

THE FREEMASONS' MAGAZINE :

OR,
GENERAL AND COMPLETE LIBRARY,

For DECEMBER 1793.

ILLUSTRATED WITH
TWO BEAUTIFUL ENGRAVINGS.

If all the social Virtues of the Mind,
If an extensive Love to all Mankind,
If hospitable Welcome to a Guest,
And speedy Charity to the Distrest,
If due regard to Liberty and Laws,
Zeal for our King and for our Country's cause,
If these are Principles deserving Fame,
Let MASONS then enjoy the Praise they claim.

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LONDON:

Printed for the Proprietor, and sold by SCRATCHERD and WHITAKER, Ave Maria Lane; and all Booksellers and Newscarrriers in Town and Country.

[Entered at Stationers'-Hall.]

BIRTHS.

LADY of Henry Robinson, Esq. of Henrietta-street, Covent-garden, Banker, of a son. At Islington, the Lady of Captain Augustus Montgomery, of the Royal Navy, of a son.

MARRIAGES.

At St. Andrew's, Holborn, George Clarke, Esq. of Sevenoaks, to Miss Ann Stevens, of Castle-street, Holborn. Peter Vere, Esq. of Knightsbridge, to Miss Elizabeth Egginton, daughter of the late John Egginton, of Nottingham. Glynn Wynn, Esq. to Miss Elizabeth Hamilton, daughter of the late Hon. and Rev. George Hamilton. At Exeter, in the Cathedral of that city, by the Right Rev. the Lord Bishop, the Rev. William Woolcombe, one of the Prebendaries of that Church, and Rector of East Worlington, to Miss Ann Louis, of the same place.

DEATHS.

At Alton, James Rodney, Esq. brother to the late, and uncle to the present Lord Rodney. At Mansfield, James Walker, Esq. late Master of the Ceremonies at Margate. Dr. Robert Hamilton, many years an eminent Physician at Lynn. Mrs. Pleasant Barr, of Hatton-garden, widow of the late Joseph Barr, Esq. In the Poor-house at Tenderden, in Kent, Henry Smallwood, aged 104 years. He could read without spectacles to the day of his death; and two days before he died, he walked ten miles. On the passage from Africa to the West-Indies, Captain James Kidd, of the *Abigail*, belonging to Liverpool. At his house at Cheshunt, Nathaniel Sedgwick, Esq. of the Inner Temple. Gilbert Slater, Esq. a considerable owner of East India shipping, and one of the Directors of the London Assurance Office. At his house at Peckham, Robert Dodwell, Esq. of Doctors Commons, Principal Register of the Court of Arches, one of the Deputy Registers of the Prerogative Court of Canterbury, Deputy Register of the Faculty Office, and Principal Register of the Archdeaconry of Berks. Rachel Huddy, of Hutch-Beauchamp. She was 100 years old, and had been eleven years blind; but, notwithstanding her great age, and visual infirmity, she practised midwifery to the satisfaction of her employers, the last of whom she delivered about seven weeks before she expired. At the age of 70, Robert Hamilton, M. D. Fellow of the Royal College of Physicians, Edinburgh, and a Member of several other learned Societies, at Lynn Regis, in Norfolk, where he had practised upwards of 30 years. At the seat of her uncle, the Right Hon. the Earl of Gainsborough, where she was on a visit, Miss Sophia Edwards.

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ADVERTISEMENT.

THE Property of this Magazine has been purchased at Public Sale by one who has the honour to be a Mason.

From the short period between the purchase of the work and the publication of the present number, it is impossible to state the precise PLAN upon which it will in future be conducted, farther than to give the strongest assurance that it will be pursued with the utmost CIRCUMSPECTION as to MASONRY, and with such spirit in every other Department, as he hopes will entitle HIM to the encouragement of his Brethren, and the Public in general.

Until a proper arrangement is made, Letters and Communications, on account of the Proprietor, will be received and thankfully acknowledged, addressed to the British Letter Foundry, Bream's Buildings, Chancery-Lane, London.

P. S. The Proprietor of this Magazine is desired, by the Assignees under Mr. Bunney's Commission, to state, That the "Address to the Masonic Body, &c." and published in the VIth Number, was so published, not merely without their authority, but contrary to their positive injunctions, as falsehood is the basis of every paragraph.

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FOR DECEMBER 1793.

AN
ADDRESS

DELIVERED AT THE
STEWARDS LODGE, held at the Horn Tavern, Fleet-Street, London,
NOVEMBER 16, MDCCLXIII.

[BEING INSTALLATION NIGHT.]

BY THOMAS EDMONDES, Esq. G.W.
[The Right Worshipful Earl FERRERS then Grand-Master.]

To which is added his CHARGE to the Right Honourable and Right Worshipful Lord BLANEY, afterwards Grand Master, on his being appointed Master of the New Lodge, at the Horn-Tavern, Westminster, constituted in due Form, by THOMAS EDMONDES, who then acted as Deputy Grand Master.

BRETHREN,

AN attempt to illustrate the stupendous and mysterious attributes of the Royal Craft, by a Mason of little more than one year's standing, may seem to many an arduous undertaking. I am conscious of it myself; yet several of my worthy friends have rather flattered me into the faint resolution.

Animated by brotherly good will and official duty, twined in my heart, and so nobly supported by the honor of a proposal which I have to make from the right honourable and right worshipful Earl Ferrers, our Grand Master, for the establishing an everlasting pillar to Masonry, I made choice of this eligible opportunity, where I have the pleasure to meet with so many dignified brothers, most humbly to offer my thoughts on so important an occasion. Should I meet with your approbation, I shall be more than happy to be in

your esteem, and see my labour terminate in the general good of this most excellent Society.

When I was made a Free and an Accepted Mason, I had a very confused idea of the science; and, on the first impression, I looked upon it (as I presume too many do) to be a meeting rather of mirth and jollity, supported by acts of mutual adherence and friendship one to another.

Though even such a constitution might be in itself intentionally well founded, yet I thought there must be something more consequentially mysterious in a society that seemed so inexplicable, so antient, and so impenetrable, which excited my enquiry. I thereupon took all the pains I could to study the truth and accuracy of its tradition, and found, on vigilant researches, there were the greatest pleasures, and the purest satisfaction to be found in the true knowledge of the Royal Craft, and soon began to think the benefit I have had in becoming a Mason, to be inestimable.

I shall therefore attempt to explain the characteristics of a perfect and a good Mason.

I am thoroughly convinced, it is not a red, or a blue apron; a ribbon, with an impending jewel, or any thing superficially striking, that entitles a brother to be called so; nor do ornaments of any kind *merely* denominate the society to be more intrinsically estimable; but at the same time, whatever appears meritoriously respectable, for the honour and emulation of the Craft, is highly commendable, and ought properly to be aspired after, as a distinction to worth and merit.

From the accounts I have received of Masonry, as instituted at Berlin under the *great King of Prussia*, our royal brother, at France, and other countries, their grand lodges are hung with the richest velvets, tapestries, embroideries, and gold lace; together with all other costly lustres, lights, and suitable decorations. The illuminated brilliancy these make, with the polite order and harmony of the members, strike a most grateful and pleasing concord: they fill the mind of every brother with the idea of a heavenly mansion, and an angelic association.---He may well call the ground he stands on, *boly ground*; for, as an eminent author says:

“ All that we can guess the blessed do above,

“ Is, that they shine, unite, rejoice, and love.”

If British lodges are deficient in the like decorations, I hope the defects are supplied with the beauties of the mind, and the most glorious illustration of that great light, *Charity*, which truly encircles the orb of *Great Britain*, and disperses its rays around the world, to the mature comfort and happy relief of the distressed.

Neither is it he who can answer by rotation and ready fluency, the catechetical questions that occur in a lodge, who merits the title of a perfect and good Mason from that qualification only; nor yet would I withdraw the least merit from any brother that is *re-tentively* versed in oral tradition, as it must be acquired by very

subtle attention, and is a necessary accomplishment for the chair, properly understood; when adorned with other more essential requisites, which I shall endeavour to explain.

As Geometry is, beyond all doubt, the basis of Masonry, I must make it the fundamental topic of what I am going upon, and therefore take the liberty to define it, though, I dare say, unnecessarily to most of you.

Geometry, so denominated, is classically derived from the Greek, *γῆς* the earth, and *μετρέω* to measure. It originally signified the art of measuring the earth, or any distance on, or within it; but was since extended to quantity and magnitude, to demonstrate the properties of lines, surfaces, solids, and figures, such as *Euclid's Elements*, and *Apollonius's Sections*. Under this science are contained the *liberal arts*; arts, that consist more in speculation than operation, and depend more on the head and mind, than the hand. These are chiefly the province or study of gentlemen and scholars; such as grammar, rhetoric, optics, logic, fortifications, and military arts, astronomy, music, and so forth.

It is very immaterial, whether we may, from supposition, antiquate our mystery, or make it coeval with mankind, by insisting that the first man, Adam, had some knowledge of geometry: yet I think I may venture to assert, that Adam, from his expulsion from paradise, must have employed himself in some preservative invention, as coincident with his existence, and contrived for his dear associate, the fair delicate Eve, some covering, with curtains of safety around her mossy sofa, from the inclemency of the weather, as well as from the danger of being devoured by the brute creation. Whatever those curtains or covering might be, they must admit of some intentional form, therefore may be considered as a faint light or beginning of Masonry, under an indigested comprehension. From hence we may derive the innate affections, peculiar regard, and social attachment that Masons, (whose tenets in this respect are highly commendable) independent of nature and improved politeness, have ever preserved for the fair sex.

We may, however, safely lay indisputable stress, so far back, on the reference in Scripture which Moses, Grand Master of the lodge in Israel, transmitted to us, that Tubal-Cain, so called by the Hebrews, the eighth man from Adam, had so improved himself in Geometry, that he became the first inventor, as well as instructor, of curious smith work. The most learned expositors agree, that the Egyptians and Grecians called him by the name of *Hephaistos*, and held him to be the first inventor of metallic operations by fire. The Romans ascribed to him the same art, by the name of *Vulcan*. This Tubal-Cain is the same we commemorate, as the first who made instruments for hewing of stones, and contrived the ingenious and very material use of the square, level, and plumb, without which no upright building could, nor can be constructed, even to this day.

As profane history makes Tubal-Cain, otherwise *Vulcan*, the

first king and founder of Egypt, and of its famous capital *Memphis*, he consequently was the first *practical builder*, and *master of work*, and the first that carried into operation the speculative use of Geometry. From his time, Geometry and Masonry were so incorporated, as to become necessary dependents on one another.

The learned Egyptian priests were so tenacious of their new mystery, that, under similar cautions, I may instance, viz. the parole in the military science, whereby the officers and soldiers are to know their friends from their enemies, and which it is by the martial law, at least in time of danger, death to discover:—the secrets of the mint, particularly the milling of money:—the Ponty-pool japan, which (though elegantly imitated at Birmingham and other places) still remains a secret, and is known there but to one family*:—the royal glass manufactory in France, where they have the art of running plate-glass to any size; a science unknown to any other part of the kingdom, and all the world.—I might mention many other liberal as well as mechanical sciences and foundries, where the persons concerned are under the most solemn ties of obligation to conceal; but what I have mentioned will undoubtedly convey the idea of solemn restraint, with its necessary appendages. I say the Egyptian priests, with most circumspect and assiduous care, kept the secrets of Masonry from all strangers; and I have met with a very remarkable story incident thereto, which I shall relate:

The great Pythagoras, who took a journey to Egypt, to study the Egyptian learning, notwithstanding he had a letter of recommendation from Polycrates, the tyrant of Samos, to king Amasis his particular friend, found such difficulties to be introduced to the priests of Memphis, as he could get over by no other means, than by his submission to be circumcised:—so cautious were these sage liberal students likewise, that they wrapped up their mysteries in all disguises, allusions, enigmas, fables, and allegories, calculated from their most intricate literature, which required the greatest sagacity, knowledge, study and penetration to understand; and were then, as they are much more so now, above the reach of common capacities.

From thence arose originally the signs, tokens, obscure questions and answers among Masons, which have been imperfectly handed down to us by oral tradition only; the true sense and meaning of which, though practised by thousands, are understood but by few. These were kept undiscovered and unexplained to the craftsmen, apprentices, and labourers of those times, till they became, after long service and attendance, proficient, and qualified for masters or undertakers of work, by discovering some extraordinary genius and excellencies. Were we so prudently cautious of raising Master Masons, (except in particular instances)

* The Reader must keep in mind, that this Address was delivered in 1763.

the desire of knowledge in the mysteries would be much more powerfully inviting, and the principles and qualifications of persons in the craft would be better known, to be approved as worthy and able of doing honour and service to the society.

I cannot help thinking, but that it is an apparent degradation to the Craft, that some hundreds have been so precipitately raised, who become thereupon, as they themselves think, complete Masons, without attending to, or understanding, hardly one real circumstance of the order; from whence, and the overgrowth of inferior lodges, unguarded consequential mischiefs have arisen, and the Craft treated rather contemptibly. It is, brethren, a sphere of liberal education, closely pursued, that regularly initiates and qualifies a Mason rightly to understand the several mysterious and copious expositions of the craft and sciences; his mind must be enriched with the knowledge of the most abstruse parts of solid learning. In this excellency alone consists the exalted qualification of a perfect Mason. It is from the almost insuperable difficulty of attaining this perfection, that the true mystic secrets of Masonry have been so impenetrably preserved from popular conception and discoveries, and have escaped the perfidious attempts of Cowans and faithless scribblers. This high degree of knowledge cannot be *transmitted*, it must be attained by long personal application and hard study. It is the employment of half one's age to become orthodox, and qualified either to receive or form judicious distinctions in mysterious problems. Such as *these* are too *great*, and too sensible, ever to betray their faith and understanding. It is the base ignorant sort, who would aim to make a show of knowledge which they don't possess, that impose on the world, under the pretensions of discovering the secrets of Masonry; frail instances of which have appeared in some paltry pamphlets, encouraged by the presumptive and eager curiosity of mankind, to know our secrets at sight.

I should not take notice of these worthless authors, nor would I think it worth my while to dispute with men who deny principles; who, under the unjust ridicule of so antient and noble a society, impose on the public for an ill-gotten, scandalous, temporary support.—The man pays dear for a bare loaf of bread, who pawns his soul for it. The Great Searcher of hearts, however, is not to be imposed upon, and he will undoubtedly take his own time to punish the wrong doer. I shall then only say, that such inquisitors always refute their own doings by ignorance, falsehood, and incongruity, and have neither knowledge nor capacity ever to do material harm to the secrets of a society, which neither the bull of Phalaris, nor the scourges of princes could break into. These poor insane wretches make an attack rather on all mutual faith, religious and moral duties wherever assembled, and would aim to affect every law and bond of society, without which no society can exist;—as such, I pity and condemn them: they must be bad members of the community, desperately acting under the infernal promoter of confusion, and

ought to be guarded against. Should any attempt to intrude into, or violate the rules of any society, under the advice of such impostors, they must be as bad, and as much dreaded.

What I have remarked further from these sort of writers, induces me only to observe, that, as they call themselves visitors of some shining lodges, to prevent the least pretensions to the probability even of any intrusion or local discoveries in matters of form (the least consequential parts of Masonry), I would most humbly request all masters of lodges in general, to ordain a bye-law, as some lodges already have, that no visitor be admitted, unless proposed and introduced by a member who knows him, and can certify his being a lawful brother. I hope what I say will not be looked upon as improper, for I have the honour to copy the advice of the great Sir Christopher Wren on a similar occasion, in whose time, and long before, these sorts of impositions had been offered to the public.

I shall now beg your further indulgence to go on with my subject, and show, that besides the requisites of a perfect Mason, in being well read, having clear judgment, and ease of elocution, to explain sympathetically the mystic gate to the illuminated mansion of Masonry, through its dark intricate avenues and passages, together with the wisdom, strength, order, beauty, and harmony of all the arts and sciences, co-operating with one another, and in being able to explain the true technical meaning of signs and tokens; the singular use of the various symbolical hieroglyphics, and other various disguised obscurities in the Royal Craft, which are the magnified perspectives to light and truth; yet there be other essentials necessary, without which the greatest and most learned man cannot be a good Mason, and those are within the reach of every capacity, which I may assign to be the qualification of a good Mason.

A good Mason then is an *honest man*, and as Pope said, "one of the noblest works of God;" *one* who duly pays his duty to his great Creator, and his allegiance to his king; *one* who subdues his inordinate passions, and natural perverse will, in proper subjection to all superior degrees and orders of men, and all civil constitutional policy: *one* who strives, by honest industry, to excel in that profession, trade, or science he is called to; *one* who is just in all his dealings and dependencies; temperate, faithful, and steady, cultivating his mind and behaviour with social adepts, and brotherly benignity in all the duties of life; *one* who would willingly do to all men, as he would have them do to him; nay, *one* who studies excellency in all moral duty; to which laudable end, he particularly avoids all *party*, or partial tale-bearing, which generally, out of a frail ill-judged design of entertaining or pleasing, animates incorrect sensations, leads people into irrecoverable difficulties, and generally proves a bane to society. He avoids with equal care, censoriousness, perverse contradiction, or captiousness, which often produce discord, or, at least, uneasiness. He would not be seen in the throng of the vicious, nor intemperately sip the cup of ebriety. A good Mason is like a rock washed whiter, but not shaken with

the storms and waves of life.—He carries that erect, even deportment and disposition of mind, that never inclines to give or exaggerate offence, but strives to facilitate conviction by argument, in the gentlest manner and softest language, not by a haughty overbearingness, or an inflamed debate;—considering that amity and social harmony ought to flourish and abound in all human societies, but particularly among the fraternity, whose names are enrolled in the books of everlasting scientific records, to maintain and ever kindle that mysterious zeal, which enlightens us to see, with feeling compassion, the turbulent disquietudes, and vitiated principles of most of the unselected and uncivilized part of mankind.

These are, brethren, the united qualifications of a perfect and good Mason, which, in short, are a fund of universal knowledge and literature, adorned with the practice of all social and religious virtues.

But, Brethren, let none be disheartened at so seemingly great an accomplishment to be a perfect Mason: it is not necessary that every one should attain to it; there are, and ought to be, degrees of dignity and subordination. Our particular callings are appointed to each of us by the great God, wherein we are obliged to act as far as our power reaches; God requires no more. Some are entrusted with ten talents, some with five, and some only with one: the greater are the advantages, the greater the trust; every brother of us may be a good Mason, and a good citizen of the world; there is no man without his talent, and he has it in his own power to make himself a very valuable and useful member, by setting his heart wholly and industriously upon that lot which Providence has assigned him; not wanting he knows not what, looking for it he knows not where; and if he had it, would not know what to do with it. We may be all candidates in different perfections for honour and advantages, and in our several callings may respectively contribute to the well-doing of the whole. The mechanical science can be no more spared than the intellectual: the *prince* cannot say to the *merchant*, or the merchant to the sailor, we have no need of thee; nor can the architect, or master of work, say to the craftsman and apprentice, nor the craftsman to the labourer, we have no need of thee. We then may certainly, in our different stations, study the proper apparatus to *divine utility, society, and converse*.

Then pray permit me here, brethren, to take a short retrospect into the surprising creation of the world. God said, "Let there be light, and there was light."—The heavens immediately opened, and declared the glory of the Grand Architect of the World, and the firmament spangled with his handy work. Oh! what an amazing all-powerful scene was this! It must fill every heart with glowing adoration to the almighty King of kings, who commanded the primary light, and thus manifested to us, by his own works, social subordination in the heavenly bodies, with their dependencies, on the assistance they received from one another. The sun, who rules the day, gives light to the moon; the moon, who rules the night, tells to the listening earth the surprising story of her birth; "so

that there is one glory of the sun, another glory of the moon; and one star differs from another star in glory," and all, by most wondrous signs and tokens, without voice, sound, or language, solemnly proclaim divine mysteries.

Astronomy, without doubt, immediately attended the first principles of geometry: the view of heaven, and the lighted firmament, must have struck the enterprizing faculties of man with amazement and admiration: so must the motions of the sun and moon, together with the regularity of the heavenly luminaries, dividing time into day and night, demonstrate to him periodical observations of days, nights, and seasons, for his use and natural preservation. Sciences, therefore, in some degree, begun from man's existence, under the variable state of improvements to this day.

As the Royal Craft was recognized under these discoveries, oh! how divinely pleasing must this heavenly order, which is the unerring rule by which we work the grand building of Masonry, be conceived in the breast of every Mason, when considered mysteriously, as well as numerically, formed alike in many instances, which when God beheld, he proclaimed it good.

Emulative in his station, let every one of us show the light that glows in his heart, and breathe it out on every intercourse with mankind, that they may see the brightness of our minds, and glorify our Father which is in heaven. Are we not taught to consider ourselves, as we certainly are, the successors of Moses, grand master of the lodge of Israel, who hewed the two tables of stone, whereon were engraven the ten commandments of God, and whose holy history commencing from the creation of the world, when both time and things began, is the illuminated rule both of our conduct and faith? As such then we ought to show good works in obedience to those commandments; and in conformity to his rules, practise virtue.

To prove that learning and exemplary virtues were qualifications in the primitive times, to make a perfect and good Mason, I shall, to justify my argument, offer a few instances of such as undoubtedly possessed them.

I shall begin with Moses, who was not only an inspired writer, but he was likewise an entire master of the Egyptian learning; and was the first who, by a chymical operation, powdered gold, and made it miscible with water. Shem, Ham, and Japhet, who alone were divinely preserved from the *watery desert*, were grand officers, and learned geometricians; they brought up their descendants to study geometry, and improve the sciences.

Those who had the greatest genius, formed a design among themselves not to separate, and assembling into a society, built that vast tower called Babel, upon the summit of which, there was an astronomical observatory, from whence they made great and skilful advances in that science: but the almighty God being provoked at their resolution to counter-act his wise purpose of establishing universal knowledge, habitation, and population over the whole earth,

he was pleased to confound their language, and thereby caused their dispersion. This consternation did not interfere with their skill in building, as they had practised conversing without speech, by signs and tokens. The progress that was made after this migration in the Royal Art, under the patronage of kings and great men, is inconceivable: the numerous Athenian cities, the walls of Babylon, the Pyramids, the temple of Diana, the Colossus, and other vast structures that were built, abundantly testify; nay, the distinct palaces, temples, obelisks; and statues they finished, proved even their early and refined taste in operative Masonry.

We read in history many successive progresses in Masonry by the Israelites, Sidonians, Phœnicians, and others, which are almost endless to particularize; but I must take notice of the famous temple of Dagon, at Gaza, as a parallel to a modern building I shall hereafter mention, which would contain four thousand people, supported by two pillars only, which were of so delicate and elegant a taste, that Sampson grasping his arms about them, pulled the whole down, and killed three thousand Philistines, sharing himself the same fate in the ruins.

I now come to the glorious Temple of King Solomon, where I might entertain you with a volume in aiming to describe its magnificence and enriched beauties. I shall then only say, that it was built under that divine faculty, *wisdom*, which the Almighty Architect of the world blessed King Solomon with; from the amazing executive parts of which, King Hiram of Tyre, who had been grand master in King David's reign, proclaimed King Solomon grand master of the world.

It is needless to expatiate on this immense structure, or upon the compact settled between king Hiram and king Solomon, therefore shall only add, that the learned and most renowned antiquarian Hiram-abiff, was employed by king Solomon, on the recommendation of king Hiram, as deputy grand-master in this building. I might here take an opportunity of explaining some obscurities, did I not think I should take up too much of your time.

As I propose drawing to a conclusion as fast as possible, I shall not enumerate the increase of lodges in Israel under king Solomon, to the honour of the Craft; but upon his death, I must observe, many of his master Masons travelled into all parts of the world. In places where they found employment, they became well received, and obtaining special privileges, they constituted lodges, but would teach the liberal arts to none but gentlemen and their sons who were free-born, from whence they took the name of *Free-Masons*.

The great men and nobles, under this prudent distinction and regulation, became members, and were, from *merit* only, made masters and wardens. They cultivated, with great emulation, the Royal Craft, and various cities and buildings were carried on under the direction of various lodges, constituted in all parts, who strove to excel each other, and to surpass the magnificence of their designs by the exalted spirit of the execution. 'Tis enough I think to say,

that now it was Masonry was in full beauty, and the Five Orders in Architecture became complete.

Greece at this time abounded with the most famous geometri-
cians, sculptors, statuaries, painters and philosophers, as Master-
Masons, under whose abilities the fellow-crafts under them became
the best operative Masons on earth.

I must beg to intrude on your further patience, to name some of
the great men who were in those days at the head of the Craft, and
briefly trace them down to the present time. I shall lay my root
in the immortal Euclid, who was grand-warden to Ptolemy, one of
the greatest proficient of those days in the oriental languages. He
built the two grand museums in Alexandria, wherein were reposed
nine hundred thousand manuscript volumes, which were burnt by
the Saracens, and the most valuable oriental histories lost in the
blast.

The great Pythagoras, whom I before mentioned, after staying
in Egypt twenty years and upwards, returned very learned, and
being made grand-master, he introduced great improvements in the
Craft, as well as in that system which goes by his name.

The famous Agrippa, who built the Roman Pantheon, was de-
puty-grand to the great emperor Augustus. I might instance many
more, but I shall not trouble you with biography, or recapitulating
history, and only add some few of the British princes and nobility
who have honoured the craft.

It is very probable that the first inhabitants of this island were
the immediate descendants of the patriarchs, as the *magicians* and
Druids held their respective assemblies in woods and groves (to
which many words in the Welch language have the greatest affinity),
where their counsels were secret and mysterious; they certainly
must have been skilled in the knowledge of arts and sciences, par-
ticularly in the building of ships, and the art of navigation, which
were ever particularly adapted to this island, now become, under
our most illustrious king, George the Third, the most formidable
maritime power in the world.

We have no certain account of any thing locally remarkable, 'till
the Trojan race of Britons built many towns and temples under the
direction of Ebrank and Bladud, masters of work; by the latter of
these, the city of Bath, so famous for its salutary hot waters, and
universal resort, was built, as appears by an inscription in the place.

The Romans introduced the exercise of arts and sciences, but
wars and confusion following, the craft was neglected, till the
reign of Caurasins, who shook off, in some measure the Roman
yoke.

In his reign St. Alban, steward of the household, and ruler of the
realm, was grand master; he got a charter for the Free-Masons,
constituted a grand lodge, attended himself to make Masons, and
gave most instructive charges.

Constantine the Great, who put a total end to *Roman vassalage*,

encouraged the Craft, and founded that great seminary of learning, the university of Oxford.

Ethelward, brother to kind Edward, at the head of the Craft, founded the other great seminary, the university of Cambridge. Prince Edwin, brother to king Athelstan, to whom the Free-Masons are much indebted, held a grand lodge in York, where he brought oriental records of the mysteries, and formed the constitution of the English lodge.

Roger de Montgomery, Earl of Shrewsbury and Arundel, and Gundulph, bishop of Rochester, were grand officers, who, amongst many other noted buildings, built Westminster-hall, the largest single room in the world, which was afterwards rebuilt by William of Wickham, bishop of Winchester, as grand master of Masons, in the state it now stands, who also endowed the foundation of the present famous Winchester school.

In the reign of James the First, the ever-memorable Inigo Jones was grand master of Masons, who, among other buildings, built the fine structure at Whitehall.

The great Elias Ashmole, who founded the much-admired Museum at Oxford, was a Mason.

In the reign of King Charles the Second, Sir Christopher Wren was deputy-grand to the Earl of St. Alban's, Earl Rivers, Villers Duke of Buckingham, and Lenox Duke of Richmond, and for many years was grand master himself. It was he, with his wardens and craft, built the Royal Exchange, St. Paul's cathedral, the Monument, St. Mary-le-bone, and St. Stephen's in Wallbrook, whose admirable cupola, fine-proportioned pillars, and elegance, may be compared to the famous temple of Dagon I before mentioned, and hangs so light and unincumbered, that one might think the arms even of a modern Sampson could pull it down. He also built the College of Physicians, and the Middle Temple gate, which, for order and taste, are not to be excelled by any pieces of architecture in Europe.

In his time King William was made a Mason. From Sir Christopher's decline, the Craft made no great figure, 'till the auspicious government of George the First, when the Arts and Sciences began to flourish again, and such a noble succession of grand masters appeared at the head of the Craft, as no age or nation can boast of*.

In the time of these great men, Charity seemed to be the chief object of their design, and the contributions have been so greatly encouraged, as to have now 1200l. in bank stock, over and above the many sums disposed of from time to time, to the seasonable relief of distressed brothers.

I have selected this short historical abridgment, in order to show, that most of the mystical perfections in the Royal Craft were

* Here followed an enumeration of all the Grand Masters, from the Duke of Montague to Earl Ferrers; but as these may be easily traced in the Book of Constitutions, we omit them in this place.

founded upon principles of architecture, for the use of population, and edification in the knowledge and improvement of arts and sciences, as well as upon the principles of religious and moral duties.

I may venture to say, there is no society on earth yet established so nobly patronized; yet I cannot help drooping with the strongest impulse of affliction, to see the Grand Society of Masons, under the disgraceful necessity of hiring of an inferior body, every year, rooms for entertaining, on St. John's day, the grand Convocation of Masons, led by their grand master, generally attended by several personages of the first rank, and three or four hundred of the brotherhood. I am also grieved to see the committees of charity, quarterly communications, and grand lodges held in taverns, where they have been disrespectfully treated, and drove from one to another. What contempt must this reflect on Great Britain, the grand local standard of Masonry?—Is it not our fault?—Are we not remiss then in our honor and dignity, not to perpetuate that standard, by a proper structure for that purpose?

This, brethren, was what I first opened to you, as my chief justification, in giving you this trouble, and was an observation which our ever-memorable grand master, Earl Ferrers, watchful of the good and honour of the Craft, now more immediately under his care, had taken into his consideration; and from the greatness of his mind, which is ever inseparable from a heart truly ennobled, and the dignity of his trust, harmonized with the blazing light of true Masonry, proposes to set on foot the best-approved plan to erect a proper building for the accommodation of the grand convocation, and grand lodges aforesaid, together with spacious rooms for a growing library, and school, for the qualifying and finishing twelve boys, sons of poor Masons, in the knowledge of some of the arts and sciences best adapted to their respective geniuses, in order to be put out in the world; or otherwise to be regulated and founded, as it should seem best to a committee of Masons delegated for that purpose.

“That the sum for this building be raised by a general subscription, to be made all the world over, amongst kings, princes, and potentates that are royal brothers, and all lodges and Masons, to be paid into different bankers hands.

“That every brother, skilful in drawing, or in contriving a plan for such a building, would be so kind as to deliver his proposals to the grand master to be examined and considered; so that the best-approved plan might be attended to, the expences calculated, and a sum notified adequate to the undertaking.”

As such a collection will take up some time, the sooner the better a scheme for the purpose is settled. Many a foundation now flourishing, has begun with a much less prospect of succeeding; and I have the honour to inform you, that our most worthy grand master, Earl Ferrers, proposes to endow the scholastic part of the foundation with an annual perpetuity of 50*l.* as a beginning, to defray the ex-

penance of the school; and that as soon as a freehold spot of ground, or convenient building can be bought for the purpose, he will, at his own expence, use his utmost endeavours to get a charter, to make us a body corporate, and fix the foundation of the building, with its appurtenances, for ever in the grand officers for the time being, appropriated to the sole use and benefit of the Free and Accepted Masons, until this, with all the gorgeous palaces on earth, nay, the globe itself, be dissolved in the general crush.

Could I presume to offer my opinion on the affair, I should make no doubt but such a building, as other public buildings do, must meet with undoubted encouragement even from Masons themselves, and consequently produce an annual revenue, much greater than double the interest of the sum expended; which will be a considerable increase of income, added to that arising from the bank stock, and quarterly communications to support the foundation, and charitable contributions to the distressed brotherhood.

It is therefore my hopes that this noble scheme will be received with great ardour, and that particularly every past grand master, all grand officers, stewards, masters of lodges, wardens, and Masons in general will heartily contribute, and extend their best influence to promote this inexpressibly good design:—I may well say inexpressible, for there is no knowing the greatness of its progress or utility. It will be a certain foundation for liberalities and benevolent bounties, and the further emulating endowments from the great and good; in which laudable spirit the nobility of Great Britain excel the whole world. Here, access will be always open and free for the cries of distressed innocence, to the honour of Masonry, and the glory of Charity. What greater honour can any one of us ever propose to himself, than to have his name immortalized, in being an active encourager of such a temple? Or what greater comfort can he possibly wish for? What happier companion to his conscience, than to be a dispenser of blessings to mankind, and consider himself, in the opinion of the world, as an instrument of doing good. It will even add dignity to title, and loveliness to humanity.

“Oh! let us then (as Job elegantly expresses it) sing together like the morning stars, and as the sons of God, shout for joy.”

Brethren, don't let this noble opportunity slip, or the scheme become abortive, or even disputable; let us consider how happy we are in having so noble and bountiful a proposer, who has had long experience in the most refined taste of drawings, designs, and buildings; who, withal, is so affable and attentive to all brotherly love, cheerful benignity, and the interest of the Craft, that we cannot even doubt, but that, under his direction and assistance, the scheme will be effected.

That we are great, that we are powerful, if we would act agreeably, who can doubt?

Let us regard ourselves, then, as a body of people the most considerable in the world, selected into different departments, for promoting all the good we can, in proportion to our abilities and op-

portunities, not only to one another, but to all our fellow-creatures, in public obedience to the laws of God, and the manifestation of the social duties we profess. Let each man, then, in every such department, study his usefulness; not to recline himself, in a round of selfish pleasures, or associate for the purpose of eating and drinking, without first paying a peculiar regard to the greater business of mankind, and to the use of our faculties as reasonable beings.

There is not a more evident duty incumbent upon us, than to return the kindness we receive, and to be intent in furthering the interest of those, who have been employed in promoting ours. Our claim, as well as our dependency, on one another is mutual. There is none so low, as not to be in a capacity to assist the highest; nor any so high, as not to want the assistance of the lowest in the chain of life by which we are linked together. We should be always desirous of entertaining each other with social, virtuous, and cheerful sentiments, showing gladness when we meet, and ever meet united. Our conversation should be, the true knowledge and improvement of our respective sciences, secrets, and mysteries, for in knowledge we shall find heavenly truths. None of us should bring with him any seed of party-contention, or immature *dull prepossession*.—We should preserve a modest and subordinate respect to those endowed with higher abilities, and superior knowledge in the business of life. No man should then attempt to betray his judgment beyond his capacity, of whatever rank he may be in appearance; and let him that accompanies his superior, think himself honoured, without assuming. Should he be carried among the brightness of the stars, let him carefully keep the milky path; the humiliation of the one requires the subjection of the other, which, when thus mutually practised, will establish the golden mean to that unerring state of tranquillity, a contented and peaceable mind.

Happiness is every man's own acquisition; it cannot be purchased or assigned, and, without a proper stimulus in the breast, there's no pursuing or attaining it: It flows from the heart only, where virtue and a good conscience inhabit; and when formed there, it is productive of social uprightness and rectitude.

Let us call on the great God, the divine author of this and every perfect gift, and the wise disposer of all events, to adorn us respectively with this jewel, and all other materials, if he thinks it right and meet so to do, to incorporate our hearts with unity, love, strength, and wisdom, to conduct, contrive, and support the establishing of the Free-Masons' Temple of Charity, and let it be adorned with this frontispiece:

“CHARITY, sitting in her ivory chair, with a crown of brilliants on her head, extending her hands over the globe, with Britannia by her, as her maid of honour.

“The Globe presented to her by our illustrious King George the Third; with Earl Ferrers supporting it, holding a compass upon it, as emblems of British universal Charity, of the greatest king, and of the first grand master of Masons in the world.”

THE
C H A R G E

DELIVERED TO THE

RIGHT HONOURABLE AND RIGHT WORSHIPFUL
LORD BLANEY,

When he was appointed MASTER of the New Lodge, at the
Horn Tavern, Westminster.

BY THOMAS EDMONDES, Esq.

Acting as Deputy Grand-Master for that Purpose.

RIGHT HON. AND RIGHT WOR. BROTHER,

THE first and most essential requisite towards a right conduct in the great trust you are under, is to study the utility, as well as to enforce the practice of all religious, moral, and social duties.

Happy it is for you, sir, and for those selected into this lodge under your care, that you are possessed with that personal greatness and firmness of spirit, so appurtenant to official duty, authoritative exercises, and that idio-pathetical knowledge in the mysterious problems of the Craft, so necessary to support the dignity of the chair, and illustrate the judicious decisions and necessary regulations in this our new constitution.

Permit me, sir, to observe and admire, among those qualifications, the justice, equality, and sweetness of temper, which have long ornamented your conduct in life, and endeared you to your friends and acquaintance both in this and our sister kingdom, particularly to your brethren of this lodge.

Such lustre, like the *sun rising in the East*, never fails of encircling around it true rays of glory, serenity, and harmony. Another very useful requisite to a right conduct, is to know what particularly relates to yourself under this trust; and by the influence of that knowledge, to rectify your consequent actions. This precept was wrote in letters of gold over the porch of the temple of Apollo, and professed as a principal maxim by all the sages of old. It is the true philosophical and practical wisdom, which settles all matters right, *within*. It teaches us to regulate unguarded passions, delineates the true scope and system of human life, and is the only apparatus for becoming a pattern and a guardian to society. Power is most wisely and properly lodged in such hands. In you, sir, every brother may have an able friend and counsellor (as the visitors of Apollo had from his oracles) not only to point out his errors, but to be informed how they are to be corrected and reformed.

Could every constitution be thus wisely delegated, it would be the most implicit guidance to certain honour and happiness; for by you, sir, thus founded and enlightened, order, politeness, fortitude, wisdom, affability, friendship, benevolence, faith, hope, charity,

and every thing amiable in society, will be administered; and, by your example, and occasional precepts from the chair you will so worthily fill, be kindled in the breast of every Mason. Be assured, sir, the application of the many valuable maxims you abound with, will be enforced with less trouble and difficulty, than they are commonly received, as they will be made familiar by your own practice; and I don't doubt but we shall soon see this lodge beam out in radiant brightness, and disperse light and truth among all Masons.

I have gone so far herein, as shows clearly to the public, that knowledge and goodness of mind are the coercive principles of Masonry: what follows here in the charge being rather mystical, must be omitted. The good and sensible man will excuse it; for such would not wish to arrive at the least information of a mystery, ever sacredly preserved, in an unjustifiably loose manner. He would have no opinion of it, till he becomes honourably admitted into the society, where he may safely tread in the lighted paths to truth and scientific *eclaircissements*: yet, for the farther satisfaction of the public, and honour of Masonry, I shall proceed in that part of the charge, which also shows that *scriptural faith* is the fundamental principle of a *true* Mason. I add the epithet true, because I must allow that some are not so; and therein is a very material distinction to be made between Masons.

The Bible, sir, which is that sacred history called the Holy Scriptures, delivered to us by Moses, the inspired writer of God's commands, and grand master of the lodge of Israel, together with the writings of the prophets and apostles, is the grand archive of Masonry, and all the most eminent virtues, moral and divine, relative thereto; it is the body of our duty to him who made us, by whom we live, move, and have our being.

From our belief therein, springs our love and fear of God, which is the beginning of all wisdom. Such, sir, who can atheistically, or any wise deny him, and reject these his laws, under the enjoyment of his blessings, will, and must, own him, when they go hence, with fear and trembling, and would be glad the mountains would cover them, or the rocky cliffs rend and open, to receive them from his wrathful indignation.

Our love and fear of God, founded in the belief of the gospel, inspires us with *spiritual* discernment, illuminates our faith, will enable us to *square* our principles, *level* our desires, and *plumb* our actions.

Our hopes, our fears, and our whole conduct become regulated thereby: they give to virtue its sweetest comforts; to habituated vice, its greatest fears.

This is the book we should diligently read and make use of, to direct our lives, so as to obtain the blessing of a peaceful mind here, and celestial bliss in the world to come. But alas! we dedicate so little of our time to think of futurity, that we seldom think we shall die, as often as we see mortalities about us, and even pay our last doleful services with many a friend to the grave, from whence no traveller e'er returns again.

This languid mortal body is but a dead husk, which will moulder and drop off at last, or, like a bubble, burst; while the soul, in a flutter, expatiates for eternal life the vast abyss of incomprehension. We use it too much as a machine for pleasure, and often wear it out, neglected, before its natural period: yet there is hardly a man living, but would gladly exchange it, in a state of decay, for another new earthly body, and renew his life to another grand climacterick; so loath, so unreclaimed, and irreconciled are we to part with this contemptible mud. Yet, fond, foolish man! it is in vain to deceive ourselves; no man, however great, not even Solomon, with his faculty of wisdom, and in all his glory, could procure the desirable exchange.

It is indisputably evident that *princes*, as well as peasants, must equally submit to the common dissolution of matter, and when the hour of our death approaches, none dare to ask from whence, nor why, it comes; it is God's decree that every one shall die; death is *his messenger*, to enforce his law; nor will he let any of us carry from hence any mark of human pride, treasures, or honours, or any proof of our earthly consequence, but a good conscience, obtained from a well-spent life;—from whence reflects the most brilliant legacy we can leave our friends in this world, a good name.

None but the actions of the great and just
Can shine, when mingled are, with common dust;
Then we, in life, should pay respect to fame,
And leave behind us an unspotted name.

E.

But oh! when we go from hence into eternity, and are called upon at the dreadful tribunal of heaven, to give an account each of his talent, whether it be good, or whether it be evil, what a striking difference will there be between *those*, who can, when examined, give the blessed *pass-word*, and with joy behold the gates of everlasting life opened for them, to be welcomed into heavenly lodges by the grand master of heaven, with bands of seraphic music, composed of seraphims, cherubims, and the whole order of angels; and *the miserable such*, who have not studied in this holy book the mysteries of heaven; that, when they knock, the gates shall not be opened, but shall be excluded from celestial light, and the joy of the father, like faithless *cowans*. Does not this recoil back with convulsive emotion (as when a rampart cannon is discharged) on our minds and reflections? If so, let us be timely warned, and incessantly keep in the tracks of virtue, and, by holy perseverance, become worthy of knowing the heavenly *pass-word*, before the Almighty Grand Master handles his *Hiram*, the thunder-bolt of heaven, and strikes the dreadful stroke of summons.

Let us also inwardly digest the holy bible; let its doctrines and precepts ever accompany our conditions in life, that we may, like true Masons, dwell even here in the house of the Lord our God, and admire the beauties of his holy temple. Let us have a lively faith in Christ our Saviour, be in perfect charity with all the world, and as brethren with one another. Let us strive heartily to do good.

to all men, particularly the Craft, and call for the assistance of God, by fervent prayer, to strengthen us with his grace, so that we may be ever prepared to die the death of the righteous, and that our latter ends may be like his. Hereby we shall become partakers of holy mysteries, and be made free and accepted in the heavenly lodges, among the society of hosts and angels.

THO. EDMONDES.

I shall beg leave here to offer an annotation, for the serious consideration of the public.

The enemies, or the seeming betrayers of this society, assert, that the Free Masons obligations, which they have formed in very strong terms indeed, are made by laying their fingers on the holy bible (in the same manner as it is done in all civil testimonies, even where life, death, liberty and property are depending), calling upon God to help and attest the declaration they then make. I would suppose, should that—even be allowed to be true, would not the violation of such an obligation make one shudder with horror? Can any good man, nay, any reasonable person, think it possible a brother, endowed with any feeling, can be such a presumptive miscreant, even to break through any part of the solemn secrets of Masonry, required to be kept undiscovered, so strictly witnessed by the solemn attestation of God himself, as if he presumptively renewed the eating of the forbidden fruit, in disobedience to the laws, he allows himself to be founded on the laws of God, and wickedly attempt to reduce this society to a fallen state.

What end can it answer? Faith and honour, when broke, is the dissolution of every social compact. This would be villany for the sake of villany only. None can surely believe it: how can they trust a person (so seemingly perjuring himself, and betraying his friends, from no other motive, than a little catch-penny work), that he does not deceive and impose upon them, as he has seemed to have done his lodges? This argument alone should, I think, entirely disappoint these little pamphleteers, and totally put an end to a false curiosity: but from what I have observed in the foregoing address, that as these sort of pretended Masons, or visiting impostors, have it not in their power to discover the mystic secrets of the Royal Craft, the dignity, as well as the faith, of this society, will be ever preserved to one another.

When King Henry the Third granted the Magna Charta, which is the sum of English liberty, and swore to the observation of it, the bishops, holding lighted candles in their hands, each extinguished at the same time the flame, then threw them on the ground, every one saying, "Thus let him be extinguished, and stink in hell, who violates this charter."

So will true Masons even say of him that vainly attempts unlawfully to violate the bond of a society that has existed, and honourably been kept sacred from the very beginning of time; and will endure, in spite of all base infringements which have, and now and then will be offered, by the fallen sons of Satan, 'till time is no more

TO THE PRINTER OF THE FREEMASONS' MAGAZINE.

RESPECTED BROTHER,

CONSIDERING your new publication in the favourable light, in which I think every Brother will place it, and which, if continued with the spirit it has begun with, it will ensure to itself; I with pleasure take up the pen, to add my mite to the general stock. It is not in my power to urge more forcible incentives to every true Brother, for FIDELITY to the trust reposed in him, than will naturally flow from the dictates of his own conscience; but we cannot too frequently place before us, examples of the FORTITUDE, with which others have resisted every attempt to extort the secrets of FREEMASONRY from them; since by often admiring, we at length may learn firmly to imitate them.

Impressed with the truth of this remark, I think I cannot do a more acceptable service to the *Fraternity*, than by laying before them the translation of part of a book, which I believe to be a very scarce one, relative to the Proceedings of the Inquisition at *Lisbon* against the FREEMASONS. It consists of two divisions besides the above, viz. "The Origin of the Inquisition," and "History of several Cases of Oppression." But, as these have no connection with my present object, I shall confine myself to what relates to the proceedings against the FREEMASONS only, and I shall do this in nearly the language of the Narrator, giving also the Preface by which the account is preceded.

I am, Yours, &c.

G.

Cornwall, December 14, 1793.

NARRATIVE OF THE EXTRAORDINARY PROCEEDINGS
OF THE
INQUISITION OF PORTUGAL,
AGAINST THE
FREEMASONS.

[PUBLISHED IN THE YEAR M D C C X L I I I .]

BY BROTHER JOAO COUSTOS,
OF BERN IN SWITZERLAND, WHO WAS RELEASED FROM THE
INQUISITION.

*PREFACE.**To all FREE and ACCEPTED MASONS dispersed over the World.*

WORSHIPFUL BRETHREN,

EVERY skilful Mason, before he erects his edifice, should carefully examine the spot on which he means to build; and after being well assured of its solidity, should lay the foundation, according to those received rules which have been approved by complete Masters of the Art. It is necessary also, in order to guard against the ravages of time, or the attacks of storm and tempest, that as the fabric advances, and the elevation proceeds, he should be equally careful to protect the work from all injuries, which may destroy its beauty.

My design, Brethren, in this Narrative, is to point out to the uninitiated, to what lengths every true Mason will carry his regard for the distinguishing Virtue of Secrecy:---a Virtue, which is the characteristic of

the Society, and the basis or foundation of all others. You will here see three others of our worthy and honourable Brethren resisting with me the atrocious cruelties of a tribunal, that has long abjured every feeling of humanity, and bearing up against the most insupportable, and horrible torments, that could be exercised against us, without being driven thereby to satisfy the detestable curiosity of our executioners, who were at the same time also our judges.

You will here obtain not only some general information respecting this infernal tribunal, but be apprized of the means to avoid becoming a prey to it: The antichristian proceedings of its established judges will be laid open, and you will there see men, who, under the cloak of Religion, and masque of Hypocrisy, conceal the most unbounded luxury, insatiable avarice, and cruel revenge; deaf to the common principles of Humanity, and still more so, to the divine calls of Charity and Benevolence.

Such are the men, and such the institution which should be exposed in proper colours to all mankind, who are interested in being put on their guard against their dangerous machinations: It is rendering an essential service to Society to lay them open in the fair face of day.

Masonry has been vilified, as well as its professors persecuted, and the press has teemed with absurdities, answering well to those who have written, for, in fact, all must live, and the public are now promised a Work, which is to give a mortal stab to the Society, by proving that its sole end is, "to abolish Subordination, and to re-establish in the world "the pretended primitive Equality of all Mankind." This foolish assertion, refuted and destroyed by an experience of 3000 years, is in itself a complete proof how little those who mean to aim this threatened blow, know of the Regulations of our Lodges, the true spirit of Masonry, and the benign influence of its inimitable Laws. But, Brethren, this though a new species of persecution raised against us, is far more easy to be overcome, than the barbarities of an Inquisition. We have only to follow the counsel of Gamahel; we cannot better refute the impertinence of garretteers, than by sovereign contempt, and adhering on all occasions to the practice of our rules and laws, which so fully and comprehensively teach us our DUTY TO GOD, to our NEIGHBOURS, and to OURSELVES. To this, Brethren, I exhort you, as the only means of being gloriously distinguished from other men, even in those realms to which we may arrive when the Lodge of Life is closed.

In this narrative you will find a true and exact account of the prison in which I was immured, and of the proceedings against me, nearly similar to which in almost every respect were the proceedings against Brothers, Alexander Jaques Mouton, and Joao Thomas Brusle, who were condemned to be banished from the Patriarchate of Lisbon for five years; a sentence which they would willingly have pronounced against themselves, to avoid again falling into the fangs of so merciless and diabolical a tribunal, or its satellites. My own sentence was to be chained to the oar for four years in the galleys, from which, however, I was fortunately relieved.---There was a fourth sufferer among us, but he succeeded in making his escape from this hell; and, that Heaven may preserve all true Masons from this tyrannical tribunal, is the sincere prayer of

Honourable and worthy Brethren,

Your affectionate Brother,

J. COUSTOS.

Valley of Jehosophat,
Year of the Foundation of the
Temple of Solomon,

MM D CCC III.

NARRATIVE.

I WAS born at Bern, in Switzerland, and am by profession a Lapidary. I accompanied my father at a very early age into a country far distant from my native place; the desire of attaining perfection in his profession, which was Surgery, and the hopes of thereby advancing his family, determined him to go to France, where he had powerful patrons; but there, however, his stay was but short. The rigorous edict of Louis XIV. which obliged all persons but those professing the Roman Catholic Religion, to quit the kingdom in a very short and prescribed time, obliged my father to become a refugee, though, in truth, not without concern and reluctance, as he was then in a situation of supporting himself in credit and respect: it was however necessary to determine on some place of retreat, and he, as many others did, preferred England, and repaired with his whole family to London, where soon after his arrival he got naturalized and settled.

As to myself, after a constant residence of two and twenty years in that capital, under the eyes of my parent, I went to Paris at the solicitation of one of my friends, to work in the gallery of the Louvre. I remained there five years, and passed my time most agreeably: would to Heaven I had staid there all my life! but my unhappy lot drove me elsewhere, in spite of myself. I formed the design of trying my fortune at the Brazils; and as this country was under the dominion of the King of Portugal, whose permission was necessary to be obtained, I made a voyage to Lisbon for that purpose; but this monarch having received information of my skill and knowledge in precious stones, by the advice of his council, refused to grant my request, perhaps thinking me too skilful to be permitted to visit a country, where policy required the natives should be kept in complete ignorance of the treasures which every where surrounded them.

While I was thus waiting the determination of government as to my departure, I formed an acquaintance with several merchants and jewellers, as well as with others in high credit and reputation, who offered me considerable advantages to induce me to remain at Lisbon; but finding there was no prospect of my being able to succeed in the plan I had formed for settling at the Brazils, I accepted these offers, and there fixed my quarters, where for a time Fortune showered her smiles upon me, with equal satisfaction and success to myself, both as to business and friends. But how fickle and inconstant is this goddess! at the moment she appeared profuse in her favours, and heaping her benefits upon me, she at once precipitated me into an abyss of misery. Can there be a more unfortunate situation, than that of falling within the grip of the merciless Inquisition, since the least of its fatal consequences is total ruin.

It is too well known this horrid tribunal exercises despotic power in Spain, but in Portugal it excels in tyranny: even kings are but

subordinate powers, and tamely submit to its controul; for the predecessors of royalty in these kingdoms have had the weakness to divest themselves of part of their authority, in order to clothe with it the ecclesiastical judges who compose this tribunal, but which, still not content with (and seconding the ambitious designs of the court of Rome) they are daily adding to; and without the least scruple they perpetually encroach on the most sacred rights and privileges of the monarch; defying the laws, to which they consider themselves as superior, seizing to their own use the public treasures, and by their own authority taking possession of all papers and letters, where they have the slightest suspicion of the individuals to whom they belong.

Such was the conduct they invariably pursued with respect to me, for a twelvemonth previous to my imprisonment. My private letters were stopped at the public office, and carefully examined by them, in hopes, by this means, of discovering if among my correspondents mention was made of Free-masonry, for of this society they suspected me to be a zealous member. They had long determined to persecute its professors, as their future conduct too plainly evinced, and as a pretence for this, they affected to consider the society as a monstrous assemblage of the most enormous crimes.

Although, in the letters wrote by me, either to my friends or in the way of business, or those letters which were written to me, the inquisitors could trace nothing warranting a suspicion that Free-masonry in the slightest degree attacked the Roman Catholic religion, or had the least tendency to disturb the public tranquility; they did not stop here,—their grand aim was to discover, at any rate, the mysteries and secrets of Free-masonry; but as this could not be done without imprisoning some of its principal members, they selected me as one of their objects, being master of a lodge; and fixed also on one of my intimate friends, Alexander Jacques Mouton, a Parisian by birth, of the Roman Catholic religion, and by trade a diamond cutter, who was one of the wardens: he had been six years at Lisbon, in full employ, and possessed of the approbation and esteem of all who knew him.

The inquisition made use of a French woman who had resided at Lisbon near ten years, of the name of Le Rude, to watch us narrowly, and to be a spy over our actions, and it was on her depositions we were at length arrested. Her husband was a jeweller and goldsmith, and this woman, as infamous in reputation as well known for her vile tongue, took a sudden resolution to banish from Portugal every foreigner exercising the same trade as her husband's, in any of its branches. Jealousy, avarice, and a certain innate wickedness, with which her character was marked, led her to form this detestable resolution, and aided by Donna Rose, a woman of her own stamp, they contrived the dark plot of denouncing us both to the Inquisition, before which tribunal they appeared and informed against us, as Free-masons who held frequent meetings. This was

exactly what the Inquisition were in want of, and they did not fail to make use of such instruments.

But from the imprudence of the wife of brother Mouton must in a great measure be traced the source of our misfortune; and one might almost be induced to say, that she had travelled from Paris to Lisbon for the sole purpose of becoming the instrument of ruin to her husband, as well as many others: for scarcely was she arrived at Lisbon, when she was indiscreet enough to disclose to Madame le Rude, who she scarce knew, that her husband was a Free-mason.

Let it not be imputed to me as a crime, that I thus accuse the wife of a Brother Mason, one of my most intimate friends. The indiscretion was involuntary, and her known affection, as well as honourable principles, demand the respect of all who know her, and secure her from guilty blame; nor should I have made mention of the circumstance, but to caution others of the sisterhood (among whom there *may be* some possessed of the itch of talking for talking sake), how cautious they ought to be of such a discovery, and particularly of the profound secrecy they should ever preserve on such a subject in those countries where the inquisition is established, unless they wish to see their husbands surrounded by the familiars of the holy office, as was the case with us soon after Madame le Rude's denunciation. My friend Mouton was its first victim.

The stratagem to which they had recourse to get him into their possession, shows there is no meanness or treachery to which the Portuguese do not think themselves bound to submit, when the object is to second the views, or support the authority of the inquisition; and the prejudices of their religion keep alive this implicit submission to their abominable conduct, and blind their eyes to all its unjust proceedings.

One of the familiars of the office, a jeweller, sent for Brother Mouton by a friend of his, who was also a Free-mason, under pretence that he wanted him in order to re-set a diamond which had been left for that purpose, weighing four carats, and valued at 100 pieces of gold: but as this was only a feint, and done merely with a view to acquire a knowledge of the person of Brother Mouton, he did not long detain him when he called, but having agreed on the expence, desired he would call again the day after the morrow, and if the owner of the diamond had no objection to the price fixed upon, he would then deliver it him.

I chanced to accompany my friend to the jeweller's, and we both of us remarked an extraordinary appearance of satisfaction in the countenance of this perfidious man, but were then ignorant of the real cause. His infamous subsequent conduct, however, left us no room to doubt of the occasion of it, and convinced us too plainly that it arose from the double satisfaction, of foreseeing it was not unlikely, by our being together, he should soon have the opportunity at one instant of delivering up the two unfortunate victims, that were first destined the sacrifice on account of Free-masonry.

[To be continued.]

COMMENTS ON STERNE.

BY JOHN FERRIAR, M. D.

[Continued from Page 468.]

IN Chap. 36, Vol. vi. Sterne has picked out a few quotations from Burton's Essay on Love-Melancholy*, which afford nothing very remarkable except Sterne's boldness in quoting quotations.

By help of another extract † from Burton, Sterne makes a great figure as a curious Reader: "I hate to make mysteries of nothing;—'tis the cold cautiousness of one of those little souls from which Lessius (lib. 13. de moribus divinis, ch. 24.) has made his estimate, wherein he setteth forth, That one Dutch mile, cubically multiplied, will allow room enough, and to spare, for eight hundred thousand millions, which he supposes to be as great a number of souls (counting from the fall of Adam) as can possibly be damn'd to the end of the world. - - - I am much more at a loss to know what could be in Franciscus Ribera's head, who pretends that no less a space than one of two hundred Italian miles, multiplied into itself, will be sufficient to hold the like number—he certainly must have gone upon some of the old Roman souls," &c.

The succeeding raillery is very well, but unfair with respect to the mathematical Theologist, as the original passage will prove. "*Franciscus Ribera, in cap. 14. Apocalyps. will have Hell a material and local fire in the centre of the earth, 200 Italian miles in diameter, as he defines it out of those words, Exiit sanguis de terra—per Stadia mille sexcenta, &c. But Lessius, lib. 13. de moribus divinis, cap. 24. will have this local bell far less, one Dutch mile in diameter, all filled with fire and brimstone; because, as he there demonstrates, that space cubically multiplied will make a sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice.*" [I believe the damn'd, upon Lessius's scheme, would be less crowded, than the victims of the African Slave-trade have often been, on the middle passage.] "*Cum certum sit, inquit, facta subductione, non futuros centies mille millones damnandorum*‡.

Again, at the end of the same Chapter in Tristram Shandy; "but where am I? and into what a delicious riot of things am I rushing? I—I who must be cut short in the midst of my days," &c. Burton concludes his Chapter "on Maids', Nunns', and Widows' Melancholy," in the same manner. "*But where am I? into what subject have I rushed? What have I to do?*" § &c.

* See Burton, page 310, & seq.

† Trist. Shandy, vol. vii. c. 13.

‡ Anat. of Melanch. p. 156.

§ Page 124.

I shall just observe by the way, that a pretty passage in the *Story of the King of Bohemia and his seven castles*;—“MODESTY scarce touches with a finger what LIBERALITY offers her with both hands open”—alludes to a picture of Guido’s, the design of which it describes tolerably well.

Retournons a nos moutons, as Rabelais would say; in matters of painting, it is dangerous for a man to trust his own eyes, till he has taken his degree of Connoisseur.

It confirms me strongly in the belief that the character of Mr. Shandy is a personification of the authorship of Burton, when I find such a passage as the following in Sterne. “There is a Philippic in verse on somebody’s eye or other, that for two or three nights together had put him by his rest; which, in his first transport of resentment against it, he begins thus:

“A Devil ’tis---and mischief such doth work
“As never yet did Pagan, Jew, or Turk.”

This choice couplet is quoted by Burton* from some bad Poet, now unknown, of whose name he only gives the initials.

“Hilarion the hermit, in speaking of his abstinence, his watchings, flagellations, and other instrumental parts of his religion,—would say—tho’ with more facetiousness than became an hermit—That they were the means he used, to make his ass (meaning his body) leave off kicking †.”

“By this means Hilarion made his Ass, as he call’d his own body, leave kicking (so Hierome relates of him in his life) when the Devil tempted him to any foul offence ‡.”

“I wish, Yorick, said my father, you had read Plato; for there you would have learned that there are two Loves— - - of these Loves, according to Ficinus’s comment upon Velasius, the one is rational—the other is natural—the first ancient—without mother—where Venus has nothing to do: the second, begotten of Jupiter and Dione—||”

§ One Venus is ancient, without a Mother, and descended from Heaven, whom we call celestial. The younger begotten of Jupiter and Dione, whom commonly we call Venus. Ficinus, in his comment upon this place, cap. 8. following Plato, called these two loves, two Devils, or good and bad Angels according to us, which are still hovering about our souls¶.

That part of the letter to Uncle Toby, which consists of obsolete medical practices, is taken from one of the Chapters on the Cure of Love-Melancholy**. Many curious quotations might be added.

* Page 331. † Tr. Shandy, vol. viii, chap. 31.

‡ Burton, p. 333.

|| Tr. Shandy, vol. viii. chap. 33.

¶ Velasius is quoted thro’ all the preceding passages in Burton;

¶ P. 260.

** P. 333 to 335.

to what Sterne knew, out of Dr. Ferrand's *Erötomania*; but this Essay is already long enough.

There is another writer, whose pathetic manner Sterne seems to have caught; it is Marivaux,—the father of the sentimental style. A careful perusal of his writings, and of those of the younger Crebillon, might perhaps elucidate the serious parts of *Tristram Shandy*, and the *Sentimental Journey*. But I must leave this undertaking to those who have sufficient time to sacrifice to the task. From these Authors, I think, Sterne learnt to practice what Quintilian had made a precept: *Minus est totum dicere quam omnia*. With genius enough for the attempt, one has frequently failed in producing pleasure by the length of his digressions, and the other by affecting an excessive refinement and ambiguity in his language. *Les bons écrivains du siècle de Louis XIV.* says Voltaire, *ont eu de la force, aujourd'hui on cherche de Contorsions*. Our own writers are not free from this error; and it would not be unworthy their consideration, that a sentence, which is so much refined as to admit of several different senses, may perhaps have no direct claim to any sense*. Sterne has seldom indulged these lapses, for which he was probably indebted to the buoyant force of Burton's firm Old-English sinews.

Whoever will take the trouble of comparing Sterne's Dialogue with his own feelings, in the *Sentimental Journey*†, to that of Jacob with his Avarice and his Honour, in the first part of the *Paysan Parvenu*, will perceive a near resemblance. It would be cruel to insert the French declamation. A shorter passage from the same work will show that the Shandean manner is very similar to that of Marivaux.

Le Directeur avoit laisse parler l'ainee sans l'interrompre, & sembloit meme un peu pique de l'obstination de l'autre.

Prenant pourtant un air tranquille et benin: ma chere Demoiselle, écoutez moi, dit il a cette cadette; vous savez avec quelle affection particuliere je vous donne mes conseils a toutes deux.

Ces derniers paroles, a toutes deux, furent partagees, de facon que la Cadette en avoit pour le moins les trois quarts & demi pour

* Maynard puts this very well:

Mon ami, chasse bien loin
 Cette noire Rhétorique,
 Tes ouvrages ont besoin
 D'un devin qui les explique.
 Si ton esprit veut cacher
 Les belles choses qu'il pense,
 Di-moi, qui peut t'empêcher
 De te servir du silence?

† Compare also the first Conversation with Me. Freval, in the *Paysan Parvenu*, with a scene in the *Sentimental Journey*. Wherever Sterne picked up his Fragment, as he calls it, in the *Sentimental Journey*, on the power of Love, it is evidently ill-copied from the exordium of Lucian's admirable essay on the method of writing History.

elle, et ce ne fut meme que par reflexion subite, qu'il en donna le reste a l'ainne*.

The curious hypothesis respecting Christian names, contains a just satire on what was once a popular superstition, and even cherished by the learned.

Pasquier, in his *Recherches*, has a Chapter on the fortune of some Christian names. In the present state of knowledge, it would be unpardonable to omit a remark, with which an author like Sterne would make himself very merry. It relates to the passage, in which Mr. Shandy treats the name of TRISTRAM with such indignity, and demands of his supposed Adversary, "Whether he had ever remembered,—whether he had ever read,—or whether he ever heard tell of a man, call'd Tristram, performing any thing great or worth recording?—No,—he would say,—TRISTRAM!—The thing is impossible!" A Student of the fashionable black-letter erudition would have triumphed in proclaiming the redoubted Sir Tristram, Knight of the Round-table, and one of the most famous knights-errant upon record. Sterne might have replied;

Non scribit, cujus Carmina nemo legit †;

and indeed his pleasant hero has no resemblance to the *preux Chevalier*.

I am sorry to deprive Sterne of the following pretty figure, but justice must be done to every one.

"In short, my father - - - - - advanced so very slowly with his work, and I began to live and get forward at such a rate, that if an event had not happened - - &c. I verily believe I had put by my father, and left him drawing a sun-dial, for no better purpose than to be buried under ground ‡."

Donne concludes his poem entitled *The Will*, with this very thought:

And all your Graces no more use shall have
Than a Sun-dial in a Grave.

There is a strange coincidence between Sterne and a mystic writer, in the insertion of a black page in each of their works. I cannot consider it as an imitation, for it must appear by this time, that Sterne possessed no great store of curious reading.

Every one knows the black pages in *Tristram Shandy*; that of prior date is to be found in Dr. Fludd's *Utriusque cosmi Historia* §, and is emblematic of the Chaos. Fludd was a man of extensive erudition, and considerable observation, but his fancy, naturally vigorous, was fermented and depraved, by astrological and Cabbalistic researches. It will afford a proof of his strange fancies, and at the same time do away all suspicion of Sterne in this instance, to quote the ludicrous coincidence mentioned by Morhoff, between himself and this Author. "Cogitandi modum in nobis et speculationes illas rationum, mirifice quodam in loco, videlicet in libro *de mystica cere-*

* Paysan Parvenu, Partie, 2me.

† Martial, Lib. 2.

‡ Tr. Shandy, vol. v. chap. 16.

§ Page 26.

bri anatome [Fluddius] ob oculos ponit. Solent ab anatomicis illic delineari genitalia membra, utriusque sexus, quod processus quidam et sinus, eum in modum figurati sunt. Hic Fluddius invenit, non quod, pueri in faba, illic dicit generari cogitationes; quod mihi mirum visum est, cum ego aliquando joculari carmen de *Ente rationis* scriberem, et, ferente ita genio carminis, joci gratia finxissem, illic generari Entia rationis, postea cum incidi in istud Fluddii, quod ne somniando quidem cogita eram, invenisse me, serio hæc asseri a Fluddio*.”

I am not acquainted with the foundation of the curious passages respecting the possibility of baptizing infants *in utero*†, but I find that Mauriceau adverts to the circumstance, in his attack on the Cæsarian operation: “il n’y a pas d’occasions ou on ne puisse bien donner le Baptême a l’enfant, durant qu’il est encore au ventre de la mere, estant facile de porter de l’eau nette par le moyen du Canon d’une seringue jusques sur quelque partie de son Corps”—He then obviates a difficulty unthought of by Sterne’s Doctors; which persuades me that this passage of Mauriceau had not occurred to him—“et il seroit inutile d’alleguer que l’eau n’y peut pas être conduite, a cause que l’enfant est envelope de ses membranes; qui en empechent; car ne scait-on pas qu’on les peut rompre tres aisement, en cas qu’elles ne le fussent pas, apres quo on peut toucher effectivement son Corps †.”

This writer has also mentioned the mischievous effect of strong pressure applied to the heads of very young Children; which is connected with another theory that Sterne has diverted himself with. I have not met with the original of it in my reading, but will give a passage from Bulwer’s *Anthropo-metamorphosis*, analogous to Mauriceau’s||.

The North-west passage to Learning, obscurely mentioned in the *Tristra-Pædia*, is described by Dr. Warton, in his excellent observations on the *Genius and Writings of Pope*, and was well burlesqued by Swift, in the *Voyage to Laputa* §.

The best Commentary on Chap. 5, vol. 8th, is Montague’s essay on the subject.

There is one passage in the 7th volume, which the circumstances of Sterne’s death render pathetic. A believer in the doctrine of

* Morhoff. Polyhist. Philos. lib. ii. p. i. cap. 15.

† Tristram Shandy, vol. i. chap. xx.

‡ Mauric. *Maladies des Femmes Grosses*, p. 347 (edit. 3me. 4to. 1681.)

|| I knew a Gentleman who had divers sons, and the Mid-wives and Nurses had with headbands and strokings, so alter’d the natural mould of their heads, that they proved children of a very weak understanding. His last son only, upon advice given him, had no restraint imposed upon the natural growth of his head, but was left free from the coercive power of headbands and other artificial violence, whose head, although it were bigger, yet he had more wit and understanding than them all.

Artificial Changeling, p. 42.

§ See the Description and Print of the literary turning Machine.

Pre-sentiment would think it a prop to his theory. It is as striking as Swift's Digression on Madness, in the Tale of a Tub.

"Was I in a condition to stipulate with Death - - - I should certainly declare against submitting to it before my friends; and therefore I never seriously think upon the mode and manner of this great catastrophe, which generally takes up and torments my thoughts as much as the catastrophe itself, but I constantly draw the curtain across it with this wish, that the Disposer of all things may so order it, that it happen not to me in my own house—but rather in some decent inn— - - - in an inn, the few cold offices I wanted, would be purchased with a few guineas, and paid me with an undisturbed but punctual attention." It is known that Sterne died in hired lodgings, and I have been told, that his attendants robbed him even of his gold sleeve-buttons, while he was expiring.

I have seen, not very long ago, a charge of plagiarism brought against Sterne, respecting his Sermons.

From what Author the passages were said to be borrowed, I do not remember; but it has long been my opinion, that the manner, the style, and the selection of subjects for those Sermons, were derived from the excellent *Contemplations* of Bishop Hall. There is a delicacy of thought, and tenderness of expression in the good Bishop's compositions, from the transfusion of which Sterne looked for immortality.

Let us compare that singular Sermon, entitled THE LEVITE AND HIS CONCUBINE, with part of the Bishop's Contemplation of the LEVITE'S CONCUBINE. I shall follow Sterne's order.

"— Then shame and grief go with her, and wherever she seeks a shelter, may the hand of justice shut the door against her*."

What husband would not have said—She is gone, let shame and grief go with her; I shall find one no less pleasing, and more faithful †.

"Our annotators tell us, that in Jewish *æconomicks*, these (concubines) differed little from the wife, except in some outward ceremonies and stipulations, but agreed with her in all the true essences of marriage †."

The Law of God, says the Bishop, allowed the Levite a wife; human connivance a concubine; neither did the Jewish concubine differ from a wife, but in some outward compliments; both might challenge all the true essence of marriage.

I shall omit the greater part of the Levite's soliloquy, in Sterne, and only take the last sentences.

"Mercy well becomes the heart of all thy creatures, but most of thy servant, a Levite, who offers up so many daily sacrifices to thee, for the transgressions of thy people."

— "But to little purpose," he would add, "have I served at thy altar, where my business was to sue for mercy, had I not learn'd to practise it."

* Sterne, Sermon xviii.

† Bp. Hall's Works, p. 1017.

‡ Sterne loc. citat.

Mercy, says Bp. Hall, becomes well the heart of any man, but most of a Levite. He that had helped to offer so many sacrifices to God for the multitude of every Israelite's sins, saw how proportionable it was, that man should not hold one sin unpardonable. He had served at the altar to no purpose, if he (whose trade was to sue for mercy) had not at all learned to practise it.

It were needless to pursue the parallel.

Sterne's twelfth Sermon, on the Forgiveness of Injuries, is merely a dilated Commentary on the beautiful conclusion of the *Contemplation* 'of Joseph.'

The sixteenth Sermon contains a more striking imitation. "There is no small degree of malicious craft in fixing upon a Season to give a mark of enmity and ill-will;—a word, a look, which, at one time, would make no impression,—at another time, wounds the heart; and, like a shaft flying with the wind, pierces deep, which, with its own natural force, would scarce have reached the object aimed at."

This is little varied from the original: *There is no small cruelty in the picking out of a time for mischief; that word would scarce gash at one season, which at another killeth. The same shaft flying with the wind pierces deep, which against it, can hardly find strength to stick upright*.*

In Sterne's fifth Sermon, the *Contemplation* of Elijah with the Sareptan, is closely followed. Witness this passage out of others: "The Prophet follows the call of his God:—the same hand which brought him to the gate of the city, had led also the poor widow out of her doors, oppressed with sorrow †."

The Prophet follows the call of his God; the same hand that brought him to the gate of Sarepta, led also this poor widow out of her doors ‡.

The succeeding passages which correspond are too long for insertion.

Sterne has acknowledged his acquaintance with this book, by the dissimilarity of two ludicrous quotations in *Tristram Shandy*||.

What assistance the writings of Voltaire and Rousseau afforded Sterne, I omit to enquire. The former was the first author of this age, who introduced the terms and operations of the modern art of war into works of entertainment; but Sterne's military ardour seems to have been inspired by the prolix details of honest Tindal. Voltaire himself reviewed the first volumes of *Tristram Shandy*, in one of the foreign Journals, and did not charge their author with the imitation of any persons but Rabelais and Swift. He was probably not very jealous of the reputation of a modern English writer.

Such are the casual notes, with the collection of which I have sometimes diverted a vacant half-hour. They leave Sterne in possession of every praise but that of curious erudition, to which he had

* Hall's *Shimei Cursing*.

† Sterne.

‡ Bp. Hall, P. 1323.

|| Vol. 1. Chap. 22. and Vol. 7. Chap. 13.

no great pretence, and of unparelled originality, which ignorance only can ascribe to any polished writer. It would be enjoining an impossible task, to exact much knowledge on subjects frequently treated, and yet to prohibit the use of thoughts and expressions rendered familiar by study, merely because they had been occupied by former Authors. There is a kind of imitation which the Ancients encouraged, and which even our Gothic Criticism admits, when acknowledged. But justice cannot permit the Polygraphic Copy to be celebrated at the expence of the Original.

Voltaire has compared the merits of Rabelais and Sterne, as Satirist of the Abuse of Learning, and, I think, has done neither of them justice. This great distinction is obvious; that Rabelais derided absurdities then existing in full force, and intermingled much sterling sense with the grossest parts of his book; Sterne, on the contrary, laughs at many exploded opinions, and abandoned fooleries, and contrives to degrade some of his most solemn passages by a vicious levity. Rabelais flew a higher pitch, too, than Sterne. Great part of the voyage to the *Pays de Lanternois**, which so severely stigmatizes the vices of the Romish Clergy of that age, was performed in more hazard of fire than water.

The follies of the Learned may as justly be corrected, as the vices of Hypocrites; but for the former Ridicule is a sufficient punishment. Ridicule is even more effectual to this purpose, as well as more agreeable than scurrility, which is generally preferred, notwithstanding, by the learned themselves in their contests, because Anger seizes the readiest weapons;

Jamque faces et saxa volant; furor arma ministrat:

And where a little extraordinary Power has accidentally been lodged in the hands of disputants, they have not scrupled to employ the most cogent methods of convincing their adversaries. Dionysius the Younger sent those Critics who disliked his verses, to work in the Quarries†; and there was a pleasant Tyrant, mentioned by Horace, who obliged his deficient debtors to hear him read his own Compositions, *amaras historias*, by way of commutation. I say nothing of the "holy faith of pike and gun," nor of the strong cudgel with which Luther terminated a theological dispute, as I desire to avoid Religious Controversy. But it is impossible, on this subject, to forget the once-celebrated Dempster, the last of the formidable sect of Hoplomachists, who fought every day, at his School in Paris, either with sword or fist, in defence of his doctrines in omni scibili‡. The imprisonment of Galileo, and the example of Jordano Bruno, burnt alive for asserting the Plurality of Worlds ||, among other

* I do not recollect to have seen it observed by Rabelais's Commentators, that this name, as well as the plan of the Satire, is imitated from Lucian's *True History*. Lucian's town is called Lychnopolis.

† Plutarch.

‡ Jan. Nic. Erythræ. Pinacothie:

|| Brucker. Hist. Critic. Philosoph. Tom. v. P. 28, 29.

The famous Scioppius published a shocking letter of exultation on this execution.

disgraceful instances, show that Laughter is the best crisis of an ardent disputation.

The talents for so delicate an office as that of a literary Censor, are too great and numerous to be often assembled in one person. Rabelais wanted decency. Sterne learning, and Voltaire fidelity. Lucian alone supported the character properly, in those pieces which appear to be justly ascribed to him. As the narrowness of Party yet infests Philosophy, a writer with his qualifications would still do good service in the Cause of Truth. For wit and good sense united, as in him they eminently were, can attack nothing successfully which ought not to be demolished.

ANECDOTES

OF THE LATE

HUGH KELLY, Esq.

IF genius owes a considerable part of its estimation to the difficulties it has to encounter, we think the object of this sketch deserves a niche in our Biography. He had not only his *education* to establish, but his *independence* at the same time; pursuits which too frequently traverse each other, and stint both in their approach to perfection.

However Kelly's family may be well-descended, the fortunes of his house fell into such decay at the time of his birth (1739), that his Father was under the necessity of keeping a tavern in Dublin. Here it was our Author saw his first birth-day; and here it was, from the constant influx of *players* who frequented the house, that he caught *the first idea of the stage*, which afterwards turned out so profitable to himself, and creditable to his talents.

“Such are the accidents which sometimes remembered, and, perhaps, sometimes forgotten, produce that particular designation of mind, and propensity for some certain science or employment, which is commonly called genius*.”

* The business of his Father, encumbered as he was with other children, and perhaps still retaining a smack of that *Irish gentility* which but ill brooks to a change of inferior condition, disabled him from giving his son a first-rate education—it was not, however, wholly neglected. He was taught reading and writing, both of which he rather excelled in; he likewise went through the *Latin Grammar*; “a circumstance,” as Doctor Johnson justly observes, “which forms so considerable a part of education, that independent of any thing else, a man who learns that is the better for it as long as he lives.”

* Dr. Johnson's Life of Cowley.

From school he was taken at an early age, and bound an apprentice to a *Stay-maker*, a profession which he was often twitted with in his better days, but which he frequently anticipated by a voluntary confession, that at once flattered his talents and his industry. Here he served out his time with fidelity and diligence, giving up all his leisure hours to the Theatre, and the reading of Plays; the former of which he was enabled to frequent *gratuitously*, through the favour of his pot-companions—the Performers.

What could have induced a man of this description, unfriended, unaided by a liberal profession, and almost without any education, to settle in London, would be difficult now to account for, had not he often declared the motives to his private friends.

During his apprenticeship he had often tried his pen at an Essay—a Theatrical criticism—a Song—an Epigram, and such kind of desultory writing, which were much flattered by his friends, and in particular by some English Players who occasionally made the Summer trip to Dublin. Some of these told him “what a pity it was a man of his *genius* should be confined to the paltry situation of a *Stay-maker*, when he could figure away in much higher lines of life: that London was the great hot-bed for such talents, where he could earn much more by his *pen* than his *bodkin*, he received in the character of a gentleman, and enjoy the comforts, the pleasures, and improvements of a great metropolis.”

“These discourses, Sir,” says Kelly, “like the earldom of Hereford and all its moveables,” to Buckingham, “never let my brains at rest,” till I saw London. Therefore scraping a few guineas together (all the *produce of my Stay-making*), and packing up my wardrobe in a sheet of brown paper, I set forward, and arrived at the Swan with Two Necks, Lad-Lane, in the spring of the year 1760.”

Being unwilling, however, to enter himself as a *naked son of the Muses*, in a strange country, Kelly announced himself first as a *Stay-maker*, and being recommended to the Black Lyon public-house, Russel-street, Covent-Garden, he there met with some of his old Theatrical acquaintance, who cordially recognized their pleasant Irish companion, and immediately recommended him, in his profession, to their wives and mistresses.

It was however soon discovered, that his Stays were not so neatly executed as those made by Englishmen, and that they were likewise so *soiled* that they appeared like second-hand work; hence he soon lost a considerable part of that business which at first flowed in upon him. To the truth of these charges, Kelly frankly enough acceded, particularly the *last*, which arose from the natural *moistness of his hands*, and which, unlike the genius of his friend Goldsmith,

“*Quod tetigit non ornavit.*”

He felt this loss of custom with no regret; he said, “he was secretly glad of it, as it gave him a proper excuse to himself for leaving a business which never had more of his choice than as necessity prompted.”

He still, however, stuck to the *Black Lyon*, and as he made himself always agreeable in company by a happy facility at narration, and no inconsiderable turn for humour, he soon attached himself to an attorney who frequented the house, who engaged him as a copying Clerk in his Office.

The manner of his engagement with this attorney, Kelly used often to tell with some pleasantry: "I was sitting one evening at the *Black Lyon*, rather a little out of spirits at the gloomy prospect before me, when I was observed by my friend, who asked me what was the matter? We were alone, and I ingenuously told him; adding, I was willing to do any thing within the reach of my abilities for an honest livelihood." "Can you write a good hand?" says the Attorney.—"I believe pretty tolerable, Sir," says Kelly.—"Well, come, let's see. Here (calling for pen and ink, and a slip of paper), write me down the word TRAN-SUBSTANTIATION." Kelly instantly complied;—when the other taking it to the light, and looking at it, exclaimed, "Very well indeed, well written and well spelled: come, my Lad, don't despond, I'll give you a place in my office directly, till something better turns out, and here's a guinea earnest."

Our hero waited on his benefactor next morning, and was put on as a copying Clerk, at the rate of *fifteen shillings* per week. It has been said he earned by copying and transcribing in this Office, about *three guineas* per week; but the fact is—and we speak upon his own authority—he never received more from his Principal than *fifteen shillings*; though he added to his income otherwise by occasional Essays and Paragraphs in the Newspapers. He has likewise been often heard to say, in dwelling upon this part of his History, that he was now tolerably happy; he had enough for his reasonable wants, lived out of the sphere of higher seductions, and felt no small gratification at seeing his writings occasionally in print, and himself frequently appealed to as a judge of Theatrical criticism.

The only abatement of his happiness was the daily *drudgery of the Desk*. A Poet copying his own works, finds it the most unpleasant part of his profession: how much more irksome then must it be to copy the daily History of *John Doe* and *Richard Roe*? He therefore, after some months, entirely quitted his profession, and getting engaged as a Paragraph-Writer to one of the Daily Papers, commenced author at large, unconnected with Stay-making, Law, or any other avocation whatever.

Kelly, when he made his engagement with the printer, who was likewise the Editor of his own Paper, had it in his choice to have either a settled salary of a guinea per week, or so much for every paragraph; but our young author knew the fertility and perseverance of his own talents too well to accept the former; he therefore took the *quantum meruit*, and in the capacity of a Paragraph-writer supplied the Paper so plentifully, and with such variety of matter, that he has often acknowledged to earn from *thirty-six Shillings* to *two Guineas* per week.

His Principal, who was a good honest Tradesman of the old stamp, so far from grudging this expence, gave every degree of encouragement to his industry, often asked him to dinner, and in the jousness of his

heart used to tell him, "he was the *ci-villest* man, and the most *humane* some fellow * he ever had to deal with."

The habit of writing—the reading of periodical works—and frequent conversation, which he much delighted in, mended our Author's pen apace: he tried his hand at several Essays, and was successful. The Booksellers, too, found out his use, and offered him engagements in the *Ladies Museum*, and *Court Magazine*, which he accepted; and giving up his employment as Paragraph-writer, he now commenced Author upon a more liberal and enlarged scale.

His industry at this period was equal to his facility in writing: beside the care of these two Magazines, he wrote several occasional Pamphlets for one Pottinger, a Bookseller in Paternoster-Row, upon subjects too temporary to be remebered now, if we except one, which was "*A Vindication of Mr. Pitt's (afterwards Lord Chatham) Administration.*" This Pamphlet attracted the notice of the late Lord Chesterfield, who makes respectable mention of it in the Second Volume of his Letters, p. 505.

Of Pottinger, Kelly used to tell some pleasant Anecdotes: he said he was a man who dashed at any thing in the temporary way, and was at one time getting a good deal of money, though he afterwards fell into great indigence. "He had a good back hand in me," says Kelly, "for he no sooner furnished me with a hint, than I sketched it out on paper, and in this employment went through a great variety of subjects. He was the first man too that taught me to write a *receipt for money*, the form of which I was till then as ignorant of as writing an Essay on Algebra."

About this period, with no other fortune than this precarious mode of subsistence, and not above two-and-twenty years of age, our Author married—to mend the matter he married *mer-ly for love*, the Lady having no other fortune than her industry at needle-work, with which she supported herself in a very decent and respectable line.

However the motives to this match may be considered by the *voice of ignorance*, and the *dissipated manners of the times*, as ridiculous and imprudent, it cannot be too often repeated (because it is so repeatedly combated by the practice of the World), that nothing is so likely to substantiate the happiness of a young couple as MUTUAL AFFECTION;—it smooths and blesses industry, it propagates and sweetens comforts, and has an *arm of resistance* against the unavoidable ills of life, which fortune

* What gave rise to this *particular eulogium* from his Principal was, that Kelly often in a dearth of News, amused the public with little details of *poetical prose*, amongst which the following gave great satisfaction:

"On Saturday last, a wager was determined in Newgate-market to a considerable amount, who should eat most hot Tripe in the course of one hour, a Butcher's Apprentice in the last year of his time, or a young Bull-Dog nine months old. The heat of the Tripe at first repressed the appetite of the Bull-Dog, which turned the odds greatly in favour of his Antagonist, but being a little cooled by the breezes of the open air, Hector fell to with such voraciousness, as to distance his rival by several mouthfuls."

and high connections cannot simply give, because the former issues from the heart, and is invigorated in the confidence of that Providence which strengthens and confirms virtue.

Mrs. Kelly proved the truth of this assertion. With no other dowry than her *affection* she succeeded in "The Way to Keep Him," at least, as well as any woman we ever knew; she studied and watched all the little weaknesses of his temper, met them with the most perfect good humour, and rendered his home so pleasing to him, that she converted into a domestic man one, who, in the hands of most other women, would, from the temptations of very pleasurable tendencies, and the opportunities of his profession, perhaps have been led into much dissipation.

Doctor Goldsmith, who visited Kelly some years after, confessed this, and was so struck with the comforts and conveniencies of Matrimony, that he proposed for the other sister; but Kelly resisted this upon very honourable grounds; he knew his sister-in-law to be the very reverse of his wife in *temper* and *economy*; he likewise knew Goldsmith to be very thoughtless in respect to worldly affairs, and not very industrious; he therefore remonstrated with him on the great impropriety of such a match, 'till with some difficulty and address he weaned him from the pursuit.

What Kelly thought of his wife himself was best evidenced by his conduct, which always gave the impression of a very attentive domestic husband. He likewise gave a written proof of his affection, by addressing to her a Sonnet, under the name of *Myra*, some years after their marriage, which, perhaps, considering the general habits of husbands, excels more in *novelty of principle* than ideas.

Our Author now having got what is called *settled* in the world, changed his habitation (which, as he himself used to say, was that which by reversing the house would form the *first floor*) and took apartments in Middle Temple Lane, which he furnished very genteelly, and occasionally gave his leg of mutton and bottle to his friends, with a frankness, a conversation and hospitality that was very acceptable, and threw the cold civilities of higher tables at a distance.

To enable him to do all this, he spurred both the side of his ambition and his industry: he commenced a series of Essays in Owen's Weekly Chronicle, which he afterwards collected, and bound up in two pocket volumes, called "The Babblers." He likewise wrote a Novel called "Louisa Mildmay, or the History of a Magdalen," which was much read and esteemed, and which he dedicated to the late Duchess of Northumberland.

The merit of both these works must be judged by referring to the *education*, the *time of life*, and *opportunities* of the Author, and, considering them in this view, place him much above the ranks of ordinary men. His Babblers, though they exhibit characters of *particular manners* more than *general nature*, yet discover some quickness of observation, a fertility of invention, and no inconsiderable degree of humour. 'Tis true, they possess none of the deep recesses of knowledge and morality which are to be found in the Spectator, Rambler, and many other periodical publica-

tions; yet being written with a vivacity of imagination, a smoothness of style, and above all a continual reference to petty habits and local amusements; they pleased the greater part of the public, (*the middle-sized in understanding*) and in the course of their publication we have more than once heard this question asked with some impatience at the Coffee-houses, "Well, what does the Babblers say to-day?"

The Novel of "Louisa Mildmay" is, in general, prettily and pathetically told, particularly in that part which describes her sorrow and repentance; but in detailing the circumstances of her *seduction* he has painted them in such *gloving colours*, and with such a *minuteness of description*, as we fear might have sometimes defeated the *moral* he meant to inculcate.

[To be continued.]

A VIEW
OF THE
PROGRESS OF NAVIGATION.

IN SEVERAL ESSAYS.

[Continued from Page 513.]

ESSAY III.—*Of the Navigation of the Middle Ages, and of the Discovery of the Mariner's Compass.*

AS long as the Roman empire continued in splendor, it supported what it had found of navigation, but added little or nothing to it, that people being altogether intent upon making new conquests, and finding still more work than they were able to compass upon dry land, without venturing far out at sea. But when the barbarous nations began to dismember that monarchy, this art, instead of improving, doubtless declined, as did all others. The first of these barbarians were the Goths and Vandals, of whom no great actions appear on the sea, their farthest expeditions on this element being in the Mediterranean, bewixt Italy and Africa, Spain and the Islands, where nothing occurs worth mentioning. The Saracens were next to them as to order of time, though much superior in naval power, yet contained within the same bounds, and consequently did nothing more memorable. After the Saracens may be reckoned the Normans, who for several years infested the coasts of Britain and France with their fleets from Norway, till having settled themselves in Normandy, they ran out plundering all the coasts of Spain, and entering

the Straits conquered a great part of the kingdom of Naples, and the whole island of Sicilly. Still these, though they undertook longer voyages, were but coasters, and, satisfied with what they found, did not endeavour to add any thing to the art of navigation, especially for that they were as then but rude and barbarous, war and rapine being their only profession. Other nations famous at sea were the Genoese and Venetians, betwixt whom there were bloody wars for several years; and the latter, till the Portuguese discovered the way by sea to the East-Indies, had all the trade of those parts in their own hands, either brought up the Red Sea into Egypt, or by caravans to the sea-port towns of Asia. We might here mention the expeditions of English, French, Danes, Dutch, and other nations, but should find nothing new in them all. They all in their turns were powerful at sea, they all ventured sometimes far from home, either to rob, conquer, or trade, but all in the same manner creeping along the shores, without daring to venture far out to sea, having no guides out of sight of land but the stars, which in cloudy nights must fail them. It is therefore time to leave these blind sailors, and come to the magnet or load-stone, and to the compass or magnetical needle, which has opened ways in the unknown ocean, and made them as plain and easy in the blackest night as in the brightest day. To come then to the point.

The loadstone, or magnet, so called from the Latin word *magnes*, had this name given it because found in the country of Magnesia, which is a part of Lydia in Asia; or because the Magnesians first discovered its virtue of attracting iron: for both these reasons are given by the learned Bochartus Geogr. Sacr. p. 717. What other virtues and qualities it has, does not belong to this place. But it is certain the magnet has two poles answering to the two poles of the world, and to which they naturally incline (if nothing obstructs) to lie parallel. This property is not confined to itself, but communicative, as daily experience shews us in the nautical needles, which by the touch of this stone partake so much of its nature, that the point so touched, unless otherwise hindered, will always look towards the north pole. Let the learned naturalist plunge himself into the inscrutable abyss of nature to find out reasons for this sympathy; it shall suffice here to shew the benefits and advantages navigation, and in it mankind, has reaped by the discovery of this most wonderful secret. The Magnesians, as was said above, were counted the first discoverers of the loadstone's virtue of attracting iron; but this greater virtue of pointing out the north pole, was never found till about the year 1300, if we will believe all the best modern enquirers into antiquity, who upon diligent search unanimously agree they cannot find the least ground to believe it was known before, rather than give credit to some few writers, who rather suppose such a thing to have been used by the Phenicians than pretend to prove it, having nothing but their own fancies, raised upon weak and groundless surmises, to build upon. The great advocate I find for this opinion in Bochart. Geog. Sac. p. 716. and in Purchas's Pilgrims, p. 26. is Fuller in his Miscellanies, l. 4. c. 19. yet neither of them mentions any proof or strong argument he brings to cor-

roborate his opinion, and therefore they both with reason reject him. These two authors, and Pancirol. l. 2. tit. 11, do not forget the verse often urged out of Plautus in Mercat.

Hic secundus ventus nunc est, cape modo Versoriam.

Which Versoria some will have to be the compass. But there is nothing solid in this argument, it is only catching at straws, when all history and practice of former ages make against it. History, because it could not but have made some mention of a thing so universally useful and necessary; and practice, because it is well known no such voyages were then performed, as are now daily by the help of the compass. It has sufficiently been proved, before that in all former ages they were but coasters, scarce daring to venture out of sight of land; that if out at night they had no other rule to go by but the stars: and what is still more, it is manifest they scarce ventured at all to sea in the winter months. That this is so, appears by Vegetius, lib. 4. where speaking of the months, he says, the seas are shut from the third of the Ides of November, to the sixth of the Ides of March, and from that time till the Ides of May it is dangerous venturing to sea. Thus much may suffice to show the compass was not known to antiquity, let us see when it first appeared in the world.

Its ancient use being rejected by general consent, there have still been some who have endeavoured to rob the discoverer of this honour: among them Coropius, quoted by Morisotus, will have this invention attributed to the Cimbrians, Teutonicks or Germans, for this weak reason, because the names of the 32 winds about it are Teutonick, and used by almost all Europeans. Others will not allow this to be the product of any part of Europe, and therefore go as far as China for it, alledging that M. Paulus Venetus brought it from thence about the year 1260: but this is asserted without any the least authority, only because Paulus Venetus travelled into China, and when afterwards the Portuguese came thither, they found the use of the needle common among all those eastern nations, which they affirmed they had enjoyed for many ages. Not to dwell upon groundless suppositions, the general consent of the best authors on this subject is, that the magnetical needle or compass was first found out in Europe by one John Gioia, whom other call Flavio Gioia, of the city of Amalsi, on the coast of that part of the kingdom of Naples called Terra di Lavoro. This happened about the year of our Lord 1300, and though the thing be of such stupendous advantage to the world, yet it did not prove so greatly profitable to the first finder, whose bare name is all that remains to posterity, without the least knowledge of his profession, or after what manner he made this wonderful discovery. So wonderful that it seems to contradict the opinion of Solomon, who so many ages since said there was nothing new under the sun; whereas this certainly appears, though so long after him, to be altogether new, and never so much as thought of before, which cannot so plainly be made out of any other of those we look upon as modern inventions or improvements. For to instance in a few things, we find the use of fireships among the Tyrians in the time of Alexander the Great, as was mentioned before out of Curtius, lib. 4. and therefore not repeated

here. Our sea-charts, on which later times have so much valued themselves, are of such ancient date, that we cannot find their original; yet Morisotus, p. 12. says, that Eolus gave Ulysses a sea chart drawn on a ram's skin, that is, a parchment. Again, p. 14. the same author out of Trogius observes, that Democedes the Cratonian, employed by Darius Hystaspes to view the coasts of Greece, sent him charts of them all, with the ports, roads, and strong-holds, exactly marked down. Then p. 215, he shows out of Elianus and Aristophanes, that there were maps of the world in Socrates' time. This he says was about the 80th Olympiad, and then quotes Strabo, who from Eratosthenes affirms, Anaximander the Milesian was the first that made geographical tables, about the 50th Olympiad. Sheathing of ships is a thing in appearance so absolutely new, that scarce any will doubt to assert it altogether a modern invention; yet how vain this notion is, will soon appear in two instances.—Leo Baptista Alberti in his book of architecture, lib. 5. cap. 12. has these words: “But Trajan's ship weighed out of the lake of Ricioia at this time, while I was compiling this work, where it had lain sunk and neglected for above 1300 years; I observed that the pine and cypress of it had lasted most remarkably. On the outside it was built with double planks, daubed over with Greek pitch, caulked with linen rags, and over all a sheet of lead fastened on with little copper nails.” Raphael Volaterranus in his geography says, this ship was weighed by the order of Cardinal Prospero Colonna. Here we have caulking and sheathing together above 1600 years ago; for I suppose no man can doubt that the sheet of lead nailed over the outside with copper nails was sheathing, and that in great perfection, the copper nails being used rather than iron, which when once rusted in the water with the working of the ship, soon lose their hold and drop out. The other instance we find in Purchas's Pilgrims, vol. 1. lib. 4. in Captain Saris's voyage to the Court of Japan, p. 371, where the Captain giving an account of his voyage, says, that rowing betwixt Firando and Fuccate, about eight or ten leagues on this side Xeminasque, he found a great town where there lay in a dock a junk of 800 or 1000 ton burden, sheathed all with iron. This was in the year 1613, about which time the English came first acquainted with Japan; and it is evident that nation had not learned the way of sheathing of them, or the Portuguese, who were there before, but were themselves ignorant of the art of sheathing.

Now to return to the magnetical needle, or sea-compass; its discoverer, as has been said, appears to be Flavius, or John Gioia of Amalsi, and the time of its discovery about the year 1300. The reason of its tending to, or pointing out the north, is what many natural philosophers have in vain laboured to find; and all their study has brought them only to be sensible of the imperfection of human knowledge, which when plunged into the enquiry after the secrets of nature, finds no other way to come off but by calling them occult qualities, which is no other than owning our ignorance, and granting they are things altogether unknown to us. Yet these are not all the wonders of this magnetic virtue. The variation of it is another as inscrutable a secret. This variation is when the needle

does not point out the true pole, but inclines more or less either to the east or west; and is not certain, but differs according to places, yet holding always the same in the same place, and is found by observing the sun or stars. The cause of this variation some philosophers ascribe to magnetical mountains, some to the pole itself, some to the heavens, and some to the magnetical power even beyond the heavens; but these are all blind guesses, and fond ostentations of learning without any thing in them to convince ones reason. There is nothing of it certain but the variation itself. Nor is this variation alone, there is a variation of the variation, a subject to be handled by none but such as have made it a peculiar study. But let us leave these mysteries, and come to the historical part, as the principal scope of this discourse; where we shall find, that though the use of the needle was so long since found out, yet either through its being kept private by some few persons at first as a secret of great value, or through the dullness of sailors, at first not comprehending this wonderful phenomena; or through fear of venturing too far out from the known shores; or lastly, out of a conceit that there could not be more habitable worlds to discover: whether for these, or any other cause, we do not find any considerable advantage made of this wonderful discovery for above an age after it: nay, what is more, it does not appear how the world received it, who first used it upon the sea, and how it spread abroad into other parts.

[To be continued.]

LORD BOLINGBROKE.

CONCERNING this celebrated statesman and infidel, I find two curious Anecdotes in the posthumous works of Mr. Toplady. The first is, that his Lordship was one day reading *Calvin's Institutions*, when he was visited by Mr. Thomas Church, Vicar of Battersea, to whom Lord Bolingbroke said, "You have caught me reading John Calvin. He was indeed a man of great parts, profound sense, and vast learning. He handles the Doctrines of Grace in a very masterly manner."—"Doctrines of Grace!" exclaimed Church; the Doctrines of Grace have set all mankind together by the ears." "I am surprised to hear you say so," answered the other; "you who profess to believe and to preach Christianity. Those Doctrines are certainly the Doctrines of the Bible; and if I believed the Bible, I must believe them. And let me seriously tell you, that the greatest miracle in the world is the subsistence of Christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian wretches as you." Taking this story for true, upon the authority of Mr. Toplady, or of Lady Huntingdon, from whom he had it, I cannot but remark that his Lordship's behaviour was inconsistent with the rules of good breeding towards a person in the character of a Clergyman; though, in fact, Church deserved severe chastisement for speaking of the Doctrines of Grace in such an irreverent manner.

W.

SKETCH OF THE LIFE.

OF

THE CHEVALIER RUSPINI, G. S. B.

IT is the province of BIOGRAPHY to record the memory of those who have attracted general notice by superiority of talents; but it is a part of moral duty, to keep alive the remembrance of those who have distinguished themselves, by improving the happiness, or lessening the evils of mankind. Upon the latter principle, the subject of our present notice is eminently entitled to the attention of biography, since he has passed the greater part of a long life in administering relief to his fellow creatures, and has made some discoveries of considerable importance to society. There is another reason which renders it more immediately proper that he should find a place in this work, because he is the founder of a new Institution in FREE MASONRY, which not only displays benevolence in the individual; but tends to increase, if possible, that veneration and esteem, in which the MASONIC ORDER has always been held by those who were really acquainted with its principles.

BARTHOLOMEW RUSPINI was born about the year 1730 at Romacoto, near Bergamo in Italy. He descends from a very ancient and honourable family, and is allied to many persons of distinction in the country from which his birth was derived. In the early part of life, he studied surgery at the great hospital in Bergamo, where he stood an examination in the year 1748. In the diploma which followed that examination, honourable mention is made of his attention, abilities, and knowledge. As the general profession of surgery was practised all over Europe, Mr. RUSPINI thought that fortune and fame would be more easily attainable, if he attached himself only to one branch of his art; and therefore he devoted himself peculiarly to the province of the dentist. In pursuit of this object he went to Paris, and placed himself under the tuition of the celebrated Mons. CAPRAU, at that time dentist to the King of France. Having profited as much as possible under the direction of that celebrated professor, Mr. RUSPINI came to England about the year 1750, and practised with great success, occasionally visiting Scotland and Ireland, where his renown had preceded him. In the year 1766 he fixed his residence in London, under the patronage of the late Princess Dowager of Wales, and several of the most distinguished persons of this country. At this period he married Miss ORDE, eldest daughter of Thomas Orde, Esq. of Langriage Hall, near Berwick-upon-Tweed, by whom he has had a very numerous progeny; eight of whom are still living.

This gentleman may be considered as the first in his profession who gave respectability to the employment of a dentist, having made such discoveries in the art of preserving the teeth, that he has rendered it a distinct branch, and conferred on it a degree of regularity, which it must always secure, while the professors pursue his track. The faculty have



Levy sculp.

Chevalier Ruspini G.S.B.

From an Original Painting.

Published by Satchell & Whitaker, Ave. Maria Lane, Jun 1794.

always treated him as one of themselves, a distinction indeed which the original form of his studies intitled him to expect, but which is generally lost when the practitioner deserts the general course of his profession, and devotes himself to a particular line. Having always entertained a grateful remembrance of the seminary where his early years were passed, he some years ago presented a complete set of chirurgical instruments to the hospital at Bergamo; and these instruments were selected for the purpose, by his late friend Mr. BROMFIELD. The records of the hospital mention this testimony of respect and gratitude in very handsome terms. It should be said to the honour of Mr. RUSPINI, that it was not the impulse of gratitude only, honourable as that virtue is to the human character, that induced him to shew this tribute of respect to the scene of his juvenile studies, but a conviction also, that the patients of that hospital would derive greater benefit, while it possessed a more complete set of instruments than it had ever before obtained, particularly as they were sent from a country in which the art of surgery is admitted to have been carried into more successful practice than in any other part of the world.

The general benevolence of Mr. RUSPINI's character, and his particular attention and hospitality to foreigners, at length excited the notice of THE POPE, who, without solicitation, made him a Knight of the Order of the Golden Spur, with the title of CHEVALIER.

It is not our business to speak of the remedies which the Chevalier RUSPINI uses in his profession; but, as they are generally adopted and recommended by the faculty, it is to be inferred, that they are considered as preferable to all rival compositions. There is, however, one preparation he has introduced into practice, which demands a peculiar notice, because it is likely to be of the utmost service in the healing art; what we allude to now, is the BALSAMIC STYPTIC; which is found to be a specific in all cases of external and internal hemorrhage, and which, after the fullest test of experience, is pronounced adequate to all its purposes. Such a medicine as this, besides administering relief in all the casualties to which the human frame is exposed, may be of the most important uses in mitigating the horror of war. It was not till after constant experiments, during the progress of two years, that the Chevalier ventured to bring it forward to public notice, and these experiments were made at his desire by the most eminent surgeons as well as himself.

In domestic life, the Chevalier is remarkable for the beneficence of his disposition and the suavity of his manners. The zeal with which he contributes to all benevolent institutions, is a sufficient proof of the first, and the latter is abundantly evinced in a wide circle of friends, and the general respect of society.

We come now to mention the particular reason that induced us to give the memoirs of this gentleman a place in the present work. To the benevolent merit of the Chevalier RUSPINI, is MASONRY, as we have said, indebted for a new institution, which must of course raise the value of that ancient and philanthropic order. To him is to be attributed the foundation of a SCHOOL for the maintenance and education of the FEMALE ORPHANS of indigent brethren, under the title of the ROYAL CUM-

BERLAND FREE MASONS SCHOOL. This school takes one part of its name in gratitude to the present DUCHESS OF CUMBERLAND, who has condescended to stand forth as its patroness, and who by her munificence and zeal has considerably promoted its success.

It is with pleasure we learn, that this school proceeds with the most promising auspices, already affording shelter to about thirty children, and having a grant of land from the City of London, for the purpose of building a house, intended for the reception of a much larger number, under the government of the most respectable trustees, and conducted upon a laudable and well-digested plan. The Chevalier served the office of Grand Steward in the year 1772; was made Master of the Royal Lodge 1778, served the principal offices of the degree of *Royal Arch Masons*; established the Lodge of the Nine Muses, and has been Master of several other Lodges. At present he holds the office of Grand Sword Bearer, which, though changed annually, yet, by the express order of His Royal Highness the Prince of Wales, our Grand Master, has been conferred upon the Chevalier RUSPINI until such time as he pleases to resign it.

It is generally after death that the memoirs of meritorious individuals are published; but we are happy to observe that the Chevalier RUSPINI is likely to enjoy for many years the pleasure arising from his well-earned fame.

CHARITY.

[WITH AN ENGRAVING.]

Each other gift which God on Man bestows
 proper bound and due restriction knows;
 But lasting CHARITY's more ample sway,
 Nor bound by time, nor subject to decay,
 In happy triumph shall for ever live,
 And endless Good diffuse, and endless Praise receive.

* * * * *

Constant FAITH, and holy HOPE shall die,
 One lost in certainty and one in joy:
 Whilst thou, more happy Pow'r, fair CHARITY,
 Triumphant Sister, greatest of the three,
 Thy office and thy nature still the same,
 Lasting thy lamp, and unconsum'd thy flame,
 Shalt still survive—
 Shalt stand before the host of Heav'n confess'd,
 For ever blessing and for ever bless'd.

PRIOR.

IT is difficult for a Mason to discourse upon CHARITY without having present to his mind the noble institution founded a few years since for the benefit of the unfortunate offspring of distresse or indigent brethren, under the denomination of

THE CUMBERLAND FREE MASONS' SCHOOL.

CHARITY.



To judge with candour & to speak no wrong.
To feel to support against the strong.
To soothe the wretched & the poor to feed.
Will favor many an idle foolish deed.

J. King del. et sculp.

Published by Scafeherd & Whitaker No. 41. Maria Lane Jan. 1795.

No circumstance in the annals of our art can reflect more honour on the fraternity, than does this generous, this Godlike work of CHARITY. The people of England are justly famed throughout the world for benevolence of sentiment; but among us it is an indispensable duty, and of all our duties the most cheerfully performed. The motives which at first operated to establish this School, will, there is no reason to doubt, derive increased influence from the lately-conceived idea of widely extending its benefits by enlarging the building on the noble, yet æconomical scale, now projected in St. George's Fields. Objects, it will be remembered, are continually presenting their humble claims, the same necessities will always have existence while the moral of our *Mosaic Pavement* continues true to its emblem, that is, so long as this habitable globe shall be holden together in the firm grasp of Omnipotence.

I know not how other men may be affected, but, for my own part, I never pay a visit to these interesting subjects of Fraternal Benevolence, that I do not let fall a tear of extasy on contemplating the feelings of Gratitude which they so artlessly yet so forcibly express; their speaking eyes most eloquently thank us, their pious prayers to Heaven reward us, for sheltering their houseless heads from the inclemency of the weather, preserving their persons from temptation, and their immortal souls from destruction; pointing to the Great Giver of all Good, and directing their steps in the unerring path, which leads thro' temporal welfare to eternal bliss.

I could here willingly indulge myself in apostrophising the worthy Father of this Institution; but the name of RUSPINI is engraven on our hearts; to spare his feelings, therefore, I will sacrifice my own, and proceed to a few general observations on *Charity*—that *last step that lifts us up to God*.

Charity is a virtue so amiable in itself and so acceptable in the sight of Heaven, that it has been truly said to cancel a number of sins. It is implanted indeed in our very nature, but has been greatly refined by the principles of Christianity operating upon the human mind. It is an epitome of all the religious duties—a duty, the fulfilling of which is absolutely necessary to the support, to the very existence of Society. The practice of it is entitled to higher praise than the practice of most other duties, inasmuch as those are directly or indirectly enforced and insisted upon by human laws and ordinances, while Charity, the noblest duty of all, is left to the candour, gratitude, or humanity of individuals; and thus a full scope is given to exercise generosity, and display the native dignity and lustre of Virtue.

Endowed with the bounties of Heaven we should consider ourselves as charged to do good to all around us; we are indeed but stewards of God's blessings, and must render a strict account to Him from whom our comforts flow, and by whose peculiar favour (certainly unmerited by any possible services of our's to Him) we have been placed in a happier station than those who implore relief at our hands.

To conclude, the mental enjoyments of the charitable man far exceed in degree whatever can result from any other source. Every increase of happiness to others, to which he is sensible of having contributed, is an addition to his own; he feels the supreme delight of being "eyes to the blind, feet to the lame," a father to the orphan, and a husband to the widowed mother.

NOBLE EXAMPLE OF FIDELITY

I N A

FREE MASON OF VIENNA.

T O T H E

PRINTER OF THE FREEMASONS' MAGAZINE.

S I R,

TOWARD the latter end of the year 1785, some of the States of Germany conceived unaccountable prejudices against the FREE MASONS; and the Emperor himself was induced to subject the society to some very particular restrictions, by a rescript, which, as worthy of preservation, I shall here translate from the Vienna Gazette of that time:

“Whereas in all well-regulated states, nothing should, within a certain description, be permitted to subsist, without being confined to some particular rule and order, I have thought it necessary to enjoin what follows: The assemblies of men called Free Masons, of whose secret I am as completely ignorant, as I have at all times been averse from enquiring into their mysteries, are daily increasing even in the smallest towns:—Such meetings, left entirely to the discretion of their members, and subject to no kind of direction, may occasion many excesses, equally injurious to religion and good morals; as also induce the superiors, in consequence of a fanatical fellowship, to deviate from the strict path of rectitude, in regard to those who are their dependants, but not initiated into the mysteries of their order, and, in fine, occasion great and needless expences. Already have other powers forbid all such assemblies; already have the members been brought to exemplary punishments, because their secrets were not universally known. Although I myself am very imperfectly in their confidence, it is enough for me to know that some good and benevolent acts have been performed by the masonic lodges, to provide in their favour better than has been done in other countries; therefore, although I am a stranger to their constitution, and to what is transacted at their meetings, these shall, nevertheless, be countenanced under the patronage of the State, as long as they shall do good; therefore the assemblies of Free Masons shall enjoy a formal toleration, upon their submitting to such regulations as shall be prescribed by me.”

Under such circumstances, with the example of some other states before him, who had zeal without knowledge, the conduct of the emperor

appears not to have been altogether uncandid; but mark the over-acted attention of the courtly Academy of Sciences at Munich. To gratify his Sovereign, whom he conceived to be bent upon *exterminating* Free Masonry from his dominions, the president called upon all the members of the Academy to declare within eight days, whether they would withdraw themselves from the pernicious mysteries of Free Masonry. The celebrated M. de BORN of Vienna, one of the first literary characters in Germany, who was a member of the Academy, addressed a letter to the President, in which he told him, "That so far from relinquishing the principles, he should ever glory in the name of Free Mason; a name that should mark every man that bears it with superior probity; for that its principles enjoined a more vigilant discharge of the duties we owe to our Creator, a more strict fidelity to our Sovereign, and a more enlarged and active benevolence to our fellow-creatures, in squaring our conduct thereby. However (added he), to free myself at once from your jurisdiction I herewith return you all my diplomas, and desire you will strike out my name from the list of your academicians."

S. J.

ON DETRACTION.

SLANDER is a vice made up of falshood against the reputation of our Neighbour: it is an asp which constantly endeavouring to wound the most noble part of man: falshood is so much the more insupportable, that its root is fixed in the will, and its seat in the tongue: the two chief counsellors of detraction are presumption and envy; the one proceeding from the good opinion one entertains of one's self, and the other from the regret we feel at the splendour of our fellow creature.—*Placides* said, that the Egyptian Hieroglyphic for a slanderer was a saw with many sharp teeth, constantly gnawing and tearing to pieces the reputation of another—*Philip*, king of *Macedon*, was informed by some of his friends, that, notwithstanding his clemency and goodness towards the Greeks, they had slandered him very grossly, and that he certainly ought to chastise them for their crime—*Philip* replied, If this be the reward for the benefits which I have bestowed on them, what would they not do if I oppressed them—It shall therefore be my constant care, to proceed as I have begun; they will in the end see their error, and grant me their esteem.—The same king was informed, that *Nicanor* slandered him in public, and his majesty's counsellors were of opinion he should suffer death—I believe, replied the king, he is a man of probity; it would be much better to enquire whether the fault does not proceed from us: being informed that *Nicanor* was very poor, and that he had complained that the king neglected him in his necessity, he sent him a very rich present; hearing afterwards that *Nicanor* went through the streets praising the king up to the skies, he said to his counsellors, "I hope you are now convinced, that I am a better physician, for the cure of detraction, than you are, and that I have the art of causing people to

speak ill or well of me as I please."—Another time the friends of the same king advised him to punish with death, or banish a certain Macedonian, who was constantly reviling him: the king would not hear of it, saying that the fact was not sufficient to merit death, and, as to banishment, it was much better to keep him at home, where he was known for a liar, than to send him among strangers, where his falsehood might gain credit to the prejudice of the king's reputation.—A private soldier, in the army of *Darius* against *Alexander*, and commanded by the renowned *Memnon*, presented himself one day before their chief, and spoke some very injurious words against the reputation of the Macedonian king: the governor struck him over the head with a lance he had in his hand, saying, "I pay you for fighting, and not for speaking ill of *Alexander*."—Two soldiers, wandering a little too near the pavilion of king *Antigonus*, were slandering the king in a very bold manner: the monarch overhearing the whole, without the least emotion of anger, came to his tent door, saying, Go farther off, without you choose to be punished for your insolence—*Philip* the second, king of Spain, would never hear any body ill-spoken of in his presence, because, said he, there is no man, however good, but who may in time become better, and none so wicked, but what may be worse; that good men deserved to be rewarded on account of their virtues, and the wicked suffered to speak in regard to the frailty of human nature. A subject of the same king, who had never spoken to his majesty, and who had never incurred his displeasure, had, notwithstanding, the boldness to speak ill of him publicly; he was imprisoned, and his majesty was no sooner informed of his crime, than he ordered him to be set at liberty, without any other punishment, than the judgement he gave of him, saying, "Any other than a fool would never have spoken in that manner of one whom he did not know, and without having received the least offence." He then added, "There are no *sovereigns* whose subjects speak less disadvantageously of them, than those who give them full liberty to do."—*Tasso*, the famous poet, was told, that a certain person, who had declared himself his mortal enemy, reviled him in all places: "Let him alone, replied *Tasso*, it is much better that he speak ill of me to all the world, than all the world of me to him." M.R.

ON MODERATION.

PLATO said to one of his slaves who had committed a fault, I would certainly punish you, would my anger permit me. An insolent fellow meeting *Diogenes*, spit in his face; a bye-stander said to him, Now I am certain you are angry. No, replied he, I was only considering whether I ought to be so.—*Adolphus*, count of Nassau, newly raised to the empire, sent a very injurious letter to *Philip*, the handsome king of France—the king who was remarkable for his moderation, sent no other answer by the messenger, on a sheet of paper in the form of a letter, than those few words, "Too much in the German stile."—*Don Lopes de Acuna* arming

himself in haste to go to battle, told two of his servants, who were dressing him for the occasion, To fix his burgaet * in a better manner, for that it greatly pained his ear; they answered him, They could not fix it better and as he was in a hurry to depart, in order to share the glory of the combat, which was bloody, he set off without farther altercation: on his return, he took off the *burgaet*, and shewed his ear hanging by a string, which the helmet had cut, and spoke to them in the following mild manner: Did I not tell you that you had not fixed it right?

PRIVATE ANECDOTES:

[FROM MANUSCRIPTS.]

OF SORTES VIRGILIANÆ.

IN the time of the late Civil War, King Charles the First was sometimes at leisure for a little diversion; a motion was made to consult the *Sortes Virgilianæ*; that is, to take a Virgil, and either with the finger, or sticking a pin through the leaves, to hit upon certain verses, and the verses touched upon were to explain his destiny; a kind of divination, which sometimes makes sport, and is insignificant, or not significant, as the spectators please to apply it. The king marked the place towards the latter end of the 4th *Æneid*, which contains Dido's Curse to *Æneas*. This made the sport end in vexation, as much as it began in merriment. The king read his fate, which followed him in too many particulars, and which aftertimes discovered. He was then, and afterwards, afflicted with the conquering arms of his subjects; he was divided from his children; he was witness to the deaths of many of his friends; when he would have made peace at the Isle of Wight on hard terms, he was refused, and did not long enjoy his crown nor life; but beheaded on a scaffold before his own door; and buried, God knows where.

Mr. Cowley rendered the verses into English on request, not knowing that it was the king who had drawn his lot upon them; they are as follow:—

By a bold people's stubborn arms oppress'd,
Forc'd to forsake the land which he possess'd;
Torn from his dearest son, and left in vain
To beg help, and see his friends cruelly slain.

* A Spanish Helmet or Head-piece.

Let him to base unequal terms submit,
 In hopes to save his Crown; yet lose both it *
 And life at once; untimely let him dye,
 And on an open stage unburied lie—

ANECDOTE OF O. CROMWEL AND MR. GUNNING.

MR. GUNNING constantly had meetings at Exeter-house, reading the common prayer, and drew great crowds of the gentry, and citizens disposed to hear him—The protector sent for him—he came in a terrible panick, for fear of being sent to prison—Oliver asked him, If he was a minister of Jesus Christ?—He answered, Yes—How can you prove it, said the protector?—He said, He was made a priest by such a bishop, and he by another, up to Cranmer, and so in course up to St. Augustine and Peter the Apostle, who was made by Jesus himself—Dare you take your oath of this? said Cromwell; was there no vacancy, no interruption to this succession? or have you any authentic records of all this?—He answered he would not take his oath of it, neither could it be expected records should last so long—So it seems, said Cromwell, your faith proceeds from uncertain tradition, and your own credulity—I'll tell you, added he, how you may make proof of it, a much nearer and surer way—Do you get qualified as St. Paul requires in Timothy and Titus; let the good people call you to the work; begin it with fasting and praying, and the approbation of judicious ministers; then you may call yourself their minister, and the minister of Jesus Christ—In regard to your meetings, it is against my principle to persecute any on account of their religion; but if they be still affronting the government under which they receive protection, I must and will endeavour a reform—This from Mr. Stewart at Maidstone, who heard the discourse.

ANECDOTES OF THE LONG PARLIAMENT.

THE true reason for calling the long Parliament was this: At the dissolution of the former short Parliament, May 5th, the members, both Lords and Commons, had a great opinion, that the King's affairs ere long would oblige him to call them together again; therefore such as resided near London met together frequently, and gave intelligence by Mr. Samuel Hartlib and Mr. Frost to those in the country how things went. Before long, they gave them a general summons to come up; they not only came, but brought with them such gentlemen as they could confide in, amongst the rest Mr. St. John brought along with him Mr. O. Cromwel, which was the first public meeting Oliver ever ap-

* The Lord Falkland, and some others, were with him.—This from Dr. How, and transcribed from his Virgil.

peared at. They agreed to send down a petition to the King at York, subscribed by 20 Lords and above 40 Commons, to pray him to call a Parliament, that 2 Lords and 4 Commons of their number should carry it down. The Lords pitched upon the *Earl of Essex* and the *Lord Howard*; the names of the Commons I have forgot, but I am sure that Cromwell was one of the 4. Essex plainly refused to go. When these messengers came to York, they sounded some about the King—how they were to get admission, intimating what their business was. This came to the King's ear, who thereupon advised with his Cabinet Council, that the King should clap them all up, proceed against them as traitors (for which they never wanted advocates nor witnesses), to curb men in such audacious proceedings. They left the King, with a resolution to proceed accordingly that night: but the Marquis of Hamilton (esteemed a wiser and more moderate person, though perhaps no Lion), hearing of this intention, came to the King late at night, and talked with him, told him the danger of it; he set before him how the Scotch had now entered the kingdom with a powerful army; that they were unanimous, and under experienced commanders; that his own army was no way to be trusted; their leaders more likely to betray him than serve him; that these six persons came from sixty of the principal members, who would all look upon themselves as concerned; and your Majesty, said he, will be looked on as betraying the whole body with these six. Besides these, and their principals, are all popular men: they will raise the prejudice of the country against you.—What shall I do then? said the King—Speak favourably to them, said the Marquis, receive their petition, and call a Parliament.—This was done, and the sequel shewed that the Marquis advised right.—*This account from my Lord Chief Justice's own mouth.*

ON RICHES.

JUPITER, the chief of the gods, metamorphosed himself into a shower of gold to possess his Danaë, knowing the power of that metal to soften the hardest heart, melting the heart of snow, and severely wounding the heart of flesh. Terrestrial souls are ravished with its charms; such was *Croesus*, and an infinite number of others. Riches have an absolute power over our will; our hearts are the needles, which continually turn to that pole. Antipater purchased hearts at the expence of kingdoms and cities; for, in order to prove agreeable to *Lilia*, he made her a present of a crown and sceptre. *Mark Anthony* offered the empire of the world to *Cleopatra* in exchange for her love. *Pilophas* triumphed over the chastity of *Hermione*, with a pearl-necklace, which made him say, after the victory, That the greatest beauty, and the most chaste, ran a risk of perishing on the Ocean of Riches. *Darius* not being able to vanquish the chastity of *Lucia*, attacked her for the last time with the golden arms of an inestimable treasure, and triumphed over her virtue. *Josephus* writes, that no king, whether Hebrew, or of any other nation,

ever left such great wealth to his successor as King David did to his son Solomon; for the building of the Temple alone, he dedicated ten thousand talents of gold, and a hundred thousand talents of silver, besides other materials of infinite value, which he had prepared. The magnificence of this temple was admirable; it was not finished in less than forty-seven years: eighty-four thousand working masons were employed, superintended by three thousand two hundred masters; thirty thousand Hebrews were employed in cutting of wood, and seventy thousand more were burthen bearers, for stoves and other materials proper for the work. *Augustus Cæsar* was so immensely rich, that he generally kept in pay forty-four legions, the expence of which amounted yearly to twelve millions of gold. But then we are to consider, that the Roman Empire was at that time at the height of its grandeur, having for its limits to the east, the river Euphrates; to the west, the Ocean; to the south, the fertile region of Africa; to the north, the Rhine and the Danube. Riches are the source of all misfortunes; and there is no wickedness, however great, which the insatiable thirst of gold will not drive men to commit. What treacheries, violences, and murders, has it not occasioned since the beginning of the world! *Lycurgus* forbade the *Lacedæmonians* the use of gold and silver, which are the cause of all evil, and are by wise nature concealed in the bowels of the earth, as not intended for the use of man; yet they have found means to draw them from their dark abode, in order to prove a mutual plague to each other. The Egyptians were averse from the laying up of treasure, in order to prevent their kings from rearing magnificent buildings, to which they seemed much inclined, and at the same time to avoid all contention and war with their neighbours. *Philip* of Macedon made war through all the territories of Greece, because, by the plunder of some little towns, he was firmly of opinion, they possessed great riches. The *Scythians* made a very proper answer to the the Ambassadors of *Vexores*, King of Egypt, who came by orders of their master to declare war against them; they said, The King of Egypt was badly advised in declaring war against a nation so poor as themselves; that as the King of Egypt was rich, he had much more reason to fear an attack; they were therefore resolved to prevent him, and seizè the treasure which he held out to them. *Marcus Curtius*, the Roman Consul, and the first of men in his time, who had three times received the honours of a triumph for his victories, placed so little value on riches, that he had nothing but a small farm-house in the country, to which he retired, when his affairs would permit, cultivating with his own hands the little garden he possessed. One day certain ambassadors came to visit him; they found him sitting by his fire, busily employed in roasting turnips for his supper; they offered him from their community large sums of money; he told them, that the person who contented himself with such a meal as they saw, had no occasion for money, and that he esteemed it much more honourable to command over those who had gold, than to be in possession of it himself. *Anacreon*, having received from *Polyceztus* a gift of five talents, could not sleep for the space of two nights, distressed with the care of preserving them from thieves, and

in laying them out to the best advantage. When he had wearied himself out with thinking, he carried them back to their first owner, saying, They were not worth the thoughts he had bestowed on them. *Phocion* the Athenian, being visited by the Ambassadors of *Alexander*, they presented him a hundred talents*, from their master. *Phocion* asked them the reason, seeing there were so many other Athenians more worthy than himself; they answered, It was, because their master esteemed him the most virtuous among men. To keep him still in that thought, said *Phocion*, take back your present to him, I have no use for it. *Philophaemen*, General of the Athenians, joined in alliance the City of *Sparta* with his own. The *Lacedaemonians* sent him a present of one hundred and twenty talents †, which he refused, and told the Council of *Sparta*, that they should not attempt to corrupt with money honest men, and their friends, as they were sure of their fidelity without it, but employ their treasures in gaining over evil-doers and mutineers in their councils, and such as might disturb the order of their government. *Socrates* being sent for by King *Archelaus*, with a promise to bestow great riches on him, answered, that the measure of flower cost only a farthing at *Athens*, and that water was every body's property for the fetching.

A certain Persian Lord, having quitted his country to live at *Athens*, and finding he would stand in great need of the favour and support of *Cimon*, one of the first men there, sent him as a present two silver cups, one full of pieces of gold, the other of silver. *Cimon* smiled, and asked the Persian, Which of the two he would wish him to be—a mercenary wretch, or his real friend? The *Persian* replied, He would rather have him as a friend. Take back then your money, said *Cimon*, for if I am your friend, I can always command it, when I have use for it. *Xenocrates* refused to receive a gift of thirty talents, which *Alexander* had sent him, saying, He had no use for money. How, said *Alexander*, has he no friend?—for, as to me, the riches of *Darius* are not sufficient to share amongst my friends. *Bias*, fearing that the town in which he resided was to be besieged, was determined to quit it without embarrassing himself with his riches, as others did; being asked the reason, he replied, All the wealth I prize I shall carry with me, meaning the gifts and the invisible riches of the understanding. King *Ptolemy* used to say, It was much better for a man to enrich another than himself.

S H O C K I N G D E A T H

O F

S A N T E U I L .

SANTEUIL, Canon regular of St. Victoire, has been very celebrated in the Republic of Letters; he was the greatest Latin poet of his time, likewise a man of great genius and facetious manners; which rendered

* Eight thousand pounds.

† 950 pounds.

him most excellent company : he was a *bon vivant*, and lover of wine, but not of depravity ; and though he possessed a genius and talent unfit for a cloister, he supported with credit the character of his profession.

The Duke of Burgoigne invited him to all his parties, and he was honoured with the friendship of the House of Condé, who esteemed him much ; he frequently furnished them with his sallies replete with wit and pleasantry ; and this intimacy, though with the great, was of long duration.

The Duke pressed Mons. Santeuil to go with him to Dijon : he excused himself, and alledged his reasons ; however, he was compelled by solicitations, and S. attended there as a constant guest in every company with him. One night at supper they diverted themselves in pressing forward the champagne to Santeuil ; and being all gay, they emptied a box of Spanish tobacco into a large glass of wine, with an intent to make him drink it, at the same time to know what effect it would have on him ; they were soon informed of the consequences by a continued vomiting and fever which seized him : in forty-eight hours the unfortunate Santeuil died in horrid agonies, but with the most pious sentiments, which served as a lesson to those about him, and to his inconsiderate companions, who bewailed his loss.

SELFISHNESS AND BENEVOLENCE COMPARED.

THE restlessness of man has been a topic of frequent declamation ; ' That, after much thought and labour in the pursuit of any good, the acquisition bestows but a momentary pleasure ; that the person becomes as restless as before in the pursuit of some new object ; and in short, that most men pass life in toil and anxiety, without ever resting contented with what they possess.' Writers who have a just sense of religion, account for this disposition from the following principle : ' That this life is to us a time of trial, to prepare for a better ; and that happiness in it, besides being inconsistent with such a trial, would divert our thoughts from a better life.' Other writers, who have no thought but of our present state, hold this disposition to be a gross imperfection in human beings, made, as it would appear, not for their own happiness, but for some latent purpose.

As the tracing of the ways of Providence has always been to me a favourite study, I cheerfully enter the lists against the writers last mentioned.

There may be animals which have no enjoyment beyond rest and food : but man is not so made ; his constitution fits him for action ; and he takes pleasure in it. Did he take delight in rest, he would be an absurd being, considering that this earth produces little for him but what requires preparation ; that raw materials are furnished in plenty ; but that much labour is requisite to convert them into food, cloathing, habitation. I observe further, that though the seeds of all valuable knowledge are originally in us, yet that persevering culture is necessary to make them

productive. What then would man be in his present state, were rest his delight, his *summum bonum*?

Thus upon the activity of man depend all his comforts internal and external. 'Admitted (say my antagonists) man is not blamed for his activity in procuring the comforts of life, but for his restlessness in never being satisfied with his present comforts.' These writers certainly will not condemn restlessness in the lump: they will approve restlessness in doing good; which undoubtedly is one of the noblest properties that belong to human nature. Restlessness then, as far as reprehensible, must be confined to the selfish passions: nor can all these be comprehended; for surely there is no vice in restlessness to acquire fame, or the good-will of others. Restlessness, with regard to corporeal enjoyments, I acknowledge to be hurtful: nor is it even there a defect in the nature of man, but one of the pernicious consequences of indulging such enjoyments to excess. As they are the lowest enjoyments of our nature, intemperance in them soon produces satiety and disgust; from which the luxurious have no relief but by frequent change of objects. This miserable restlessness, the fruit of intemperance in grovelling pleasures, will not find a single votary. Consider, on the other hand, a social disposition. A man of benevolence, whose happiness chiefly consists in serving others, can never rest satisfied in his present state: opportunities of doing good daily occur, and employ him without end: the more opulent he is, the more restless he will be; because opulence multiplies his opportunities of doing good.

Activity is essential to a social being: to a selfish being it is of no use, after procuring the means of living. A selfish man, who, by his opulence, has all the luxuries of life at command, and dependants without number, has no occasion for activity. Hence it may fairly be inferred, that were man destined by Providence to be entirely selfish, he would be disposed by his constitution to rest, and never would be active when he could avoid it. The natural activity of man, therefore, is to me evidence, that his Maker did not intend him to be purely a selfish being.

This leads me to compare selfishness with benevolence. Selfishness in one instance is not only innocent, but laudable: which is, in coveting fame or good-will. These appetites, however, prevail but in few, compared with the appetite for corporeal pleasures. It would be too extensive for the present essay, to shew all the advantages of benevolence over corporeal pleasures; that no corporeal pleasure contributes so much to happiness as the exercise of benevolence; that the latter raises a man in his own esteem, and in that of others; whereas the former lessens him in both. I shall therefore confine myself to one particular: which is, the superior advantage of benevolence from its permanency. Corporeal pleasures, however sweet at first, soon lose their relish; nor is there any way to prevent satiety but change of objects. This is strongly exemplified in that low commerce between the sexes, founded on the carnal appetite merely; which requires new objects daily, because the pleasure of the same object is soon at an end. Nor can novelty long support this grovelling appetite: frequent repetition without waiting the calls of

Nature, blunts the charm of novelty : every new object appears less and less new ; and that charm vanishes long before middle age. This suggests a second inference, that were man intended to be entirely a selfish being, his life would be made much shorter than it is. Benevolence, on the contrary, acquires vigour by exercise ; and the more good we do, the more we are inclined to do. The satisfaction it affords is not blunted even by old age, which blunts every other enjoyment. The body may decay ; but the pleasure of doing good, when habitual, continues the same, even to the last moment of existence*.

Listen to this doctrine, ye parents and tutors ; and hasten to inspire those under your care with affection to their fellow creatures. Let them know that, even for their own sake, benevolence is greatly preferable to selfishness. This lesson, it is true, may be gathered in the commerce of the world ; but if the mind be left without instruction, it is very apt to acquire a selfish bias ; and then the lesson comes too late. Teach your pupils submission to superiors, and civility and complaisance to inferiors ; let acts of benevolence be their daily exercise ; give them money for charity, and accustom them to account how it has been laid out ; let them visit the sick, and carry to them what is proper for their relief. Exhort them to be kindly to their companions, and to be ready to assist them in distress : convince them, that in such conduct they will find much more gratification than in yielding to selfish appetites. Benevolence thus cultivated in children, becomes, in time, their ruling passion : they will be the delight of their parents, a blessing to their relations, and the objects of universal good-will and esteem.

K.

A N.

ADDRESS TO YOUTH.

YOUTH is the season of activity of body, and vivacity of mind, either of which are liable to precipitate a young person into dangerous indiscretions before reason is matured into circumspection. Moderation, vigilance, and self-government, are duties incumbent on all ; but especially on such as are beginning the journey of life. St. Paul advises Titus to exhort young men to be sober-minded ; but the whole course of youthful views and passions is adverse to sobriety of mind. The scenes which present themselves to our view on entering the world, are com-

* With respect to those who are in constant pursuit of pleasure, which as constantly escapes their grasp, a writer exclaims as follows : ' At that rate poverty is the greatest blessing of life. By delaying gratification of the appetites, it makes gratification a pleasure ; it keeps the soul awake with expectation, and enlivens it with hope. In a word, the reputed wretch, who begs from door to door, is really happier than the rich man, who has every pleasure in his power, and yet, from the easiness of attainment, feels no gratification.'

only flattering; the lively spirits of the young gild every prospect, and pleasure seems to put forth blossoms on every side. Impelled by desire, they rush forward with inconsiderate ardour: prompt to decide, averse to iniquity or hesitation; credulous, because untaught by experience; rash, because unacquainted with danger; headstrong, because unsubdued by disappointment; hence arise the perils against which the design of the present address is to warn them.

Having then advanced beyond childhood, so as to look forward to such a plan of life as your circumstances have suggested, and your friends proposed, you cannot hesitate to acknowledge, that, in order to adopt it with any prospect of success, some previous discipline is necessary. Be assured that whatever is to be your profession, no education is more necessary to insure success, than the acquirement of virtuous dispositions and habits. Bad as the world is, respect is always paid to virtue. Whether science, business, or public life be your aim, virtue still enters for a principal ingredient into all those departments of society. It is connected with eminence in every liberal art; with reputation in every branch of fair, and useful business; and with distinction in every public station. The vigour which it imparts to the mind, the weight which it adds to the character, the generous sentiments which it breathes, the fortitude which it inspires, the diligence which it quickens, are the sure foundations of all that is great and valuable in life.

Having thus shewn the importance of beginning early to give serious attention to conduct; the next step is to point out those virtues most necessary to be cultivated in youth, and the first of these is piety to God.

Piety is the foundation of good morals, and is a disposition peculiarly graceful and becoming in youth. To be void of it argues a cold heart, destitute of some of the best affections found in early life. Youth is the season of warm and generous emotions, it is then we glow with love and affection: and where can any object be found so proper to kindle love and gratitude, as the Father of the Universe, and the Author of all felicity? But though piety springs from the heart, the aid of the understanding is required, to give a proper direction to the devout affections. You must therefore endeavour to acquire just views both of the great principles of natural religion, and of the peculiar doctrines of the gospel. At the same time you are not to apprehend that an exhortation to be religious includes an obligation of becoming more formal and solemn in your manners than others of the same age, or of erecting yourselves into supercilious reprovers of those around you. The spirit of true religion breathes gentleness and affability; it is social, kind, and cheerful; far removed from that gloomy illiberal superstition and bigotry which clouds the brow, sours the temper, dejects the spirit, and impresses moroseness on the manners. Let your religion, on the contrary, prepare you for Heaven by a sincere, honourable, open discharge of the duties of active life: of such religion discover, on every proper occasion, that you are not ashamed, without making any unnecessary ostentatious display of it before the world.

If you are truly pious, you will, from principle, become exemplary in the discharge of every moral duty; you will reverence your parents, be submissive to those who are your superiors in years, station, and knowledge. Modesty is one of the chief ornaments of youth, and has ever been esteemed a presage of rising merit. On entering the career of life, commit yourselves to the guidance of those who are more experienced, and learn wisdom from those who have already acquired it. Of all the follies incident to youth, there are none which either deform its present appearance, or blast the prospect of its future prosperity, more than self-conceit, presumption, and obstinacy. Positive as you may now be in your own hasty, premature opinions, be assured that a few years will confute them; when both men and things will appear to you in a very different light, and you will often be ashamed of your former precipitation and temerity. By patient and gradual progression in improvement, you may in due time acquire lasting esteem; but by assuming a tone of confidence and superiority to which you can produce no title, you will disgust those whose approbation it is of the utmost importance to gain. Forward vivacity may be acceptable among the companions of idle hours; but more solid qualities must recommend you to the wise.

To modesty sincerity and truth are indispensable; for the want of which no other qualification can atone. That darkness of character where we can see no heart; those foldings of art, through which no native affection is allowed to penetrate; present an object unamiable in any season of life, but particularly odious in youth. Dissimulation in youth is the forerunner of perfidy in old age: its first appearance is the fatal omen of growing depravity, which will degrade every other accomplishment and sink you into deserved contempt.

A serious adherence to veracity in language requires to be supported by a strict observance of justice in dealings; which is the foundation of all the social qualities. In your most early intercourse with the world, and even in your youthful amusements, let no unfairness be found. Engrave on your mind that sacred rule of doing to others according as you wish that they should do unto you: and to this end impress yourselves with a deep sense of the original and natural equality of mankind. Think how little you know as yet of the vicissitudes of the world; those whom ignorant and contemptuous young men once looked down on with scorn, have often risen to be their superiors.

Justice leads to compassion, an emotion of which no man ought ever to be ashamed: the tear of sympathy, and the heart that melts at the tale of woe, are grateful in youth. Let not care and indulgence contract your affections, and wrap you up in selfish enjoyment; accustom yourselves to think of the distresses of human life; never sport with poverty, pain, or distress; nor treat even the meanest insect with wanton cruelty.

Youth is the season when friendships are formed by similarity of dispositions, which not only continue through life, but glow to the last with a tenderness unknown to the connections begun in cooler years. This propensity therefore is not to be discouraged, though it requires to be regulated with much circumspection. Too many of the pretended friend-

ships of youth are mere combinations in pleasure, founded in sudden caprice, and as suddenly dissolved. Reflect that your own character will probably be stamped by the characters of those whom you chuse for your friends. Be cautious therefore in contracting intimacies; but when a virtuous friendship is once established, consider it as a sacred engagement. Reveal none of the secrets of a friend; be faithful to his interests; forsake him not in danger; abhor the thought of acquiring any selfish advantage to his prejudice. Finally on this head, let courtesy distinguish your demeanor to every one; follow the customs of the world in matters indifferent; but be sure to stop, whenever they tend to the injury of yourself or others.

Temperance in pleasure is a duty peculiarly incumbent on the young, who may thereby escape a rock that has proved fatal to thousands in every generation. The love of pleasure, natural to man in every period of his life, glows in the early part with excessive ardor; and novelty as yet adds fresh charms to every gratification. The world appears to offer a continual feast; and health, vigour, and high spirits invite you to a free indulgence. Religion is accused of cruel severity in prohibiting enjoyments; and the aged, when they offer their admonitions, are upbraided with the forgetfulness of their having been once young themselves: and yet what do the dictates of religion and the counsels of age amount to? The sum total is—not to hurt yourselves, and not to injure others by the pursuit of pleasure. Within these bounds pleasure is lawful; beyond them it is criminal, because it is ruinous. The boundaries above stated are calculated solely to secure the possession, and to prolong the duration of the transitory enjoyments of a frail existence.

Diligence, industry, and the proper improvement of time, are the best securities against the seductions of pleasure. Abilities are dangerous, if you want activity for exerting them, and judgment for the proper direction of them. Habits of industry are to be acquired in youth, when the incentives of emulation and ambition, from the prospects before you, are the strongest. Industry is not only the instrument of improvement but also the foundation of rational pleasure; for what is so opposite to the true enjoyment of life as the feeble state of an indolent mind? Fly therefore from idleness, as the certain parent of guilt and ruin; and under idleness may be included not mere inaction only, but all that circle of trifling occupations, in which too many loiter away the prime season of life. Redeeming your time from such dangerous waste, seek to fill it with employments which you may review in old age with satisfaction. Whether your future course is destined to be long or short, after this manner it should commence; and if it is thus conducted, its conclusion, whenever it arrives, will not be inglorious or unhappy.

A PRAYER,

BY M. DE VOLTAIRE.

NOT unto men, but unto thee, the God of all beings, of all ages, and of all worlds, do I address myself: If feeble creatures, lost in the immensity, and imperceptible to the rest, of the universe, may presume to ask of thee any thing; of thee, who hast given all; of thee, whose decrees are unchangeable as they are eternal; condescend to look in pity on the errors which are inseparable from our nature, and let them not be to us the ground of calamity: thou hast not given us hearts to hate one another, nor hands to cut one another's throats; grant that we may mutually assist one another to support the burthen of a painful and transitory existence; let not the little differences between the vestments that cover our feeble bodies, between our defective language, between our ridiculous customs, between our many imperfect laws, between our many foolish opinions, between our several conditions, so unequal in our eyes, and so equal in thine, let not the many little distinctions that denote the several classes of atoms called men, be signals of hatred and persecution; may those who light up wax tapers at noon day to celebrate thee, bear with those who are content with the light of the sun, which thou hast placed in the firmament; let not those who to tell us we must love thee, cover their robe with white linen and hold in detestation those who tell us the same thing in a cloak of black woollen; may it be the same to adore thee in a jargon formed from an ancient language, or in a jargon more modern; may those whose vesture is dyed with red or with purple, who rule over a small parcel of a small heap of the mud of this earth, and who are possessed of some rounded bit of a certain metal, enjoy without pride what they call grandeur and riches; and may others behold them without envy; for thou knowest that in these vanities there is nothing to be envied, nothing to be proud of; may all men remember that they are brethren; may they abhor the tyranny that is exercised over the mind, as they execrate the violence that takes away by force the fruits of labour and peaceful industry: if the scourge of war be necessary, let us not hate, let us not devour one another in the midst of peace; but let us employ our momentary existence in blessing equally in a thousand different languages, from Siam to California, thy goodness, which has given us this momentary existence.

ON CHRISTMAS-DAY.

HAPPY, under the light of the gospel, and the dispensation of a new covenant, as infinitely superior to that first covenant of works given under Moses as substance to shadow, it must surely become a very plea-

sing duty to every partaker of its benefits, frequently, and with attention, to reflect on the immensity of their obligations to the Almighty Creator and Governor of the universe; diligently to contemplate every circumstance in the divine economy of man's redemption, that their minds may be suitably impressed with grateful sentiments for the inestimable privileges bestowed thereby; a thankful remembrance of which is at all times due from us, and in a particular manner at the season of the year now approaching, in which our church calls upon us to celebrate the first advent of our Redeemer, the ground-work and foundation of all our joyful hopes. What amazing condescension! What unutterable love? but still more amazing the ingratitude! more astonishing the impiety of those perverse men, who reject the offers of redeeming grace, merely for that condescension! "a Deity incarnate?" (cries the cavilling moralist) "absurd! where is my reason when I acknowledge God in the appearance of a man; and that too in the lowest order of the human race, mean and obscure in birth, without the least token of regal dignity and magnificence, to claim my reverence or gain my assent!"

Stop a moment, O ye vain objectors! betray not your own inattention to his life, by rejecting the Messiah for the meanness of the character he assumed in the world: search and examine, you will soon perceive, added to all the poverty and meanness of the man, all the power and majesty of the God; of both which natures it was necessary for the reconciling Mediator, the Restorer of a fallen, degenerate world to partake. Man had sinned: God was offended. The harmony of the divine attributes can never be violated; justice must be satisfied before mercy could be offered. Transgression required an atoning sacrifice. Human nature was become corrupt, and, consequently, incapable of atoning for corruption. The divine nature could not suffer. A deity incarnate only could effect both; such the Saviour appeared, God manifest in the flesh; God and man in one Christ. One, not by conversation of the Godhead into flesh, but by taking the manhood into God. For us men, and for our salvation, he came down from heaven, and, to give an undeniable proof of his humanity, submitted to be born of a woman; and indeed, from the external circumstances of his birth, little respect seems due to him from the rich and mighty. No train of courtiers, no stately edifice received this royal babe; on the contrary, void of every necessary requisite, a stable was his birth-place, and his cradle a manger! But how is all worldly pomp and grandeur sunk into nothing, when compared with honours paid him by the choir of angels and archangels, who with hymns of praise celebrate his nativity! How insignificant the temporal ensigns of royalty, while a glorious and uncommon star shone resplendent in the firmament, to declare he was a god!

View him advanced in life. We find his outward circumstances no ways improved; a wanderer, destitute of a place where to lay his head, subject to hunger, cold, and every innocent infirmity of human nature to prove himself a very man: but he was, at the same time, dispensing blessings all around him, healing all manner of diseases, giving eyes to

the blind, and feet to the lame; but, above all, forgiving of sins, casting out devils, and raising the dead to prove himself a God.

Attend him to the close of life, and in the view of human pride we see him even still more abased; arraigned before a perishable creature whom his own hand had formed, mocked, buffeted, and spit upon, scourged with rods, and crowned with thorns; and to close the dismal agonizing scene, exposed as a malefactor on the shameful cross, when he gave up the ghost to prove himself a man; but, in the same moment we hear him disposing of paradise, to prove himself a God.

Thus, in every part of his life, from his first to his last hour, we see the mean appearance of his despised human nature in the glory and splendor of the divine. In every particular stage of his life did he manifest to the world his own inherent and divine perfections.

In his infancy he disputed with, and surprised by his wisdom, the most learned doctors of the Jewish law. In his public character he sufficiently evinced, that the elements were at his absolute sway; he displayed his uncontrollable power over earth, and seas, and air, making even winds and waves to obey his irresistible commands. And, when his appointed hour was come, how fully did he prove the voluntary sacrifice he made of himself for the sins of a guilty world, when, by a word, he threw backward to the ground an armed host that came to seize his person. O most blessed Jesu! most holy, most mighty, most merciful Saviour, thine was, indeed, inconceivable unutterable love!

What motives shall we offer! What arguments shall we use, ye vain and foolish, to win you to a due sense of his mercy and goodness to the children of men? Consider at how inestimable a price your immortal souls were purchased from that eternal misery they naturally deserved; this was to be obtained for us by nothing less than the blood of Jesus Christ, who, for our sakes, left the glories of his celestial kingdom, with the adoration of myriads of the heavenly host, to dwell in humble clay. Cease to revile, ye scoffers, and join the universal chorus in the celebration of his birth, which was, in fact, the birth-day of the world: may it at last prove the birth-day of every immortal being, that all nations under Heaven may acknowledge Jesus the Redeemer, and sing praises to the Lord our righteousness; that every inhabitant of the earth may fall down and worship him,—as wonderful Counsellor, the mighty God, the everlasting Father, the Prince of peace.

BATTLE BETWEEN A BUFFALO AND SERPENT.

AT Batavia and other colonies in the East Indies, there are serpents that measure upwards of 25 feet in length: though their throats may seem too narrow to swallow animals of a certain bigness, we have notwithstanding, frequent proofs that this is the case, and among those which

I have bought of our hunters, a stag of a moderate size was found quite entire, with the skin and all the members of it in the belly of one of them. In another was found a wild he-goat, with his great horns, and no part of his body was wanting; and in a third an hedge-hog armed with all its prickles. In the island of Amboyna a woman with child was destroyed by one of these serpents. Thus they swallow up whole animals, which they compass in the manner following:

When hunger presses them, they lie in ambush, and endeavour to surprise some animal, and when they have seized it, they twine and twist about its body so closely, that they break its bones by squeezing it. If the animal is strong, and makes great resistance, and the serpent cannot stifle him in the first position of laying hold of him, he tries to grapple with some trunk of a tree, which he surrounds with his tail, and thereby gains an additional strength, and redoubles his efforts, till he has stifled him. At the same time he seizes him by the nostrils with his teeth, and so not only intercepts his respiration, but the deep wounds that he gives with his bites, occasions a great effusion of blood, and at last kills the largest animals. Persons of credit assured me of having seen in the kingdom of Arachan, on the frontiers of that of Bengal, a combat between an enormous Serpent of this kind and a Buffalo (a prodigious large animal in those parts, and at least as large as an Ox when wild, which was killed and devoured by the Serpent. His bones made so great a noise while the Serpent was breaking them, by twining about his belly and breaking them, that it was heard within cannon shot by some, who were witnesses of this spectacle; it seems astonishing that those serpents whose throat is so very narrow, in proportion to the rest of their body, can swallow so large an animal entire, and without tearing it in pieces as dogs and lions, but they succeed effectually, and the way is this:

When these serpents, whose throat is very narrow, but susceptible of great dilation, have killed some animal and shattered his bones, so as that nothing appears but a shapeless mass, they begin by stretching him with the tongue as much as possible, and by licking to smooth and polish him as well as they can, down the hair. They afterwards besmear the whole skin with a glutinous mucosity, so that the animal appears glistening as if varnished over, and when he is sufficiently prepared, and in a condition of being devoured by the serpent, which lays hold of him by the head, and at last swallows him by strong reiterated suction; but he sometimes takes two days and even more to go through his work, according to the bigness of the animal.

DOGE'S MARRYING THE SEA AT VENICE.

DURING the government of Ziani, one of the Doges, that singular ceremony of espousing the sea was instituted.

Pope Alexander III. to avoid the resentment of the Emperor Frederic

Barbarossa, had taken refuge at Venice, and was protected by the State. The Emperor sent a powerful fleet against it, under the command of his son Otho. Ziani met him with the fleet of Venice; a very obstinate engagement ensued, in which the Venetians were victorious.

The Doge returned in triumph with thirty of the enemies vessels, in one of which was their commander Otho; all the inhabitants of Venice rushed to the sea-shore to meet their victorious Doge. The Pope himself came, attended by the senate and clergy. After embracing Ziani, his holiness presents him with a ring, saying with a loud voice, "Take this ring, use it as a chain to retain the sea henceforth in subjection to the Venetian empire; espouse the sea with this ring, and let it be solemnized annually, by you and your successors to the end of time, that the latest posterity may know that Venice has preserved the empire of the waves, and that the sea is subjected to you as a wife to her husband.

TO THE

PRINTER OF THE FREEMASONS' MAGAZINE.

SIR,

ALL mankind who reason, unite in one general conclusion, *we should be contented*: but I never found that man yet, who was really so. Nor is this astonishing, when we reflect upon the imperfection of all worldly felicity. The soul, which is an immortal being, cannot find real contentment in mutable and transient objects; and, in a religious light, it would be improper that man should be completely satisfied with terrestrial honours, riches, glory and renown, as he would then entertain no desire for eternal felicity. To carry this thought a little farther; when I reflect upon contentment, and find no one in possession of this treasure upon earth, methinks it should strengthen our belief with respect to futurity; for as every thing hath its contrasts—as fire and water, black and white, great and small, strength and weakness, &c. &c. by a parity of reasoning, the discontentment of human nature should also somewhere have its opposite contentment: and as it is not to be met with under the sun, we must conclude that it is to be found in another world: for in *this*, as the poet happily expresses it,

That something ever unpossess'd,
Corrodes and leavens all the rest;
That something, could we but obtain,
Would be the cause of future pain.

There is, indeed, a great deal of affectation played off in the world concerning contentment. There are many men whose pride and vanity will not allow them to let their neighbours know their wants; and pretend to enjoyments they never taste. These *splendid miserables* are all

gaiety and mirth in public; in private, melancholy and wretched. On the other hand, it is a mark of a very narrow way of thinking, for a man whose possessions scarce allow him the conveniences of life, to pretend that he is satisfied. This is false philosophy, which will never supply his wants; and like that of the other, who boasts of possessions he does not enjoy, may afford him a temporary external gratification with the world, but will never furnish him with real internal satisfaction.

I recollect when I was at Vienna seeing an inscription upon a stone to this effect: "This house was erected by Count D. to be given to the first man who could prove that he was really contented." I required an explanation of an Austrian gentleman, who told me this inscription was placed upon a magnificent house constructed by the Count; and that one day a stranger knocked at the gate, and desired to speak with the master, when being introduced to him, he asked the visitor his business? "I am come," said he, "to take possession of this house, as I find you have built it in order to bestow it on the man who is really contented. Now as I am in that state, of which I am willing to make oath, you will please, Sir, to put me in immediate possession." The Count did not interrupt him till he had finished his speech, when he replied, "You are very right, Sir, with respect to my intention, but as I do not discover the least pretence you have to the title of a contented man, I beg you will retire—for if you were quite contented, you would not crave my house."

This anecdote requires no comment, and I shall therefore only add, am your constant reader, and humble servant,

T. W.

TO THE

PRINTER OF THE FREEMASONS' MAGAZINE.

SIR, and BROTHER,

AS there are extant many very valuable treatises (under different forms) on the subject of Masonry, which, though scarce, and hardly to be purchased at any price, are yet to be met with in the collections of the curious in literature, I would recommend to you to invite communications from such Brethren as may be possessed of any works of the above description, and that you should reprint them complete in your excellent Repository, where your readers are certainly entitled to expect a complete body of information on that subject, from which it has assumed its title. Many Charges and Addresses, which derive, perhaps, no claim to favour from their style as compositions, will be well received as Masonic articles, for allusions which they may contain, and instructions that they may afford. Many a Brother who is very imperfectly qualified to express his thoughts on paper, may be able, from his deep disquisitions in the science of Masonry, to throw much light on the subject, and afford great assistance to the researches of those who are less skilled in our mysteries.

4 H

In short, my idea extends to the admitting every essay or treatise on Freemasonry that can be collected; as from the whole, though some may be unpolished and some imperfect, your readers must necessarily gain information, and in many cases qualify themselves for administering instruction with increased effect to others. Always, however, remembering to act under the same prudence and caution which has hitherto marked the progress of your publication.

I should, perhaps, have left the foregoing advice to have been administered by others, if I had not found it within my own power to assist you by the free use of a collection of books, which are neither few nor (as I have been told) ill chosen. To these you shall at any time have access, on the very easy condition of using them with care, and returning them with punctuality.

You, no doubt, pursue such a plan with respect to the selection of matter, as to you seems most likely to please in general; but I only suggest, as a hint either to be adopted or rejected, the assigning a greater number of pages monthly to *Masonic* articles.

If it were not considered improper (of which I will not presume to judge), it would certainly be of great service to your country readers particularly, if you could obtain permission of the Grand Lodge to publish regularly, under the inspection of their respectable Secretary, the proceedings of the Quarterly Communications and Committees of Charity, so far at least as they are not peculiar to our mysteries, but matters of general information.—This also is only a hint.

Before I conclude my letter, I cannot help pointing out to you what appears to me somewhat like an attempt at imposition on the patrons of the *Freemasons' Magazine*, surely inconsistent with the general tenor of your conduct. Nay, be not startled, for it is plain that you have been misled by some other person, to publish in your last number “*a Charge delivered by Edward Cillis, in the Roman Eagle Lodge at Edinburgh, April 22, 1793.*” Now, sir, this same Charge, it is true, has considerable merit in the matter of it, though not much in the manner, and is very properly admitted into your Magazine; but why Mr. E. C. should have been so uncandid as to have put his name (or suffered it to have been put) to an article, of which he is not the author of a single line from beginning to end, is beyond my capacity to conceive. *I am willing to hope that it has been so communicated to you without his knowledge or intention.* Be that as it may, I have now before me a book printed in London 1778; and another edition printed in Ireland 1782, with the name of “*Laurence Dermott, D. G. M. [of Ancient Masons]*,” as the author, in which every line of the above Charge is printed *verbatim* as a Lecture on Secrecy; the title of the book is “*AHIMAN REZON:*” surely, sir, this is not “*rendering unto Cæsar the things which are Cæsar's.*”

I am, Sir,

Your Friend and Brother,

J.

AVARICE PROVIDENTIALY PUNISHED.

MONSIEUR Foscue, one of the farmers general of the province of Languedoc in France, who had amassed considerable wealth by grinding the poor within his province, and every means, however low, base or cruel, by which he rendered himself universally hated, was one day ordered by the government to raise a considerable sum. Upon which, as an excuse for not complying with his demands, he pleaded extreme poverty; but fearing lest the inhabitants of Languedoc should give information to the contrary, and his house should be searched, he resolved to hide his treasure in such a manner as to escape the strictest examination. He dug a kind of cave in his wine-cellar, which he made so large, and deep, that he used to go down by a ladder. At the entrance was a door, with a spring-lock on it, which on shutting would fasten of itself. Very lately Mr. Foscue was missing; diligent search was made for him in every place; the ponds were drawn, and every method, which human nature could suggest, was taken for finding him, but in vain. In a short time after his house was sold, and the purchaser beginning to rebuild it, the workmen discovered a door in the cellar, with a key to it, which he ordered to be opened, and going down they found Mr. Foscue lying dead on the ground, with a candle-stick near him, but no candle (having eat it); on going farther they found the vast wealth he had amassed. It is supposed that when Mr. Foscue went into his cave, the door by some accident shut upon him, and being out of the call of any one, he perished for want of food. He had gnawed the flesh off both his arms, as is supposed, for subsistence.

Thus did this miser die in the midst of his treasure, to the scandal of himself and the prejudice of the state.

A DOG'S WONDERFUL SAGACITY AND AFFECTION.

IN the reign of Charles V. king of France, a gentleman by the name of Aubri de Montdidier, passing along the forest of Bondi, was assassinated and buried at the foot of a tree. His dog remained several days on his grave, and did not quit it, till pressed by hunger. He came to Paris, to the house of an intimate friend of the unfortunate Aubri, and by his mournful howlings, seemed to inform of the loss they had both sustained. After having eaten, he renews his cries, goes to the door, to see if any one follows, turns his head, returns to this friend of his master, and pulls him by the coat, as it were to desire him to come along with him. With the singularity of all the dog's motions, his coming without his master, whom he never quitted, the master who never appeared, and lastly the distribution of justice and events, which seldom permits crimes to pass long unpunished; all these particulars were inducements for following the dog. As soon as the dog came to the foot of the tree, he redoubled his howlings, scratching up the earth, as

a sign for seeking in that place. They digged up the body of the unhappy Aubri. Some time after the dog sees by chance the assassin, whom all historians call chevalier Macaire; he jumps at his throat, and is made to let go his hold. Every time he meets him, he attacks him with the same fury. The inveterate hatred of the dog against this man only, seems extraordinary. Several call to mind the affection he had shown for his master, and at the same time the many occasions in which he had given proofs of his envy and hatred against de Montdidier. Some other circumstances corroborate these suspicions. The king informed of all these things, ordered the dog to be brought to him, who seemed quite easy and placable till seeing Macaire in the midst of twenty courtiers, he turned, barked, and endeavoured to dart upon him. In those times a combat was ordered between the accuser and the accused, when the proof of the crime was not sufficiently convincing. These sort of combats were called judgments of God, because it was believed, heaven would sooner work a miracle, than let innocence be oppressed. The king judged from the appearance of Macaire's guilt, that he was under an obligation to fight the dog. The field was marked out in the Isle of Notre Dame, which was then an empty uninhabited piece of ground. Macaire was armed with a long stick; the dog had an hog'shead with one end knocked out, for his retreat, and to gain some respite during the intermissions of fighting. Being let loose he runs, and turns immediately upon his adversary, avoids his blows, threatens him sometimes on one side and sometimes on another; tires him, and at last darting, seizes him by the throat, throws him down, and obliges him to confess his crime. A monument still remains over the chimney-piece in the castle of Montargis.

[FOR THE FREE MASONS' MAGAZINE.]

VANITY OF A PECULIAR KIND.

VANITY is, in some degree, the portion of every man; but every man has not an equal share of it. Vanity, however, is never so ridiculously displayed, as when a man exhibits his performances to excite the admiration of those whom he knows to be incompetent judges, or perhaps totally ignorant of the perfections or defects of the performances so exhibited. Mr. Contour, a celebrated painter, is never so completely happy as when he can procure, to view his pictures, a set of pretended connoisseurs, whose judgment he despises, though he greedily swallows their encomiums. I lately visited Mr. Contour, and saw him in the height of his ambition, amongst a group of would-be antiquarians, exhibiting an antique vase. Never did I behold so intolerable a group! the whole debate amongst them was, whether the lower end of an antique vase, which he produced, was not the upper end, and the upper end the lower?

CONTEMPLATIONS OF A PHILOSOPHER.

IN establishing rules for my conduct in life, I pursue my own method: I deduce them not from the sublime principles of philosophy; but find them written in indelible characters on my heart. I have only to consult myself concerning what I ought to do; all that I feel to be right is right; whatever I feel to be wrong is wrong: conscience is the ablest of all casuists; and it is only when we are trafficking with her, that we have recourse to the subtilities of logical ratiocination: conscience is the voice of the soul; the passions are the voice of the body. Reason deceives us often; conscience, never: conscience is in the soul what instinct is in the body. Whoever puts himself under the conduct of this guide, pursues the direct path of nature, and need not fear to be misled. If moral goodness be agreeable to our nature, a man cannot be sound of mind, or perfectly constituted, unless he be good. On the contrary, if it be not so, and man is naturally wicked, he cannot become good without a corruption of his nature; goodness being evidently contrary to his constitution. Formed for the destruction of his fellow-creatures, as the wolf to devour its prey; an humane and compassionate man would be as depraved an animal as a meek and lamb-like wolf, while virtue only would leave behind it the stings of remorse.

Let us examine ourselves, and see which way our inclinations tend. It has been said, that every thing is indifferent to us in which we are not interested; the contrary, however, is certain, as the soothing endearments of friendship console us under affliction: and even in our pleasures we should be too solitary, too miserable, if we had nobody to partake them with us. If there be nothing moral in the heart of man, whence arise those transports of admiration and esteem we entertain for heroic actions and great minds? What has this virtuous enthusiasm to do with our private interest? Wherefore do I rather wish to be an expiring *Cato* than a triumphant *Cæsar*? Deprive our hearts of a natural affection for the sublime and beautiful, and you deprive us of all the pleasures of life. The man whose meaner passions have stifled in his narrow soul such delightful sentiments; he who, by dint of concentrating all his affections within himself, hath arrived at the pitch of having no regard for any one else, is no longer capable of such transports; his frozen heart never flutters with joy; no sympathetic tenderness brings tears into his eyes; he is incapable of enjoyment; the unhappy wretch is void of sensibility; he is already dead.

We know that nothing is more agreeable than the testimony of a good conscience. The wicked man is afraid of, and shuns himself; he turns his eyes on every side in search of objects to amuse him; without an opportunity for satire and raillery he would be always sad; his only pleasure lies in mockery and insult. On the contrary, the serenity of the just is internal; his smiles are not those of malignity, but joy: the source of them is found in himself; and he is as cheerful when alone, as in the midst of an assembly: he derives not contentment from those who approach him; but communicates it to them.

There evidently exists, therefore, in the soul of man, an innate principle of justice and goodness; by which, in spite of our own maxims, we approve or condemn the actions of ourselves and others: to this principle it is that I give the appellation of conscience.

To account for virtuous actions, we need only to distinguish between our acquired ideas and our natural sentiments; for we are sensible before we are intelligent; and, as we do not learn to avoid what is evil, but possess this desire immediately from nature, so the love of virtue, and hatred of vice, are as natural as the love of ourselves.

I see in myself nothing more than the work and instrument of a superior Being, desirous of, and doing good; desirous also of effecting mine, by the concurrence of my will to his own, and by making a right use of my liberty. If I do a good action in secret, I know that it is nevertheless seen, and make the consideration of another life the rule of my conduct in this. If I am ever dealt with unjustly, I say to myself, that just Being, who governs all things, knows how to indemnify me. My corporeal necessities, and the miseries inseparable from this mortal life, make the apprehensions of death more supportable. I have hence so many chains the less to break, when I am obliged to quit this mortal scene.

I exercise my mind in sublime contemplations. I meditate on the order of the universe, and adore its all-wise Creator, whose features I trace in his workmanship. With him I am thus enabled to converse, and to exert my faculties in the contemplation of his divine essence; I am affected by his beneficence; I praise him for his mercies, but never so far forget myself as to pray. For what should I ask of him? That he should for my sake pervert the order of things, and work miracles in my favour? Shall I, who ought to love and admire, above all things, that order which is established by his wisdom, and maintained by his providence, desire that such order should be broken for me? No; such a rash petition would rather merit punishment than acceptance. Nor can I pray to him for the power of acting aright: for why should I petition for what he hath already given me? Has he not given me conscience to love virtue, reason to know what it is, and liberty to make it my choice? If I do evil, I have no excuse: I do it because I will; to desire him to change my will, is to require that of him which he requires of me: this would be to desire him to do my work, while I receive the reward. Not to be content with my situation in the order of things, is to desire to be no longer a man; it is to wish things were otherwise constituted than they are: to wish for evil and disorder. No, thou source of justice and truth! God! merciful and just! placing my confidence in thee, the chief desire of my heart is, that thy will be done. By rendering my will conformable to thine, I acquiesce in thy goodness, and conceive myself already a partaker of that supreme felicity which is its reward.

NEW THOUGHTS ON CIVILITY.

CIVILITY may be defined, a ceremonious compact entered into by men, who are thereby engaged to reciprocal demonstrations of

friendship, esteem, and consideration. These outward tokens differ according to different degrees of civilization, but are allowed to obtain among all nations: from the practice being universal, it may reasonably be presumed, it has its foundation in nature, and is consequently a duty enjoined by reason. It is with respect to men, what external homage is towards the Supreme Being, a public testimony of our internal feelings.

The form is in itself indifferent: the mode of saluting persons of various ranks, the language in which they are to be addressed personally, and the style proper to be chosen in writing to them, have been originally arbitrary, and must have been regulated by custom. It is therefore evident that men, by conforming to one or other of the different customs of expressing civility, act conformably to sense and reason.—The best method, and the least liable to suspicion, of expressing our regard for each other, would be a reciprocity of kind offices; but opportunities of doing such not occurring at all times, have given rise to the civilities practised by all nations, which are supposed to imply a will to serve the person who is the object of them. Every people in doing so, act in a manner suitable to its inclinations, and peculiar to itself.

Were men pure spirits, capable of communicating their thoughts without the intervention of signs, those ceremonies were superfluous—but until we can know each other's sentiments by intuition, they must be accounted necessary; and to little purpose shall the clown or the cynic declaim against civility, branding it with the name of deception, and meant but to disguise real sentiments. It is true, in our intercourse with the world, we meet with more who are civil than observant of the duties of society; but even their civility, though counterfeit, is a testimony they are forced to bear to the social virtues, since affecting a virtuous exterior is acknowledging that their hearts ought to be stored with virtuous dispositions. Nor will they who are the readiest to turn civility into ridicule, call it a weakness to be susceptible of friendship and benevolence; what an absurdity must it be then, to expect that a man would act as if he were ashamed of his entertaining sentiments so just and so indispensable!

Such, nevertheless, is the character of old *Tremble*. You may live for ten years in the habit of seeing him, and, my life for it, during that period he does not honour you with a salute, or an obliging word. Yet mention an occasion in which he might do you a service, and the generosity of the man will astonish you. The obligation conferred, he slides back to his former indifference; your heart overflows with gratitude—the warmest professions of attachment cannot do justice to your feelings. A mere waste of words! But you may pour forth your soul in all the energy of language—not a syllable from him shall interrupt the torrent of your acknowledgements. Have you any thing else to do? do it if you are wise—this benefactor of yours neither sees, nor hears you—'twere a miracle if he recollected you—Nature has dispensed to him a large portion of beneficence, else he were a downright misanthrope.

STRICTURES
ON
PUBLIC AMUSEMENTS.

Nov. 23. An alteration from "THE COQUET" of Molloy, first performed in 1718, was presented at the *Haymarket*, under the title of "WIVES IN PLENTY; OR, THE MORE THE MERRIER." Its success was by no means such as to promise a frequent repetition.

Dec. 2. The beauties of Mitchell and Aaron Hill were brought forward, under the title of "THE PRODIGAL."

C H A R A C T E R S.

<i>Bellmour,</i>	-	-	-	Mr. BARRYMORE;
<i>Courtney,</i>	-	-	-	Mr. AICKIN;
<i>Bargrave,</i>	-	-	-	Mr. BENSON; and
<i>Mrs. Bellmour,</i>	-	-	-	Mrs. POWELL.

All that the Gamester has so finely done in five acts is here attempted in one; and surely the fatal effects resulting from the dice cannot be too often or too forcibly impressed on the public.

The fable of this tragic piece is evidently taken from a tragedy in real life, where it appears on record, that an unfortunate pair of Prodigals took the horrid resolution to destroy their children and themselves, which they too fatally effected.

This piece (of which the original may be seen in the *Yorkshire Tragedy*, one of the seven plays falsely attributed to Shakespeare) has considerable merit, and has been many times repeated since its appearance, with much applause. Mr. Waldron is reported to be the author of the alterations.

Dec. 6. *Mrs. Henley*, lately one of Astley's performers, made her entrée at *Covent Garden Theatre*, in the character of *Di Clackit in The Woodman*, hitherto performed by Mrs. Webb, and met with great approbation.

Dec. 18. In the *Dramatist*, a *Mrs. Chambers* performed the character of *Lady Waitfor't*. She has a full, and so far suitable person; deportment exceedingly genteel; and indeed is the best adapted of the numerous Candidates to the *Malaprop* cast—vacated by Mrs. Webb, lately deceased.

This Lady is a daughter of Thespis; her father was the late G. Dyer, long a performer at this Theatre. She will deserve herself a "station in the file, and in the best rank of Actresses."

Dec. 19. At *Covent Garden*, agreeable to annual custom, a new Pantomime was produced, under the title of *Harlequin and Faustus; or, The Devil will Have His Own*; which well deserved the great applause it received, for few pieces have come forward with stronger claims to approbation.

The new music is by Shields, and in his happiest manner; and the Selections are pleasing and appropriate.

MASONIC INTELLIGENCE.

EDINBURGH, NOV. 30, 1793.

THIS being St. Andrew's Day, the tutelar Saint of the nation, at two o'clock, P. M. the Grand Lodge of Scotland, with the Lodges in Edinburgh, and Proxies, met in the New Church Ayle, and in absence of the Marquis of Huntly, Thomas Hay, Esq. his Substitute, being in the chair, the following noblemen and gentlemen were *re-elected* Grand Office-bearers for the ensuing year :

The Most Worshipful and Most Noble George Marquis of Huntly,
Grand Master.

William, Earl of Ancrum, Deputy Grand Master.

Thomas Hay, Esq. Substitute Grand Master.

William Douglas Maclean Clephane, Esq. of Carslogie, Senior Grand
Warden.

Lord Viscount Down, Junior Grand Warden.

John Hay, Esq. Grand Treasurer.

Rev. Dr. John Touch, Grand Chaplain.

Mr. William Mason, Grand Secretary.

Mr. William Meikle, Grand Clerk.

After the election the different Lodges adjourned to their several Lodge-rooms, where the evening was spent with that order and harmony so peculiarly characteristic of the Fraternity.

The Grand Lodge of Scotland, hearing with concern, that of late some Lodges have been let for the purposes of political associations, whose avowed principles, and consequent resolutions, lead to the subversion of domestic peace, good government, and public tranquillity; the Grand Lodge, therefore, having been convened this evening for the special purpose of considering the conduct of the Office-bearers or Brethren of such Lodges, express their highest displeasure at the same, as converting the primary use of Lodge-rooms to ends unworthy of those for which they were originally intended.

The universality of Free Masonry proves its principles to be friendly to the interests of human society—and while those principles eminently tend to promote peace, charity, and brotherly love among the brethren, they equally inspire the votaries of Masonry with loyalty to the Sovereign, obedience to the Laws, and respect to the authority of the Civil Magistrate, in whatever country Providence may cast their lot.

In consistency, therefore, with those principles, and with a determined resolution to preserve the purity of their order, the Grand Lodge hereby intimate to all Lodges holding Charter of the Grand Lodge of Scotland, that if any Lodge or Lodges shall be found prostituting their lodge-rooms to purposes as above mentioned, such Lodge or Lodges shall

be struck off the roll of the Grand Lodge, and be considered as unworthy of any longer holding charter under that sanction.

The Grand Lodge also unanimously express their entire approbation of the conduct of the Lord Provost and Magistrates of this city, under whose protection the Grand Lodge have always met, for their late exertions in checking the spirit above reprobated.—They also most sincerely thank Thomas Hay, Esq. Substitute Grand Master, for his anxious concern in preserving good order among the Lodges, and fully empower him to keep an equal watchfulness in guarding the Lodges against such trespasses in time coming.

WILL. MASON, G. Sec.

Edinburgh, Thursday Evening, 12 Dec. 1793.

TO THE PRINTER OF THE FREE-MASONS' MAGAZINE.

“ Sir,

“ I SHOULD not have obtruded myself to notice on so trifling a subject, but that an appearance of neglect might be imputed to me by some who know the business. The song, “ NOT THE FICTIONS OF GREECE,” inserted in your last magazine, was written by me at Hull, in the year 1786. It was first sung at the festival of St. John, in that town, and a copy transmitted to the Universal Magazine, where it was inserted, in the January or February following. There are a few alterations—perhaps for the better—in the three or four last lines; the rest is as originally written. He must be a Stoic indeed, who did not feel a degree of pleasure at having written any thing that could be supposed, for a moment, the composition of such a character as Mr. PRESTON.

I am, Sir, your faithful Brother,

J. F. STANFIELD, S. W. Phoenix Lodge, Sunderland.”

N. B. The Favours of this respectable Correspondent will at all times be received with pleasure, and acknowledged with gratitude. EDIT.

ANECDOTE OF GRAVINA,

A CELEBRATED WRITER.

GRAVINA, who was the preceptor and friend of the great Metastasio, read very instructive lectures upon the civil law at Rome. He was much admired for his skill in poetry, and esteemed a very excellent philosopher. The singularity of his temper was as remarkable as his great knowledge: “ Come, (said he to his pupils, when he went with them one day to mass) let us go to the vulgar error.” As he walked the streets of Rome, he would often take off his hat, and bow to the horses in a nobleman's or prince's carriage, saying, at the same time, “ Thank you, gentlemen; for if it were not for you, we philosophers should be obliged to put on harness, and drag those lazy fellows wherever they please.”

POETRY.

CALL TO REFRESHMENT.

Tune: *Contented I am, &c.**The Words by Brother STANFIELD.*

GRAVE bus'ness being clos'd—and a call from the south—
 The bowl of refreshment we drain :
 Yet e'en o'er our wine we reject servile sloth,
 And our rites 'midst our glasses retain.
 My brave boys, &c.

With loyalty brighten'd, we first toast the KING—
 May his splendour and virtues entwine!—
 And, to honour his name, how we make the Lodge ring,
 When the KING AND THE CRAFT we combine.

May the SON's polish'd graces improve on the Sire—
 May the arts flourish fair from his smile—
 And long our GRAND MASTER, with wisdom and fire,
 Give beauty and strength to the pile!

As the ruby-lip'd wine its soft spirit imparts,
 Louder strains and fresh ardours abound :
 What a glow of true pleasure enlivens our hearts,
 When our honour'd PROVINCIAL goes round.

The ABSENT we claim, tho' DISPERS'D round the ball—
 The SILENT AND SECRET, our friends—
 And one HONOUR'D GUEST, at our magical call,
 From the grave of concealment ascends.

Immortal the strain, and thrice-awful the hand,
 That our rites and libations controuls ;
 Like the sons of Olympus, 'midst thunders we stand,
 And with mysteries ennoble our bowls.

What a circle appears, when the border entwines—
 How grapple the links to each soul !
 'Tis the Zodiac of friendship embellish'd with SIGNS,
 And illum'd by the STAR in the pole.

Thus cemented by laws, unseen and unknown,
 The universe hangs out its frame :
 And, thus secretly bound, shall our structure be shewn,
 Till Creation shall be but a name.

AMINTA.

BY THE REV. MR. GERRARD.

AN o'ergrown wood my wandering steps invade,
 With surface mantled in untrodden snow;
 Dire haunt, for none but savage monsters made,
 Where frosts descend, and howling tempests blow.

Here, from the search of busy mortals stray'd,
 My woe-worn soul shall hug her galling chain:
 For sure, no forest boasts too deep a shade,
 No haunt too wild for misery to remain.

O my Aminta! dear distracting name!
 Late all my comfort, all my fond delight;
 Still writhes my soul beneath its torturing flame,
 Still thy pale image fills my aching sight!

When shall vain memory slumber o'er her woes?
 When to oblivion be her tale resign'd?
 When shall this fatal form in death repose,
 Like thine, fair victim, to the dust consign'd?

Again the accents falter on my tongue;
 Again to tear the conscious tear succeeds;
 From sharp reflection is the dagger sprung,
 And Nature, wounded to the centre, bleeds.

Ye bitter skies! upon the tale descend—
 Ye blasts, though rude your visits, lend an ear—
 Around, ye gentler oaks, your branches bend,
 And, as ye listen, drop an icy tear.

'Twas when the step with conscious pleasure roves,
 Where round the shades the circling woodbines throng;
 When Flora wantons o'er th' enamel'd groves,
 And feather'd choirs indulge the amorous song.

Inspir'd by duteous love, I fondly stray'd,
 Two milk-white doves officious to ensnare;
 Beneath a silent thicket as they play'd,
 A grateful present for my softer fair.

But, ah! in smiles no more they met my sight,
 Their ruffled heads lay gasping on the ground:
 Where (my dire emblem) a rapacious Kite
 Tore their soft limbs, and strew'd their plumes around.

The tear of pity stole into my eye;
 While ruder passions in their turn succeed:
 Forbid the victims unreveng'd to die,
 And doom the author of their wrongs to bleed.

With hasty step, enrag'd, I homewards ran,
 (Curse on my speed) th' unerring tube I brought:
 That fatal hour my date of woe began,
 Too sharp to tell—too horrible for thought—

Disast'rous deed!—irrevocable ill!—
 How shall I tell the anguish of my Fate!
 Teach me, remorseless monsters, not to feel,
 Instruct me, fiends and furies, to relate!

Wrathful behind the guilty shade I stole,
 I rais'd the tube—the clamorous woods resound—
 Too late I saw the idol of my soul,
 Struck by my aim, fall shrieking to the ground!

No other bliss her soul allow'd but me;
 (Hapless the pair that thus indulgent prove)
 She sought concealment from a shady tree,
 In amorous silence to observe her love.

I ran—but O! too soon I found it true!—
 From her stain'd breast life's crimson stream'd apace—
 From her wan eyes the sparkling lustres flew—
 The short-liv'd roses faded from her face!

Gods!—could I bear that fond reproachful look,
 That strove her peerless innocence to plead!—
 But partial death awhile her tongue forsook,
 To save a wretch that doom'd himself to bleed.

While I distracted press'd her in my arms,
 And fondly strove t'imbibe her latest breath;
 “O spare, rash love, she cry'd, thy fatal charms,
 Nor seek cold shelter in the arms of death.

“Content beneath thy erring hand I die.
 Our fates grew envious of a bliss so true;
 Then urge not thy distress when low I lie,
 But in this breath receive my last adieu!”—

No more she spake, but droop'd her lily head!
 In death she sicken'd—breathless—haggard—pale—
 While all my inmost soul with horror bled,
 And ask'd kind vengeance from the passing gale.

Where slept your bolts, ye lingering lightnings, say?
 Why riv'd ye not this self-condemned breast?
 Or why, too passive Earth, didst thou delay,
 To stretch thy jaws, and crush me into rest?—

Low in the dust the beauteous corse I plac'd,
 Bedew'd and soft with many a falling tear;
 With sable yew the rising turf I grac'd,
 And bade the cypress mourn in silence near.

Oft as bright morn's all-searching eye returns,
 Full to my view the fatal spot is brought;
 Through sleepless night my haunted spirit mourns,
 No gloom can hide me from distracting thought.

When, spotless victim, shall my form decay?
 This guilty load, say, when shall I resign?
 When shall my spirit wing her cheerless way,
 And my cold corse lie treasur'd up with thine?

INJUR'D INNOCENCE.

HUMBLY ADDRESSED TO THE E_____ OF R_____.

BY T. P.

HOW I hate to exist in a world
 Where Virtue's depriv'd of her crown,
 Where praise on the worthless is hurl'd,
 And abuse on the great of renown!
 Where the sweet smiling nymph of the North
 Is abus'd by each ignorant elf,
 And not one to display her vast worth,
 In all the wide world, but myself!

Good Heaven! how shocking to see
 An Howard* parading around,
 From Death's friendly clutches to free
 The captive whom sorrows surround;
 And full gales of praises attend,
 Whilst to her e'en a puff is not given,
 Who, standing the wretch's good friend,
 Packs thousands a day off to Heaven!

O! how can they say that a maid,
 Possess'd of such virtues and charms,
 Is a lewd, cruel, covetous jade,
 That fills the whole world with alarms!
 Don't I know thou art mild as the clime
 O'er which thy Siberians rove?
 Can't I prove that thou own'st at this time
 Religion, philosophy, love?

Religion declares that this ball
 Is a region of sorrow and woe—
 And how hast thou pitied all
 That were destin'd to sojourn below!
 But thou ne'er couldst endure that thy mate,
 Whom thou lov'd'st with affection so soft,
 Should partake of the general fate,
 So wafed him kindly aloft!

* This little poem was begun so long ago as the year 1789.

Is a boor with a wife's tender arms
 Surrounded? by children carest?
 Has he got a turf fire that warms?
 With a little snug cot is he blest?
 Philosophy teaches that ease
 Has made the brains fibres less stout;—
 Is it hard then to give up his peace
 In order to get them—knock'd out?

Ye, ye, can conceive how she lov'd,
 Who have fond and affectionate souls!
 How her bowels of mercy were mov'd
 To receive the unfortunate Poles!
 E'en now how they yearn over France!
 How she pities that poor injur'd race!
 How ardently longs to advance,
 And give them the Russian embrace!

The praise of thy gentleness, Kate,
 Should echo from one pole to t'other!
 Should live on the tongues of the great,
 And employ the mad crowd's idle pother!
 So merciful, humble, and chaste—
 O! how does each single act tell,
 With what matchless applause thou hadst grac'd
 The throne and the sceptre—of H—.

SONG.

A MASON's life's the life for me,
 With joy we meet each other,
 We pass our time with mirth and glee,
 And hail each friendly Brother:
 In Lodge no party feuds are seen,
 But careful we in this agree,
 To banish care or spleen.
 The Master's call, we one and all,
 With pleasure soon obey;
 With heart and hand we ready stand,
 Our duty still to pay.
 But when the glass goes round,
 Then mirth and glee abound,
 We're all happy to a man;
 We laugh a little, we drink a little,
 We work a little, we play a little,
CHO. We laugh, &c.
 We sing a little, are merry a little,
 And swig the flowing can.
 And swig, &c.

See in the east the Master stands,
 The Wardens south and west, sir,
 Both ready to obey command,
 Find work or give us rest, sir.

The signal given, we all prepare,
 With one accord obey the word,
 To work by rule or square :
 Or if they please, the ladder raise,
 Or plumb the level line ;
 Thus we employ our time with joy,
 Attending every sign.

But when the glass goes round,
 Then mirth and glee abound,
 We're all happy to a man ;
 We laugh a little, and drink a little,
 We work a little, and play a little,
 We sing a little, are merry a little,
 And swig the flowing can.

Th' Almighty said, " Let there be light,"
 Effulgent rays appearing,
 Dispell'd the gloom, the glory bright
 To this new world was cheering :

But unto Masonry alone,
 Another light, so clear and bright,
 In mystic rays then shone ;
 From east to west it spread so fast,
 And Faith and Hope unfurl'd,
 And brought us thee, sweet Charity,
 Thou darling of the world.
 Then while the toast goes round,
 Let mirth and glee abound,
 'Let's be happy to a man ;
 We'll laugh a little, and drink a little,
 We'll work a little, and play a little,
 We'll sing a little, be merry a little.
 And swig the flowing can.

J. BISSET, Steward of St. Alban's Lodge, and
 Provincial G. S. for the County of Warwick.

BIRMINGHAM, Dec. 23d, 1793.

MYRA.

BY MRS. ROBINSON.

WHEN MYRA bloom'd at gay fifteen,
 Mankind proclaim'd her Beauty's Queen,
 And every heart ador'd her !
 Now MYRA trembles at threescore,
 The barb'rous sex, alas ! no more
 A single glance afford her !

Now Slander occupies her hours,
 And Spleen her wither'd form devours,
 Of envious fate complaining !
 'Tis THUS we see a ROSE decay,
 And all its beauties fade away,
 The THORN alone remaining !

 FOREIGN OCCURRENCES.

GENOA, Nov. 30, 1793.

“ALL our citizens are now under arms, and mount guard in defence of the city and harbour; although the English have blockaded the latter, ships are daily seen to come in and go out of it.

“By one of those ships arrived from Toulon, we learn that 7000 Portuguese are just arrived there, and that the Allies are now sufficiently numerous to commence their operations against the French, who, on their part, threaten to oppose them in the most vigorous manner.”

VIENNA, Dec. 6.

“The Emperor’s intended journey to the Netherlands is postponed, at least till the New Year. The Arch Duke Palatine of Hungary went in consequence to Offen, in Hungary, on very urgent business, which required his presence there. He will return by New-year’s-day, to learn the farther progress of the intended journey of his brother, on which he will accompany him.

“We are assured that the Empress of Russia has refused the stipulated Subsidies to Sweden on account of her high dissatisfaction with the conduct of the Duke Regent.

“A Letter from Constantinople states, that the Empress of Russia has finally obtained leave of the Divan, under the guarantee of Austria and England, to pass with a fleet carrying 30,000 Russians, through the Dardanelles to Toulon.

“The Emperor has suppressed, by a Letter in his own hand-writing, all private Clubs, Meetings, and even Select Assemblies and Reading Clubs.

“Last Sunday the Marquis de Lucchesini, Ambassador Extraordinary from Prussia to our Court arrived here.

“Yesterday died here the Duchess of Polignac, the bosom friend and confidante of the late Queen of France.”

BERLIN, Dec. 7.

“The King, who is returned from Potsdam to this Capital, granted, on the 4th instant, an Audience to the Count de Lebrach, the Imperial Minister, who presented his Credentials at the same time to His Majesty.

“At eight o’clock last evening arrived here, preceded by 24 postillions blowing their horns, Lieutenant de Ziethen, Aid-de-camp of General Kalkreuth, dispatched by his Serene Highness the Reigning Duke of Brunswick, to carry to His Majesty the news of the victory gained over the enemy, on the 29th and 30th November, near to Kaiserslautern. The King was then with the Queen at Monthijou; whither the Courier went to make a report to His Majesty. He was followed by an immense crowd of people.”

FLORENCE, Dec. 7.

“The last letters from Rome state, that the Pope is intirely recovered of his late violent and severe illness.

“It is currently reported, that a considerable corps of Papal troops will shortly set out to join the Allies at Toulon.”

PARIS, Dec. 10.

" M. Van den Yver, the famous banker, has been executed, with two of his sons. They were found guilty of endeavouring to ruin the credit of France, having advanced large sums of money to Madame du Barre, who sent them to Great Britain to be placed in the British Funds; of having lent 200,000 livres to the Bishop of Rochefoucault, and the same sum to M. Rohan Chabot; and, finally, of having been found at the Louvre with the Knights of the Poignard, to whose corps they belonged.

" The Ex-minister of Finance, Claviere, has stabbed himself in prison.

" M. Emmerly, the former Mayor of Dunkirk, has been executed."

Dec. 19. " The Revolutionary Tribunal has just condemned to death the following persons, viz. Anthony Machi, Grocer, and James Louis Tonnelier, Mercer, both Commissaries of Equipment; Bernard Lemonnier, and John Baptist Giblin, Taylors: all convicted of delapidation of the Funds of the Republic by fraudulent purchases.

John James Claudius Risson, of Dicppe, Inspector of Sale in the Fish-markets, convicted of incivic expressions, is condemned to transportation, and his property is confiscated for the benefit of the Republic.

The wood has been fixed as an object of the first necessity; but the carts and waggons have not been fixed according to the *Maximum*; for which reason the Carriers demand six or seven livres for their trouble, and for the food of their horses.

MANHEIM, Dec. 12.

" The French renewed their attacks on the 9th inst. with great rage at Woerth, attempting to break through the right wing of the Allies at Buzendorf and Douendorf, defended by the corps de Conde; but they were repulsed with great slaughter.

" The people of Frankfort are constantly employed in preparing for the defence of that city and its environs, as they are afraid of a visit from the Republicans should the rivers happen to freeze.

" It is now resolved to form a cordon of between 10 and 12,000 German peasants."

BRUSSELS, Dec. 19.

" A great number of suspicious foreigners have just been taken up in this city and its environs, being suspected as French emissaries, or as fomenters of civil discord and anarchy.

" The British Army which had lately its head quarters at Ghent, is expected to move to those parts of our frontiers which are the most defenceless.

" The French continue their incursions as usual, and have ravaged and despoiled the whole country about Furnes and Nieuport. In other districts the cottagers are so much afraid of their approach, that they pack up all their effects and property, and retire to the inland country."

HAMBURG, Dec. 19.

" By a ship which is just arrived here from Nantz, we have received intelligence that 133 of the most respectable inhabitants had presented a petition to the Commandant, intreating him to surrender the city to the Royalists, rather than suffer it to be converted into a heap of ruins by a bombardment.

" The petitioners were afterwards denounced at Paris, and the Committee of Public Safety sent orders to put them all under arrest. These orders were immediately executed, and they were linked together by a chain, three and three, and escorted to Paris."

 MONTHLY CHRONICLE.

Dec. 1.

LAST week Mr. Thomas Muir and the Rev. Fyche Palmer arrived in the River from Leith, on board a revenue cutter. Orders were sent down for delivering them into the custody of Duncan Campbell, the Contractor for the Hulks at Woolwich; and on Saturday they were put on board one of the Hulks. On Sunday a second order was sent down to separate them; and they were put into different Hulks among the felons, and ironed.

The Rev. Fyche Palmer was a Senior Fellow of Queen's College, Cambridge.

4. The Society for the Encouragement of Arts and Manufactures, and Commerce, adjudged their gold medal to Captain William Bligh, of his Majesty's ship Providence, being the premium offered to the person who should first convey from the Islands in the South Sea to the Islands in the West Indies subject to Great Britain, the Bread-fruit Tree. This valuable tree will now probably be secured to the inhabitants of the West Indies, Captain Bligh having left at St. Vincent's and Jamaica 680 plants in a healthy and growing state.

5. Came on in the Court of Exchequer, before the Chief Baron, a cause, at the suit of the Attorney General. The defendants were distillers at Bristol, and had by a most ingenious contrivance, whilst the still was at work, by means of a private valve, and an aperture at the bottom of the receiver, to which was affixed a pipe, conveyed the greater part of the raw spirit under ground to an adjacent cellar. This practice continued many years. Suspicions were continually entertained, on account of the small quantity of the spirit produced. At last a confidential servant betrayed the secret, and the utensils, spirit, &c. were all seized and condemned. Perfect models of the whole distillery were produced in Court; and a greater curiosity was scarcely ever seen. The information went for 12,000l. but the Lord Chief Baron instructed the Special Jury to moderate their verdict down to 4000l. The Jury retired, and in about half an hour returned with a verdict of 1000l.

Upon the above trial a witness for the Crown, who was personally in Court, upon being called, immediately took to his heels and ran off; the Officers ran after him; and each got into boats at the stairs. When the Officers overtook him, the man, with horrid imprecations, swore that he would throw both them and himself overboard if they attempted to seize him; and the Officers of the Court returned as they went. The Court ordered the recognizances to be estreated.

7. The Naval List laid before the King by the Earl of Chatham, in his Majesty's closet, on Wednesday last, makes the total number of ships of the British Navy now in commission 289, which are rated as follow:

Of the Line, from 110 guns to 64	88
Fifty-gun ships	10
Frigates from 38 to 24 guns	110
Sloops and Cutters of all descriptions	81
	289

The Ordinary of the Navy also is fifty-five ships of the line, nine of fifty guns, twenty-two frigates, and twenty-four sloops.

9. *The British Convention.* After the signal and decisive triumph which the Friends of Good Order obtained at the end of last year, when Associations of Loyal Citizens every where stood forward to testify their zeal for the Constitution as at present established, their confidence in those who are now in the Administration of Public Affairs, and their abhorrence of the wild Revolutionary Projects of persons styling themselves *Friends of the People*, it was scarcely to be imagined that men could be found mad or wicked enough to revive a conduct which had thus called forth the energy of the Nation. A set of men, however, have lately assembled at Edinburgh, styling themselves *The British Convention*.—In imitation of that assemblage of Regicides and Ruffians, in France calling themselves *The National Convention*, they divided themselves into Sections; they gave to one another the epithet of *Citizen*, formed Committees of Organization, and in short so framed themselves on their detested model, as to infer their approbation, in every instance, of those scenes which all Europe has viewed with astonishment and abhorrence.

Every one will naturally conclude, that such proceedings could not long evade either the vigilance or the just resentment of the Law. By a Correspondent at Edinburgh we are enabled to lay the following intelligence before the Public, which we have no doubt will prove highly satisfactory.

EDINBURGH, Dec. 5. "You will not be surprized, after reading the Debates in *The British Convention* lately assembled at this place, and published in the *Edinburgh Gazetteer* of the 26th of November and 3d instant, that the most distinguished Leaders of these *Friends of the People* should have merited the particular notice of the *Friends of the Constitution*. The Sheriff of the County issued his warrant this morning, for apprehending and bringing before him the following *respectable* personages, who, to the great joy and satisfaction of all descriptions of people, are at this moment under examination in the Sheriff Clerk's Office, viz. Messrs. Gerald, Margarot, Sinclair, and Calander, *Delegates from the Corresponding and Constitutional Societies in London*; Messrs. Scott and two Rosses, Publishers and Conductors of the *Edinburgh Gazetteer*; Skirving, *Secretary General to the British Convention*; and Brown, a *Delegate from Sheffield*. All these *Worthies* wens surprized in their beds at an early hour this morning, and all their papers secured."

16. The Coroner's Inquest sat on the body of a Mr. Slaughter, of Clifford's Inn, who was found murdered in his apartments on Saturday last. When the door of his chambers was broke open by his friends, he was found stretched on the floor with his brains beat out, and the apartments plundered. The Jury brought in their verdict "Wilful Murder," by some person or persons unknown.

It is said that Mr. Pitt will not find it necessary to impose any new tax the ensuing Session of Parliament; but that making the war-taxes imposed for the Spanish armament permanent, and revising some of the old ones, so as to make them more productive, will be sufficient.

Fifty-four thousand pounds per annum have fallen into the Exchequer during the present year, consisting of old grants and annuities which have expired.

10. Sir James Marriot, Judge Advocate of the High Court of Admiralty, delivered the provisionary decision of the Court respecting the *St. Jago* Spanish Register-ship, which was re-captured by the subjects of this country.

"That the ship and cargo should be restored to his Catholic Majesty, and his subjects the claimants—agreeable to their prayer; and that one eighth of the value, (after deducting the expence on both sides) be paid for salvage: provided, that within six months it shall be declared by his Catholic Majesty by some public act, that all ships and cargoes that are or shall be captured by the King of Spain, together with private ships to be fitted out, belonging to this country, be restored upon the like terms to his Britannic Majesty; otherwise, the said ship *St. Jago* shall be considered as a good and lawful prize to the British recaptors."

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