rich, two-fold is the probability that it may cast you from your present state of mediocrity into that of pining penury and woe.

To change the scene, perhaps, he will turn his mind to matrimony, and to become independent sell for life his peace of mind, and every rational pleasure, for the cankered carcase of some dowered widow, whose person will be his continual detestation and disgrace, and whose mind too probably is the receptacle of all that is narrow, all that is rancorous, and in a word all that is base. But then he is independent; he keeps a chariot, and tinselled servants wait upon



*Justitia non regit, modo alioq; desipit
Hinc Regit, hinc, hinc, hinc, hinc, hinc, hinc, hinc
Pudor, hinc, hinc, hinc, hinc, hinc, hinc, hinc
Pudor, hinc, hinc, hinc, hinc, hinc, hinc, hinc*

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his nod. Mistaken man! thy *former* state was happiness, the error was *your* own. If the cares (and those of the lesser kind) incident to humanity were thine, so were the alternate joys which sweeten and enliven it.—Then you ate the bread of peace, and might, by subduing a contemptible passion, have lived content and guiltless.—But you have chosen the other course. To avoid subordination to *one*, who was bound by interest to render your burthen as light as possible, you have voluntarily enslaved yourself to a thousand nameless evils, arising from the passions of an un-governable woman, whose wealth (the fatal object of your wishes, and with your acquisition of which she will probably too justly upbraid you) can only serve to make your misery more conspicuous to the world!

I am, Sir,

Your occasional correspondent, S. J.

ESSAY ON JUSTICE.

WITH AN ENGRAVING.

MANKIND in general are not sufficiently acquainted with the word justice: it is commonly believed to consist only in a performance of those duties to which the laws of society can oblige us. This, it is true, is sometimes the import of the word, and in this sense justice is distinguished from equity; but there is a justice still more extensive, and which can be shewn to embrace all the virtues united. Justice may be defined, that virtue which impels us to give to every person what is his due. In this extended sense of the word, it comprehends the practice of every virtue which reason prescribes or society should expect. Our duty to our Maker, to each other, and to ourselves, are fully answered if we give them what we owe them: thus justice, properly speaking, is the only virtue, and all the rest have their origin in it.

The qualities of candour, fortitude, charity, and generosity, for instance, are not in their own natures virtues, and if ever they deserve the title it is when justice impels and directs them. Without such a moderator, candour might become indiscretion, fortitude obstinacy, charity imprudence, and generosity mistaken profusion. A disinterested action, if it be not conducted by justice, is at best indifferent in its nature, and not unfrequently even turns to vice.

The expences of society, of presents, of entertainments, and other helps to cheerfulness, are actions merely indifferent, when not repugnant to a better method of disposing of our superfluities; but they become vicious when they obstruct or exhaust our abilities from a more virtuous disposition of our circumstances.

True generosity is a duty as indispensably necessary as those imposed by law. It is a rule imposed upon us by reason, which should be the sovereign law of a rational being. But this generosity does not consist in obeying every impulse of humanity, in following blind passions, and impairing our circumstances by present benefactions, so as to render us incapable of future ones.

Misers are generally characterised as men without honour, or without humanity, who live only to accumulate, and to this passion sacrifice every other happiness. They have been described as madmen, who in the midst of abundance banish every pleasure, and make from imaginary wants real necessities. But few, very few, correspond to this exaggerated picture; and perhaps there is not one in whom all these circumstances are found united. Instead of this we find the sober and the industrious branded by the vain and the idle with this odious appellation; men who, by frugality and labour, raise themselves above their equals, and contribute their share of industry to the common stock. Whatever the vain or the ignorant may say, it were well for society had we more of these characters among us. In general, these close men are found at last the true benefactors of society. With an avaricious man we seldom lose in our dealings, but too frequently in our commerce with prodigality.

A man who has taken his ideas of mankind from study alone, generally comes into the world with an heart melting at every fictitious distress. Thus he is induced, by misplaced liberality, to put himself into the indigent circumstances of the person he relieves. The advice of one of the ancients to a young man whom he saw giving away all his substance to pretended distress was not amiss. "It is possible," said he, "that the person you relieve may be an honest man; and I know that you who relieve him are such. You see, then, that by your generosity you rob a man who is certainly deserving, to bestow it on one who may possibly be a rogue; and while you are unjust in rewarding uncertain merit, you are doubly guilty by stripping yourself."

ANECDOTE OF SANTEUIL.

ONE day *Santeuil* had gone into a confessional to be more at liberty to pray, perhaps to think of some work he had in hand. A lady seeing him took him for a father confessor, and, kneeling down, revealed all the passages of her life to him. When she had finished, perceiving the supposed father made her no answer, she demanded absolution. "How can I do that?" said *Santeuil*, "I am no priest." "How!" said the lady, much surprised, "why did you hearken to me?" "Why did you speak to me?" replied *Santeuil*?" "I will immediately," said she, "make my complaints to the prior." "And I," replied *Santeuil*, "will relate the whole of your fine intrigues to your husband."

 PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS, MAY 5.

THE Royal Assent was given by commission to twenty-one public and private bills; among which were, the Receipts Duty, Scotch Distillery, Post-Office, Inland Navigation, West-India Governors Indemnity, and Mackerel Fishery Bills.

8. The Duke of Norfolk rose, and made his promised motion relative to the sudden recall of Earl Fitzwilliam from Ireland, which was to the following effect: "That an humble address be presented to his Majesty, praying that he may be graciously pleased to have laid before the House, such papers and correspondence as passed between his Majesty's ministers and Earl Fitzwilliam, while Lord Lieutenant of Ireland, as related to his lordship's recall, at the time that both houses granted supplies to his Majesty of the greatest munificence." The duke prefaced his motion at some length, and was answered by Lord Coventry.—Earl Fitzwilliam next spoke—he desired only to clear his character, which had been calumniated by ministers.—Earl Mansfield opposed the enquiry—he maintained it to be the prerogative of the crown to dismiss its servants at pleasure.—Earl Guildford said, it had been the practice of ministers for ten years past to obstruct every enquiry. His lordship concluded a very animated and energetic speech, by giving his hearty approbation of the motion.—Lord Sydney opposed the motion.—The Duke of Leeds expressed himself with much candour in favour of it.—The Earl of Moira took the matter up in favour of the motion with great warmth—spoke of Mr. Beresford, as holding a situation in Ireland, greater than the Lord Lieutenant.—His Lordship was answered by the Earl of Westmorland, who defended the Beresfords, and insisted, if all was granted as required by the Roman Catholics of Ireland, his Majesty would by the Act of Settlement forfeit his crown.—Lord Westmorland concluded by saying, he believed Earl Fitzwilliam's measures, if adopted, would have tended to a separation of the two countries.—Marquis Townsend joined in bestowing praise on Mr. Beresford—admitted that gentleman not to be dead to the interests of his family, he only followed the practice of other gentlemen in office on both sides of the water.—Earl Fitzwilliam replied to the Earl of Westmorland.—The Duke of Leeds and Duke of Norfolk said a few words in explanation.—The Earl of Lauderdale, Duke of Bedford, and several other lords, delivered their sentiments; when the house divided; for the motion, with four proxies, 25, against it, with 17 proxies, 100—Majority 75.

13. Gave judgment in the appeal of York Buildings Company versus M'Kenzie, &c. The decision of the Scotch courts reversed.

14. A long protest was entered on the journals by Earl Fitzwilliam, against the decision of the House on the 8th instant, relative to his lordship's recall from Ireland.

22. The Royal Assent was given by commission to the Dutch property, and about a dozen other public and private bills.

 HOUSE OF COMMONS.

April 27. Mr. Mainwaring said, that he had a petition to present from more than 10,000 footmen and other English servants, complaining of the preference given by gentlemen of rank and fortune to foreign servants. He then moved that the petition be received, which not being seconded, the motion of course was not put.

Mr. Pitt presented a Message from his Majesty, of the same purport as that delivered in the Lords, which was read by the Speaker, when Mr. Pitt moved, that it be referred to a Committee of Supply.

Mr. Stanley was astonished that the Prince of Wales's debts should again be mentioned to the House. He moved, therefore, that the Address in answer to his Majesty's Message in May 1787 be read.

Mr. Grey moved, that the King's Message, to which it referred, might also be read, which being agreed to, they were both read.

Among other things, the Message said, "that his Majesty had received from his Royal Highness the Prince of Wales the strongest assurances that no such embarrassments should again occur."

Mr. Stanley was sorry to be forced to observe, that Parliament had already most liberally extricated his Royal Highness from his embarrassments, under a solemn promise, that no future application would be made for the same purpose; notwithstanding which, they were now called upon to make a similar provision. He therefore moved, "that the House be called over, previous to the consideration of his Majesty's Message;" but in so doing, he disclaimed any thing disrespectful to the illustrious person concerned.

The Speaker observed, that such a motion was now irregular, as the Message could only be taken into consideration in a Committee of Supply; but the Hon. Member might make such a motion in the Committee by way of amendment.

The motion for referring the Message to a Committee was put and carried.

Mr. Pitt then proposed that it be taken into consideration that day se'nnight; and expressed a hope, that the Hon. Gentleman would not press the call he had mentioned.

Mr. Grey felt it his duty to oppose this measure; and the call of the House appeared to him indispensable, as a more important occasion never occurred.

Mr. Curwen concurred with Mr. Grey.

Mr. Burdon, Mr. Buxton, and Mr. Sumner, coincided with Mr. Grey and Mr. Curwen; and thought that some account should be laid before the House, of the application of the sums voted on the former occasion.

Mr. Pitt replied at some length; and observed, that the affluence of the Royal Family strengthened the Hereditary Monarchy.

Mr. Martin thought that the best support of Monarchy was to render it beneficial and not grievous to the people.

General Smith was of opinion, that an additional allowance was now more necessary, in a comparative view, than that which was made to the Prince's grandfather, from the increase of every article of consumption.

Mr. Pitt, with the consent of the House, withdrew his motion for taking the subject into consideration that day week, and the same was deferred to that day fortnight.

The House went into a Committee on the Bill for preventing the vexatious removal of the Poor till they became actually chargeable. Some clauses were proposed and received.

General M^r Lead moved, that there be laid before the House a copy of such letters and instructions as had been sent to the different regiments, ordering the additional allowance of 9d. to be paid to the troops, to enable them to purchase bread, meat, and other provisions. Ordered. Adjourned.

28. Sir Henry Philip Houghton took the oaths and his seat for Preston.

The Report of the Scotch Election Bill was considered, ordered to be engrossed, and read a third time to-morrow.

The Franking Bill and the Navigation Register Bill were read a third time and passed.

The House having resolved itself into a Committee, Mr. Rose moved a resolution to repeal that part of the Act of the 29th of Geo. III. which imposes a duty on four-wheeled carriages, in favour of stage-coaches, which are not to be considered as carriages of luxury. The resolution was agreed to.

Mr. Barham gave notice, that he would on Monday next move, "That there be laid before the House, A copy of papers relative to the treatment in the West

India Islands of those who surrendered to the British arms; of the proclamations issued by Sir Charles Grey and Sir John Jervis in the said Islands, on their surrender; and of the memorials delivered by the Officers serving in the said Islands to his Majesty's Ministers," &c. Upon these papers, if granted, he said, he should move to institute an enquiry into the conduct of Sir Charles Grey and Sir John Jervis during their command in the said Islands.

Mr. Grey rose to express the satisfaction he felt at the intended motion, as it would give those Commanders an opportunity of exculpating themselves from charges, which, although circulated with peculiar industry, would be found, on investigation, utterly groundless. He should take an opportunity of moving for other papers whereon to ground such enquiry; and also endeavour to procure the testimony of some of those who had served under those Commanders.

29. The *Speaker* informed the House, that the Lords had agreed to the Hair Powder Bill without any amendment.

The Bill for an Indemnity in favour of the Governors and Deputy Governors of the West India Islands, and the Scotch Distillery Bill, were read a third time and passed.

Sir John Frederick presented a petition from the Debtors in the King's Bench, Newgate, and the Fleet, praying for relief. Ordered to lie on the table.

General M'Leod gave notice, that on the morrow he would move for a return of all the Land Forces in the kingdom.

Sir John Frederick moved the second reading of the Bill for preventing the stealing of Dead Bodies; on which Mr. Mainwaring said, that if the second reading of the Bill was pressed, he would take the sense of the House upon it; but, to prevent farther trouble, moved that the House be counted, when 22 Members only were present, and the House adjourned of course.

30. On the resumption of the adjourned debate on the Bill to procure a full attendance on the days on which Election Committees stood for ballot, Mr. Grenville entered into a detail of the views which governed him, in bringing forward the Bill in question. The object of the present Bill was, to prevent a lax attendance; but, on consideration, he thought it better to trust to the standing orders of the House to compel an attendance. As the House, however, evinced such a partiality for the former Bill, he should move that the present one be committed on that day six months. Ordered.

General M'Leod, after a few prefatory words, moved, that the latest general return of the Forces in Great Britain, Cavalry, Infantry, Artillery, Fencibles, and Militia, be laid before the House.

The *Secretary at War* opposed the motion on the grounds of political prudence.

The question was negatived without a division.

The *Secretary at War* moved the commitment of the Bill to raise the Rates already allowed to Publicans who had soldiers quartered on them. He entered into a detail of the expence which this class already sustained in this respect, and proposed that the one-half of what they requested should be granted them, which was agreed to. The continuance of the Bill was made co-existent with the Mutiny Bill, namely, to the 25th of March next.

Captain Berkeley proposed, that the benefit of this clause should not extend to those publicans who raised the price of travelling by post.

Colonel Casforth supported the clause.

Mr. Hussey, Mr. Baker, the *Secretary at War*, &c. opposed it.

The clause was negatived without a division.

The blanks being filled up, the Bill was ordered to be reported.

May 1. After transacting some private business, the Orders of the Day were disposed of, and the House adjourned to Monday.

4. Mr. Lushington presented a petition from a committee of West-India traders, merchants, &c. that the house would take steps to prevent the vin-

dictive spirit of retaliation, which the proclamations of our late commanders in the West-Indies are likely to excite, should a reverse of fortune expose our islands to the dominion of the enemy. Ordered to lie on the table.

Mr. *Barham* moved, "That an humble address be presented to his Majesty, praying that he would be graciously pleased to give directions that there be laid before the House copies of the proclamations issued by Sir Charles Grey and Sir John Jervis, during their command in the West-Indies." Agreed to.

The next motion proposed by Mr. *Barham*, for a copy of such memorials as had been presented to the Secretaries of State, relative to the conduct of the said officers in the West-Indies, was also carried.

5. The House in a committee on the bounty to masters and surgeons of slave-trade ships, voted 100l. to each master, and 50l. to each surgeon of slave ships, if not more than two in each hundred shall have died, and 25l. to the surgeon when not more than three in each hundred shall have died.

7. Lord *Paget*, for *Caernarvon*, took the oaths and his seat.

14. The *Chancellor of the Exchequer* moved, that the House resolve itself into a committee for taking into consideration his Majesty's message on the establishment and debts of the Prince of Wales.

As soon as his Majesty's message was read, Mr. *Pitt* rose. Two objects, he said, were recommended in his Majesty's message, which ought to be kept separate one from the other. The first was to settle a suitable establishment on their Royal Highnesses the Prince and Princess of Wales; the second was to extricate his Royal Highness from the embarrassing incumbrances to which, for the present, he was unfortunately subject. He proposed an augmentation of sixty-five thousand pounds a year, twenty-five thousand of which he proposed to appropriate to the extinction of his debts; with thirteen thousand a year, arising out of the Duchy of Cornwall, to be erected into a fund at compound interest.

There were other articles to come before the committee of supply, such as 25,000l. for completing *Carlton-House*, which he proposed should be insured to the crown: 27,000l. or 28,000l. to defray the preparatory expences of the marriage; and 50,000l. as a jointure to her Royal Highness, which did not exceed what was formerly granted on similar occasions.

Mr. *Pitt* stated, that the claims on his Royal Highness from his creditors amounted to 620,000l. On the nature and amount of these debts Mr. *Pitt* dwelt with much becoming severity, though he lamented the necessity he was under of animadverting on the prodigality that occasioned them.

He concluded by moving that a yearly sum, not exceeding 65,000l. be granted to his Majesty, to enable him to make such additions to the establishment of his Royal Highness the Prince of Wales, as may become the dignity assumed by him on the late happy event of his marriage.

Mr. *Grey* thought 40,000l. a year a sufficient augmentation, and that the Prince ought to compound his debts.

Mr. *M. Mountague* was much of the same opinion.

Mr. *Lambton* spoke in favour of the original motion.

Mr. *Curwen* opposed it, as did Mr. *Burdon*.

Mr. *Alderman Newnham* spoke in favour of it.

Mr. *W. Smith* thought the Prince ought to be limited in his establishment.

Mr. *Fox* thought the Duchy of Cornwall ought to be sold, as it would bring 600,000l. one half of which should be applied to the liquidation of the Prince's debts.

Sir *W. Pulteney* and Mr. *Wilberforce* thought 40,000l. a sufficient augmentation; on which the committee divided, for Mr. *Pitt's* motion 260, against it 99.

Another division took place on Mr. *Pitt's* proposition relative to allowances for the completion of *Carlton-house*, &c. for the resolution 248, against it 99.

15. Mr. *Steele* brought up the report of the resolutions of the committee on his Majesty's message, relative to an establishment for his Royal Highness the Prince of Wales, on which a desultory conversation took place. In which Mr.

M. A. Taylor, Mr. Stanley, Mr. Curwen, and Mr. Jolliffe took a part. The last-mentioned maintained that the Prince had not been handsomely treated by the House: he was decidedly of opinion that the debts ought to be paid at once.

After Mr. *Whitbread* and several other Members had spoken, Mr. Grey moved that instead of 65,000*l.* 40,000*l.* be inserted in the resolution.—The amendment was negatived.

Mr. *Hussey* then moved an amendment, "That a sum be provided, by a sale of part of the land revenue of the crown, or of the Duchy of Cornwall, sufficient to replace the same," which after a short conversation was also negatived.

The original resolutions were then put and carried, and a bill ordered to be brought in, in pursuance of the same.

18. General *Macleod* stated, that an order had been issued by his Royal Highness Field Marshal the Duke of York, on the 18th of April last, by which the troops in Great Britain, then in quarters, were to receive bread and meat at reduced prices. In consequence of his Highness's circular letter, orders had been issued from the War-Office to generals and commanders of the different regiments. This was the act of the crown, through its servants, which was contrary to the spirit of the constitution of Great Britain. After having spoken some time, he moved, "That this House do resolve itself into a committee, to take into consideration certain circular orders issued on the 18th of April last by his Royal Highness Field Marshal the Duke of York, to the general officers commanding districts; and also circular letters of the same date, first from the War-Office, all respecting allowances granted by his majesty to the army, without the advice or consent of Parliament."

Mr. *Courtenay* seconded the motion.

A debate of some length then ensued, in the course of which Mr. Pitt contended, that the measure which had been adopted was of the same nature with many which had been again and again discussed and approved of by Parliament.

Sir William *Pulteney* moved the previous question, which being negatived, the House divided on General *Macleod's* motion, Ayes 22, Noes 67.

19. Mr. *Jekyll*, after a long introduction, moved, "That an humble address be presented to his Majesty, praying for such parts of the correspondence between Earl Fitzwilliam and his Majesty's ministers, during his administration of Ireland, as explained the grounds of his recall in the midst of a session of Parliament, in which such large supplies were granted, and when he was in the fullest confidence of both Houses of Parliament."

Sir William *Milner* seconded the motion.

Mr. *Powis*, after disapproving of the asperity of invective introduced against ministers by the gentlemen who made the motion, and paying high compliments to the character of Earl Fitzwilliam, moved the order of the day.

Mr. *Fox* contended that the whole business was occasioned by the removal of some of the officers under the former administration, and went over all the grounds of objection that had been opposed to Lord Fitzwilliam's conduct.

Mr. *Pitt* replied to Mr. *Fox*; after which several other members spoke on the question, and Mr. *Jekyll* replied. The previous question was then put, on which the House divided, Ayes 188, Noes 49; Mr. *Jekyll's* motion was consequently rejected.

22. Mr. *Porter* after an introductory speech moved, "That an humble address be presented to his Majesty, beseeching his Majesty to be graciously pleased to take into his most gracious consideration the state of the pay given to the subaltern officers serving in the infantry of the line, and to afford them such relief as the present increased price of provisions might seem to require."

Mr. *Windham* opposed the motion; General *Tarleton* was for it. Several members spoke.—The house divided, when there appeared for the motion 7, against it 37.

27. Mr. *Wilberforce* rose to support his motion for an immediate peace, or for at least an attempt being made, as soon as possible, to bring about a general pa-

cificance. He said that every fresh deliberation, and every new examination of the present question, confirmed him more and more in the propriety and necessity that the motion he would this night have the honour to make should be seriously considered, and not lightly opposed.

Mr. Wilberforce then took a retrospective view of the objects, the motives, and the probable consequences of the war; he anticipated the arguments which the friends of the war might urge against his motion; and after exposing the perfidy of our allies, and the instability of Continental connections, intreated gentlemen to look to the internal situation of this country and of Ireland, where the taxes and high price of provisions bore so hard on the lower classes of the people, that they could no longer be expected to support with patience their daily accumulating burdens. Every consideration, both of policy and interest, of humanity and religion, now induced us to seek for peace: nor could he see any strong objection that could be urged against the proposition he would now make, which was "That it is the opinion of this House, that the present circumstances of France do not preclude government from entertaining proposals of general pacification, or from attempting a negotiation for a peace, provided the same may be effected on sure terms, and in an honourable manner."

Mr. Duncombe made a very spirited speech to second the motion, and enforce the arguments of Mr. Wilberforce.

The Secretary at War (Mr. Windham) rose in reply. He condemned the proposition of the Hon. Gentleman, as militating against the repeatedly declared sentiments and decisions of the House.

Sir Benjamin Hammet supported the arguments which fell from the last speaker, and said he confided implicitly in the honour and ability of the minister to determine the present contest in a safe and honourable manner.

Mr. Fox, at considerable length, and with his usual eloquence and ability, supported the motion, and contended for its adoption as a peculiar policy at the present juncture.

Several other gentlemen delivered their sentiments, when the House divided, and there appeared for Mr. Wilberforce's motion 86, against it 201.

28. Mr. Pitt moved, that the House resolve itself into a committee of the whole House on the Austrian loan.

The House accordingly resolved itself into the said committee.

Mr. Pitt then proposed it as a resolution of the committee, that it was their opinion to guarantee the loan of four millions six hundred thousand pounds to the Emperor. He supported the motion on the known attention which the House of Austria paid to all pecuniary engagements, and the advantages which this country would derive, in the prosecution of the war, from the vigorous exertions of the Emperor.

Mr. Fox, Mr. W. Smith, Mr. M. Robinson, and Mr. Hussey, combated all these assertions with great force of argument and ingenuity; after which the House divided, for the loan 77, against it 43. The resolution was then agreed to, and the report ordered to be received on Monday.

ANECDOTE OF WILLIAM THE THIRD.

WHEN William was only two and twenty years of age, the fate of four millions of freemen turned on his virtue; the Dutch were at that time attacked by the troops of Cologne, of France, of England, by the navies of the two last of these powers, and deserted by Sweden, which even stipulated to fall upon the empire, if any of her members should advance to defend Holland. In this situation Charles the Second offered him the sovereignty of a part of his country if he would quit its defence; but, with a just elevation of spirit, he refused the offer; and when told he should live to see his country undone, he answered, "No, I shall die in the last ditch."

MASONIC INTELLIGENCE.

The Right Hon. the EARL OF MOIRA having, at the request of the Grand Lodge, presented their ADDRESS to the PRINCE OF WALES ; His Royal Highness was graciously pleased to return the following Answer :*

THE Grand Master has received with great satisfaction the address of the Craft ; which he regards as not indicating solely their sentiments towards him, but as also repeating those declarations of devotion to their Sovereign and attachment to the House of Brunswick, heretofore so becomingly expressed by them.

He has had peculiar pleasure in explaining to the PRINCESS OF WALES their loyal congratulations ; and he desires to convey to the Brethren the sincere thanks of the Princess for their generous wishes.

May 13. At the Grand Feast of the Most Ancient and Honourable Society of Free and Accepted Masons, under the Constitution of England, held at Freemasons' Hall, London : present, His Royal Highness GEORGE AUGUSTUS FREDERIC, PRINCE OF WALES, &c. &c. &c. GRAND MASTER.

His Royal Highness the Duke of Clarence.
His Royal Highness Prince William of Gloucester.
Right Hon. the Earl of Moira, A. G. M.

John Dawes, Esq. S. G. W. as D. G. M.	T. B. Parkyns, Esq. Prov. G. M. for
Arthur Tegart, Esq. J. G. W. as S.	Leicester and Nottingham.
G. W.	Arthur Stanhope, Esq. Prov. G. M. for
George Shum, Esq. P. S. G. W. as	Berkshire.
J. G. W.	J. M. Hayes, Esq. M. D. Prov. G. M.
James Heseltine, Esq. } P. S. G. W.	for Oxfordshire.
G. T.	Mr. William White, G. S.
Henry Crathorne, Esq. }	Rev. A. H. Eccles, G. C.
William Atkinson, Esq. }	Chev. Barth. Ruspini, G. S. B.
George Harrison, Esq. }	Right Hon. Lord Eardley.
John Allen, Esq. }	Hon. Henry Hobart, M. P.
Charles Marsh, Esq. }	Sir John Eamer, Ald. and Sheriff of
Sir Lionel Darell, Bart. }	London.
Nathaniel Newnham, Esq. }	The Master, Wardens, and Assistants,
John Warre, Esq. }	of the Stewards Lodge, the Masters
	and Wardens of Sundry Lodges, and
	a great number of other brethren.

In consequence of the re-election of the Prince of Wales to be Grand Master, his Royal Highness was installed in ample form, and re-invested with the ensigns of that high office. He was then pleased to appoint and invest the officers for the year ensuing, viz.

* Which see p. 219.

The Right Hon. the Earl of Moira, Acting Grand Master.
 Sir Peter Parker, Bart. Deputy Grand Master.
 John Meyrick, Esq. Senior Grand Warden.
 George Corry, Esq. Junior Grand Warden.
 Mr. William White, Grand Secretary.
 Rev. A. H. Eccles, Grand Chaplain.
 Chev. Bartholomew Ruspini, Grand Sword-Bearer.

James Heseltine, Esq. P. S. G. W. was unanimously elected Grand Treasurer at the Quarterly Communication held the 26th of November last.

The Grand Stewards, having received the thanks of the Grand Lodge for their elegant entertainment, presented to the Grand Master, for his approbation, the following Brethren as their successors for the next grand feast, who were approved of:

Stafford Squire Baxter, Esq. President,	presented	James Duberly, Esq.
George Bolton, Esq. Treasurer,	————	Thomas Parkes, Esq.
Thomas Hill, Esq. Secretary,	————	William Bridgman, Esq.
Arthur Gower, Esq.	————	William Veel, Esq.
Mr. William Ayres,	————	Mr. Robert Sutton.
Mr. John Godwin,	————	Mr. Thomas Harper.
Mr. William Newton,	————	John Hunter, Esq.
Mr. John Steward,	————	Mr. William Greening.
George Porter, Esq.	————	Sir John Eamer, Knt.
Matthew Wilson, Esq.	————	Joseph Dennison, Esq.
William Gill, Esq.	————	John Fox Caulfield, Esq.
William Blackstone, Esq.	————	Mr. L. R. Mackintosh.

May 10. By the voluntary benevolence of Brother Jones and his Company of the Royal Circus, that elegant little theatre was opened for the benefit of the "Royal Cumberland Freemasons' School." A very numerous and fashionable auditory countenanced the charity by their presence; and the money received amounted to upwards of 100l. which, we understand, is to be appropriated toward the purchase of furniture for the new school-house just erected in St. George's Fields.

This place of amusement has been improved in its internal construction, both as to beauty and convenience, in so high a degree as to render it well deserving of public patronage; and we sincerely hope that in a profitable season, as well as in a self-approving conscience, the proprietors will be rewarded for their well-timed liberality. "He never gives in vain who gives in zeal; and we may say to the managers of other theatres, "Do thou likewise."

CHATHAM, May 28.

Leave having been obtained from the Provincial Grand Master for this county, William Perfect, Esq. this evening the remains of a worthy brother of the name of Cockett were attended to the grave by upwards of sixty of the Fraternity, preceded by a band of music: the procession was solemn, and the deserved respect paid to the deceased, reflected that honour which ever results from the tribute of gratitude and affection in the last sad office paid to departed worth.

AMERICA.

The legislature of the state of Massachusetts has granted a part of the public lands to the emancipated negroes of that state, in proportion to the numbers of their respective families, where the liberal and philanthropic mind is gratified, by seeing them erect villages, cultivate farms, and form communities of civilized societies.

Before the person from whom we have this intelligence left America, they had established a Lodge of Masonry; and he had the satisfaction of seeing them on a grand day parade to church in all the magnificence of the order, where a sermon was preached on the occasion by one of their own colour.

They have also endowed public schools, employed teachers, and erected places of public worship.

The Annual Country Feast of the GRAND CHAPTER of the Antient and Venerable Order of HARODIM, will be held, we understand, on Thursday the 16th of July, at Canonbury House, Islington. The Stewards are, the Chevalier Ruspini, William Birch, John Spottiswoode, and William Meyrick, Esqrs.

POETRY.

A MASONIC SONG.

TUNE, "The Mulberry-Tree."

YE sons of fair science, impatient to learn,
 What's meant by a Mason you here may discern;
 He strengthens the weak, he gives light to the blind,
 And the naked he clothes—is a friend to mankind.

All shall yield to Masonry,
 Bend to thee
 Blest Masonry,
 Matchless was he who founded thee,
 And thou, like him, immortal shalt be.

He walks on the level of honour and truth,
 And spurns the trite passions of folly and youth:
 The compass and square all his frailties reprove,
 And his ultimate object is Brotherly Love.

The temple of knowledge he nobly doth raise,
 Supported by wisdom, and learning its base;
 When rear'd and adorn'd, strength and beauty unite,
 And he views the fair structure with conscious delight.

With fortitude bless'd, he's a stranger to fears,
 And, govern'd by prudence, he cautiously steers;
 'Till temperance shews him the port of content,
 And justice, unmask'd, gives a sign of consent.

Inspir'd by his feelings, he bounty imparts,
 For charity ranges at large in our hearts;
 And an indigent Brother reliev'd from his woes
 Feels a pleasure inferior to him who bestows.

Thus a Mason I've drawn and expos'd to your view,
 And truth must acknowledge the figure is true;
 Then members become, let's be brothers and friends,
 There's a SECRET remaining will make you amends.

TO MISS S****.

NO longer I'll pine at my fate;
 To pity my love is inclin'd;
 No longer I'll mourn for a mate,
 For Betsy is constant and kind.

I'll think of misfortune no more,
 Stern poverty's heart-rending pain,
 Nor aught that has troubled before,
 Shall torture my bosom again.

Bless'd Joy, with her all-cheering face,
 Now beams with a radiance divine ;
 Fair Summer teems splendor and grace
 O'er all nature, with beauty sublime !

And Beauty, my love, flees to you,
 In comely proportion and air,
 And eyes bright as em'rals to view,
 And a face as enlighten'd as fair.

A mind so devoted as your's,
 Shall all secret sorrows remove ;—
 Your Praise shall be sung in the bow'rs,
 "By the Sons of Content and of Love."

Then prolong not that rapturous hour
 When Hymen shall crown our delight,
 When fluttering Cupids shall show'r
 All their Blessings on his Sacred Rite !

Ed., May 23, 1795.

P. T.

TO Dr. BROWN,

WITH A TONQUIN BEAN*.

GO, balmy seed—matur'd amidst the blaze
 Of orient suns—throw thy rich perfumes round,
 Where genius, taste, and learning, mix their rays ;
 Where science, wit, and Eubolus are found.

Like him, diffusing light, do thou speed forth,
 And o'er th' extraneous mass thy odours roll ;
 Thy breathing sweets, distended like his worth,
 Shall lend to baser plants the fragrant soul.

Thus innate merit like the sun appears—
 Not only native shines—but by reflection cheers.

Sunderland, June 10, 1793.

J. F. S.

VERSES,

SUNG TO THE LEADING PASSAGE OF

PLEYEL'S GERMAN HYMN ;

ON A PUBLIC CHARITABLE OCCASION.

SWEET's the strain, when meek-eyed PEACE
 Gently sweeps th' harmonious wires :
 Horrid war's hoarse clarions cease—
 Sweet's the strain which peace inspires.

* An East Indian seed, that gives a most fragrant odour to snuff.

Sweet the soothing notes combine,
 When *MERCY* spares the prostrate foe :
 Forgiveness calls for lays divine—
 Sweet the strains from mercy flow :

Sweet *COMPASSION*'s plaintive sound,
 Lenient soothes affliction's pain ;
 Sympathetic feels the wound ;
 Sweetly swells the softning strain.

But sweetest far the strains improve,
 When *CHARITY* to action springs,
 Uniting *mercy*, *peace*, and *love*,
 The bliss that takes—the bliss that brings,

O *CHARITY*, celestial guest,
 Descend and stamp thy mild decree—
 Attune the voice—expand the breast,
 For sweet's the strain inspired by thee.

J. F. S.

A PARAPHRASE

ON THE

LAMENTATION OF DAVID,

FOR THE DEATH OF SAUL AND JONATHAN.

BY MRS. STICKLAND.

HOW is the beauty of our Israel slain !
 How are the mighty fall'n amidst the mournful plain !
 Oh ! tell it not in Gath's fair spreading town,
 Nor in the spacious streets of Askelon,
 Lest our *uncircumcis'd imperious foe*,
 Lest the proud daughters of *Philistia* shew
 No common joy, and triumph in our woe !
 Ye mountains of *Gilboa*, let n^o dew
 Or kindly show'rs henceforth descend on you,
 Let no vast *hecatombs* be offer'd there,
 For there the mighty lost his shield and spear,
 Israel's great monarch there became a prey,
 There his rich shield was vilely cast away ;
 As tho' the hallow'd oil had ne'er been shed
 In drops mysterious on his sacred head,
 From num'rous spoils that deck'd the mighty slain,
 And from the terrors of th' ensanguin'd plain,
 The bow of *Jonathan* ne'er turn'd away ;
 He bore the shock in many a fatal day ;
 And still the sword of *Saul* return'd bedew'd
 (Victorious in the field) with hostile blood.
 O *Saul* ! O *Jonathan* ! who now can tell
 What swelling sighs within my bosom dwell !
 My heart in vain to hide her sorrows strives !
 Lovely they were, and pleasant in their lives,
 Nor in their deaths divided ; swift they were,
 As that imperial bird which, void of fear,
 Controls the wing'd inhabitants of air.
 And strong as that proud beast which reigns
 The savage monarch of the woods and plains.
 Ye charming danisels, who your country bless
 With your bright beauty, now your grief confess,

Now beat your snowy breasts, reveal your woe,
 And from your brilliant eyes let liquid sorrows flow !
 Lament your king, and weep around his grave,
 Weep over hapless Saul, who kindly gave
 To you rich scarlet ; let your king be mourn'd,
 Who you with golden vestments oft adorn'd,
 Who gave you costly robes, and added more
 To those your native charms, which pleas'd our eyes before.
 How are the once victorious forc'd to yield,
 How are the mighty fall'n amidst the field ;
 O ! let me of too partial fate complain !
 Thou, Jonathan, wast on high places slain ;
 Alas ! what sorrow rushes on my breast !
 Oh ! Jonathan, Oh ! how am I distress'd !
 For thee distress'd, how can I now controul
 This stormy grief, that enters on my soul !
 Oh ! in that heavenly youth for ever ends
 The best of brothers, and the best of friends !
 How shall I praise thy probity and truth !
 How pleasant wast thou, O thou matchless youth !
 Thy num'rous favours all my passions move,
 Thy kindness e'en surpass'd a woman's love !
 Now perish'd are the warrior's spear and shield,
 How are the once victorious forc'd to yield,
 How are the mighty fall'n amidst the fatal field !

THE MASONS' LODGE.

LET others in exalted strains relate
 The baleful wars of some ambitious state,
 By regal pride or state-intrigues begun,
 With loss of each best subject carried on,
 And which at last with dreadful success crown'd,
 Involve in ruin ev'ry state around ;
 Me should the sacred Nine deign to inspire,
Ambion-like, to touch the warbling lyre,
 Such themes unworthy of the muse I'd judge ;
 My peaceful muse should sing the MASONS' LODGE,
 Where friendship and benevolence combine,
 T'enlarge the soul, and manners to refine ;
 Where cheerfulness beams forth in ev'ry face,
 Upheld by joys that ne'er shall feel decrease ;
 Whose happy and well regulated sway
 Without compulsion MASONS all obey.
 Such happy themes with joy my muse should sing ;
 Earth, sea, and air, with loud acclaims should ring,
 Nor would I e'er vain-gloriously pretend
 To what I sung eternity to lend ;
 But rather hope for e'er to found my fame
 On this my virtuous and well-chosen theme,
 Whose ties shall last when Nature shall decay,
 Rocks be consum'd, and mountains melt away ;
 States, empires, kingdoms, in confusion hurl'd,
 All ! all ! shall perish with an ending world.

STRICTURES
ON
PUBLIC AMUSEMENTS.

MAY 29.

A ONE-ACT Piece, called "ST. ANDREW'S FESTIVAL," was brought forward at Drury-lane Theatre, for the benefit of Mr. R. Palmer; in which Mr. Bew, a son of the late bookseller of that name, made his *debut* as a French Count; but the audience being displeas'd with the piece, it was abruptly broken off, and the candidate for public favour (who manifested some abilities) was deprived of a fair trial.

At Covent-Garden, the same evening, a Musical Farce, called "THE POOR SAILOR; OR, LITTLE BEN AND LITTLE BOB," was presented, and received considerable applause.

June 3. A new Drama, entitled "THE SECRET TRIBUNAL," was performed, and received throughout with applause. Mr. Boaden, who dramatized Mrs. Radcliffe's charming Romance so successfully, has again presented a play, taken from the German novel of *Herman of Unna*.

It is certainly not unusual, when a novel of strong interest is produced, to mould it into the form of a drama, and heighten the passion by all the aids of personification, scenery, dress and action. The eloquence of the writer may be thus improved to its highest point of attraction, by adding to it the illusion of the Theatre; and though the dramatist has not to boast of original design, he has difficulties to conquer, which entitle him to fame upon success.

It requires peculiar delicacy to overcome the prepossession which the spectators feel in favour of that which has charmed in the closet, and where prejudice, which we frequently mistake for taste, will not suffer the daring hand of alteration; but above all it demands nice skill to compress a story, in which the interest has arisen through a thousand incidents, within the limits of a regular drama.

Thus, though the description of the Secret Tribunal is unquestionably the finest part of the novel, yet we are led to it so gradually, that the interest depends very much on the ceremony with which it is introduced. On the stage it must necessarily be more abrupt; and accordingly it appears to be too feeble for a play.

It is a grand scene when it comes, but there is not enough to engage the affections through five acts.—The author seems to have been sensible of this want of matter, and has therefore, with great address, made his acts short, and has not striven "to spin the thread of his discourse finer than the staple of his argument."—We have no dulness of declamation;—no violent intrusion of foreign episode;—he adheres closely to his author, and if he does not dazzle us with novelty, he aims to convey a striking story with genuine pathos.

9. The Haymarket Theatre opened for the season. The first piece was the Mayor of Garratt; after which a new occasional Drama, in one act, was represented (said to come from the pen of Mr. Colman), entitled, "NEW HAY AT THE OLD MARKET."

The first scene exhibits a room in the manager's house, where an actor is represented asleep in an elbow chair, which he had occupied for five mornings, and an author sitting by him, both waiting for an audience of the manager. Bannister, Jun. is the actor, and Suett the author, between whom a very laughable scene takes place, which it would be impossible adequately to describe. There is in it a *bit* which, though fair perhaps in the court of *Wit*, we should deem questionable in that of *Equity*. The supposed poet, in ridicule of the moral tendency of some late admirable dramas, in which a Jew and a Cynic are made objects of applause, denominates his tragedy "The Humane Highwayman."

The second scene carries us to the stage of the Little Theatre, where are seen the Sweeper and her daughter, a raw country girl, preparing the stage for rehearsal; a dialogue takes place, which rather hangs, and contains an allusion to the tax on hair-powder, which has been long hackneyed in the papers, and was unworthy the pen that introduced it here.

A very pleasant scene succeeds between Mr. Waldron the Prompter, and Mr. Caulfield, in the character of Mr. Apewell, a candidate for an engagement on the London boards. A very just compliment is paid to the memory of the late Mr. Parsons, which the audience felt in a manner that did them infinite honour. Mr. Caulfield introduces many admirable imitations. Young Bannister next comes on in *propria persona*. After some allusion to the difference of size between the Winter Theatres and this, the prompter delivers him a song for study, which he sings, and which intreats public favour for humour, sense, and acting, until, with their sublimer efforts, the ELEPHANTS and WHITE BULLS return FROM GRASS. This song, which concludes the piece, was deservedly encored.

Mr. Colman has, in this slight sketch, furnished a very pleasing little entertainment. The dialogue is neat and pointed, and there are corruscations of wit that excite the best applause of pleasurable feeling.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

TREATIES.

WITH respect to the nature of the Treaties which have lately been entered into by the Allies, we have the following information:—that between Great Britain and Russia is not merely a treaty of Alliance, by which the latter is to furnish twelve ships of the line and eight frigates to our court; her Imperial Majesty engages to furnish Great Britain with a certain number of forces, either by sea or land, as may be required during the present war, and, in case of necessity, to assist us with all her forces. A second Treaty, corresponding with the above, has been signed by the Emperor and his Britannic Majesty, by which they engage to support and defend each other during the war. A third Treaty, of offensive and defensive alliance, corresponding with the two above-named, though in rather stronger terms, has been signed between the Empress of Russia and the Emperor, by which her Imperial Majesty engages to assist the Emperor with her forces, and to keep the King of Prussia *in check*.

FRENCH AND DUTCH TREATY.

A Treaty Offensive and Defensive was concluded at the Hague between the Dutch Republic and that of France on the 15th May. It consists of 23 articles, and guarantees the independence of the Dutch Republic, and the abolition of the Stadtholdership. The French are to evacuate all the territories of the United Provinces, excepting Dutch Flanders, the right bank of the Hondt or West Scheldt, Maestricht, Venlo, and their dependencies, which the French are to retain as indemnities. The two Republics accede to an offensive and defensive alliance against the enemies of France. One of the articles of the treaty relates solely to the concluding of a permanent offensive and defensive alliance against England. The Dutch are to furnish the French with twelve sail of the line and eighteen frigates, to act in the North Seas and in the Baltic, and with half their troops. The two nations are indiscriminately to make use of the port and docks of Flushing.

An article from Nurembergh, says, "According to an exact calculation, the Empire has, during the three campaigns, suffered the following losses: in population, 172,000 men; in national effects, 346,900,000 florins; in revenues of the Provinces conquered by the enemy, 19,230,000 florins; in contributions and taxes, 277,871,977 florins; in war expences, 243,805,375 florins; by which it appears that the Emperor has by this war lost, in interior resources, a total of 887,807,352 florins."

DEATH OF THE SON OF LOUIS XVI.

June 8. In the National Convention, on the 9th of June, Sevestre, in the name of the Committee of Public Safety, said—"For some time the son of Capet had been troubled by a swelling of the right knee, and another of the left wrist. His appetite failed, and he was at length attacked by a fever. The celebrated Dessault was appointed to visit and attend him: his talents and his probity convinced us, that none of the attentions due to humanity would be spared. Dessault died on the 16th of this month (June 4); and your committee appointed as his successor Citizen Pelletan, a very distinguished officer of health; Citizen Demanger, first physician of the Hospital of Health, was added to the former. Faithful to the principles of humanity, your committee neglected nothing to bring about the re-establishment of the health of the sick youth. The disease, however, manifested alarming symptoms. At eleven yesterday morning, the bulletin delivered to us announced great and immediate danger; and this morning, at a quarter after two, we were apprized of young Capet's death. I propose, that the minute in which it is entered, may be deposited in the National Archives."—Decreed. The above report to be inserted in the Bulletin.

A most dreadful conflagration at Copenhagen has destroyed one half of that city.

HOME NEWS.

ASSASSINATION OF MR. ERRINGTON, BY MISS BROADRIC.

Miss Ann Broadric, who assassinated Counsellor Errington, on Friday the 15th of May at his seat near Grays, in the county of Essex, is a young lady of considerable accomplishments, a fine figure, and superior to the generality of her sex in personal charms. Three or four years after Mr. E.'s well-known divorce from his abandoned wife, he addressed Miss Broadric with the utmost solicitude; but it is not true that he had seduced her, as she had previously lived with a Captain Robinson. He lived with her nearly three years with every appearance of domestic comfort. Mr. E. however, about twelvemonths ago, saw another beautiful object, but possessed of no fortune, to whom he transferred his affection, and after a little time he gave her his hand. On this he settled what he deemed a suitable provision on Miss Broadric, stated to her explicitly the variation of his sentiments, and added, that he never could see her more. After the first agonies of her grief, she sent the most affectionate remonstrance on his conduct, and requested, as the last boon, that he would grant her one interview. This was refused; she still persisted by letters to move him to grant her this last request; but finding him inexorable, she wrote him—"That if nothing could induce him to do her this act of common justice, he must prepare himself for the fatal alternative, as she was determined *that he should not long survive his infidelity.*"

Receiving no answer whatever, after a lapse of a month, she dressed herself elegantly very soon on the Friday morning, went to the Three Nuns Inn in Whitechapel, and took a place in the Southend coach, which passes very near Mr. E.'s house; she got out at the avenue gate, and in her way up was recognized by Mr. E. who told his wife, that tormenting woman Broadric was coming; but that he should soon get rid of her, if she, Mrs. E. would retire a few minutes: Mrs. E. however, did not consent to this, but prevailed upon her husband to go up stairs into the drawing-room, and leave the interview to her management. Miss B. being shewn in asked for Mr. E. she was told he was not at home: "I am not to be so satisfied, madam," replied Miss B. "I know the ways of this house unfortunately too well, and therefore, with your leave, I'll search for him!" on which she rushed up into the drawing-room, and finding him there, she drew a small brass barrelled pistol with a new hagged flint from her pocket, and presenting it at his left side, in a direction for his heart, exclaimed, "I am come, Errington, to fulfil my dreadful promise!" and instantly pulled the trigger: surprised at his not falling, she said, "Good God, I fear I have not dispatched you!

but come, deliver me into the hands of justice!" Mrs. E. bursting into the room, and seeing her husband bleeding, fainted away. Mr. E. now remonstrated with her, and asked her "how he had deserved this at her hands, after the care he had taken to settle her so comfortably in the world?" To this she gave no other answer than by a melancholy shake of her head. Mr. Miller, a neighbouring surgeon, being called in, found that the ball had penetrated at the lowest rib, cut three ribs asunder, and then passed round the back and lodged under the shoulder-bone, from whence every painful effort was made to extract it, but in vain: Mr. Button, a magistrate, now came, who took the examination of Mr. E. after his wound was dressed; he asked Miss Broadric what could induce her to commit such an act of extreme violence? Her answer was, "That she was determined that neither Mr. E. nor herself should long outlive her lost peace of mind." Mr. E. entreated of the magistrate not to detain her in custody, but let her depart, as he was sure he should do well; but this request Miss B. refused to accept, and the magistrate to grant. Her commitment being made out, she was conveyed that evening to Chelmsford goal, where she remained tolerably composed till she heard of Mr. E.'s death, when she burst into a flood of tears, and lamented bitterly that she had been the cause of his death. The coroner's inquest sat on the body on Tuesday last, and brought in their verdict, *Wilful Murder*, by the hands of Ann Broadric. She had no children by Mr. Errington, as erroneously stated in some of the papers. Mr. E. was in the 39th year of his age, and possessed of a very large landed and personal property.

FETE AT FROGMORE.

May 19. The grand Fete at Frogmore, under the title of a Dutch Fair, given this day by his Majesty in Frogmore Gardens, in compliment of her Majesty's birth-day, and the late arrival of the Princess of Wales, was perfectly new. Their Majesties and the Orange Family, &c. &c. at half past three dined in a grand saloon, superbly ornamented, in *fete champêtre*. Four tents were fitted up in front of the saloon for the reception of their noble guests. Not to delay the general entertainments, dinner was entirely cleared away and the gates opened at half after four. A number of the handsomest women of Windsor, with smart fellows for their partners, were habited in character, and incessantly employed as haymakers; but were once unfortunately interrupted by a set of ass-racers.

Munden, Inledon, Rock, Caulfield, and others of the actors of Covent-Garden Theatre, on a stage erected on purpose, entertained the company for more than two hours with catches and glees. Mr. Byrne, of Covent-Garden Theatre, and a company of morris-dancers, did much credit to their profession; and various feats of horsemanship, by the performers from the Circus, afforded infinite entertainment. Select parties of Savoyards, in character, assisted in mutual merriment. The whole was under the direction of the Princess Elizabeth, assisted by local hints from his Royal Highness the Stadtholder and Family.

The booths, which were numerous, displayed a collection of articles for sale, from the dairy to a lady's toilet; the purchase-money, which was voluntary, was dropt by the purchaser into boxes appropriated for the charity schools of Windsor.

At nine o'clock their Majesties retired from the gardens; after which there was an elegant ball and supper at the castle, which lasted till three in the morning.

CLIFFDEN-HOUSE.

May 21. This noble mansion of the Earl of Inchiquin, between Maidenhead and Henley, caught fire from the carelessness of a maid-servant in turning down a bed; and, except the walls, was reduced to ashes. From the height on which it stood, the flames were visible, in an immense and dreadful volume, at several places more than twenty miles distant; and the woods near it were distinctly illuminated. Happily no lives were lost; but only a few articles of the furniture could be saved.

PROMOTIONS.

REV. Robert Foote, M. A. Rector of Boughton Malherb, Kent, to a Prebendal Stall in the Cathedral Church of Litchfield. Rev. Dr. Richard Marlay, Bishop of Clonfert and Kilmacduagh, to the united Bishoprics of Waterford and Lismore, void by the promotion of the Most Rev. Dr. William Newcome, late Bishop thereof, to the Archbishopric of Armagh. The Hon. and Rev. Charles Brodrick, D. D. to the Bishoprics of Clonfert and Kilmacduagh. The Rev. Michael Marlow, Fellow of St. John's college, Oxford, elected President of that Society, in the room of Dr. Dennis, deceased. Rev. Dr. John Porter, Fellow of Trinity College; Oxford, to be first Chaplain to his Excellency Earl Camden. The Princess of Wales has appointed the Rev. Thomas Hudson, of St. John's College, Cambridge, and Vicar of Brighton, to be one of her Royal Highness's Chaplains in Ordinary. The Rev. H. Lloyd, Fellow of Trinity college, Cambridge, and Master of Lynn school, unanimously elected Hebrew Professor in that university, vacant by the resignation of the Bishop of Killala. The Rev. Thomas Hay, Master of Arts, chaplain to the Speaker of the House of Commons, installed Canon of Christ Church, Oxford; and admitted to the degree of D. D. for which he went out Grand Compounder.

MARRIAGES.

JOHN Willes, Esq. eldest son of the late Hon. Mr. Justice Willes, to Miss Charlotte Floyer, only daughter of Charles Floyer, Esq. of Portland-place. Thomas Frederick, Esq. eldest son of General Frederick, to Miss Glasse, eldest daughter of the Rev. Mr. Glasse, of Percombe in Herefordshire. At St. George's Hanover-square, the Hon. Lieutenant-colonel George St. John, to Miss Lavinia Breton, second daughter of William Breton, Esq. By special licence, Thomas Hallifax, Esq. son of the late Sir Thomas Hallifax, to Miss Stanton, of Kenelworth, in Warwickshire. At Montreal, in Canada, Herman Witsius Ryland, Esq. Secretary to his Excellency Lord Dorchester, to Miss Warwick, niece of Mr. Alderman Robinson, of Stamford. At Morley, near Derby, Sir Robert Wilmot, Bart. of Osmaston, to Miss Howard, only daughter of the late Charles Howard, Esq. Litchfield. Sir Harry Burrard, Bart. of Walhampton, Hants, to Miss Neale, eldest daughter of the late Robert Neale, Esq. of Shaw-house, Wilts. At St. Mary's, Southampton, Richard Brinsley Sheridan, Esq. to Miss Ogle, youngest daughter of the dean of that Cathedral. At Liverpool, Clayton Tarleton, Esq. one of the aldermen and late mayor of that borough, to Miss Jemima Robinson, eldest of the two daughters (co-heiresses) of the late Thomas Robinson, Esq. M. D. The Right Hon. the Earl of Dalkeith, to the Hon. Miss Harriot Townshend. Hon. Robert Banks Jenkinson, eldest son of Lord Hawkesbury, to the Right Hon. Lady Louisa Hervey, daughter of the Earl of Bristol. The Hon. and Rev. Richard Bourke, second son of his Grace the late Archbishop of Tuam and Earl of Mayo, to Miss Frances Fowler, second daughter to his Grace the Archbishop of Dublin. Alexander Morrice, Esq. brewer, to Miss Fournier, daughter of Gideon Fournier, Esq. principal police magistrate for the county of Surrey. At West Cowes, in the Isle of Wight, Willoughby Lake, Esq. commander of his Majesty's sloop Rattler, and second son to Sir James Lake, Bart. to Miss Macbride, daughter of Admiral Macbride. At Ashhurst, in Kent, Captain Weller, of the 13th regiment of foot, to Miss Gardner, of Tunbridge Wells. By special licence at Paxhill, Sussex, the Earl of Winterton, to Mrs. Bodicoate, widow of the Rev. John Bodicoate, of Westram, in Kent, and eldest daughter of the late William Board, Esq. Edward Farnham, Esq. of Quorndon, Leicestershire, only brother of the Countess of Denbigh, to Miss Rhudde, daughter of the Rev. Dr. Rhudde, of East-Bergholt, Suffolk. At Chiswick, General John Morrison, of that place, to Miss Bateman, of Hammersmith.

DEATHS.

AT his seat at Apley, near Bridgenorth, Thomas Whitmore, Esq. Member of Parliament for that borough. In the island of Strouna, Mr. Francis Tait, aged 109 years: what is very remarkable, this man has left twenty-four sons, who are all engaged in the service of their country; there being eighteen of them in the navy, and six in the army. At Oxford, William Jackson, Esq. printer and banker. At Gloucester, Robert Edwin Worsley, Esq. only son of Sir Richard Worsley, Bart. of Appledurcombe Park in the Isle of Wight, and a lieutenant in Prince William of Gloucester's regiment. At Bristol, the Hon. Thomas Talbot, brother to the late and uncle to the present Earl of Shrewsbury. At his house in Upper Harley-street, Sir Charles Booth, of Harriersham-Place in Kent. John Eyre, Esq. at his house in Took's-court, Cursitor-street. Dr. Hugh Alexander Kennedy, Physician to his Royal Highness the Prince of Wales, and Director-General of the British Hospitals on the Continent. At Taunton, Samuel Franklin Esq. of the Inner Temple, Barrister at Law, and Recorder of Axbridge, in Somersetshire. In his 71st year, at Bath, Sir Herbert P. Packington, Bart. of Westwood, in Worcestershire. At Hambrook, Gloucestershire, Rich. Bayly, Esq. many years in the commission of the peace for that county. At Winchester, the Rev. Mr. Lowth, one of the Canons of that cathedral. Mr. Button, steward to the Earl of Bristol, at Ickworth, near Bury. At Elford's, near Hawkhurst, Samuel Boys, Esq. many years a very active magistrate for Kent and Sussex. At his house at Torry, near Alloa, Sir William Erskine, Bart. At Worcester, in the 64th year of his age, the Hon. and Rev. St. Andrew St. John, D. D. Dean of the Cathedral Church of Worcester, Rector of Cowley, and Vicar of Lindridge. At Murrayfield, Scotland, the Hon. Alexander Murray, Lord Henderland, one of the Senators of the College of Justice, and one of the Judges of the High Court of Justiciary for Scotland. In Berkeley-street, Cavendish-square; Lady Hatton, relict of Sir Thomas Hatton, Bart. At Grenada, Major-General Lindsay. Major-General John Lind, late Lieutenant-colonel of the 20th regiment of foot. At Snitterfield, in Warwickshire, James West, Esq. Auditor of his Majesty's land revenue. At Southwell, the Rev. Ralph Heathcote, D. D. Vicar of Sibley, in the county of Leicester, Rector of Sawtry All Saints in Huntingdonshire, a Prebendary and Vicar General of the collegiate church of Southwell. At Bath, the Rev. Thomas More, the last male descendant of the great Sir Thomas More, High Chancellor of England in the reign of Henry the VIIIth. John William Paul, Esq. at his house at Crouch End, Hornsey. At Pickwell, in Leicestershire, Edward Muxloe, Esq. High Sheriff for that county. Sir Edward Lloyd, Bart. aged 85. At Rochester, in the 70th year of his age, Thomas Nightingale, Esq.

BANKRUPTS.

DANIEL Moore, of Middlewich, Cheshire, mercer. Benjamin Partridge, of Halesowen, Salop, grocer. Richard Rossiter, of Liverpool, hatter. Edward Platt, of Redruth, in Cornwall, linen-draper. George Perks, of Alcester, Warwickshire, mercer. John Barber, of Manchester, joiner. James Thorburn, of Halifax, Yorkshire, linen-draper. James Guy, of Fleet-street, linen-draper. Philip Sarell, of Exeter, dealer. Thomas Winsor the younger, of Chard, Somersetshire, innholder. James Johnston, of the parish of St. James's, Westminster, brewer. William Rainy, of Lawrence-lane, London, warehouseman. John Loton, of Bridge-street, Westminster, hosier. Joseph Errington, of Kilburn Wells, Middlesex, coachmaster. Ann Tudor, of Madeley, in Salop, vintner. Henry Haswell, of Nicholas-lane, London, painter. George Morton, of Long-acre, coachmaker. John Camppey, of St. Thomas's-street, Surrey, coachmaster. William Cunington, of Moulton, Lincolnshire, miller. Thomas Goodwin, of Aldersgate-street, London, linen-draper. George Moody Longcroft, of Havant Southampton, money-scrivener. Michael Waugh and John Price, of Leeds, booksellers.

INDEX

TO THE

FOURTH VOLUME.

- ADDRESS* of the Grand Lodge of England to the Prince of Wales, G. M. on his marriage, 219. His Royal Highness's answer, 415.
- Address* of the Grand Lodge of Massachusetts, in North America, to General Washington, 46.
- Agriculture*, new Experiment of a top-dressing for Turnip and Grass-lands, and a Manure, 103.
- Amusements*, public, Strictures on, 59, 133, 198, 279, 351, 421.
- Anecdotes*, a Devonshire one, 96. Of Governor Boyd, *ibid.* Of Cicero, 254. Of the late King of Prussia, 260. Of the late Sir Richard Arkwright, 306. Of an English servant born in Ireland, 394. Of Santuil, 408.
- Anticipation*, a Vision, 307.
- Arkwright*, Sir Richard, Anecdote of, 306.
- Arts*, polite, Dissertations on, No. I. 368.
- As*, Story of a green one, 261.
- Atheism*, Essay on, 402.
- Avarice*, Essay on, 264.
- Authors*, poor, their miseries particularly described, 229.
- Bankrupts*, 72, 216, 288, 360, 426.
- Barrington*, the Pick-pocket, Memoirs of, in the Style of a late celebrated Historian of Rome, 313.
- Basem*, or the Blacksmith, an Oriental Apologue, 240, 326, 384.
- Beer*, good and cheap, Method of making, 215.
- Biography*, modern, Specimen of, 393.
- Borwell*, Mr. James, Sketch of his Character, 295.
- Bourgeois*, Sir Francis, R. A. Memoirs of, 291.
- Bowyer's Gift*, Information concerning, 309.
- Boyd*, Governor, Anecdote of, 96.
- Boyne*, Account of the Battle of, 25.
- Boyne* Man of War burnt, 359.
- Bread*, 215.
- Brotherly Love*, 194.
- Brothers*, the Prophet, summary of all the Arguments for and against, 173, 255.
- Arrested by Government, 214.
- certain Prophecies of, which have been fulfilled, 395.
- Cambridge University*, Enquiry into the Origin and Meaning of several Cant Terms and Phrases in use in, 104, 185.
- Cask* of Konigstein, the largest in the world, described, 262.
- Cattle*, valuable Preservative against the Distemper in, 69.
- Character*, National, Essay on, 111.
- a particular one delineated, 169.
- Charity*, 195.
- Church Preferment*, curious Letter relating to, 15.
- Cicero*, Anecdote of, 254.
- Circus*, Royal, the Proprietor of, voluntarily presents the Cumberland School with a free Benefit, by which 100l. is netted to the Charity, 416.
- Cold*, the Effects of extreme, 191.
- Coltishall* in Norfolk, Consecration of the Lodge of Unanimity there, 113.

INDEX.

- Conjugal Infidelity*, Essay on, 32.
Corsica, curious Particulars respecting the last King of, 310.
Critics and Criticism, Essay on, 317.
Curiosity, an Essay on, 171.
- Deaths*, 71, 216, 426.
Demades, his character, 169.
Devonshire Anecdote, 96.
Directory, a Masonic one proposed, 127.
Discontent, Essay on, 405.
Distemper in Cattle, Preservative against, 69.
Dutch, Domestic Manners of, 120.
- Edinburgh*, Account of the laying of the Foundation-stone for the New University there, 162.
- Egerton*, Dr. John, late Lord Bishop of Durham, Character of, 114.
- Essays* on—The Study of the Mathematics, 10.—Conjugal Infidelity, 32.—The false Learning of the present Age, 35.—On the Vice of Swearing, 47.—National Character, 111.—On Singular Words, 117.—Curiosity, 171.—On Ancient Neurology, 178.—On Prediction or Foreknowledge, 179.—The Duty of considering the Poor, 192.—Prudence, 220.—On the Depopulating Influence of War, 259.—Avarice, 264.—Critics and criticism, 317.—On Pain, 399.—Morality, 401.—Atheism, 402.—Discontent, 405.—Justice, 407.
- Expence*, Hints for the saving of, 168.
Experiments, Philosophical, 190, 191.
 —Agricultural, 103.
- Fcith*, 195.
- Fife*, Mr. Adam, his Invention of a new Military Engine, 285.
- Fire*, spontaneous, philosophically accounted for, 190.
- Floods*, remarkable, 215.
- Foreknowledge*, an Essay on, 179.
- Fortitude*, 196.
- France*, Particulars of the present Situation of the young King of and his Sister, 356.
- Freemason*, No. I. 17, II. 89, III. 171, IV. 229, V. 317, VI. 377.
- French* Sharper, a true Patriot, 65.
- Friendship*, Thoughts on, and Anecdotes of, 382.
- Gelo*, King of Syracuse, his humane Stipulation with the Carthaginians, 367.
- Green Ass*, Story of one, 261.
- Cyges' Ring*, Anecdote tending to illustrate a Poem on that Subject in Vol. I. p. 77, 166.
 —Remarks on the above Anecdote, and a farther Illustration, 177.
- Halbed*, Mr. his Testimony to the Verity of Mr. Brothers's Prophecies, with a List of such as have been fulfilled, 395.
- Handsome Man*, remark of to his ugly Wife, 264.
- Happiness*, the true Sources of, an Eastern Tale, 42.
- Hastings*, Mr. his trial closed, 337.
- Head-ach*, a relief recommended for, 69.
- Heart*, on the Physiology of, 112.
- Hints for the Economy of Time*, Expence, Learning, and Morality, 167.
- Hogue*, La, Description of the famous Sea-fight off that Place in 1692, 20.
- Holland*, Origin and History of the Stadtholdership of, 77.
 —Capture of, 139.
- Hope*, 195
- Husband*, the Character of a good one, 44.
- Hydrophobia*, Process recommended in Cases of, by a Committee of the National Convention of France, 65.
 —Cases of, 67, 88.
- Jackson*, the Rev. Mr. tried and condemned for High-treason in Dublin, poisons himself, 358.
- Ice*, Effects of by Expansion, 190.
- Illuminated*, a singular Sect attempted to be imposed on the People of Germany as a Species of Freemasonry, 45.
- Ireland*, a Man's being born in that Country no Reason why he should not be an Englishman, 394.
- Iron Mask*, the Mystery elucidated, 118, 182.
- Justice*, 196, 407.
- Justice*, retributive, remarkable Instances of, 78.
- King*, a good and a bad one described, 180.
- Knights Templars*, History of the Order of, 91, 297, 372.
- Konigstein*, the Cask of, described, 262.
- Learning*, false, an Essay on, 35.
 —Hints for the Economy of, 169.
- Letter*, a curious Anglo-Gallic one, 95.

INDEX.

Lincoln, State of Freemasonry in the County of, 19.

Literary Society, a Paper, No. V. on the Study of the Mathematics, by Mr. J. Dean, 10.

——— Talents, various Specimens of, exhibited, 159.

Lodges of Instruction, various, pointed out, 128, 197.

Longevity, Instance of, 69.

Lucan, Remarks on that Writer, 40.

Malta, curious Particulars relating to that Island, 263.

Marriages, 70, 425.

Masonic Intelligence, 127, 197, 284, 355, 356, 363, 415.

Masonry, Charges, Sermons, Essays, Letters, and other Articles having relation to, 1, 17, 19, 45, 46, 47, 61, 62, 63, 81, 91, 113, 127, 128, 129, 153, 161, 162, 193, 195, 197, 219, 284, 304, 305, 355, 356, 363, 415.

——— History of, 363.

Mathematics, Essay on the Advantages to be derived from the Study of, 10.

Memoirs and Characters of Mr. William Preston, Author of "Illustrations of Masonry," 1.—John Opie, Esq. R. A. 75.—Egerton, late Bishop of Durham, 114.—William Strahan, Esq. 147.—Demades, 169.—Sir Francis Bourgeois, R. A. 291.—The late Mr. James Boswell, 295.—Barrington the Pickpocket, 313.

Molloy, Captain, tried by a Court Martial, 358.

Morality, Hints for the Economy of, 169, Essay on, 401.

Neurology, ancient, Essay on, 178.

News, foreign and domestic, 65, 138, 212, 285, 356, 422.

Newspaper, one characterised, 80.

Opie, John, Esq. R. A. Memoirs of, 75.

Pain, Essay on, 399.

Parliamentary Proceedings, 49, 121, 201, 265, 337, 409.

Philosophical Experiments, 190, 191.

Phipps, Mrs. tried and condemned for an Assault on the Life of Mr. Courtoy, 357.

Poetry, Sonnet to Masonry, 61.—A Favourite Masonic Song set to Music, 62.—Sir Philip Sidney's Epitaph, *ibid.*—Prologue to "Know your own Mind," spoken on a Masonic Occasion, 63.—Epigram, *ibid.*—Lines to

Thomson, the immortal Poet of the Seasons, by T. P.—Epigram, 64.—The Entered Apprentice's Song, set to Music, 128.—A Royal Arch Song, 129.—Ode for the New Year, 130.—The Horse to his Rider, an Elegy, 131.—Epigrams, 133.—Ode to the unambitious and undistinguished Bachelors of Cambridge University, 186.—Ode on the Moral Principles of Masonry, 193.—Allegory on Charity, 195.—Lines on Slavery, written on the Coast of Africa, 273.—Elegy on the Death of Brother John Mills, Comedian, of the Theatre Royal in Hull, 274.—The Kiss, 275.—On Despair, 276.—To Indifference, *ibid.*—Ode to an Ass on Brading Down, Isle of Wight, by T. P. 277.—Prologue to Life's Vagaries, 281.—Masonic Prologue, 305.—Patrick O'Neal, an Irish Song, 346.—Lines presented to a Young Lady who asked the author what he would say of her if he were to write her Epitaph, 348.—Epitaph by a North Briton, *ibid.*—Elegy on seeing Mrs. Cornely's House in Soho-square in a state of Ruin, 349.—Epigrams, 350.—Prologue to the Welch Heiress, 351.—A Masonic Song, 417.—Lines to Miss S——, *ibid.*—Lines to Dr. Brown, with a Tonquin Bean, 418.—Verses sung to the leading Passage of Pleyel's German Hymn, *ibid.*—A Paraphrase on the Lamentation of David for the Death of Saul and Jonathan, 419.—The Masonic Lodge, 420.

Poland, Letters to and from the King of, 213. That Country partitioned, *ibid.*

Poor, on the Duty of considering them, 192.

Prediction, an Essay on, 179.

Preferment, sudden, its Effect in loosening ancient Connexions, 106.

Preston, Mr. William, Author of "Illustrations of Masonry," Memoirs of, 1.

Promotions, 70, 425.

Prosperity, Thoughts on, 401.

Prudence, 196, 220.

Prussia, Anecdote of the late King of, 260.

Relief, 194.

Roslin Chapel, Account and Description of, 79, 249, 333.

INDEX.

- Santeuil*, Anecdote of, 408.
Secrecy, Essay on, 89.
Semiramis, a Vision, 397.
Sentiments, generous ones on the Prosperity of others, conducive to our own Happiness, 370.
Sermon, a Masonic one, by Dr. Grant, 81. Another by Dr. Milne, 153, 225.
Shakspeare's Crab-tree, history of, 102.
Shipwreck, Account of a recent one, 66.
Sight, Rules for the Preservation of, 403.
Sleep, cursory Thoughts on, 248.
Stadtholdership of Holland, Origin and History of, 77.
Stage, the, 293, 379.
Stewards, Grand, chosen for 1795-6, 416.
Swaban, William, Esq. the King's late Printer, Memoirs of, 147.
Swaffham in Norfolk, Constitution of a Lodge there, 304.
Swearing, Essay on the Vice of, 47.
Tasker, Rev. Mr. Letters by on different Subjects, 40, 112, 178.
Tattlers reprov'd, 184.
Temperance, 196.
Theatre, 59, 133, 198, 279, 351, 421.
Time, Hints for the saving of, 167.
Traveller, Account of an extraordinary one, 9.
Truth, 194.
Turkish Ambassador, particular Account of his public entry, 41.
Vision of Semiramis, 397.
Urbain Grandier, interesting Story of, 233, 320.
Wales, the Prince of, Address of the Grand Lodge to, on his marriage, 219. His Royal Highness's Answer, 415.
 — the Princess of, her Arrival and Marriage, 286.
War, its depopulating Influence, 259.
Washington, General, Address of an American Grand Lodge of Free and Accepted Masons to, 46.
 — his Answer to the above Address, 47.
Wharfinger, a Decision upon a Case interesting to Persons in that line of Business, 68.
Wife, a good one described, 44.
Words, singular ones remarked on, 117.

ADVERTISEMENT.

234

THE close of the FOURTH VOLUME of the FREEMASONS' MAGAZINE gives us an opportunity, of which we gladly avail ourselves, to return our grateful acknowledgements, first to the PATRONS and ENCOURAGERS of this undertaking, and in the next place to the several valuable CORRESPONDENTS by whom we have been so effectually assisted in acquiring that patronage and support.

The plan of concentrating in this Repository every thing that has been, or that ought to be, published on the subject of Freemasonry, has met with the most flattering and distinguished approbation; and we pledge ourselves to spare neither labour nor expence to improve this body of information to the highest degree.

As, however, the circulation of this Work is by no means confined to the Fraternity, and as its peculiar elegance of form and appearance, and its superior decorations, have obtained for it a place in the collections of amateurs of the graphic and typographic arts, we are not at liberty to occupy so large a portion of each Number with MASONIC MATTER as to exclude that VARIETY OF SUBJECTS usually expected in Magazines, and which indeed is necessary to render them suitable to different tastes and dispositions. To instruct and to amuse are equally our objects; we endeavour therefore on the one hand to avoid intruding too much Masonry on those whom it may not interest; and, on the other, endeavour to furnish a sufficient quantity of what must still be considered as the distinguishing feature of the Work.

Having taken measures for securing a continual supply of original curious and entertaining articles, and having under consideration several plans for rendering this publication more extensively useful, we confidently hope for a continuation of public favour, and an increase of public patronage: for if our labours be thought to tend to the dissemination (under proper discretion) of Masonic knowledge, and to the eradication of ancient and absurd prejudices; if it be found, that as men's minds are enlightened on the subject of an Institution so favourable to the moral improvement of society, the various branches of that Institution are extended, and its charitable fruits rendered more productive;—it is surely not unreasonable to hope that those at whose labour and risk so desirable an end is accomplished will be re-

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munerated by the united exertions and co-operating influence of its numerous members. The personal support of the most exalted Characters in the Society do honour to our endeavours; but their collateral influence would considerably heighten our obligations to them, and enable us to give a still higher degree of effect to the purposes which the Work was intended, and (we think) is well calculated, to answer.

When it was determined to embellish these volumes with Portraits of Illustrious Brethren as FRONTISPICES, a respectful application was made to the Hall Committee, and from them to the Grand Lodge, for permission to the Proprietors to copy the Portraits of Grand Masters in Freemasons' Hall. We felt peculiar satisfaction on being informed, that in the Committee very strong sentiments of approbation of our humble endeavours were expressed; and we had ourselves the pleasure afterwards of witnessing at the Quarterly Communication the unanimous sanction of the Grand Lodge to the measure. If our previous conduct merited such a sanction, we hope and trust that we have not since forfeited in the smallest degree our title to favour.

We thank with great sincerity our zealous coadjutors JOHN TAYLOR, Esq. of London; Dr. WATKINS, of the Faithful Lodge at Bideford; Mr. J. F. STANFIELD and Dr. TIPPING BROWN, of the Phoenix Lodge, Sunderland; Mr. J. SOMERVILLE, of Edinburgh; and many others whose contributions though liberal, yet coming anonymously, we do not feel warranted in speaking of by name.

One feature of our Magazine will perhaps not be overlooked; we allude to the PORTRAITS and BIOGRAPHY of the most eminent BRITISH ARTISTS. Fidelity more than panegyric has been our object in the latter, while accuracy of resemblance has been, we believe, invariably preserved in the former. They have in every instance been engraved from genuine pictures by the first masters. We take this opportunity of saying, that, for the greater certainty as to accuracy of resemblance, we shall be thankful to artists for the loan of their own paintings.

One of the Portraits in the Society's Hall in Great Queen Street will of course decorate our next Number as a Frontispiece to the Fifth Volume; and for the following month we have in preparation a very elegant representation of the New Building for the "Royal Cumberland Freemasons' School" in St. George's Fields.