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Murphy sculp

WISDOM.

*Her ways are ways of pleasantness,
and all her paths are peace.*

AN

INTERESTING COMPANION

FOR A

LEISURE HOUR:

OR, AN

HISTORICAL, GEOGRAPHICAL, AND
CHRONOLOGICAL COMPENDIUM:

CONTAINING

A BRIEF BUT COMPREHENSIVE HISTORY

OF

ENGLAND, IRELAND, SCOTLAND, AND
HOLLAND:

TOGETHER WITH A VARIETY OF CURIOUS
ARTICLES, BOTH MISCELLANEOUS AND
MASONIC, NOT GENERALLY
KNOWN.

Multum in parvo.

BY D. FRASER,

AUTHOR OF "THE MENTAL FLOWER GARDEN,"
"SELECT BIOGRAPHY," &c.

NEW-YORK:

PRINTED BY JOHN LOW, NO. 17 CHATHAM STREET.

1814.

A Common old work

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District of New-York, ss.

BE IT REMEMBERED, that on the sixth day of June, in the L. S. thirty-eighth year of the independence of the United States of America, Donald Fraser of the said district, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:

“An interesting companion for a leisure hour, or an historical, geographical, and chronological compendium, containing a brief but comprehensive history of England, Ireland, Scotland, and Holland: together with a variety of curious articles, both miscellaneous and masonic, not generally known. Multum in parvo. By D. Fraser, author of the ‘Mental Flower Garden,’ ‘Select Biography,’ etc.”

In conformity to the act of the congress of the United States, entitled “an act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies, during the times therein mentioned.” And also to an act entitled “an act supplementary to an act entitled an act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies, during the time therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

THERON RUDD,
Clerk of the District.

• INTRODUCTION.

It is hoped that this small volume will prove an acceptable remembrancer to those already conversant with the subjects treated upon: And that it will be found highly useful and interesting to youth and others, who may not have had an opportunity of reading history in detail.— The miscellaneous parts contain many articles which perhaps not one person in a hundred knew before.

—:o:—

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AN
INTERESTING COMPANION
FOR THE
FIRE-SIDE, &c.

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CHAPTER I.

—MISCELLANEOUS—

Chronology in Sacred and Profane History.

1. Time commenced on the fourth day of the week, at noon, at the autumnal equinox, and on a full moon day. 2. The Sun and Moon were created in that month, and on the first day of the first lunar year of the world. 3. The birth-day of the MESSIAH, happening on the same day. 4. The Sabbatical years, and the years of jubilee, began and ended at the autumnal equinox. 5. The Temple of Solomon was dedicated on the same day of the month and day of the year on which CHRIST was born. 6. The conception of the MESSIAH, happened at a new moon; and his birth, at the autumnal equinox.

Events that occurred at the Vernal Equinox.

God called Abram out of *Ur*, at the vernal equinox. 2. The 215 years which the children of Israel sojourned in Egypt, ended at the vernal equinox. 3. The children of Israel departed out of

Egypt, and entered Canaan, at the vernal equinox. The prophet Daniel's 70 weeks, or 400 years began and ended at the vernal equinox. The reigns of Saul, David and Solomon, began and ended at the vernal equinox.

Autumnal, means the season of the year between summer and winter. By *vernal*, is meant, the spring season. The conception of John the Baptist, happened at full moon, and his birth at the vernal equinox.

Thus we see, that the equinoxes have been distinguished by many remarkable events.

It is thought by some, that the second coming of the Messiah will be at the autumnal equinox; at which time the world was created.

The autumnal equinox begins about the 23d of September, and the vernal about the 21st of March.

The Creation of the World 4004 years before Christ. The birth of Cain, 4003. The Five Books of Moses were written 1452. David, king of Israel, born 1055. The History of the Bible, 430. John the Baptist, preached in Judea, 20 years after Christ. Jesus Christ was crucified 33. The first persecution of the Christians, by Nero, 64. The Mariner's Compass discovered at Naples, 1302. Gun-powder invented by *Swarts*, a German monk, 1310. The English revenue, in 1421, only amounted to 55,754 pounds, and now it is about 30 millions. The discovery of the circulation of the blood, by *Harvey*, in 1619. *Inoculation* first tried upon criminals in 1727. A comet passed so near the Sun, in Sir Isaac Newton's time (92 years ago) that he computed its *heat* to be nearly three thousand times greater than that of red-hot iron. *China*, contains three hundred and thirty-three millions of people, nearly 42 times as many as those in the United States, rating the latter at eight millions; and almost twice as many as all Europe. *Asia*, is 4800 miles in length, and 4300 in breadth. In this quarter of the world, Adam and Eve were created; here

Noah and his family rested after the deluge: this country is famous for the richness of its soil, and the salubrity of its air; and, yet its inhabitants have been wretched from time immemorial.

Assyria, is the most ancient empire in the world, (notwithstanding the claims of the Chinese.) It is said to have been founded by *Ashur*, shortly after the flood. The famous city of *Nineveh*, which was 60 miles in circumference, was the capital of *Assyria*.

The Books of Moses, are the most ancient and the most genuine record of what happened in the early ages of the world.

Herodotus, is the oldest of the heathen historians. He flourished a thousand years after Moses. Hence, the *Bible* is the oldest book in the world.

America, South and North, is about 9000 miles in length, and nearly 3000 in breadth; bounded East by the Atlantic, West by the Pacific Ocean, South by the Southern Ocean; its Northern boundary is unknown, and supposed to extend to the North Pole. *America*, took its name from an Italian, named *Americanus*, who made a voyage to the Western continent some years after *Columbus* discovered America. North and South America are divided by the Isthmus of *Darien*, a neck of land 60 miles wide:—the largest lakes in the known world are in America; which may justly be called inland seas; and the greatest river, the river *La Plata*, is said to be 150 miles wide, where it empties into the ocean; it rises in Peru, and runs a course of 4000 miles.

Of the whole population of the world 15 millions are *Jews*; 500 millions 500,000 are *Christians*; 280 millions are *Mahometans*, and the rest *Pagans* or *Heathen*.

The whole number of people on the earth, is said to be nearly 900 millions; and reckoning 30 years to a generation, the deaths in every year must be about 30 millions; in every day, 32 thousand 133;

in every hour, three thousand 412 ; in every minute 57.

Any given space, which maintains one man in the barren regions of Iceland, maintains in Turkey, 36 ; in Spain, 63 ; in Ireland, 99 ; in Scotland, 90 ; in England, 163 ; in France, 151 ; in Germany, 127 ; in Italy, 172 ; in Holland, 224 :

Geographical Remarks of most Countries in the World.

Armenia, in Asia, length 380, breadth 300 miles ; capital, *Erzeram*, lat. 41. long. 52, on *Mount Ararat*. In this country, Noah's Ark first rested after the deluge.

Arabia, in Asia, length 1430, breadth 120 miles ; capital, *Mecca*, lat. 41. 46. N. long. 41. The famous *Mount Sinai*, on which the Law was delivered to Moses, stands in this country.

Brazil, in South America, length 2500, breadth 700 miles ; capital, *Rio-Janeiro*, lat. 24. 15. S. long. 43. 40. W: To this country the Prince Regent and Royal Family of Portugal lately emigrated ; rather than accompany the late King of Spain and Royal Family to France.

China, Asia, length 1950, breadth 1200 miles ; capital, *Pekin*, lat. 39. 54. N. long. 116. 29. E. *Pekin*, contains twenty-five times as many people as the city of New-York, rating the latter at 95,000. The revenue of the Emperor of China, amounts annually to upwards of 88 millions of dollars.

Denmark, Europe, length 240, breadth 120 miles ; capital, *Copenhagen*, lat. 55. 40. N. long. 12. 15. E. The Danes, in early times, paid religious worship to the gods *Fryr*, *Thyr*, *Thor*, *Saturus*, in the Danish language, four days in the week ; they still retain the names of four of their deities.

England, Europe, length 380, breadth 300 miles ; capital, *London*, lat. 51. England is generally sup-

posed to have been peopled from *Gaul*, (now France.) For naval tactics, commercial enterprize and manufactures, the English are excelled by no nation whatsoever.

France, Europe, length 610, breadth 500 miles ; capital, *Paris*, lat. 47. 50. N. long. 3. E. This country is situated in the centre of Europe ; boasts an immense population, and commanded by an ambitious and heroic chief, who aims at universal domination.

Germany, Europe, length 620, breadth 530 miles ; capital, *Vienna*, lat. 48. 30. N. long. 16. 22. E. The warlike Germans, first resisted, next invaded, and lastly overturned and conquered the Roman monarchy. The *Reformation* began in Germany in 1519.

Greece, Asia, length 1000, breadth 980 miles ; capital, *Constantinople*, lat. 41. N. 30. 24. E. The present inhabitants of Greece are greatly degenerated : their ancestors were once famous for arms, arts and science. It is now subject to the Turks.

Holland, or the Batavian Republic, Europe, length 150, breadth 130 miles ; capital, *Amsterdam*, lat. 52. 25. N. long. 5. E. This country has lately been annexed to France. It is said to contain 1500 cities and villages.

Judea, called "*Palestine, the Holy Land, and Land of Promise*," in Scripture ; anciently inhabited by the Jews, now a province of Asiatic Turkey ; length 150, breadth 80 miles ; capital, *Jerusalem*, lat. 32. long. 30. E. It was formerly divided into four parts, *Idumea, Judea, Galilee* and *Samaria* ; in king Solomon's time, it extended from the river *Euphrates* to the *Mediterranean*.

India Proper, Asia, length 2000, breadth 1600 miles ; capital, *Delhi*, lat. 20. N. 76. E. Here the males marry at fourteen and the females at ten ! The revenue of the Great Mogul is immense, said to amount to forty millions sterling ; or, one hundred and seventy-seven millions, seven hundred and

seventy-seven thousand, seven hundred and seventy 7-9 dollars.

Ireland, Europe, length 280, breadth 160 miles; capital, *Dublin*, lat. 53. 20. N. long. 5. 12. W. Ireland is ten miles longer than Scotland, and just the same breadth. The distance between Ireland and Scotland is only twenty two miles.

Italy, Europe, length 650, breadth 200 miles; capital, *Rome*, lat. 42. long. 18. E. Italy, from its fertility and salubrity, is justly termed the garden of Europe.

Malabar, Asia, length 400, breadth 130 miles; capital, *Calcutta*, lat. 11. 21. N. long. 75. E. This was the first land that the Portuguese discovered in the East Indies.

Newfoundland, length 300, breadth 200 miles; capital, *Placentia*, lat. 47. 30. N. long. 55. W. Here the English made the first settlement in America.

Otaheite, in the Pacific Ocean; length 60, breadth 45 miles. The people here go naked; the sacred and social ties of marriage are quite neglected, and the tender and endearing ties of consanguinity are unknown.

Poland, Europe, length 700, breadth 680 miles; capital, *Warsaw*, lat. 52. 16. N. long. 21. E. Unhappy Poland, has experienced many revolutions.

Portugal, Europe, length 350, breadth 140 miles; capital, *Lisbon*, lat. 30. 20. N. long. 8. W. This country, at present, is in a revolutionary state.

Prussia, Europe, length 160, breadth 112 miles; capital, *Berlin*, lat. 53. N. long. 20. E. Prussia, is the smallest kingdom in Europe, and the most recently erected, except those which *Bonaparte* has created.

Russia, Europe, length 6757, breadth 2320 miles; capital, *Petersburgh*, lat. 59. 57. N. long. 30. E. The empire of Russia, is the largest upon the face of the globe; it is so very extensive, that

where it is noon in the eastern, it is nearly midnight in the western part of this empire.

Scotland, Europe, length 270, breadth 160 miles; capital, *Edinburgh*, lat. 56. N. long. 4. W. Scotland is, by far, the oldest monarchy in Europe, having had 335 kings: *Fergus*, the first king of Scotland, was a native of Ireland, and crowned 330 years before the Christian era, 2144 years ago.

Spain, Europe, length 610, breadth 520 miles; capital, *Madrid*, lat. 40. N. long. 4. W. It was once a powerful kingdom, but is at present in a revolutionary state; its King, Charles the 5th, and all the Royal Family, are now prisoners in France.

Sweden, Europe, length 970, breadth 700 miles; capital, *Stockholm*, lat. 59. 30. N. long. 20. E. It is the largest kingdom in Europe. The late French General *Bernadotte* is Crown Prince: the rightful sovereign, *Gustavus* the 4th, is now in exile.

Switzerland, Europe, length 230, breadth 120 miles; capital, *Berne*, lat. 47. N. long. 8. E. This once free and highly happy country, is at present not so. As a certain writer strongly depicts it, "It is the empty and bloody skin of an immolated victim; it has nothing left but rocks, ruins and demagogues."

Turkey, Europe, length 910, breadth 760 miles; capital, *Constantinople*, lat. 41. 50. N. long. 28. E. The *Grand Vizier*, or first officer of state, has a salary of 135,000 pounds sterling, besides presents and perquisites; equal to twenty-four times the salary of the President of the United States; but, when he displeases the people, in a few hours time they drag him from the *Sultan's* arms, and cut off his head, hands and feet, and throw them before the palace gate.

United States, length 2000, breadth 1040 miles, including Louisiana; capital, *Washington*, lat. 38. 53. N. It cost the United States, during the late war, for obtaining their Independence, 21 millions of dollars. The United States contain one

million of square miles, or 640 millions of acres. It cost Great Britain, during that war, 257 millions. The United States is the greatest commercial country in the world, except Great Britain.

The present population of the different States of Europe, and the United States of North America; with the number of square miles in each.

France—37 millions, 25 thousand square miles.

Russia—36 millions, three thousand five hundred square miles.

Austria—about 20 millions, 200 thousand square miles.

Turkey—24 millions, 970 thousand square miles.

British Dominions in Europe, including England, Ireland, Scotland and Wales, 15 millions, 100 thousand square miles; just one half the number of square miles in the United States.

Spain—11 millions, 150 thousand square miles.

Prussia—8 millions, 80 thousand square miles.

Sweden—3 millions, 200 thousand square miles.

Denmark—2 millions, 160 thousand square miles.

Batavia, or Holland, 3 millions, 19 thousand square miles.

Helvetia, or Switzerland, 2 millions, 15 thousand square miles.

Portugal—2 millions, 27 thousand square miles.

Italy, a few years since, contained 16 millions.

The Four Quarters of the World.

Asia—550 millions, 11 millions square miles.

Africa—45 millions, 10 millions square miles.

Europe—160 millions, 2 millions 600 thousand square miles.

America—20 millions, 16 millions square miles.

The four quarters of the world contain 900 millions of inhabitants; and 39 millions 600 thousand square miles. From which it appears, that America contains more than one third of the square miles on the face of the earth.

The present annual income of Great Britain, is said to amount to 30 millions pounds sterling; 133 millions, 333 thousand, 333 hundred, 33-000 dollars.

The following estimate of the population of the colonies of North America, in 1753—originally given by Dr. FRANKLIN, may gratify the curious, by perceiving the immense increase of population in this country in sixty-one years.

| | | | |
|---------------------------------|---|---|-----------|
| New-Hampshire, | - | - | 30,000 |
| Massachusetts, | - | - | 220,000 |
| Rhode-Island, | - | - | 35,000 |
| Connecticut, | - | - | 100,000 |
| New-York, | - | - | 100,000 |
| New-Jersey, | - | - | 60,000 |
| Pennsylvania & } Delaware, } | - | - | 250,000 |
| Maryland, | - | - | 85,000 |
| Virginia, | - | - | 85,000 |
| North-Carolina, | - | - | 45,000 |
| South-Carolina, | - | - | 30,000 |
| Georgia, | - | - | 6,000 |
| | | | <hr/> |
| Total, | | | 1,046,060 |
| | | | <hr/> |
| Canada, | - | - | 45,000 |
| Louisiana, | - | - | 7,000 |
| Nova-Scotia, | - | - | 5,000 |
| | | | <hr/> |
| | | | 57,000 |
| | | | <hr/> |

Remarks on the Human Species.

According to some writers, there are six varieties of men. The first, they say, is found under the polar circles, among whom are the Tartars, the Laplanders, the Greenlanders, the inhabitants of Nova Zembla, &c.

The visage of the people here, is a broad nose, somewhat flat; the eyes of a yellowish cast, and the skin of a dark grey colour; their stature is short, being generally about four feet high: they are grossly ignorant and superstitious.

2. The Chinese, and the inhabitants of Japan, in Asia, form the next variety of the human species. Their countenances are broad and wrinkled, their nose flat and large, their complexion of a yellowish cast, and their hair very black.

3. The third variety is that of the inhabitants of India. These are of a slender make, with long black hair, like the American Indians; but not so brave and hardy as the Aborigines of this country: they are said to be of an indolent and cowardly disposition; the fatal concomitants of the despotic governments under which they have lived for many ages.

4. The Africans make the fourth variety of our species. Their woolly heads, their white teeth, and other peculiarities, it is needless to describe. Notwithstanding the ill-founded sarcasms that have been advanced relative to the inferiority of the Africans or blacks, (by some persons interested perhaps in the nefarious traffic of their *fellow men*) whatever the *mental powers* of the Africans may be in the scorching regions of the Torrid Zone, (and I doubt not they are equal to those of the whites when in a barbarous state three thousand years ago) those among us, of that race, I am sure form an exception; being convinced, from observative personal acquaintance, that many of them possess a

sound understanding, a retentive memory, and no small share of wit and ingenuity.

It is earnestly to be wished, that those of that long oppressed race, who inhabit *free* and happy Columbia, may ere long enjoy all the natural rights of man.

For *Paul*, by inspiration taught, once said,
 "That of one blood, God all the nations made ;"
 And, the great worthies of Columbia too,
 Avow'd man's sacred rights, whate'er their hue ;
 And O ! ye rulers of Columbia now,
 Can ye those noble maxims disavow—
 Reason, Religion, humanity withal,
 Do for your strong and just exertions call,
 To set the wretched sons of Afric free,
 And let them share the sweets of Liberty ;—
 By such a deed you'll gain a lasting fame,
 Thousands of Africans will bless your name.
 In free America, for Liberty renown'd,
 Let not the name of *slave* be ever found.

The Indians, or Aborigines of America, are said to constitute the fifth variety of the human race.

The Europeans form the sixth variety of the human species. The British, the Irish, and the descendants of Europeans, who inhabit North America, are allowed to be the fairest people upon earth.

Remarks relative to Ireland.

1. The established religion of Ireland, is the same with that of England ; though *four fifths* of the people are *Catholics* ;—there are, however, besides, a number of Presbyterians, Baptists and Methodists, all of whom are tolerated.

2. It is greatly to be lamented, that the sacred cause of religion in any country (as has been the case in Ireland) should be alluded to, for any other purpose than the furtherance of piety, virtue, and

the dissemination amongst men, of those duties which they owe to their fellow creatures.

3. The present number of inhabitants in Ireland, is said to be four millions.

4. According to Bishop *Elphinston's* History, it appears, that *Fergus*, a native of Ireland was the first king of Scotland; who was crowned 330 years before the incarnation of our SAVIOUR. *Fergus*, having totally defeated *Coilus*, the king of the Britons, on the banks of the River *Don*; the southern and eastern parts of Scotland, were called *Coil*, or *Kyle*, which name the inhabitants of those parts still retain, in the *Earle* tongue. The Highlanders are called *Gaël*.

5. *Irish Hospitality.* The following account of Irish hospitality is taken from a celebrated writer. "The hospitality of other countries is a matter of necessity or convenience; in savage nations, of the first, of polished, of the latter. The hospitality of an Irishman, is not the running accounts of Posted and Legered courtesies, as in other countries; it springs, like all his qualities, his virtues, his faults, from his heart. The heart of an Irishman, is by nature bold, and he confides; is tender, and he loves; is generous, and he gives; social, and he is hospitable."

N. B. A comprehensive History of Ireland, will be found in Chapter II. of this book.

EULOGIUM ON MASONRY,

Delivered in MOUNT MORIAH LODGE, St. John's Hall, on Wednesday Evening, Nov. 16, 1808. By Brother JOHN CROOKES. As an Exordium to a Course of Lectures on the sublime Principles of the Institution.

Worshipful Master and Brethren— I Have prepared to fulfil the wishes of the Lodge, as expressed in its resolution at our last meeting, to deliver an Exordium to a course of Lectures on the sublime

purpose than the furtherance of Piety, Virtue, and principles of Masonry. Much as I sincerely approve of this method of "applying our hearts unto wisdom," I have to lament that the choice of the Lodge was not directed towards a member more skilled in the mysteries of our order, and more competent to point out their excellence and utility. I, therefore, proceed to this new task with diffidence; but with a diffidence lessened in some degree by the assurance that you will hear me with candour, and regard my imperfections with indulgence.

Of all human institutions with which History or our own experience has made us acquainted, MASONRY holds, and will ever hold, the most distinguished pre-eminence. I ought, perhaps, to apologise to you for calling it a human institution, because it pre-supposes a time when Masonry began to be: but since wherever the most perfect order, symmetry, harmony and beauty appeared, these were the attributes of Masonry, it will be no fanciful supposition to say that it has no origin, but is coeval with God himself. It is, consequently, divine. And, as it is compounded of principles which are in their own nature immutable and eternal, it must continue to exist for ever. It is, therefore, venerable from its antiquity, but not from its antiquity alone. Were it so, the veneration we should pay to it on this account might degenerate into the same species of blind homage which we sometimes involuntarily offer to hoary headed Error.

If its antiquity has a great claim upon our regard, how much is that regard increased on the recollection that our fraternity has been honoured with the brotherhood of David, Solomon, Hiram, and a host of worthies, whose names are recorded in the sacred volume, and are familiar to most of us; that it has in all ages, and in all countries, wherever Science has made any progress, received the sanction of kings, princes, and divines, of "the most excellent of the earth;" and that in our day, and in our own

beloved land, it could boast of having a Chief Officer, whose name (high and exalted) can never be pronounced in the United States but with reverence, whose memory will be precious to the end of time, and whose single approval would outweigh a whole world's disapprobation! You will anticipate me as to the distinguished character to whom I allude. Your own hearts will instinctively inform you that it can be no other than that "Corinthian pillar in the temple of immortality," the illustrious leader of our revolutionary armies.

With such men for its admirers, and passing through such hands from one generation to another, it can hardly be a matter of wonder that Masonry should have descended to us in its primitive purity; or that amidst so many astonishing revolutions in the states and empires of the earth—amidst the "Havoc, and Spoil, and Ruin," which the mad ambition of men has produced in every age and in every clime—our order should have received the special protection of Heaven!

Having glanced at some of its extrinsic excellencies, I shall now take a brief view of those inherent qualities of Masonry which have procured for it so honorable a distinction.

The increase of useful knowledge; the worship of one eternal Great First Cause of all things, and the admiration of his attributes which is excited by the contemplation of his works; the exercise of benevolence towards a distressed brother; and the practice of every moral and social virtue, are among the primary objects of our institution. We are instructed to value more than life the sacred obligations of Honour, Probity, Truth, Friendship, Hospitality, and all those charities which bind man to man; and to adorn, by our public and private conduct, the dignity of our profession.

It is one beautiful feature of Masonry, and one which is peculiar to itself, that whilst it speaks, by signs well understood, an universal language, it

unites in the same bond of brotherly affection the native of Europe, of Asia, of Africa, and America ; it dissolves, as into one mass, all religious and political prejudices, whether of education or of habit ; and acknowledges no other distinction than vice or virtue, good or evil. Indeed all the worst passions of men, which the intemperate discussion of those otherwise important subjects is calculated to arouse, seem to be hushed to rest in a Lodge of Free Masons, and the reflecting mind contemplates with delight a scene of perfect harmony unequalled in any other association upon earth.

Men unacquainted with our mysteries are apt to imagine we have nothing to conceal ; and will frequently contend that the whole of Masonry consists in conviviality, and in ceremonies at once trifling and superficial. Our secrecy, of itself, is a virtue ; and our ceremonies, as every brother well knows who has paid them the attention they deserve, are not only useful but necessary. Every sign we make, every implement we use in our labour, every object we view in the Lodge, inculcates some moral lesson, and presents to our mind's eye some error to be avoided or some duty to be performed. When we advert to their origin we perceive clearly how insensibly our mysteries would sink into disregard if they should cease to be mysterious, we dwell with pleasure upon the ideas they convey through the senses to the soul, and we learn to estimate their value only from their propriety and usefulness.

It has been judiciously remarked, by an able writer on this subject, that " the application of sensible objects to a figurative use is amusing as well as instructive ; and the imagination, the most ungovernable of all the human faculties, is made subservient to the cause of virtue, and instrumental to moral improvement. For that, by easy and apposite symbols, we learn the difference between physical and moral good ; to judge of the CREATOR by the works

of his creation ; and to infer from thence, that our wise Master-Builder, who has planned and completed a habitation so suitable to our wants, so convenient to our temporary residence here, has exercised still more Wisdom in contriving, more Strength in supporting, and more Beauty in adorning, those eternal mansions where he has promised to receive and reward all faithful Masons hereafter."

" Thus our Faith and Hope are exercised by the study of Masonry ; but there is a virtue which Divine Authority has pronounced greater than Faith and Hope, and to this excellent virtue of Charity are our Masonic Labours more especially directed : " to visit the sick and the fatherless in their affliction, to comfort those that mourn, to weep with those that weep, and to carry as it were into the dungeons of human misery the Divine Essence of Masonry, by acting as a Ministering Angel of Consolation and of Mercy, the Representative of Heaven.

These are our professions in the Lodge ; but do they regulate our conduct out of it, in our commerce with the world ? In what, brethren, would Freemasonry excel, if it had no influence upon our general deportment ? It is only by acting upon the square, and living within the compass—by practising the duties of morality, and limiting our desires—that we can demonstrate to the ignorant and the prejudiced the well founded superiority of our pretensions. If our order be built upon the basis of Brotherly Love, of Truth, of Temperance, of Prudence, and of Justice, let us be careful " to walk worthy of the high vocation wherewith we are called." Besides,

" The Soul's calm sunshine, and the heartfelt Joy," arising from a conduct so regulated, how consolatory will be the assurance, that when our sun of life (which may have risen brilliantly from the East) shall set in the West—when we shall be called from labour to everlasting refreshment—we have in

reserve a seat at the right hand of the Almighty Grand Master; and that "when the earthly house of this tabernacle shall be dissolved, we have a building of God, a house not made with hands, eternal in the heavens!"

O. N. BENEVOLENCE,

BY BROTHER D. FRASER.

Come, sweet Benevolence, celestial maid;
 Come, rob'd in purity, in smiles array'd;
 Expand our hearts, that we may all, like thee,
 Pursue the dictates of Humanity:
 Inspire us to infold in one embrace
 The various kindred of the human race!
 And though our hearts no vile distinctions know,
 But vibrate strong to ev'ry chord of woe;
 Yet when we hear a Brother Mason's sighs,
 They claim an extra tear from Mason's eyes;
 Nor can our partial bounty be arraign'd
 Should we prefer a Brother to a friend.

Remarks relative to England, &c.

1. For five hundred years Britain continued a Roman province; when by the decline and fall of the Roman Empire, it again recovered its liberty.

2. In the reign of Henry 4th 1399, an act passed for burning the followers of *Wickliffe*, a secular priest educated at Oxford, who, during the reigns of Edward 3rd and Richard the 2d had preached the doctrine of reformation.

3. In the reign of James the 1st (who was James the sixth king of Scotland) the gun-powder plot took place; which excited universal horror and astonishment. This horrible treason or plot, was attempted by *Cobham* and *Raleigh*; their object was, the destruction of the King and Parliament—This dreadful scheme was happily detected, and the authors of it punished.

4. George the 1st son of Ernest Augustus, first Elector of Brunswick, and *Sophia*, grand daughter to James the first, pursuant to the act of settlement, succeeded to the crown, on the death of Queen Anne, A. D. 1714. He died in 1720.

5. George the 2d his son, ascended the throne— At this period Great Britain was in a highly flourishing condition; and had a great influence in all the courts of Europe, Spain excepted.

In this reign, a rebellion (as it was termed) broke out in Scotland, in 1745. Charles Stuart, the young *Pretender* (some think the rightful heir to the crown) being encouraged by many of the principal families in Scotland to land there, was received with open arms, his father proclaimed king of Great Britain, and himself prince regent. Many persons of the first distinction embraced his cause. But the decisive battle of *Culloden* (won by treachery) fought near *Inverness* in 1746, put a period to the contest for the British crown—and Charles, after suffering extreme hardships, escaped to France. George the 2d died the 25th of October, 1760, in the 77th year of his age and the 34th of his reign.

6. George the 3rd succeeded his grandfather, (Frederick Augustus, his father, having died while Prince of Wales) in 1760, in the 23d year of his age. He came to the crown certainly the most powerful monarch then in Europe.

7. In 1776, the colonies in North America declared themselves independent of Great Britain, on the 4th of July. This circumstance involved England in a new war. France, Spain and Holland, joined the Americans. A general peace was concluded in 1783.

8. In the year 1793, England engaged in another war with France. During this contest, the British were not very successful in their battles by land, but their naval victories were highly splendid. The principal of them were, that of Lord Howe over the French fleet, on the first of June 1794; that over

the Spaniards, by Sir John Jarvis, on the 14th of February 1797; another in the same year by Admiral Duncan, over the Dutch, October 11, and the total defeat of the French fleet in the Nile, by Admiral Nelson, on the 1st of August 1798. On the 21st of October 1805, the British fleet consisting of 27 sail of the line and 4 frigates, under the command of Admiral Nelson, engaged the combined fleets of France and Spain, off Trafalgar, near Cadiz, consisting of 33 sail of the line and 4 frigates; after a desperate conflict of four hours, 19 of the combined fleet struck their colours, and a French 74 was blown up. In this memorable engagement, the gallant Admiral Nelson lost his life, by a ball in his left breast. From these victories, nearly the whole of the French, Dutch and Spanish marine, fell into the hands of the British.

9. Of the English constitution, as it stands at this time:—The legislative power resides in parliament, and the constituent parts of parliament are king, lords and commons. Each house has a negative on the other, and the king on both. The executive power of government is lodged in the crown. The king is the chief magistrate—the chief of all courts of judicature—the fountain of honor—superintendent of commerce—head of the church—commander in chief of the land and sea forces—arbiter of peace and war—and responsible to no judicature. These powers of the crown are thus limited and restrained. The king is dependent on parliament for all subsidies—the parliament must be assembled once in three years—The king cannot alter the established religion—he cannot interfere with the courts of judicature in the administration of justice, cannot alter the standard of money; cannot raise land forces without the consent of parliament. The king's ministers are responsible for all public measures. Freedom of debate in parliament cannot be questioned.

| | |
|------------------------|----------|
| 10. George 1st reigned | 6 years, |
| Do. 2nd do. | 40 |
| Do. 3rd do. | 54 |

Thus the dynasty of the Guelphs has swayed the British sceptre one hundred years, including the present year.

11. *Bank of England*.—Its capital and specie deposits are said to amount to 18,000,000 pounds sterling. Its notes in general circulation 12,000,000 sterling, amounting to 133,333,333 7-9 dollars.

12. The English barons resented king John's tyranny and baseness, had recourse to arms, and extorted from him *MAGNA CHARTA*; which was signed at *Runnymede*, between Windsor and Stains, A. D. 1215; a place ever deservedly held dear and celebrated by every lover of liberty.

13. The English are a brave and opulent people, and for commercial enterprize, manufactures and agriculture, are excelled by no nation in Europe; (the Americans now tread fast upon their heels), they are fond of roast beef and porter, and think that no country is equal to *Old England*!

14. The length of England is 360 miles; breadth 300. It may be gratifying to the curious to know, that England is only ten miles longer than the state of New-York and the same breadth; and that Ireland is just ten miles longer than Scotland and the same breadth.

| | |
|----------------------------------|------------------|
| 15. The population of England is | 8,614,284 |
| Do. | Wales is 541,546 |

Total 9,155,830

The parliament of Great Britain and Ireland consists of

| | |
|---------------|-----|
| England sends | 489 |
| Wales | 24 |
| Scotland | 45 |
| Ireland | 100 |

658

16. *The following estimate of the annual value of some of the principal manufactures in England, and of the number of persons employed in them, is chiefly taken from official returns.*

| | Annual value. | Persons employed. |
|--------------------|------------------|-------------------|
| Woollens | 16,400,000 | 440,340 |
| Cotton | 10,000,000 | 347,271 |
| Leather | 10,500,000 | 241,818 |
| Iron, Tin & Lead | 10,000,000 | 200,000 |
| Steel plating, &c. | 4,000,000 | 70,000 |
| Copper and brass | 3,600,000 | 60,000 |
| Linen and flax | 3,000,000 | 95,000 |
| Silk | 2,700,000 | 65,000 |
| Hemp | 1,600,000 | 35,000 |
| Potteries | 2,000,000 | 45,000 |
| Glass | 1,500,000 | 36,000 |
| Paper | 900,000 | 30,000 |
| | <hr/> 66,200,000 | <hr/> 1,665,429 |

The annual value of other manufactures of less importance, is estimated at four or five millions, and the number of persons employed in them, is one hundred thousand. The public revenue of England was in the year 1100, three hundred thousand pounds sterling; during the three following centuries, one hundred thousand pounds; in 1500, four hundred thousand pounds; in 1600, five hundred thousand pounds; in 1700, four millions; and in 1800, thirty millions.

Remarks relative to Scotland.

1. One of the most surprizing objects of curiosity in Scotland, is the vast basalta of the isle of *Staffa*, called now *Fingal's Cave*. The entrance of the cave is fifty-six feet in height, and thirty-five in breadth; the whole length or depth is one hundred and forty

feet. It is supported on each side by beautiful columns, disposed in the most exact order, and in form resembling the most regular pillars of architecture.

2. Scotland abounds with all kinds of scale and shell fish; on the northern and western coasts are numerous seals (or sea dogs), and it appears from the life of St. Columba, that the ancients had a method of rendering these amphibious animals tame and obedient to call!

Herrings appear off the coast of Shetland in innumerable columns in the month of June, altering the very appearance of the ocean, which ripples like a current. The columns have been computed to extend five or six miles in length, by three or four in breadth. They afterwards divide to the east and west of Great Britain, furnishing a providential supply of food to many sterile districts: How bountiful is our beneficent Creator! May our hearts ever vibrate with fervent gratitude to so good a benefactor.

3. Since the revolution of 1688, the ecclesiastical government of Scotland is of the Presbyterian form. In general the present clergy merit the greatest praise, as men of enlightened minds and moderate conduct.

4. The Scottish language in the lowlands is Saxon, blended with the ancient Scandinavian. In the highlands the Gaelic or Erse, a dialect of the Celtic.

5. The shrewdness, cunning and selfishness imputed to the people of Scotland, give merely the unfavorable aspect of that sagacity which enables them to discover their own interest, to extricate themselves from difficulty, and to act upon every occurrence with decision, prudence and enterprize.

The national spirit of Scotchmen has been often taken notice of, in so much, indeed, that they are all supposed in a confederacy to extol and aid one another.

It may be justly remarked, that, as candidates for fame or fortune in the London market, they are greatly the minority; hence it is not at all surprising,

that in such a situation they should feel a common bond of union, and act in concert, like travellers in a hostile country.

6. Kenneth 2d about the middle of the ninth century, who was the 70th king of Scotland, completely subdued the Picts, who inhabited the plains, and united into one monarchy the whole country, when his kingdom became known by the name of Scotland instead of Caledonia.

7. Edward 1st of England, attempted to conquer Scotland, in 1305; but his design was frustrated by Sir William Wallace, who nobly took up arms in defence of the freedom of his native country.

This gallant patriot, like the immortal Cincinnatus and Washington, retired to his farm, after securing the freedom of his country.

8. In the reign of Queen Anne, in 1707, the kingdoms of England and Scotland were united under the name of Great Britain.

9. Length of Scotland, 270 miles, breadth 160, number of inhabitants 1,607,760.

A succinct history of Scotland in chapter 4th of this work.

CHAPTER II.

IRELAND.

Ireland, called also Hibernia and Erin, is situated to the west of Great Britain; and for salubrity of air, fertility of soil, hospitality and intrepidity of its inhabitants, is excelled by no country on earth.

The pride of ancestry has a peculiar effect upon the Irish. No nation, in fact, now in existence, can boast of such certain and remote antiquity. It has been a mean and pitiful prejudice of writers, to endeavour to throw discredit upon the early parts of the Irish history. That many fabulous accounts are to be met with in the Irish annals, is undoubtedly true; but the possession at this present hour of a *vernacular language*, which was in general use above three thousand years ago, is a strong corroboration of their ancient descent, that the people of Ireland can singly boast among all the nations of the universe.

There appears no reason to doubt that the ancestors of the Irish were Scythians; or as they were afterwards called, Phœnicians. That the Carthaginians were a Phœnician colony, has never been doubted, and like other colonies they carried their language with them.

Besides the common use of the Phœnician language by the native Irish, there are other proofs, which make it no longer doubtful that a Phœnician colony settled in Ireland. The warlike instruments which have been found in Ireland exactly resemble the weapons discovered about Cannæ, some of which are in the British Museum: the brazen swords and spears are the same form and substance, being a composition of brass and tin. Proofs of the simi-

larity of habit, manners, and customs, between the colony and the mother country, might be adduced from the historians of each. Suffice it however to remark, that to this day the Irish peasants have an annual custom of lighting upon certain hills, on the eve of midsummer, what they still call Bel's fire, though totally ignorant that Bel was the God of their Phœnician ancestors.

All historians agree that hordes of Scythians emigrated to Egypt, and from thence to Spain; and there has been no one objection of any force brought against the Irish annalists, who are unanimous in their assertions that a colony of these Scythians from Spain settled in Ireland. The Irish have always prided themselves upon having kept up a longer succession of monarchs than any other kingdom in the world. This race of kings they call Milesian, all of them having descended from Heber, Eremore, and Ith, the three sons of Milesius, who headed the expedition from Spain.

It is certain that Ireland was colonized by a civilized, a learned, and warlike people, nearly one thousand years before the birth of Christ: and that during that period they were characterized by their robust frame of body, by their valour, by their pride of ancestry, by the strength of their imagination, and their enthusiastic love of glory.

The obscurity, however, of this period ended with the introduction of Christianity; when a new set of historians or annalists sprang up, new repositories of learning were established, foreign connections were much extended, and the learned languages were brought into use. All respectable writers ancient and modern agree, that the gospel was first preached in Ireland by St. Patrick, who was sent thither with twenty other missionaries by Celestine bishop of Rome, in the first century of the Christian æra. Whether the facility with which the divine doctrines of the missionaries were propagated was, as some assert, in a great degree owing

to the superior state of letters and other civil cultivation in Ireland, is now difficult to determine. The fact however is certain, that in no land did the Gospel make such rapid progress, or was so slightly opposed at its first introduction: and it is remarkable that within the short space of five years after St. Patrick opened his mission, he was summoned to sit and assist in the convention or parliament of Tarah. He was appointed one of the famous committee of Nine, to whom was entrusted the reform of the ancient civil history of the nation, so as to render it instructive to posterity. Christian schools and seminaries were established in opposition to those of the Druids; and Paganism declined in proportion as the institutions and doctrines of Christianity flourished; insomuch that from the fifth to the latter end of the ninth century the Irish nation was pre-eminently distinguished in Europe as the chief seat of literature and science. Venerable Bede not only confirms this fact, but states, that the youth of the most respectable families of every nation in Europe were sent to Ireland to receive their education, on account of the pre-excellence of the learning of the Irish clergy. The same writer adds, that such of the Anglo Saxons as went over to Ireland, either for education, improvement, or for an opportunity of living up to the strict ascetic discipline, were maintained, taught and furnished with books, without fee or reward. Several illustrious persons received their education there. Among the other virtues which the establishment of Christianity fostered and extended among the Irish, the generous spirit of hospitality, for which from the earliest periods they were characterised, was peculiarly enforced. "The most holy men of heaven," say the Irish laws, "were remarkable for hospitality; and the gospel commands us to receive the sojourner, to entertain him, and to relieve his wants." We have thus seen that the Irish were a people endowed with great powers of body and mind, lovers of

the arts and sciences, and enthusiastic encouragers of talents, attached to religion and its ministers, and in a word, super-eminently gifted by nature with all those active principles of public virtue, which, if properly directed, insure the attainment of national happiness, prosperity, and importance. But unfortunately it has ever been the bane of Ireland to be distracted with civil discord.

The latter part of the Irish history, immediately preceding the invasion of the kingdom by the English, presents one continued scene of intestine dissension, turbulence and faction: They experienced during several centuries, the miserable effects resulting from their want of union among themselves, in the success of the repeated formidable invasions of their island by the Danes, Norwegians, and other Scandinavian adventurers, who roved about in search of settlements. Ireland became to these piratical hordes a most inviting object, as the country was fertile, and the inhabitants by their intestine divisions rendered feeble defenders of their soil. Such was the situation of Ireland, with little variation of feature in its history, during a period of nearly four hundred years. About the year of Christ 1166, Roderick O'Connor, of undoubted *Milesian* stock, was raised to the monarchy, with the general consent of the nation. His prospect of a happy reign was soon clouded by the revolt of several petty kings and princes who had sworn allegiance to him.

Scarcely had he reduced them to obedience, when he was called upon by O'Rourke, king of Breffny, to assist him in avenging himself of Dermot, king of Leinster, by whom he had been grossly injured. While O'Rourke was absent on a pilgrimage, his wife, who had long conceived a criminal passion for the king of Leinster, eloped with him, and lived in public adultery. There could not have existed a greater excitement to revenge in the breast of an Irish prince, whose spotless purity of blood was their highest glory. O'Rourke succeeded in rous-

ing the monarch to avenge his cause, and immediately led a powerful force to his assistance. The whole kingdom took fire at the perfidy and iniquity of Dermod, who looked in vain for support from his own subjects. He was hated for his tyranny; and the chieftains of Leinster not only refused to enlist under his banner in such a cause, but openly renounced their allegiance. Dermod, thus deserted by his subjects, was inflamed with rage at the disappointment, and resolved to sacrifice every thing to the gratification of his personal revenge. Unable to meet the approaching storm, he took shipping secretly, and repaired to Henry II. of England, who was then in France, to solicit his protection and aid in accomplishing his revengeful intention.

Dermod made a most humiliating address, and canting hypocritical representation of his sufferings, to Henry, whom he found at Aquitaine; promising that if through his powerful interposition he should recover his lost dominions, he would hold them in vassalage of Henry and his successors forever. Such an offer accorded well with the ambitious views of this monarch; but his situation at that time prevented him from engaging personally in the cause of the guilty fugitive. He, however, encouraged him by promises of vigorous support, and gave him letters of credit and service to such of his subjects as might be willing to assist him in the recovery of his dominions. With these credentials Dermod repaired to Bristol, which was in those days the chief port of communication between England and Ireland.

Invasion and Conquest of Ireland, under Henry II. in 1172.

That Henry had conceived the design of invading Ireland previously to the degrading application of Dermod, is unquestionable. A very superficial knowledge of the state of Ireland at that period was

sufficient to excite the ambition of a powerful and popular sovereign, in those days, when it was deemed reproachful to a prince to be unemployed in some scheme of gallant enterprize.

A pretence alone was wanting to give some colour of justice to the design; and the courtiers of Henry were fertile in their invention of imaginary claims to the throne of Ireland, which they asserted the kings of England possessed by inheritance from the time of Arthur, or even earlier.

At the period, however, of Dermod's application, Henry was engaged in suppressing the insurrection of his brother Geoffry, and in supporting his own claims to Anjou. He had sufficient employment for his abilities in regulating his own affairs in England. The unsettled state of Wales at this period, and the long and painful contest which Henry maintained against Thomas Becket and the church, were additional motives to induce the ambitious monarch to suspend the execution of his designs against Ireland, which would probably never have been put in execution, had not accident, or rather the factions and competitions of an unorganised people, opened a way for the English arms to penetrate and subdue their distracted country. Henry, though invested with papal authority for the purpose, would perhaps never have invaded Ireland, had not the intestine broils of the Irish princes, or kings, as they were termed, severed those resources which ought to have been united for defence, and driven Dermod to invite that interference of a foreign power, which ever is, and must be fatal to the liberties and independence of a nation.

Such was the situation of Ireland, when Dermod proffered at the feet of the English monarch to hold his dominions in vassalage of him, and acknowledge him his liege lord, if by his means he should himself be reinstated in them. This flattering petition awakened the slumbering hopes of Henry, and re-

vived the pleasing ideas which he had formerly conceived of conquering Ireland.

His own immediate affairs were, however, still much perplexed. Becket had then recently afforded him a further proof of his violence and obstinacy, while the insurrection of his subjects in the provinces of France, secretly fomented by Lewis, engaged him incessantly in war and negotiation. It was therefore his obvious policy to act as he did, and to receive the proffered allegiance of the Irish prince in a gracious manner, to give him every encouragement and assurance short of his personal appearance in his cause, and to grant him those letters of licence and credence to his subjects in England, who might be willing to adventure on an expedition against Ireland, under the banners of king Dermod. The fugitive prince, highly elated with his reception, repaired from Aquitaine to England, and upon his arrival at Bristol made public the letters of Henry, repeated his piteous story, and lavished promises upon all who would aid the friend and vassal of their sovereign. The cause or character of Dermod, must doubtless, have obtained a bad report in England, or such was the spirit of enterprise and adventure in these days, the days of the crusades, that but for such a reason, it may be presumed multitudes would have flocked to his standard, whereas not one individual was found to listen to his flattering promises, or to take arms in his cause.

A month elapsed without any prospect of obtaining succours, and Dermod began to abandon all hopes of restoration, when he was persuaded to address himself to Richard, earl of Pembroke, surnamed Strongbow, on account of his skill in archery. Richard was distinguished by his military genius as much as by his station and alliances: he was attended by a powerful train of followers, whose affection he had gained by his courtesy and generosity; but being estranged from the royal favour, and retired and unemployed, his fortune dissipated, his distress-

es urgent, and his prospects gloomy, he was pointed out to Dermod as likely to comply with his overtures, and the Irish prince accordingly pressed him with the most urgent solicitations. He even engaged to give him his daughter Eva in marriage, and to make him heir of his kingdom, though sensible by the ancient customs of his country he had no power to nominate his heirs. Richard was overcome by these seducing offers, and agreed to assist Dermod with a considerable force in the ensuing spring, provided he could obtain the king's particular licence and approbation.

Elevated by the success of this negotiation, Dermod conceived that he had already most effectually provided for his restoration; and proceeded to St. David's, in South Wales, intending to return privately to Ireland. In Wales he added to his adherents, Robert Fitz-Stephen, an active, brave, and skilful soldier, who consented to engage, with all his followers, in the service of Dermod, who on his part, promised to cede to Fitz-Stephen, and Maurice Fitzgerald, the entire dominion of the town of Wexford, with a large adjoining territory, as soon as he should be reinstated in his rights. Such was the origin of an invasion, which in the event proved of so great importance: A criminal and despised fugitive, driven from his province by faction and revenge, obtained in this manner the assistance of a few adventurers in Wales, whom youthful valour, and ruined fortune, led to seek for advantageous settlements in Ireland. In the mean time Dermod embarked in disguise for Ireland, where he landed in safety; and, passing through the quarters of his enemies, spent the winter at the monastery at Ferns, which he himself had founded. Here he occupied himself in preparations for the intended invasion in the ensuing spring, when the promised succours were to be sent from England. They did arrive, and, after various turns of fortune, Dermod was reinstated in his ancient rights.

The British forces employed in this expedition have been variously stated ; but the largest number named is three thousand, including the adherents of Dermod, who joined them after landing. This force has been represented by some writers in such formidable colours as if nothing in Ireland could stand against it ; but experience has sufficiently evinced the incalculable advantages of discipline over strength and valour. The Irish nation did not in fact oppose this invasion ; but separate septs or families made each a separate resistance, and their divided efforts were of course of no avail. It is also well authenticated that several chiefs sent over deputies to invite Henry to Ireland ; the men of Wexford, O'Bryan of Thomond, and all the inferior chiefs of Munster, vied with each other in the alacrity of their submission. Henry, jealous of the successful progress of his own subjects, sent orders to recall all the English, and made preparations to attack Ireland in person (1172). He at length landed in that island at the head of five hundred knights besides other soldiers ; but so dispirited were the Irish, that in his progress he had nothing more to do than to receive the homage of his new subjects. He left most of the native princes in possession of their native territories, invested the earl of Pembroke with the government of Ireland, and returned in triumph to England. Yet notwithstanding the apparent submission which the English monarch had received in all parts of Ireland, he had not by his expedition won one heart to his interest, or added one true and loyal subject to the number of those whom he found there on his landing.

The Irish chieftains waited only for a favourable opportunity of openly disavowing their submission ; and when the earl of Pembroke retired into Ferns to solemnize the marriage of his daughter, they threw off all shew of allegiance to Henry, and boldly denounced vengeance against the invaders.

To give an account of the succeeding periods of the History of Ireland, or to trace the origin and progress of the last unhappy occurrences in that country, does not comport with the brevity of our plan.

A concise account of the principal Towns, Rivers, &c. in Ireland.

Ireland is divided into four grand divisions, namely, Leinster, Ulster, Connaught and Munster; and sub-divided into thirty-two counties, twelve of which are in Leinster. Dublin county, principal city Dublin, the metropolis of Ireland; and is the largest town in the British dominions, London excepted. It is said to contain upwards of two hundred thousand inhabitants. And is situated nearly seven miles from the sea, at the foot of a spacious bay, on the river Liffey.

Louth, chief town Drogheda; Wicklow, chief town Wicklow; Wexford, principal town Wexford; Longford, chief town Longford; East-Meath, chief town Trim; West-Meath, most populous town Mullingar; King's county, Philips-town is the principal; Queen's county, chief town is Maryborough; Kilkenny, principal town of the same name; Kildare, chief town Naas; and Carlow, most populous town of the same name.

Ulster, contains nine counties: Down, principal town Down Patrick; Armagh, head town of same name; Cavan, chief town of the same name; Antrim, Carrick Fergus; Londonderry, chief town Derry; Tyrone, head town Omagh; Fermanagh, head town Enniskillen, and Donegal, principal town Lifford.

Connaught has five counties, namely, Leitrim, chief town Carrick; Roscommon, head town of the same name; Mayo, chief towns Castlebar and Balrode; Sligo, head town bears the same name; Galway, head town Galloway.

Munster, has six counties; Clare, head town Ennis; Cork, principal town Cork. The city of Cork lies about one hundred and thirty miles south-west from Dublin, on the banks of the river Lee, and for population, wealth and commerce is reckoned the second in Ireland. The county of Kerry, head town Tralee; Limerick, chief town of the same name; Tipperary, head town Clonmell; Waterford, chief town of the same name. Waterford is a town of very considerable trade, and a place of great strength. Belfast, Limerick, and Londonderry, are handsome towns, and carry on a considerable trade. This country abounds with charming lakes, spacious bays and excellent harbours; the Shannon is the largest river in Ireland, and runs a course of 150 miles from its source, at Lough Allen, in Leitrim, till it falls into the atlantic ocean at Kerrypoint; the other rivers here are the Boyne, the Liffey, the Ban, the Barrow, the Nore and the Suir.

The nobility and most wealthy class of people in Ireland in their language, dress and manners cannot be said to differ, but very little, if any, from those of the same rank in England. The poorer sort of people in Ireland differ something in their mode of living and customs from the lower class of people in England.

Some writers have erroneously asserted, that the best informed people in Ireland always retain a disagreeable tone in their pronunciation. This I know from personal observation, to be ill-founded, having conversed with gentlemen from that country who, in my humble opinion, pronounced the English language with great accuracy. Indeed, the author of the English standard of pronunciation, Mr. Sheridan, was an Irishman. I am not a native of Ireland, and therefore cannot justly be supposed to be over partial to that nation; yet I was sorry to meet with the following invidious remark in a book which has, in a few years, passed through thirteen editions in Eu-

rope and America: "The common Irish, in their manner of living, seem to resemble the ancient Britons, as described by Roman authors, or the present Indian inhabitants of America!!" Hence, according to this writer's opinion, the difference betwixt the higher and lower class of the Irish people, must be vastly great indeed! Since, among the former, we find an archbishop, a Boyle, a dean Swift, an O'Leary, a Steele, a Sterne, a Parnel, a Goldsmith, a Berkley, a Grattan, a Montgomery, a Curran, an Emmet, &c. While the lower class of people in Ireland are represented to be no more refined at the present day, than the Britons were two thousand years ago, or the tawny sons of the Birdtail king among the Cherokees, or the Little Turkie's tribe among the Mohawks. And yet we are told by the learned Mr. Camden (who was not an Irishman) that "the Irish scholars of St Patrick profited so nobly in Christianity, that in the succeeding age, Ireland was termed sanctorum Patria. Their monks so greatly excelled in piety and learning, that they sent a number of learned men into all parts of Europe, who were the founders of Abbies in Italy, Switzerland, France and Britain." Bede says, that about the middle of the seventeenth century, many nobles and others of the Anglo-Saxons, retired from their own country, and went to Ireland for instruction, and the Scots (as he styles the Irish) maintained them, taught them, and furnished them with books gratis—"A most honorable testimony says Lord Lyttleton, not only of the learning but also of the hospitality and bounty of the Irish nation."

CHAPTER III

DEFENCE OF CHRISTIANITY:

*Introductory Remarks.*

It must certainly be satisfactory to the sincere Christian to perceive in the list of the friends of christianity the names of the following distinguished characters ; all of whom are acknowledged to have been men of profound learning ; most of them possessed of superior genius, and ornaments of human nature. These worthy characters firmly adhered to the belief of christianity, after the most diligent and impartial researches into the life of its *Founder*, the character of its original propagators, the completion of its prophecies, the verity of its miracles, the sublimity of its doctrines, the purity and utility of its precepts, and the arguments of its opposers.

Unquestionably, it is rational to infer, if the evidences in favour of the christian religion enforced *conviction* on the minds of men possessed of such penetration and sagacity, it is no small argument in favour of this dispensation of grace.

A late celebrated author has made the following remarks, relative to the general character of Mr. Locke. " He was rendered, says he, truly illustrious by his wisdom and his virtue ; by the disinterestedness and uprightness of his conduct ; by his love of truth, and his ardent attachment to the great interests of mankind. He analysed the human mind ; explained its operations, and illumined the intellect-

ual world, by the sagacity of his researches. He examined the foundation of civil government; traced it to its source, and illustrated and enforced its genuine principles. He maintained the justice, the reasonableness, and the necessity of religious toleration, with a clearness, a precision, and a force of argument, that had not been equalled by any preceding writer. He laboured to elucidate the sacred Scriptures, to advance the interests of revelation, and of virtue, to loosen the bands of tyranny, to promote the cause of *liberty*, of *justice*, and of *humanity*.—The sentiments of Mr. Locke are founded upon *reason*, *truth* and *justice*; and his name will continue to be revered wherever *learning*, *liberty*, and *virtue*, shall be held in estimation.”

This great and enlightened man was a zealous adherent to the Christian Religion, having published a treatise demonstrating the reasonableness of believing *Jesus Christ* to be the promised *Messiah*; and also, a most judicious commentary on St. Paul's Epistles.

He held the scriptures in the highest veneration; and earnestly exhorted Christians “to betake themselves in earnest to the study of the way to salvation, in those holy writings, wherein God has revealed it from heaven, and proposed it to the world; seeking our religion where we are sure it is in truth to be found; comparing spiritual things with spiritual.”

The author of the *Age of Reason*, notwithstanding his effrontery, if ever he read the following testimonies of this great master of reason, in favor of Divine Revelation, has I trust, felt a little *abashed*! “Reason must be our guide in every thing. I do not mean that we must consult reason and examine, whether a proposition revealed from God, can be *explained by natural principles*, and if not, that it should be rejected. But consult reason we must, and by it examine whether the proposition is from God or not.—And whatever reason perceives to be

a *revelation* from Heaven, it should then embrace, and regard as agreeable to its dictates."

Agreeably to this opinion, the limits of *reason* and *faith* are thus defined by Mr. Locke.

"*Reason*," says he, "as distinguished from *faith*, I esteem to be the discovery of the certainty or probability of such propositions, which the mind arrives at by deductions made from ideas which it has obtained, by the use of its *natural faculties*. *Faith* is our assent to a proposition, upon the credit that it proceeded from God,—in some extraordinary way of communication."

Reason, is a *natural revelation*, whereby the Eternal Father of Light, and Fountain of all Knowledge, communicates to man those truths which he has placed within the reach of his natural faculties. *Revelation* is natural reason enlarged by new discoveries communicated by God immediately; of which reason determines the truth by the testimonies afforded, that they came from God. Thus far the dominion of *faith* extends, and without any violence offered to reason; which is not injured, but assisted and improved by *new discoveries* of truth, proceeding from the eternal source of knowledge. Divine revelation, should over-rule all our opinions and prejudices, and be received with full assent.—Such a submission of our reason to *faith* destroys not the principles of knowledge;—undermines not the foundation of reason;—robs us not of the use of our mental faculties,—but occasions us to exercise them agreeably to the will of our Creator.

In conversation with *Lady Marsham*, a few weeks before his death, he expatiated on the bounty of God towards man, in justifying him by *faith* in Jesus Christ. And returned God thanks, for having blessed him with the knowledge of that divine and propitious Saviour!

"The evidence of our Saviour's mission from Heaven is such, says Mr. Locke, through the multitude of *miracles* which he wrought before all sorts

of people (which divine providence so ordered, that they *never were nor could be denied*, by the enemies of christianity) that what he delivered cannot but be received as the oracles of God, and of unquestionable verity." (See his Reasonableness of Christianity, p. 256.)

[Authorities, relative to Mr. Locke's life—see General Biographical Dictionary. The British Plutarch, &c.]

Sentiments of FRANCIS BACON, Viscount of St. Albans.

In Bacon's works we find the following sentiments:—

"A thorough insight into philosophy makes a good believer; and a smattering in it naturally produces such a race of despicable infidels, as the little profligate writers of the present age, whom I must confess, I have always accused to myself, not so much for their want of faith as for their want of learning."

"A *miracle*, says he, was never wrought by God to convert an *Atheist*; because the light of nature might have occasioned him to have acknowledged a God: miracles were designed to convince idolators and the superstitious, who have acknowledged a *Deity*, but erred in the manner of adoring him; because the light of nature extends not so far, as to declare the will of *God* and the *worship* that is to be offered to him."

LORD BACON, towards the latter end of his life, declared, that the first principle of right reason is religion. And he seriously professed, that, after all his studies and inquiries he durst not die with any other thoughts than those of the Christian religion.

This great man's merit, cannot be blasted by flashes of envy; his failings hurt only himself, and were expiated by his sufferings; his virtue, piety

and knowledge, and above all, his great zeal for the good of mankind, will be felt while there are men, and consequently (while they have gratitude,) the name of *Bacon*, can never be mentioned but with the highest admiration.

He died at London in 1626, aged fifty-five years. (See *British Plutarch*, &c.)

Sentiments of the Honourable ROBERT BOYLE.

A man superior to titles and almost to praise; illustrious by birth, by his piety and by his learning; being a distinguished philosopher, and the most exact searcher into the works of nature that any age has produced. To him we owe the secrets of *fire, air, water, animals, vegetables and fossils*: so that from his works may be deduced the whole system of natural knowledge.

A work published in 1793, contains the following Biographical sketch of Mr. Boyle. "This noble writer applied himself chiefly to experimental philosophy: and what was the consequence of his searches into nature, but having a more profound reverence for the God of nature? It is related of him, that he never mentioned the name of God, without a solemn pause in his discourse; so far was he from treating it lightly or irreverently; so full was his mind of pious love and veneration. Amidst his numerous philosophical writings, he found time also to write on religious subjects. He wrote a treatise particularly on the excellency of theology, compared with natural philosophy, and another on the style of the scriptures, with admiration and rapture. Having employed his life in doing good, he extended his benevolence and charities to mankind after his death, and founded an annual lecture, with a handsome salary, for the proof of natural and revealed religion, against atheists, deists, and all other infidels whomsoever."

See *British Plutarch*, &c.

The following remarks, from the works of this great philosopher, are well worthy of the serious attention of the vain cavillers at divine revelation :

“It was a saying among the ancients, that even *Jupiter* could not please all ; but we find now, that the true God himself, is not free from the censure of his audacious creatures, who impiously presume to quarrel with his revelation, as well as his providence ; and express no more reverence to what he has dictated, than to what he doth.” “We are fallen into an age of vain philosophy (as the Apostle calls it) and so over-run with drolls and sceptics, that there is hardly any thing so certain and so sacred, that is not exposed to questions or contempt.”

Sentiments of Sir ISAAC NEWTON.

This great man is universally acknowledged to have been the most profound philosopher that Britain, or perhaps any other nation has produced : the vastness of his mental powers has excited the admiration of the greatest geniuses in Europe.

“This excellent person is well known to have been a firm believer, and a serious Christian. His discoveries concerning the frame and system of the universe, were applied by him to demonstrate the being of a God, and to illustrate his power and wisdom in the creation. He applied himself also, with great attention, to the study of the Holy Scriptures, and considered the several parts of them with uncommon exactness ; particularly, as to the order of time, and the series of prophecies and events relating to the Messiah : Upon this head, he has left behind him an excellent discourse, to prove that the famous prophecy of Daniel’s weeks, was an express prediction of the coming of the Messiah, and that it was fulfilled in Jesus Christ.”

See British Plutarch, Whiston’s Memoirs, &c.

Sentiments of JOSEPH ADDISON, Esq.

This great and good man derived much comfort from his hope in another, and a better state.

The following were his sentiments on that head. "The prospect of a future state, says he, is the secret comfort and refreshment of my soul. It is that which makes nature look cheerful about me; it doubles all my pleasures, and supports me under all my afflictions. I can look at disappointments and misfortunes, pain and sickness, death itself, with indifference, so long as I keep in view the pleasures of eternity, and the state of being in which there will be no fears nor apprehensions, pains nor sorrows."

"All sorts of men, says Addison, who have gone before us into an eternal state, have left this great observation behind them, that upon experience they have found, that, what vain thoughts soever men may, in the heat of their youth entertain of *religion*, they will, sooner or later, feel the testimony God hath given it in every man's breast; which will make them serious, either by the inexpressible fears, terrors, and agonies of a troubled mind; or the inconceivable comfort, and joy of a good conscience.

The sentiments of GEORGE FOX, the pious founder of the Society of Christians, called FRIENDS, or QUAKERS.

"Ye that know the power of God and are come to it, which is the cross of Christ, that crucifies you to the state; that Adam and Eve were in the fall, and so to the world. By this power of God ye come to see the state that Adam and Eve were in before they fell: which power of God is the cross, in which stands the everlasting glory, which brings up into righteousness and holiness; the image of Satan, that Adam and Eve and all their sons and daughters

are under the fall. Through this power of God ye come to see the state they were in before they fell; yea, and I say, to an higher state, to the seed Christ, the second Adam, by whom all things were made. For man hath been driven from God. But it is said, "The Church is in God, the Father of our Lord Jesus Christ." So whoever comes to the Church, which is in God the Father of Christ, they must come to God again, out of the state that Adam and his children are in, in the fall; they must come into the righteousness, into the true holiness, the image of God, and out of the earth whither man hath been driven, when they come to the church which is in God. The way to this is Christ, the light, the life, the truth, the Saviour, the Redeemer, the sanctifier, and the justifier, in and through whose power, light and life, conversion, regeneration, and translation is known from death to life, from darkness to light, and from the power of Satan to God again."

The Sentiments of ROBERT BARCLAY,

An eminent writer and exemplary character among the *Friends, or Quakers*.

Extracts from a work entitled, "*An explanation and vindication of the principles and doctrines of the people called Quakers.*" Written by Robert Barclay. SEEING no man knoweth the Father, but by the Son, and he to whom the Son revealeth him; and seeing the revelation of the Son is in and by the spirit; therefore the testimony of the spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed; who as, by the moving of his own spirit, he converted the *chaos* of this world into that wonderful order wherein it was in the beginning, and created man a living soul, to rule and govern it; so by the revelation of the same spirit, he hath manifested himself all along unto the

sons of men, both Patriarchs, Prophets and Apostles; which revelations of God, by the spirit, whether by outward voices and appearances, dreams or inward *objective manifestations in the heart*, were of old the *formal object* of their faith, and remains so to be; *since the object of the saint's faith is the same in all ages*, though set forth under divers administrations."

"From these revelations of the spirit of God to the saints, have proceeded the Scriptures of truth, which contain, I. A faithful historical account of the actings of God's people in divers ages, with many singular and remarkable providences attending them. II. A prophetic account of several things whereof some are already past, and some yet to come. III. A full and ample account of all the chief principles of the doctrines of Christ, held forth in divers precious declarations, exhortations and sentences, which by the moving of God's spirit, were at several times, and upon sundry occasions, spoken and written unto some churches and their pastors."

"As many as resist not the spirit of grace, but receive the same, in them is produced an holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all those other blessed fruits which are acceptable to God; by which holy birth (to wit JESUS CHRIST formed within, and working his works in us) as we are sanctified, so are we justified in the sight of God, according to the Apostle's words. *"But ye are washed; but ye are sanctified, but ye are justified, in the name of the LORD JESUS, and by the spirit of our God."*

The Sentiments of WILLIAM PENN,

An illustrious person, and excellent writer, who was a *Friend* (or Quaker) and the founder of the State of Pennsylvania: He was the son of Sir William Penn, an English Admiral.

The learned Dr. Henry Moor, in his philosophical works, v. 2 p. 738 ; gave the following character of Wm. Penn, and his works :—" He wrote says he, a vast number of books ; in his piece entitled, " No Cross, No Crown," he treated the subject of a future state of life, and the immortality of the soul, with a force and spirit equal to most writers : " this writer adds, " I have perused some of Mr. Penn's writings, and met with several excellent passages in them, that are very expressive of a vigorous mind, and experience of what appertains to life and holiness."

" William Penn, says another writer, was known to be a man of distinguished abilities, of an excellent sweetness of disposition, quick of thought, and of a ready utterance, full of the qualification of true discipleship, even love without dissimulation ; as extensive in charity, as comprehensive in knowledge : malice or ingratitude were utter strangers to him, being so ready to forgive enemies, that the ungrateful were not excepted ; so that he may justly be ranked among the learned, good and great : his abilities are sufficiently manifested throughout his elaborate writings, which are so many lasting monuments of his christian qualifications. " His memorial will be valued by the wise,—and blessed with the just."—He was learned without vanity, apt without forwardness, facetious in conversation, yet weighty and serious ; of an uncommon greatness of mind, yet void of the stain of ambition."

William Penn drew up the first fundamental constitution of Pennsylvania, in 24 articles—from which the following is extracted.

" In reverence to God, the father of *light* and *spirits*, the author as well as the object of all divine knowledge, faith and worship, I do for me and mine, declare and establish for the *first fundamental* constitution of the *government* of this country, that every person that doth or shall reside therein, shall have and enjoy the free *profession* of his or her

faith and exercise of worship toward God, in such way and manner as every such person shall in *conscience* believe, is most acceptable to God; and so long as every such person useth not this *Christian liberty* to *licentiousness*, or to the destruction of others, that is to say, to speak loosely and profanely, or contemptuously of *God, Christ, the holy scripture, or religion*, or commit any moral evil or injury, against others in their conversation; he or she shall be protected in the enjoyments of the aforesaid *Christian liberty* by the *civil magistrate*. The following judicious remarks, are taken from v. 1. 137, of William Penn's works. "Let us not think *religion* a litigious thing; nor that *Christ* came only to make us good disputants. Sincerity goes farther than capacity: It is *charity* that deservedly excels in the *Christian religion*; and happy would it be, if where unity ends, charity did begin, instead of *envy* and *railing*, that almost ever follow. It appears to me the way that God has found out and appointed to moderate *our differences*, and make them at least harmless to society, and therefore I confess, I dare not aggravate them to *wrath* and *blood*. *Our disagreement* lies in our *apprehension* or belief of things; and if the *common enemy* of mankind had not the governing of our *affections* and *passions*, that disagreement would not prove such a *canker*, as it is, to *love* and *peace*, in *civil societies*.

He that *suffers* his *difference* with his neighbour about the other world, to carry him beyond the line of *moderation*, in this, is the worse for his *opinion*, even though it be true. It is too little considered by *Christians*, that man may hold the truth in unrighteousness; that they may be *orthodox*, and not know *what spirit they are of*; so were the *Apostles* of our Lord, they believed in him, yet let a false *zeal* do violence to their *judgment*, and their *unwarrantable heat* contradicted the great end of their *Saviour's* coming, *love*!

“Divers, says William Penn, have been the dispensations of God since the creation of the world unto the sons of men; but the great end of all of them, has been the *renown of his own excellent name in the creation and restoration of man*: Man, the emblem of himself, as a God on earth, and the glory of all his works. The world began with innocency; all was then good that the good God had made; and he blessed the works of his hands, so their natures and harmony magnified him their Creator. Then the morning stars sang together for joy, and all parts of his works said *Amen* to his law. Not a jar in the whole frame; but man in paradise, the beasts in the field, the fowls in the air, the fish in the sea, the light in the heavens, the fruits of the earth; yea, the air, the water and fire worshiped, praised and exalted his *power, wisdom and goodness*, O holy Sabbath, O holy day to the Lord.

The sentiments of the Hon. THOMAS ERSKINE.

The following masterly and conclusive arguments of the Honourable Thomas Erskine, one of the most eminent and judicious law characters in Great Britain, relative to the pernicious tendency of Mr. Paine's *Age of Reason*; and the authenticity of divine revelation; may, we presume, be introduced here with propriety. Mr. Erskine, said, “That the base book appeared to him to be as cruel and mischievous in its effects, as it was illegal in its principles. The poor whom it affected to pity were stabbed to the heart by it; they had more need of consolations beyond the grave, than those who had greater comforts to render life delightful. He could conceive an humble, innocent, and virtuous man, surrounded with children, looking up to him for bread which he had not to give them, sinking under the last day's labour, and unequal to the next, yet still looking up with confidence to the hour when all tears should be wiped from the eyes of affliction, and bearing the

burden which he believed his unerring Creator had laid upon him for good in the mysteries of a providence which he adored. What a change in such a mind might not be wrought, by this merciless publication?

But it seems this was an age of reason, and the time and the person were arrived that were to dissipate the errors which had overspread the past generation of ignorance. The believers in Christianity were many; but it belonged to the few that were wise to correct their credulity. Belief was an act of reason; and superior reason might therefore dictate to the weak. In running the mind along the long list of sincere and devote Christians, he could not help lamenting that *Newton* had not lived to this day, to have had his shallowness filled up with this new flood of light! But the subject was too awful for irony; he would speak plainly and directly:—*Newton* was a Christian; *Newton*, whose mind had burst the fetters cast by nature on our finite conceptions, *Newton* whose science was truth, and the foundation of whose knowledge of it was philosophy, not those visionary, arrogant presumptions which too often usurped its name, but philosophy resting upon the basis of mathematics, which like figures, could not lie;—*Newton* who carried the line and rule to the uttermost barriers of creation, and explored the principles by which, no doubt, all created matter was held together and exists. But this extraordinary man, in the mighty reach of his mind, overlooked perhaps the errors which a more minute investigation of the created things on this earth might have taught him of the essence of his Creator. What should then be said of the great *Mr. Boyle*, who looked into the organic structure of all matter, even to the brute, inanimate substance which the foot treads on; such a man might be supposed equally qualified with *Mr. Paine*, to look up “through nature to nature’s God!” But the result of all his contemplation was, the most confirmed and devout belief

in all which others hold in contempt, as despicable and drivelling superstition.

But this error might perhaps arise from a want of due attention to the foundation of human judgment, and the structure of that understanding which God has given us for the investigation of truth. Let that question be answered by Mr. Locke, who was, to the highest pitch of devotion and adoration a Christian.—Mr. Locke, whose office it was to detect the errors of thinking, by going up to the fountains of thought, and to direct into the proper tract of reasoning the devious mind of man, by shewing him its whole process, from the first perceptions of sense to the last conclusion of ratiocination, putting a rein besides upon false opinions by practical rules for the conduct of human judgment. But these men were only deep thinkers, and lived in their closets, unaccustomed to the traffic of the world, and to the laws which practically regulate mankind.

Gentlemen, in the place where we now sit to administer the justice of this country, above a century ago, the never to be forgotten sir *Matthew Hale* presided, whose faith in Christianity is an exalted commentary upon its truth and reason, and whose life was a glorious example of its sweets, administering human justice with a wisdom and purity, drawn from the pure fountain of the Christian dispensation, which has been, and will be in all ages, a subject of the highest reverence and admiration. But it is said by the author, that the Christian fable is but the tale of the more ancient superstitions of the world, and may be detected by a proper understanding of the mythology. But, said Mr. Erskine, did *Milton* understand those mythologies? was he less versed than Mr. Paine in the superstitions of the world? O no, they were the subject of his immortal song—and though shut out from all recurrence to them, he poured them forth from the stores of the memory, rich with all men ever knew, and laid them in their order as the illustration of that

new and exalted faith, the unquestionable source of that fervid genius which cast a sort of shade upon all the other works of man. It was not the purpose of God to destroy free agency by over-powering the human mind with the irresistible light and conviction of revelation, but to leave men to collect its truths, as they were gradually illustrated in the accomplishment of the divine promises of the gospel. He declared, that bred as he was to the consideration of evidence, he considered the prophecy concerning the destruction of the Jewish nation to be, even if there were nothing else to support Christianity, absolutely irresistible. The Jews themselves did not deny the existence of the prophecies, and their very history was not accountable for on any human principle. Their separation into tribes to preserve the genealogy of Christ; the distinction of the tribe of Judah from which he has come; the fall of that distinction, when that end was accomplished; the predicted departure of the sceptre from Israel; the destruction of the Temple, which imperial munificence in vain attempted to rebuild to disgrace the prophecy; the scattering of this nation over the face of the whole earth; the spreading of the gospel throughout the whole world; the persecution of its true ministers, and foretold superstitions which had for ages defiled its worship, were facts which no man could by argument do away, and which certainly no Christian state ought to tolerate a man in the impudent mockery of, without any argument at all."

The sentiments of the great sir MATTHEW HALE.

Mr. Hale was certainly one of the best and ablest characters that ever graced the English Bench.

The following testimonies of this truly great and pious character, may tend to exhibit the power and efficacy of the Christian religion; as the only sure guide, support and comfort of our lives, in our pre-

sent state of probation. "It is impossible for thee, says he, to enjoy that which must make thee happy, till thou art deeply sensible of thy own emptiness and nothingness, and thy spirit thereby brought down and laid in the dust.—The spirit of Christ is an humbling spirit; the more thou hast of it, the more it will humble thee; and it is a sign that either thou hast it not, or that it is yet over-mastered by corruptions, if thy heart still be haughty.—Watch, therefore, the secret persuasions, and dissuasions of the spirit of God, and beware thou quench it not nor grieve it. This wind that blows where it lists, if shut out or resisted, may haply never breathe on thee again, but leave thee to be hardened in thy sins: but if observed and obeyed, thou shalt be sure to have it for thy monitor and director, upon all occasions. When thou goest out, it will lead thee; when thou sleepest, it will keep thee; and when thou awakest, it will talk to thee."

"Genuine religion, says Mr. Hale, teaches the soul a high veneration of Almighty God; a sincere and upright walking, as in the presence of the invisible, All-seeing God. It makes a man truly love, honour, and obey him; and therefore careful to know what his will is. It renders the heart highly thankful to him as his Creator, Redeemer, and Benefactor. It makes a man entirely depend on him, seek him for guidance, direction and protection; and submit to his will with patience and resignation of soul. It gives the law, not only to his words and actions, but to his very thoughts and purposes; so that he dares not entertain any which are unbecoming the sight and presence of that God, to whom all our thoughts are legible. It crushes all pride and haughtiness, both in a man's heart and carriage; and gives him an humble frame of soul and life, both in the sight of God and men. It regulates and governs the passions of the mind, and brings them into due moderation and frame. It gives a man a right estimate of this world, and sets the heart and hopes

above it ; so that he never loves it more than it deserves. It makes the wealth and glory of this world, high places, and great preferments, but of low and little value to him ; so that he is neither covetous, nor ambitious, nor over-solicitous, concerning the advantages of them. It makes him value the love of God, and peace of conscience, above all the wealth and honour in the world, and to be very diligent to keep it inviolably. He performs all his duties to God in sincerity and integrity ; and, whilst he lives on earth, his conversation, his hopes, his treasures, are in heaven, and he endeavours to walk suitable to such a hope."

"Those who truly fear God, says he, have a secret guidance from a higher wisdom than what is human ; namely, the spirit of truth and wisdom, that doth really, and truly, but secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for guidance and direction, hath it as really as a son hath the counsel and direction of his father ; and though his voice be not audible, nor the direction always perceptible, or discernible by sense, yet it is equally as real as if a man heard the voice saying, "This is the way, walk in it."—"And though this secret direction of Almighty God is principally seen, in matters relating to the good of the soul ; yet it may also be found in the concerns of this life, which a good man, that fears God, and begs his direction, shall very often, if not at all times find. I can call my own experience to witness, that even in the external actions of my whole life, I was never disappointed of the best guidance and direction, when I have, in humility and sincerity, implored the secret direction and guidance of the divine wisdom."

"The observance of the secret admonitions of this spirit of God in the heart, is an effectual means to cleanse and sanctify thy heart ; and the more it is attended to, the more it will be conversant with thy soul, for thy instruction. In the midst of thy

difficulties, it will be thy counsellor; in the midst of thy temptations, it will be thy strength, and grace sufficient for thee; in the midst of thy troubles, it will be thy light and thy comfort."

(See general Bio. Dictionary.)

The Sentiments of his Excellency JOHN JAY, late Governor of this state, and formerly ambassador to a foreign court.

Mr. Jay is allowed by all parties to be one of the most exemplary and judicious characters in the United States.—“I have long been of opinion, that the evidence of Christianity, required only to be carefully examined, to produce conviction in candid minds.”

(See his letter to the Rev. Doctor Uzal Ogden, of Newark.)

CHAPTER IV.

ENGLAND.

The accounts of the first population of all nations are extremely uncertain; the early æras, and the transactions of the immediately succeeding periods, are generally enveloped in thick darkness, or involved in fable.

Britain was little known before the invasion of Julius Cæsar, and its inhabitants were then remarkable only for their ferocity or barbarism. It received the name of Albion from its white rocks; and Britain from Britt, an old word, signifying at that time, *painting the skin*, which was much used by the first people.

Julius Cæsar conducted his army into this unknown country, which was divided into several small states, governed by petty princes, fifty-five years before Christ. The emperor Claudius conquered a great part of their island, and carried their chief prince Caractacus, to Rome in triumph. Under Nero, the Britons rebelled; but at last they were finally subdued by Julius Agricola.

About forty years after the dissolution of the Roman government, (A. D. 449) Vortigern appears to have obtained the supreme command of the princes and cities of Britain. This unfortunate monarch, harrassed by the continual invasions of a domestic foe, was at length reduced to the necessity of inviting the Saxons, a German nation, to protect his throne and people from the fury of those barbarians. [Gibbon.] Hengist and Horsa, two Saxon chiefs, as they ranged along the eastern coast with three ships, were engaged, by the promise of an ample stipend, to embrace the defence of Britain; and

their intrepid valour soon delivered them from their enemies. The isle of Thanet, a secure and fertile district, was allotted for the residence of those German auxiliaries, and they were supplied, according to the treaty, with an allowance of clothing and provisions. Having repulsed the Scots and Picts, the perfidious Hengists, being joined by successive colonies of his own countrymen, (these colonies were principally composed of three valiant tribes or nations of Germany—the Jews, the old Saxons, and the Angles,) turned his arms against the Britons, and perpetrated a treacherous massacre during the security of a feast. After a long and violent contest, the Saxons extirpated or enslaved those whom they had engaged to protect. Different parts of the island being subdued by different chieftians or leaders—seven independent thrones—the Saxon heptarchy—were founded by the conquerors.

ALFRED the Great succeeded to the throne, on the death of his father Ethelwolf, A. D. 838.

The Danes landed in great numbers, made themselves masters of the sea coasts, and of the most fertile provinces. They were at last defeated with great slaughter; and Alfred allowed a body of the vanquished enemy to settle in Northumberland, on their consenting to submit to his government, and embrace Christianity. This great prince established a regular militia for the defence of his kingdom; divided England into hundreds and tithings; appointed trials by jury and county courts. He encouraged learning, navigation, and commerce.

On the death of Alfred, A. D. 899, England relapsed into barbarism. During the weak administration of several of his successors, the Danes renewed their invasions, till Ethelred, a weak prince, at first endeavoured meanly to compound with them for his safety, and afterwards with a cruelty incident to weak minds, formed the design of massacring all the Danes in the kingdom, A. D. 1002, which he carried into execution. Sweyn, king of Denmark,

took vengeance on the English for the slaughter of his countrymen, and compelled Ethelred to seek refuge in the court of his brother-in-law, Richard, duke of Normandy, A. D. 1013.

His son, Edmond Ironside, after having bravely struggled for the independence of his kingdom, was at last betrayed by his general, Edric, and obliged to divide his dominions with Canute, son of the Danish king Sweyn. Edmund survived this division only a month, being murdered at Oxford by two of his chamberlains, A. D. 1017, whose treachery made way for the accession of Canute the Dane to the throne of England. This prince by the conquest of Norway, became the most powerful monarch of his time; being sovereign of Denmark, Norway, and England.

Of Harold Harefoot, and Hardicanute, his sons and successors, nothing is recorded that merits attention: only that on the death of Hardicanute, the English shook off the Danish yoke, and placed on the throne of his successors, Edward, surnamed the Confessor, son of the unfortunate Ethelred. Though an excellent prince, he disguised the English by his partiality to the Normans, among whom he had been educated; and he declared William, duke of Normandy, his cousin, to be his successor.

On the death of Edward, Harold, the son of earl Godwin, usurped the vacant throne; but his right was disputed by the duke of Normandy, who landed on the coast of Sussex, at the head of 60,000 men. The battle of Hastings, A. D. 1066, won by the Normans, placed William the Conqueror on the throne of England, and terminated the Anglo-Saxon monarchy in Britain.

William, thus possessed of the crown, by a pretended will of King Edward, abetted by force of arms, with a prudent policy, endeavoured to conciliate the affections of the nobility and gentry, by confirming them in the possession of their lands and dignities; but every where disarmed the natives.

and placed all real power in the hands of the Normans. He established the feudal government, divided the kingdom into baronies, and ordered a general survey to be taken of all the lands of England; their extent in each district, their proprietors, tenures, value; the quantity of meadow, pasture, wood and arable land, which they contained; and, in some counties the number of tenants, cottagers and slaves of all denominations, who lived upon them, A. D. 1081. This valuable piece of antiquity, called Domesday Book, is still preserved in the Exchequer, and helps to illustrate to us the ancient state of England. William died A. D. 1087, and was succeeded in the duchy of Normandy by his eldest son Robert and the kingdom of England by his second son.

William, surnamed Rufus, whose violent and tyrannical reign continued thirteen years, when on his death, Henry I. usurped the throne, which was the inheritance of his elder brother Robert of Normandy. This prince governed with severity. His domestic misfortunes were very great. His only son William, who had attained his 18th year, had accompanied him on an expedition into Normandy, but perished on his return with all his retinue.— The royal youth was anxious to get first to land; and the captain of the vessel, being intoxicated with liquor, heedlessly ran her on a rock, where she was immediately dashed to pieces. The king was so much affected by the news, that he is said never to have smiled more (A. D. 1120.) His daughter Matilda married Geoffrey Plantagenet, son of the Count of Anjou. Henry, dying A. D. 1135, destined the succession of the kingdom to his daughter, but his nephew,

Stephen usurped the throne. The despotism of the king, the licentiousness of the nobles, and the oppression of the people, invited and encouraged the earl of Gloucester, and David king of Scotland, to take up arms in support of Matilda's right (A. D. 1138.) A long and bloody war ensued, which

after various successes, terminated in the succession being secured to Henry of Anjou, Matilda's son. The usuper died the year after, when

Henry II. (surnamed Plantagenet) was invested with the supreme power. He was the greatest prince of his time. He began his reign with re-establishing justice and good order, to which the English world had been long a stranger. He attempted next to reform the abuses of the church, but was opposed in all his measures by Becket, archbishop of Canterbury. The Roman pontiff, and the king of France, espoused the cause of his haughty prelate. Henry, dreading the sentence of excommunication, submitted with reluctance; and Becket was soon after murdered at the altar (A. D. 1170) and canonized. Having soothed the pope, who threatened to avenge the archbishop's murder, the king undertook the conquest of Ireland; an enterprise which he had long mediated, and for which he had obtained a grant from pope Adrian IV. but which had been deferred by reason of his quarrels with the primate. This expedition proved successful. Though victorious in all quarters, and crowned with glory, this best and most indulgent of parents was obliged to maintain war against his own family. His sons rebelled, and were supported by the kings of France and Scotland. This barbarous behaviour preyed on his spirits, and soon put a period to his life (A. D. 1189.)

Edward III. This youthful and ambitious monarch claimed the kingdom of France, in right of his mother, the daughter of Philip the fair. A war with France ensued (A. D. 1338) the event of which was prosperous. His heroic son, called the Black Prince, from the color of his armour, won the battle of Cressy, A. D. 1346. The French were again defeated at the battle of Poitiers, and John their king taken prisoner and brought to London. These splendid successes were of no real advantage to England. In the conclusion of Edward's life, his

fortunes declined. An extravagant attachment to Alice Pierce, a young lady of wit and beauty, gave such general disgust, as to become the object of a parliamentary remonstrance. The king did not long survive the death of his amiable son, the prince of Wales. He expired in the 51st year of his reign: one of the longest, and though the latter days of it were indeed somewhat obscured by the infirmities and follies of age, yet it certainly was one of the most glorious in the English annals.

His successor, Richard II. son of the Black Prince, was little able to recover what had been lost through the dotage of his grandfather. A poll-tax of three groats a-head on every person, male and female, above fifteen years of age, excited a most formidable insurrection, headed by Wat Tyler, which was quelled by the prudence and courage of Richard.— His spirited behaviour at this juncture raised the highest expectations concerning him. But the presages of youth are often fallacious! He was a slave to unworthy favourites. Having confiscated the estate of his kinsmen, Henry duke of Lancaster, he rebelled against, deposed and murdered the king. Thus began the contest between the houses of York and Lancaster.

The duke of Lancaster ascended the English throne under the name of Henry IV. A. D. 1399. He was the son of John Gaunt, duke of Lancaster, fourth son of Edward the III. In his turbulent reign occurred little worthy of notice, except the act of burning the followers of Wickliffe, a secular priest educated at Oxford, who during the reigns of Edward III. and Richard II. had preached the doctrine of reformation.

Henry VIII. Religious disputes form the important object of this reign. Wickliffe, in the reign of Richard II. was the first who combated in England the errors of the church of Rome. His doctrines prepared for a subsequent revolution of opinions; but he had few open followers. The inter-

perate passions of Henry were the immediate cause of the reformation in England. His affections having been estranged from the queen, Catherine, he solicited a divorce: the pope hesitated, and Henry prevailed on the archbishop of Canterbury to annul the marriage, as a necessary step before he could marry Anne Boleyn. The pope condemned the sentence of the archbishop, and Henry in return shook off the authority of the see of Rome, and declared himself head of the national church. The unfortunate Anne was beheaded on a charge of infidelity, after whom the king successively married Jane Seymour, Anne of Cleves, Catherine Howard, and Catherine Parr. His whole reign abounded in acts of violence and tyranny, from which the nation was happily delivered by his death. A. D. 1547.

During the short reign of his only son, Edward VI. the protestant religion prevailed.

Mary succeeded to the throne of England. The young, beautiful, and innocent lady Jane Grey, induced by her ambitious father-in-law, accepted the crown, and lost her head. Mary restored the Romish religion, and a most sanguinary persecution of the protestants filled the whole of this short, bigoted reign. Archbishop Cranmer; Hooper, bishop of Gloucester; Farrar, bishop of St. David's; Ridley, bishop of London; Latimer, bishop of Worcester; and several other protestant divines, suffered martyrdom. The loss of Calais to the French, affected Mary so deeply, that she fell into a slow fever, which put an end to her inglorious reign.

The accession of her sister Elizabeth was followed by a firm establishment of protestanism. A liturgy was framed, and the hierarchy settled by archbishops, bishops, priests, and deacons. The affairs of Scotland are deeply interwoven with those of England, during this reign, occasioned by the rivalry and personal enmity between Mary, queen of Scots, and Elizabeth. Mary was grandchild to Henry VII. by his eldest daughter, Margaret, and

consort to the dauphin of France. Her attachment to the catholic religion was the principal cause of her misfortunes. A conspiracy formed by Babington, A. D. 1586, and the adherents of the church of Rome, for the assassination of Elizabeth, and the establishment of popery, to which Mary was accused of being privy, brought this amiable, accomplished, but unfortunate queen, to the scaffold, A. D. 1587, a victim to the jealousy and fears of an offended rival: an act by which the English queen has forever sullied the glory of her reign. Elizabeth's attention was now called to more distant dangers. Philip II. of Spain, determining to execute his ambitious project of the entire conquest of England, prepared a grand armada, vainly denominated Invincible, which was defeated, A. D. 1588, by the English fleet, under the earl of Effingham and sir Francis Drake. The earl of Essex, the queen's favourite, was sent a deputy-lieutenant to Ireland, to quell a rebellion which had been raised by the earl of Tyrone, who had assumed the title of king, A. D. 1599. Essex returned to England unsuccessful, and entered into a conspiracy against the queen, for which he was beheaded, A. D. 1600—The queen's affection for him was so violent, that she became pensive, peevish, and melancholy, and expired two years after, her body being totally wasted by anguish of mind and abstinence.

With Elizabeth ended the house of Tudor. The accession of the family of Stuart, in the person of her successor, James I. forms a memorable era in the history of Great-Britain.

James I. came to the crown with high notions of the regal power, which often betrayed him into imprudencies and errors. The people began to aspire after a greater portion of liberty than they had hitherto enjoyed. The domestic tranquility was interrupted at the commencement of this reign, by the conspiracy of Cobham, Grey, and Raleigh.—Their intention was to raise the king's cousin, Ara-

bella Stuart, to the throne. The conspirators were executed. This was followed by the gunpowder treason; a plot which excited universal astonishment and horror. Its object was, the destruction of the king and parliament. This dreadful scheme was happily detected, and the authors of it were punished.

CHARLES I. succeeded to the crown of his father at a very critical period, and with ideas of the royal prerogative much averse to the spirit of the times. Unable to obtain supplies from his first parliament, for the prosecution of war in defence of his brother-in-law, the elector palatine, he quarrelled with, and afterwards dissolving them, endeavoured to raise money by loans from his subjects. The new parliament that succeeded was less complying than the former: they framed a petition of rights, requiring the abolishment of loans from the subject, and taxes raised without parliamentary aid. To this the king reluctantly assented; but still continuing imprudently to levy the imposts on tonnage and poundage, without a new grant, the commons urged this as a violation of the petition of rights, and were dissolved. A new parliament assembled, but being still less obsequious to the royal will, was once more dissolved, and the king summoned his fifth and last parliament. The discontents of the nation were now very great, and Charles, sensible of his errors, assented to a bill fixing the right of parliament alone to levy taxes, and consented to summons one every third year. His ministers the earl of Stafford and archbishop Laud, were impeached and beheaded. — The conduct of the commons, hitherto laudable, became now unconstitutional and unjustifiable. They passed a bill to render their assembly perpetual, and arrogated to themselves the military and executive authority of the crown, the power of nominating the governors and lieutenants of all the fortified places, and declared it a breach of privilege to dispute the

laws framed by parliament alone: The king issued proclamations against this usurpation. A civil war was the consequence, A. D. 1643. Charles was at first successful, but the decisive battle of Naseby, A. D. 1645, in which the royal army was totally defeated, gave the rebels the command of the state. Having in vain attempted a reconciliation, the king fled to Scotland, and was shortly afterwards delivered up by the commanders of the Scots army, for reasons best known to themselves! Cromwell, who had headed the parliamentary forces, which now consisted of a set of military hypocrites and enthusiasts, seized the unfortunate monarch's person, and appointing a court of justice, proceeded with deliberate solemnity to the trial of his sovereign. The execution of this unfortunate prince, A. D. 1649, was followed by the dissolution of monarchy. The commons passed an act, abolishing kingly power as *useless, burdensome, and dangerous*, and annulled the house of peers.

A republican form of government was established on the ruins of monarchy, under the direction of the parliament; but the army very soon took the power out of their hands, and OLIVER CROMWELL, a private gentleman of Huntingdonshire, who had been appointed their commander-in-chief, usurped the government, with the title of LORD PROTECTOR of the three kingdoms. His administration was rigorous but arbitrary. A slow fever put a period to his life, Sept. 3 1658.

His eldest son, Richard, succeeded in the protectorship; but, from his weakness and incapacity, could not keep it. On the first appearance of difficulties, he resigned the government, and Henry Cromwell, lord-lieutenant of Ireland, followed his brother's example.—Disorder and anarchy ensued. General Monk, then at the head of the army in Scotland, marched into England, procured the summons of a free parliament, and Charles, the eldest son of the unfortunate monarch, who had taken

refuge in France, sent a declaration of indemnity and liberty of conscience to the House. They received it, and proclaimed him king, A. D. 1660.

The reign of CHARLES II. was the æra of taste and genius; though his court was the residence of voluptuousness and prodigality.—Guided by the worst of ministers, his domestic's administration was turbulent. He lived uneasy with his parliament, which, as he could not controul; he dissolved, and governed with absolute authority, and was at last poisoned. As he died without children, his brother, the duke of York, succeeded to the throne by the title of

JAMES II. He openly encouraged popery, and was himself directed solely by romish priests. He adopted the most despotic measures, invaded every part of the constitution, committed the bishops to prison, and received the pope's nuncio in London. The nation, exasperated at these encroachments upon their civil and religious liberties, solicited the aid of the prince of Orange, nephew and son-in-law of James. He arrived in England, and being received with general satisfaction, James, abandoned by all, abdicated the throne, and retired to France.* The parliament settled the crown on the prince and princess of Orange, who were proclaimed sovereigns of Great Britain, &c. by the title of

KING WILLIAM and QUEEN MARY.—Both houses passed a bill, or instrument of settlement, which regulated the line of succession, and provided against the return of those grievances which had driven the nation to the fiercest extremity, and effectually secured from the future encroachments of the sovereign the most essential rights of the people. Thus was happily terminated the great struggle of privilege and prerogative, between the crown and the people, which commenced with the accession of the family of Stuart to the throne of England, and con-

*He died an exile in France, August 6, 1701.

anued till their expulsion, when almost a century had elapsed. This revolution forms a grand æra in the English constitution.

The unfortunate monarch, having obtained assistance from the French king, Louis, embarked for Ireland; but his attempt was not attended with success. The rebels were defeated near the Boyne, (A. D. 1690) and James returned to France.

William was a prince of great vigour of mind, firmness of temper, and intrepidity of spirit. He was making vast preparations for carrying on war against the French, who, on the death of James II. had, in violation of a treaty, acknowledged the son of that exiled prince king of Great Britain and Ireland, under the title of James III. when a fall from his horse threw him into a fever, which put a period to his life, (A. D. 1702.)

In the year 1748, the war with France and Spain was concluded, and the treaty of Aix-la-Chapelle signed; but the French encroaching on the boundaries of the English provinces in North-America, orders were sent to the governors of the British settlements to oppose force by force, A. D. 1764.—War was accordingly declared.—Minorca was lost, and admiral Byng, who had been sent to the relief of it, was tried, condemned, and shot, for neglect of duty in an engagement with the French fleet, which covered the siege. This misfortune was most amply compensated by the success of the British arms in the reduction of Surat and Pondicherry, in the East-Indies. The English likewise made themselves masters of Guadaloupe, Quebec, Montreal, and every other place within the government of Canada: Goree, and the other French settlements on the river Senegal, in Africa.

CHAPTER V.

HOLLAND.

The Netherlands, with that part of Germany which lies west of the Rhine, was possessed by the Romans, who called it Gallia Belgica: but upon the decline of the Roman empire, the Goths, and other northern people, took possession of these provinces, as they passed through them in their way to France and Spain, and here excited several small governments which were a kind of limited monarchies, whose sovereigns were styled dukes, counts or lords. These provinces were seventeen in number: viz. four dukedoms; Brabant, Limburg, Luxemburg and Guelders: seven earldoms; Flanders, Artois, Hainault, Holland, Zealand, Namur and Zutphen: five lordships, Friesland, Malines, Utrecht, Overysse and Groningen: beside Antwerp, which has the title of marquissate of the Roman empire. The people enjoyed great privileges under these princes, who were contented with preserving them, because the smallness of their dominions made their greatest strength consist in the affection of their subjects; but afterwards, when all these provinces became subject to the house of Burgundy, which held large provinces elsewhere, the people were treated with less indulgence. From Burgundy they passed to the house of Austria:—Charles V. was the first prince of this house, and, as he was king of Spain, emperor of Germany, and duke of Burgundy, he had different interests from those of his predecessors; and being engaged in a war with France, he brought foreign forces from his other dominions into the Netherlands, notwithstanding the express laws to the contrary.

At length the Reformation gaining ground here, that prince published very rigorous edicts against those who separated from the Romish church; and Grotius affirms, that during his reign above a hundred thousand persons suffered death for their religion; but the number and courage of those who embraced the Reformation, instead of being diminished by the horrors of persecution, daily increased, and sometimes the people rescued out of the hands of the officers those who were leading to execution. Thus the Netherlands became extremely alienated from the house of Austria, and their discontents increased on Charles' abdicating his throne in favor of his son Philip II. This prince, who treated his Flemish subjects with much more austerity than his father had done, would admit only of the popish religion; and a sanguinary persecution against the heretics, as they were called, was carried on with fresh rigour; a court, resembling that of the inquisition, was erected, and these cruelties were aggravated by insupportable taxes; but at the time when Philip left the Netherlands, he appointed the prince of Orange governor over four of those provinces.

The house of Nassau, of which the prince of Orange was, derives its chief title from the eleven counties of the principality of Nassau, in the imperial circle of the Upper Rhine.

These oppressions being exercised with the most tyrannical fury by Ferdinand of Toledo, duke of Alva, whom Philip had created governor, the Netherlands made a strong effort for their freedom, and William Prince of Orange, in conjunction with his brother count Louis of Nassau, undertook the defence of the inhabitants, in their noble struggles for religion and civil liberty. Accordingly the states of Holland, in their own names, conferred the stadtholdership, a title equivalent to lieutenant, on the former, and several other towns and provinces declared for him. He first united them, in 1566, in one general association, under the title of

* The pacification of Ghent.* But this union being soon dissolved, the prince laboured to the utmost of his power to form a more durable alliance, which he happily accomplished in 1579. In that year the celebrated league of Utrecht was concluded, which gave name to the *United Provinces*, and became the basis and plan of their constitution. The prince of Orange was afterwards on the point of being nominated the sovereign of these countries, but was treacherously shot in 1584, by an assassin named Belthazar Gerhard, who had assumed the name of Francis Guyon. This man was supposed to have been hired to perpetrate the murder by the Spanish ministry, but no tortures could force a confession from him. The United Netherlands, however, continued to maintain, sword in hand, that liberty to which they had raised themselves: queen Elizabeth of England took them under her protection, and rendered them essential assistance. When the earl of Leicester, the favourite of that queen, was sent over by her to the Netherlands, in the year 1585, the states appointed him governor and captain-general of the United Provinces, or in other words their Stadtholder; but his haughty carriage, and unskilful manner of conducting the war, soon rendered him unpopular, and the next year he returned to England. The Dutch, being afterwards better supported by the English, baffled all the attempts of the Spaniards, and their commerce arrived at such a pitch, that in 1602 their celebrated East India company was established; and Spain being both weakened and discouraged by the ill success of a tedious war, in 1609 agreed to an armistice for twelve years, and in the very first article of the treaty acknowledged the United Netherlands to be a free and independent state. During this truce the republic attained to a degree of power which it has never since exceeded.—These signal successes were principally obtained by the able conduct of prince Maurice of Nassau, the second son of the

first stadtholder, and to the same dignity this prince was chosen when only twenty-one years of age. He conducted the affairs of the states, during twenty years, with great ability and success. The latter part of this prince's government was sullied by cruelty and ingratitude; for he procured the condemnation and death of the pensionary Barnevelt, to whose influence he owed his elevation. This man was sacrificed to his opinions, for he was an Armenian in religion and a republican in politics, but his death caused the political principles for which he suffered to spread more widely. Those who opposed the stadtholder were afterwards called "the Louvestein party," from De Witt, burgomaster of Dort, and five other members of the states general, being imprisoned in that castle for maintaining such sentiments.

In 1621 the war was again renewed, during which the stadtholder, prince Frederick Henry, youngest son of the first William, who succeeded on the death of his half brother prince Maurice, in 1625, greatly distinguished himself. This war was brought to a period in 1638, by the peace of Munst by which treaty Philip IV. king of Spain, renounced all claim to the United Netherlands.

In 1652 a war broke out between the United Provinces and England, which latter country was then brought under a republican form of government.— This war was terminated two years after, by a treaty, in which the states of Holland engaged forever to exclude the house of Orange from the stadtholdership of their province.

In 1665 another war was kindled with England, at which time that country had regained its regal constitution; this war continued until the treaty of Breda.— The states of Holland and West Friesland then passed an edict, by which they abolished the stadtholdership in their province. This was effected by the influence of the grand pensionary De Witt.— When France formed a design to seize on the Span-

ish Netherlands, the United provinces entered into an alliance with the crowns of England and Sweden for the defence of those countries: by which France was, in 1668, compelled to agree to the peace of Aix la Chappelle; but soon took a severe revenge by breaking that alliance, and inducing England, with some other powers, to enter into a league against the United Provinces, on which a war ensued. In this critical conjuncture the republic, in 1672, nominated William, the young prince of Orange, captain and admiral general: and the populace compelled the states of Holland to invest him with the stadtholdership, which two years after was declared hereditary in his family.

He was the fifth stadtholder and the third of that name: he married the princess Mary, eldest daughter of James II. of England, and became king of England.

In 1678 a peace was concluded with France, at Nimeguen but it was of no long continuance, for in 1688, the states supporting their stadtholder in his expedition to England, with a fleet and a large body of troops, France declared war against them, which continued till the peace of Ryswic in 1697.— At length, on the death of Charles II. king of Spain, in the year 1700 the Spanish provinces fell to the share of the house of Austria, and the republic became involved in a war respecting that succession, which continued till the peace of Utrecht, in 1713.

William died king of England and stadtholder of the United Provinces in 1702. He appointed John William Frizo, prince of Nassau Dietz, his sole heir, who was born 1687, and was drowned in crossing an arm of the sea at Mardyke, 14th July, 1711. Three months after his death his widow was delivered of a son, who was christened William, and afterwards became stadtholder, but on the death of William III. that office was laid aside, until, in 1722, the province of Guelders elected him their stadtholder, notwithstanding the remonstrances of the other provinces.

In the general war which broke out in Europe in 1756, the Dutch, by taking no part in the quarrel, were perhaps the greatest gainers, supplying the belligerent powers with naval and military stores; and when the dispute between Great-Britain and the American colonies rekindled the flames of war, the most essential assistance was procured both to America and France, by means of the Dutch settlement at St. Eustatius, and of the freights brought by their ships. At length it was discovered, by the capture of an American packet, that a treaty between the American states and the province of Holland was actually adjusted, and that Mr. Laurens, late president of the congress, was appointed to reside at Amsterdam in a public capacity. This occasioned the court of London first to cancel all treaties of commerce and alliance which then subsisted between them, and in Dec. 1780, to issue a declaration of hostilities against the republic. The resentment of Great-Britain proved extremely fatal to the possessions and wealth of the Dutch; the island of St. Eustatius, with a large fleet of valuable merchant ships, fell an easy prey to a naval and military force under the command of Admiral Rodney and General Vaughan; several homeward bound East India ships richly laden, were either taken by the English or destroyed. *Negapatnam*, on the Coromandel coast, and their chief settlement on the island of Ceylon, were wrested from them.

CONSTITUTION.—The Seven United Provinces form seven republics, or independent sovereign states, united together for their common defence in a close alliance; but on condition that all shall enjoy their own respective laws, liberties and privileges. As they are confederated and allied together, it is requisite that they should meet in order to consult on the most proper method of promoting their common interest; but it being impossible for all the members of the several states to meet together, each particular state appoints some person to

represent it; and the assembly of these representatives is called "The Assembly of the States General."

The States General, however, not only make peace or war in their own name, but send and receive ambassadors and other public ministers. The commander in chief, and all other military officers, take an oath of fidelity to them; and during a war, some of their members, or of the council of state, follow the army, sit in the council of war, and their consent is requisite previous to any thing of importance being undertaken. In time of war the States likewise grant licences and protections.

Thus the States General appear at first view to be the sovereigns of the country; but most of these deputies are appointed only for a few years, and though they have the power of debating on the most important affairs that may tend to secure or promote the preservation or happiness of the state, yet they have not power to conclude any point of great consequence, without previously communicating it to their respective provinces, and receiving their express consent. This renders the resolutions of the republic so tedious and dilatory, as to tire the patience of those powers who have affairs to negotiate with the states; but though this slow method of proceeding is attended with many inconveniences, it has some advantages: it affords leisure for caution and mature deliberation, and is sometimes an unexceptionable pretence for protracting business, and waiting to see what events may turn up.

In the assembly of the States General each province presides weekly in its turn, beginning with Guelderland, who had the presidency before the union; then Holland, Zealand, Utrecht, Friesland, Overysse and Groningen. He who is first named in the deputation of his province presides, and is from that called the "*President* of the week." They sit throughout the whole year without adjournment, and their meetings are always held at the Hague.

The highest office in this country is that of *Stadtholder*, for he is at the same time governor-general of the Seven United Provinces, captain-general, and grand-admiral; but his power is extremely limited. He swears to obey the States General, and can neither make peace nor war without their consent. He may come to their assembly, to lay before them any business in which the public is concerned; but has not ordinarily a seat in it. He may pardon criminals condemned to suffer death, and has the right of choosing the magistrates of cities upon a double nomination of their respective senates, excepting only Amsterdam, with several other important privileges.

The title assumed by the States is that of "High and Mighty Lords," or, "The Lords of the States General of the United Netherlands;" and in public addresses they are stiled "their High Mightinesses."

The council of state consists of twelve deputies of the several provinces, and their office is either triennial or during the pleasure of their principals. In this council the deputies of Holland have the greatest weight, that province being possessed of three votes, while none of the others have more than two, and some of them only one. The presidentship indeed is held alternately by the twelve members, each in their week. The title of this council is "Noble and Mighty Lords."

[*The foregoing History has reference to the state of this country previous to the French Revolution.*]

In the year 1791, the emperor of Germany seized the Dutch forts in the neighborhood of Sluys, and demanded the opening of the Scheldt, and ordered a ship of his to sail down that river, and upon its seizure by the Dutch, lost no time in putting his army in motion, with all the appearance of commencing an immediate war. This demand of the emperor was finally settled by the Dutch paying ten millions of florins.

An intimate alliance was formed in 1734, between the court of Versailles and the Hague, which stipulated that either party should supply the other with an auxiliary force upon being attacked. In 1785, the internal commotions in the United Provinces greatly attracted the attention of Europe. Two parties, for the last two centuries, had been continually struggling for superiority. The first of these was the family of Orange; the second, that of the states and of the town councils.

From the death of the patriotic De Witts, Barnevelts, and of William the second, the republic had declined, and instead of venerable patriots and distinguished conquerors, Europe had been accustomed to regard them as a nation of merchants, pursuing wealth, in contempt of every other quality and accomplishment. It is well known that the oligarchy, for a number of years previous to 1785, entertained the design of excluding the Stadtholder, and of stripping him of his disproportionate authority.

The first efforts of liberty appeared in the city of Utrecht. The citizens formed the plan of entirely excluding the Stadtholder from any influence in the nomination of the four governments; and at the same time to communicate to the people a certain degree of authority, and to share in the election of the senates and magistrates, as well as several other prerogatives of no considerable importance. The first measure adopted was to present a petition to the states of the province of Utrecht, demanding the abolition of the regulation of regency established in 1674, which was the foundation of the principal part of the obnoxious authority of the Stadtholder in the election of the town governments, and by which he was accustomed arbitrarily to obtrude whatever person he pleased to a seat in the senate. Six deputies were appointed by the assembly of the magistrates of Amsterdam, to mediate the differences which had arisen at Utrecht; and the projected reform was at length published, which was certainly

intended as a conciliatory measure : but it was by no means attended with the success expected. The spirit of reform which began at Utrecht, soon communicated its influence to other towns and provinces, and the violence of the people, at length, induced four of the council committee to send a requisition to the Stadtholder, demanding a body of troops to restrain the citizens. The compliance of the prince of Orange with the demand of troops produced the most unbounded spirit of indignation and resistance in various parts of the republic.

The senate urged by the representatives of the people shut their gates, brought out the cannon of their fortifications, and prepared for resistance. The people were every where incensed at the conduct of the Stadtholder, in endeavouring to silence their complaints, by the introduction of an armed force. The Stadtholder now called upon the states to support him, but finding that he could obtain no answer to his remonstrances, he withdrew from the Hague, on the 14th September, 1785, with a resolution never to return to the palace of his ancestors, till he should be reinstated in his prerogatives.

The troops had now yielded implicit obedience to the provincial assembly, and formed a border along the province of Utrecht ; and soon afterwards the states passed a resolution, depriving the prince of Orange of the situation of captain-general.

The misunderstanding between the Stadtholder and the republic had now (1787) gone so far, that it did not appear possible to terminate it in any other way than by the sword. The king of Prussia and the court of France, both tried to mediate. The refusal of any concession, however, by the prince of Orange, brought the conferences to a rapid conclusion. All the provinces were now nearly unanimous, in refusing to yield to the stadtholder's pretensions, but Utrecht was still distracted. Hostilities, however, soon commenced, when a rencounter happened between a party of the prince's forces and the

volunteers of Utrecht, on the former attempting to secure the post of *Vreeswyck*, in which they were defeated. In the mean time a terrible riot broke out in Amsterdam, in favour of the Stadtholder, which was with much difficulty suppressed by the association of the burghers, but not until much damage had been done to the persons and properties of the inhabitants. A general revolt broke out among the troops of the provinces; and for the purpose of co-operating with the revolters, the prince of Orange took the field with his little army, and encamped in the vicinity of Utrecht. While things were in this state, the princess of Orange, sister to the king of Prussia, a woman of a masculine, active, and adventurous character, undertook a journey to the Hague, from what motive never distinctly appeared, except, indeed the courts of Prussia and London wished for some more immediate cause to go to war than what had yet occurred. The princess was stopped in her journey by the deputies of the patriots, and compelled to return; upon which she wrote to the states of Holland, charging them with distrusting her intentions, and demanding an ample and public reparation for the insults offered her.

The military interference of Prussia had already been determined upon, and her armies had been put in motion. The states of Holland came to the resolution of suspending the prince from the functions of Stadtholder. The duke of Brunswick, who commanded the Prussian forces, after several ineffectual remonstrances, at length began his march, which resembled more a triumph than a campaign. All the principal towns submitted upon his appearance; the volunteers were disbanded, and the deputies came to the resolution of restoring the Stadtholder to all his honors and prerogatives, and of inviting him to repair to his former place of residence. Amsterdam for some time made an ineffectual resistance, but was at length obliged to surrender, together with every other place in the hands of the patriots.

Thus, after a short campaign, the prince of Orange made his triumphant entry at the Hague, and in the space of twenty days, 20,000 Prussians overcame that republic which had so gallantly and successfully contended with Philip the Second for its liberties, and Louis the Fourteenth for its independence.

The revolution which occurred in France, re-inspired the hopes of the patriots, and obtained for them promises of support and assistance. Upon the execution of the king of France, the French ambassador was ordered to depart from the Hague; war was declared against Great-Britain and Holland jointly, but the complaints against the latter were solely confined to the prince of Orange, for ordering a Dutch squadron to join the English, &c. &c.

In 1793, the French sent an army under Dumourier, to expel the Stadtholder. By the aid of the British troops, under the duke of York, the French were compelled to retire within their own territories.

In the year 1794, the French having been very successful against the Austrians, once more commenced their march towards Holland, under the command of two of their ablest generals, Fichégu and Moreau. Sluys was speedily taken, and the English repulsed at Boxtel. On the 19th of October, the duke of York was attacked and defeated at Puffleck, after which he immediately retired behind the Waal with his army, while the invading army prepared to besiege the neighboring garrisons, notwithstanding the advanced season of the year. Maastricht soon afterwards surrendered, as did Nimeguen, on the 8th of November, after a short siege, though covered by the army of the duke of York. The discontented patriots now began to raise their heads; and the Stadtholder, finding it impossible to resist the impending storm, desired leave to withdraw. He shortly after sailed for England, where he met with a hospitable reception.

In 1795, a French officer, with dispatches from general Pichegru, entered Amsterdam, and repaired to the house of the burgomaster. The tree of liberty was planted next morning, while De Winter took possession of the fleet which he was afterwards destined to command. A complete revolution was thus effected through the Seven United Provinces. Pichegru now entered Amsterdam in triumph, and was received with transports of joy. The principal cities were next occupied by French troops. The States General, yielding to imperious necessity, now negotiated with the invaders, and issued orders to all the governors to deliver up all the fortifications on the first summons of the French, who, instead of disarming the garrisons, only required them to take an oath not to carry arms against the republic.

After the lapse of a short period, a treaty of alliance, offensive and defensive, was concluded between the republic of France and that of the Seven United Provinces. The conquest of Holland by the French, and the treaty of alliance which speedily followed this event, produced an entire change in the connection between that country and England. War was consequently declared by the latter, and a great number of Dutch vessels were detained, and all the property of that nation seized in England. All the Dutch colonies in Asia were also either obtained by stratagem, or seized after a short and ineffectual resistance. The capture of the Cape of Good Hope, in 1796, produced a considerable sensation in Holland.

Holland, after having undergone a revolution which placed Louis Bonaparte, brother to the French Emperor, at the head of its government as king, and another by which it became a province of France, has now, (1814) recalled its former Stadtholder, and invested him with greater privileges than ever, with the title of *Sovereign of the Netherlands*.

CHAPTER VI.

SCOTLAND.

This country, anciently called Caledonia, lies between the 54th and 59th degree of north lat. and the 1st and 7th degree of west long. from London. The river Teved on the eastern coast, and the Solway Firth on the west, determine the limits between England and Scotland. The German ocean, with the Deucalidonian and the Irish seas, flow around its eastern, northern, and western coasts. The isles of Orkney and Shetland lie contiguous to its most northern extremity; the Hebrides are adjacent to its north-western shores.

The highest mountain in Scotland, is *Ben Nevis*, in Inverness-shire, near Fort William; on the north-east, it is fifteen hundred feet in height.

The principal rivers in Scotland are the Tay, the Clyde, and the Forth. The chief source of the Tay is the lake of the same name. Soon after this noble river issues from the lake, it is joined by several less streams; after passing the beautiful town of Perth, it is navigable; and flows by Dundee, below which it forms a grand estuary, or frith. The mouth of the Clyde, below Glasgow, is equally advantageous to navigation. The falls of the Clyde, near Lanerk, are objects well deserving the attention of the traveller. The Frith of Forth is a remarkable gulph, formed by the mouth of that river. The Dee, the Don, and the Spey, are other rivers most worthy of notice in the north.

Throughout Scotland there are a great many beautiful lakes, but the chief in extent and magnificence, is that of Loch Lomond, studded with ro-

mantic islands, and adorned with shores of the greatest diversity. The depth of this lake, near the bottom of Ben Lomond, is from sixty to eighty fathoms. Loch Leven, in Fife-shire, attracts observation from historical fame. Loch Tay is a grand and beautiful expanse of water. Loch Ness rivals Loch Tay in extent and reputation; its great depth, being 139 fathoms, is the reason that it never freezes! Both sides of Loch Ness are beautifully variegated with woods of majestic oaks, birch, hazel, poplar, ash, beach, &c. On the north side of this loch, opposite to the famous falls of Foyers, stands a remarkable mountain, in the Gaelic tongue called, "Maull Fournvonny;" on the top of which is a small lake, which is frequently covered with ice throughout the whole year, and so deep that it never could be fathomed.

The cities of Edinburgh and Glasgow would do honor to any country. In each of these is an old and new town, which form a pleasant contrast.

There are other towns, where trade and industry are rapidly increasing; such as Aberdeen, Dundee, Inverness, Perth, Montrose, &c.

The ancient geographers, as Strabo observes, divided the then known world into four parts. The eastern they called India; the southern Ethiopia; the western Celtia, and the northern Scythia. In the European parts they knew but of two nations besides the Greeks, and those were the Celtæ and the Scythæ. Those that inhabited the northward, says Strabo, were called Scythæ, and those to the west Celtæ. The inhabitants of the higher Asia, situated above Media, Mount Taurus, and Caucasus, were all of them, from the beginning, called Scythians, and this name was known to the most ancient Greeks, though it had not its first rise from them, but from their dexterity in shooting of arrows, darting their javelins, and such like exercises. These Scythians were formerly reputed the most ancient nation in the world, which made Justin, after Tro-

gas Pompos, say that they were before the Egyptians! who disputed the prerogative of antiquity with them, and from whom our antiquarians make the Scots to be descended. And nothing can be more certain, for, by the sacred scriptures, we find that the Scythians came from Magog, the second son of Japhet; whereas the Egyptians were the descendants of Mizraim, the second son of Shem, and consequently the former must have the pre-eminence, since Japhet was Shem's eldest brother, and the first begotten of Noah. Perron has clearly proved, that the Gomerians, or the descendants of Gomer, were called Sacae, while they continued in the Upper Asia, and that this name was anciently given to all the Scythians.

These Sacae made great incursions towards the north part of Asia, and all over Europe; and being in quest of some proper place to fix themselves, they took a resolution, after their frequent roving, to settle above the Euxine sea; here they changed their names into that of Cimbrians, or Cimbri. Being thus settled about Paulus Maeodidus, they communicated their name to that famous strait called the Cimbrian Bosphorus. "Now these Cimbrians," says bishop Stillingfleet, "having no skill in navigation or astronomy, and the woods in the first ages of the world impassible, the people still went further and further by the river's sides, till at last, finding themselves bounded by the vast mountains in these northern countries, and the sea beyond them, they sat down there, and in time so replenished those parts, that they were desirous to discharge themselves, by sending colonies abroad; to which end they accustomed themselves to the sea, and thence these Scythians came into the northern parts of Britain, where they had the name of Caledonians.— Now, Ireland being the next adjacent country to them, and in their view, it was very natural for them, when they were overstocked with people, to send a colony thither.

To confirm this conjecture of the peopling of Ireland from the north of Britain, and that both are descended from the ancient Scythians, the learned Strabo, in his first book, gives the name of Celtæ and Iberi, or rather that of Celti-Berians and Celti-Scythians, to those people who lived towards the western parts of Europe; and from the Celti-Berians in Ireland, is that country called Ibernica; as the Scythians being in the north of Britain, was the reason of its being called Scotia, or Scotland; also Alfred, in the English translation of Orosius, calls them Scytan, and the Germans call both the Scythians and the Scots, *Scutten*. Another strong argument for this conjecture, is, the conformity that is to be observed betwixt the customs and manners of the ancient Celtæ-Scythæ and the Scots Highlanders. The Celtæ wore a small cap, or rather a little round bonnet, upon their head; so do the Highlanders. They were naturally valiant, inured to hardships, agile and expert in all manly exercises; so are the Highlanders. The arms of the Celtæ were a head piece, a target, bows and arrows, and a short sword like a bayonet; and some of our Highlanders have these arms to this very day. If the Celtæ had their bards or poets, who sung the illustrious actions of their ancestors, so have the Highlanders. If the Celtæ, by misfortune, were beaten, they chose rather to die with their swords in their hands, than to be taken prisoners; so did the Highlanders in former days. The Celtæ, when they went to battle, encouraged their men to fight by music; so do the Highlanders. The Celtæ were abstemious and plain in their way of feeding; so are our Highlanders. The Celtæ, that they might make their children hardy, robust, and healthy, used to wash them in cold water; so do the Highlanders. The *language* of the Celtæ is still retained by the Highlanders.— And lastly, the Celtæ were clothed in *plaid*s, after the same manner that the Scots Highlanders are, as appears from what is said of them by *Caius S. Apollonius*, in the fourth book of his *Epistles*;

Tacitus, in the life of his father-in-law Agricola, says that in his time, the northern parts of this island were well inhabited, as will appear by the following account that he has given of them. The Brigants, who extended as far as the river Tine, were, as he saith, subdued by Petilius Cerealis; the Silures by Julius Frontinus; the Ordoricos by Julius Agricola, in his first entry upon this province; but in his third campaign he went as far as the river Tay. In his fifth, he says he fought with and discovered nations before unknown; and in his sixth, he applied himself to the conquest of these nations, among whom a general insurrection was apprehended, and all the passages by land were supposed to be beset; and, therefore, Agricola sent out a fleet to discover the country, the very sight of which struck them with great terror and amazement—And then, says he, the Caledonians armed themselves, and set upon the Romans with all the force they could make, and falling upon the ninth legion unexpectedly, they had totally defeated them if the army had not come up very timely to rescue them; by which good success the Roman army, being much encouraged, cried out to march into Caledonia, that they might, at last, come to the utmost part of Britain. But the Caledonians, not ascribing this to the valor of the Romans, but to the bad conduct of their general, resolved to fight it out bravely; and having disposed of their wives and children in places of safety, after several meetings and solemn sacrifices, they entered into a strict confederacy to stand to the utmost against the Romans. They shortly raised an army of thirty thousand men, under the command of Galgacus, or Galdus, whom historians make the twenty-first king of Scotland. This excellent prince, being ready to give them battle, told them, in his masterly oration, so much commended by Justin Lipsius, “that they were the last of the Britons, there being no nation beyond them; and he calls them the most noble of the Britons, who had never

beheld the slavery of others." Upon this a bloody battle was fought at the foot of the Grampian hills, where Galgacus had ten thousand of his men killed and the rest dispersed; after which Agricola was recalled.

This is the substance of what Tacitus says, concerning the inhabitants of North Britain. From Tacitus' account, it is evident that our countrymen at that time, were not inconsiderable for their numbers and valor, who were able to oppose the whole Roman army, and make their victory so doubtful.

Rudbeck has undertaken to prove that *Ptolomy* was extremely mistaken in the situation of the northern nations, removing them several degrees more eastward than they ought to have been, and so very much straitening Scandinavia; which for its vast population, *Jirandes* calls the work-house of nations. These European Scythians made frequent expeditions by sea; and Tacitus says, particularly of the Sueones, that they were well provided with shipping. And also, *Olaus Rudbeck*, from the Gothic historians, tells us, "that it was a custom for them to go abroad by sea. Therefore, as *Stillingfleet* has justly observed, there can be no improbability that these northern nations should people that part of Britain which lay nearest them."

From these, and a number of other arguments that might be adduced if necessary, it is much more probable that the ancient Scyts or Scots first peopled Ireland, than that it was peopled from Egypt or Spain, as some authors have attempted to prove.

Agricola, with a numerous army, made another attempt to conquer the Caledonians. Upon which, *Galdus* made an excellent and animated speech to his soldiers, which concluded thus: "In short, here is the general, and here is the army. There you see tributes and slavery: here death, or liberty—Therefore let us consider the glory of our intrepid ancestors, and the fate of our posterity."

This speech being delivered with the fierceness

of a lion, and darting on the Romans like a flash of lightning, was immediately seconded with the acclamations of the whole army. Agricola, on the other side, encouraged his men with all the force and charms of the Roman eloquence; and fearing to be flanked, he drew out his flank to the utmost length, and advanced himself at the head of the foot: The battle began at some distance from the main body, wherein the Caledonians shewed great art and courage, by means of their broad swords and targets, with which they warded off the darts of the enemy. To prevent which inconveniency, Agricola ordered the Batavian and Tungrian cohorts to advance against them with their sharp pointed bucklers, which rendered their pointless swords useless, and so mangled their faces, that they were obliged to retire. This advantage being seconded by the emulation of the other cohorts, the main body of the Scots army, which had till now staid upon the tops of the mountains, came down, thinking to surround the Romans. But Agricola, suspecting this event, opposed them with four wings of horsemen, which he had reserved in case of any sudden stratagem. Then the battle was fought by both parties with the utmost valor and fury; and all the bravest men of the Caledonians being slain, Galdus was compelled to retire with the remaining part of the army to the mountains. In this battle twenty thousand Caledonians and twelve thousand Romans were slain. After the victory Agricola was called home by the emperor Domitian.

Shortly after his departure, sedition arose in the Roman camp. Upon which, the Scots and Picts raised a new army, under the command of Galdus, attacked the Romans, obtained a signal victory over them, and pursued them to the country of the Brigants, where the Romans were forced not only to sue for peace, but to content themselves with those parts of South Britain which they had reduced to the form of a province, leaving the Caledonians in

peaceable possession of all the northern parts. After this, Galdus reigned a number of years, in great peace and happiness; and died at Epiack, which was then the principal city in Scotland, in the thirty-fifth year of his reign, and in the year of our Lord one hundred and three.

To Galdus succeeded his son Luctacus, a prince who gave himself up to all manner of excesses and debaucheries. In the third year of his reign, having called his counsellors together at Dunstaffage, the most wise and grave men among them began to exhort him to imitate the virtues of his father, the brave and worthy Galdus, and not to suffer such acts of cruelty and oppression to be committed as were daily done by his authority. But he, instead of taking their advice, commanded them to prison. The people being informed of this act of arbitrary power, assembled and killed their king and all his favorites.

Mogallus, or Mogaldus, the grandson of the noble Galdus by his daughter, succeeded Luctacus — In the beginning of his reign he reformed all the abuses that his subjects complained of; and having settled all things in good order, he raised an army to oppose the Romans, who had made several incursions upon his dominions. In a pitched battle he gave the Romans a signal overthrow. The Emperor Hadrian being informed of this, sent over Julius Severus to oppose Mogaldus. But he being suddenly recalled, on account of some insurrection in Syria, the emperor himself was obliged to come over with an army; and he being a greater lover of peace than war, desired rather to retain the bounds of his empire than to enlarge them. When he came to York, and found the country beyond it harassed by war, he resolved to take a particular view of the devastation, and marched his army to the river Tyne; where being informed by the old soldiers that followed Agricola, of the great difficulty he would have in conquering the Caledonians, he built

a wall and trench, in the year one hundred and twenty-one, extending eighty miles in length, and by it excluded the Scots and Picts from the provincial Britons.

According to bishop Elphinston's history now in the Bodleian Library, at Oxford, it appears that Fergus, a native of Ireland, was the first king of Scotland, who was crowned three hundred and thirty years before the incarnation of our Saviour. Fergus having totally defeated Coilus the king of the Britons, on the banks of the river Don, the southern and eastern parts of Scotland were called Coil, or Kyle, which name the inhabitants of those parts still retain in the Highland tongue.

James VI. succeeded his unfortunate mother in Scotland, and on the death of Elizabeth, ascended to the throne of England by the title of James 1st. By this removal of the court, trade was for a time checked, agriculture neglected, and the people impoverished. But in the reign of queen Anne, 1706, the affairs of Scotland were placed on a more prosperous footing than ever, by an act of union, which consolidated the two kingdoms into one, under the title of Great Britain: from this period the Scottish history is one and the same with England.

The following remarks, copied from Dr. Mavor's Universal History, a work of great merit, will give our readers an idea of some of the sanguinary contests which took place between two brave nations, now, and for a century past, happily united.

From Margaret of Norway to the death of Bruce.

Margaret was an infant and in a foreign country. Faction and anarchy distracted the kingdom. Edward, one of the most valiant and polite monarchs that ever sat on the English throne, was ambitious of adding Scotland to the dominions of his crown.

He applied to the court of Rome, to authorise a marriage between his son and his grand niece, and having gained the consent of Eric, he intrigued

with the Scottish nobles to obtain their concurrence. Every thing served to favor his views, when one fatal event rendered his well concerted plan entirely abortive.

The child sickened on the passage from Norway, was brought on shore in Orkney, and there languished and died.

The consternation of the Scots can be more easily imagined than described: they saw full before them the unhappy prospect of a disputed succession, war with England and intestine discord. The anarchy attending an interregnum rendered the exigency pressing; it was evident, that if the decision was left to the claimants, the sword alone must determine the dispute. In order, therefore, to avoid the miseries of a civil war, Edward was chosen umpire, and both parties agreed to acquiesce in his decree.

The chief or rather the only competitors for the crown were Bruce and Baliol, the descendants of David, earl of Huntingdon, who was brother to the two kings, Malcom and William. Bruce was the grandson, and Baliol the great-grandson of David. But Bruce was descended of the younger, and Baliol of the elder sister. Both had considerable property in England, and each had his adherents in Scotland. Edward carrying a great army advanced to the frontiers, whither he invited the nobility and all the competitors to attend him. He opened the conferences by informing them that he was come to determine the right among the competitors to the crown, not in virtue of the reference made to him, but in quality of superior, and liege lord of the realm.

He then produced his proofs of this superiority, and required of them an acknowledgment of it.—

The Scottish deputies, astonished at so new a pretension, answered only by their silence. One bolder than the rest, at last replied—“that, concerning this feudal supremacy, no determination could be made

while the throne should be vacant." "By holy Edward, whose crown I wear," said the monarch with stern impatience,

"I will vindicate my just rights, or perish in the attempt."

At their request he granted them a delay till the morrow, in order that they might deliberate. Next day the deputies declined giving any answer to a question which could only be decided by the whole community. In consequence of this remonstrance Edward gave them a further delay of three weeks, for taking the sense of their constituents. On the second of June following, the assembly resumed their session.

Robert Bruce was first to acknowledge the superiority of Edward, in which he was followed by all the competitors. Barnett, on the part of Edward, protested, that although now the acknowledged lord paramount of Scotland, he did not finally relinquish his right to the immediate sovereignty of that kingdom. One hundred and four commissioners were nominated to examine the several claims against the ensuing year.

Meanwhile, Edward demanded possession of all the fortresses, which were shamefully given up to him; and to crown their disgrace, the prelates and barons present swore fealty to the king of England; and the like oath was required of those who were absent.

The commissioners, upon examination, gave their verdict in favor of Baliol, who was crowned accordingly, and did homage to Edward; but this royal vassal was not to hold the sceptre long. Edward pretended to rule in Scotland over king and subject by English laws. Baliol remonstrated. Edward summoned him to the bar of his tribunal as a private person. Baliol, though a prince of gentle disposition, returned into Scotland, provoked at this usage, and resolved at all hazards to vindicate his liberty: with this view, he concluded a secret treaty with France. The niece of that king was given in

marriage to the son of Baliol, and they mutually engaged to assist each other against Edward.

Notwithstanding this treaty Philip de Valois made a truce with Edward, and left the Scots to bear the brunt of the English armament by sea and land.

The war commenced by an invasion of England. The Highlanders ravaged all the country as far as Carlisle, to which they laid siege. Edward attacked Berwick: he found it well garrisoned and defended. We are told that in a sally the garrison burnt eighteen of his ships, and put the crews to the sword.— But Edward's land army were at the gates; they assaulted, took, and sacked the town, massacring its inhabitants without distinction.

Elated with success, Edward dispatched an army against Dunbar. The Scots hastened to its relief, a fatal battle was fought, in which the Scots lost 10,000 men. Dunbar was taken. Its fall was followed by that of Rosburgh. Edinburgh and Sterling opened their gates to the enemy; and in a short space all the southern parts were subdued.

Still, however, might a valiant prince have found resources: but the feeble and timid Baliol, disgusted with his own subjects, overawed by the English, hastened to make his submission, and made a solemn and irrevocable resignation of his crown into the hands of Edward. He was carried prisoner to England, and committed to the tower. Earl Warrene was left governor of Scotland: the other officers were all entrusted to England.

Among the barbarous expedients devised to humble and reduce Scotland for ever, was that of destroying, or carrying away every record, every monument of national history or national independence. Robert Bruce had contributed to the overthrow of Baliol, in hopes of advancing his own preferment. When he humbly mentioned his claims to Edward, "What," said the king to him, "have we nothing else to do but to conquer kingdoms for you?" The temptations were too strong for the virtue of the

English monarch to resist, and he determined to hold fast what his arms and policy had gained.

National animosities, and the insolence of victory, now conspired to render the English government intolerable to the Scots, who bore with the utmost impatience a yoke to which, from the earliest period of their monarchy, they had been unaccustomed. Warren retiring into England, on account of his bad state of health, left the administration in the hands of Ormesby, who was appointed justiciary of Scotland, and Crepingham, who held the office of treasurer. With these there remained a small military force, to secure their precarious authority.

At this distressing period (1296) arose a true hero, a disinterested patriot, in the person of Sir William Wallace, whose magnanimous soul could no longer brook to see his country torn by factions, deserted by its chiefs, and oppressed by foreigners.—Robust, active and brave, he stepped forth to reunite the friends of liberty under his banner.

The lustre of his birth is lost in that of his actions: the rapidity of his victories, and the frequency of his exploits, have disordered the chronology of his history. Many of his noblest actions were, no doubt, performed before his reputation found access to the annals of his country.

In May 1297 he made a bold attempt to surprise Ormesby, the English judiciary, then holding a court at Scone. Ormesby, with difficulty, escaped to England. He was soon followed by all the officers of Edward, so that Wallace and his men, with an astonishing rapidity, became masters of Lanerk, Dundee, Forfar, Brekin, and Montrose; the castle of Durotters, reckoned impregnable, received a Scottish garrison; and Aberdeen being set on fire by the English, was abandoned to the patriotic band.

Every new enterprise added to the glory of his name, and to the number of his followers, till at last he found himself at the head of a numerous army.

Well aware that they should meet with no mercy at the hands of Edward, who would treat them as rebellious subjects, the Scots were rendered desperate, and, by necessity, forced to the cruel expedient of putting to the sword every Englishman that they found in arms. King Edward, then in France, ordered the earl of Surrey to suppress this daring insurrection. An army of forty thousand, led on by lord Henry Percy, marched against Wallace.— They found him advantageously posted near Irwin.

But the jealousy and discontent of the nobles ruined their cause: they saw with envy the growing reputation and authority of a private gentleman; confusion and irresolution ensued: in short, the most eminent made their submission and obtained their pardon from Edward's officers. Wallace and his faithful band scornfully refused to follow his fickle associates, declaring they would never lay down their arms till the country was restored to liberty and independence. They even harrassed the rear of the English army, but were repulsed with the loss of a thousand men.

Still undaunted and unsubdued, Wallace retreated northwards, where he was joined by new adherents.

When Warrene advanced to Stirling, he found Wallace encamped in excellent order on the opposite bank of the Forth. Willing to try again the same arts of negociation, he sent two friars to Wallace to offer conditions of peace.

“Go,” said Wallace, “tell your masters we came not here to treat, but to assert our rights, and to set Scotland free; let them advance, they will find us prepared.”

Indignant at this defiance, Crepingham, at the head of his forces, prepared to cross the river by a wooden bridge that was laid over it. Wallace slowly led down his troops, and advanced to meet them; but ere half the army had passed, he attacked them

before they could form ; put them to rout, and obtained a complete victory.

This success merited to Wallace the title of Guardian ; but he still acknowledged the captive king Baliol. Famine, the unavoidable consequences of so long a civil war, now threatened Scotland. Wallace led his troops into England, in order to subsist at the expence of the enemy ; and having met with no opposition, returned in triumph, loaded with booty.

This was to be the last of Wallace's successful enterprises.

King Edward returned from France, and marched into Scotland at the head of seventy thousand men. Nothing could save the Scots but an entire union among themselves. The elevation of Wallace was still an object of envy to the nobles. Sensible of their discontent, the patriotic hero voluntarily resigned his authority.

The chief command now devolved on the steward of Scotland and the cumyn of Badenock. Wallace only retained one corps that refused to fight under any other leader. The English army came up with them near Falkirk.

The Scottish bowmen were soon driven off the field by the English archers, who surpassed those of other nations. The pikemen, cooped up in their entrenchments, were so galled by the arrows, that they were thrown into disorder ; in short, the whole Scottish army was broken and dispersed with great slaughter. Wallace's military skill and presence of mind enabled him to keep his troops entire, and, retreating behind the Carron, he marched in safety along its banks.

Young Bruce, then serving in the English army, desired a conference with him from the opposite side of the river. He represented to him the folly of continuing so bloody and fruitless a contest with a powerful monarch, and endeavoured to bend the inflexible spirit of Wallace to submission, insinuating

that nothing but ambition could prompt him to continue in arms.

The hero disclaimed any ambitious views, but reproached Bruce for his degeneracy and indolence. "To you," said he, "are owing the miseries of your country. You left her overwhelmed with woes, and I undertook the cause you betrayed: a cause which I shall maintain as long as I breathe; while you live with ignominy, and court the chains of a foreign tyrant."

These sentiments sunk deep into the mind of Bruce, and at last produced that heroism which made him a worthy successor of Wallace, in the deliverance of his country.

After this we find no trace of Wallace in Scottish historians for two years. Some pretend that he went over to France; others, that he still ranged among the hills: be that as it may, Edward, with much ado, completed at last the conquest of Scotland, without being able to seize or subdue the patriotic knight.

Disappointed in all his schemes for that purpose, he did not disdain to stoop to treachery—Sir William was basely betrayed by a traitor in whom he trusted, and was sent in chains to London; here he was tried as a rebel against a sovereign whom he had never acknowledged, and whose power was founded on tyranny and injustice. All this and more was urged by Wallace in his defence: his remonstrances were disregarded, and he was condemned to suffer the death of a traitor, which sentence was put in execution, to the indelible disgrace of Edward's memory. This was the unworthy fate of a hero who, through a course of many years, had with signal conduct, intrepidity, and perseverance, defended the liberties of his native country against a public and oppressive enemy.

We have been more particular in the history of this remarkable character, than our limits would admit of in general.

A person of no less illustrious fame, now claims our attention. Robert Bruce, the restorer of the Scottish throne, and father of a new race of kings, was the grandson of the competitor for the crown. He was in the bloom of life, when he resolved to quit Edward's court to make good his family's claims. His motions were watched with a jealous eye; yet he contrived to escape, and to join the Scots patriots at Lochmaben.

Among these was Cumyn, a man of great power, but in whom Bruce could put no trust. Historians do not agree as to the causes of this difference: but the first act of Bruce was to murder Cumyn, which he did in a church at Dumfries, by stabbing him with a dagger. This violation of the sanctuary, and at least of the forms of justice, was what afterwards drew down on his head the anathemas of the church. Obligated now to have recourse to arms, he hastened to collect what forces he could, attacked the English, who were unprepared, and having got possession of several castles, he was solemnly crowned at Scone.

King Edward lost no time to check this new insurrection. He dispatched immediately Aynier de Valence into Scotland, who falling in with Bruce at Mithven, attacked him, and, notwithstanding a most vigorous resistance, totally defeated the Scottish army.

Bruce fled, almost unattended, to the western isles, where he wandered about for some time in great distress.

Opportunely for his cause, Edward died on his way to Scotland, whither he was again conducting a numerous army. Thus delivered from a powerful enemy, Bruce's party daily increased. He was soon master of the western highlands, and after a continued train of success, forced Edward II. to a truce.

On the renewal of the war, Edward marched into Scotland with an army so powerful, that Bruce found

it prudent to retire to the mountains. The English were, however, obliged to retreat, partly for want of provisions, and partly on account of discontents at home. The year following, Edward assembled his whole forces, amounting, say the Scottish historians, to one hundred thousand men.

Robert's army did not exceed thirty thousand men; but they were men of tried valour. He encamped beside a rivulet, called Bannock-burn, near Stirling.

The castle being in the hands of the English, had been long besieged by the Scots. Edward was determined to relieve it. He arrived in sight in the evening, and immediately an engagement took place between the two bodies of cavalry.

In this action Robert encountered Henry de Bohun, and with one stroke of his battle-axe cleft his adversary to the chine. From this favorable event, the Scots prognosticated a happy issue to the battle of the ensuing day. All night the troops rested on their arms. About dawn the English advanced to the attack, the earl of Gloucester led the van, and impetuously rushed on the foe: the cavalry which he commanded, fell among covered pits which Bruce had prepared, and were put into disorder. Gloucester himself was overthrown and slain. Randolph on the left wing of the Scots, and Douglass and Walter Stewart in the centre, soon brought into action the corps under their command.

The English archers greatly overmatched the Scots. But five hundred light horsemen, detached under Sir Robert Keith, armed with battle-axes, dispersed or hewed them to pieces. All this while a great part of the English forces were prevented by the disadvantages of the ground, from sharing in the engagement. Bruce, with the Scottish reserve, now appeared in the front of the battle, and at the same moment the English beheld on the heights what they took to be a fresh reinforcement arriving to the aid of the Scots. These were the attendants

of the camp, whom Bruce had ordered to appear in battle array, with colours flying. Panic-struck at the sight, the English gave way, and soon betook themselves to flight. The Scots pursued and made a great slaughter. King Edward with difficulty escaped to Dunbar: but the flower of his nobility fell on that day, and the liberty of Scotland triumphed.

This memorable day did not however restore peace: continual inroads were made on England, and even an attempt on Ireland, by the warlike followers of Bruce.

But first a parliament was convened at Ayr, where the rights of that hero to the crown were fully acknowledged, and the succession established. The princess Margery, presumptive heir of Robert, was given in marriage to Walter Stewart: and their son Robert was afterwards king, and the first of the Stewart race.

Edward Bruce, chosen chief of the expedition into Ireland, was received as king by the Irish. Reinforced repeatedly by his brother, he had penetrated to the walls of Dublin; famine alone compelled him to retreat, and to risk his all on the fate of one day; he fell a victim to his ardent valour, and was found among the dead at the battle of Dundalk.

Hostilities were still carried on between the Scots and English with unremitting ardour. The pope thought himself called upon to put a stop to the effusion of human blood: he therefore proclaimed a truce, A. D. 1318, but his proclamation was not attended to.

Nor was any truce attended to till 1323. Then the papal legates were admitted into Scotland, where they pronounced sentence of excommunication against Bruce and the Scots.

The barons justified their defence of their liberties; their remonstrance had its effect at Rome.—

The holy father felt that Edward had great share of the blame in the calamities of the war.

It was however again renewed, and the truce of thirteen years was not concluded till after two campaigns more. During this suspension of hostilities, Robert obtained absolution from the sentence of excommunication, and crushed a conspiracy at home: but on the deposition of king Edward, he renewed the war, wrested at length from England a solemn renunciation of all claims on Scotland, and secured a peace by marrying his son David to Han, sister of Edward III.

Thus ended the glorious conflict of Robert Bruce for the independence of his crown, after a reign of twenty-four years.

A concise view of the principal towns, rivers, and most ancient families, in all the shires or counties in Scotland.

The shire of Merse—principal towns, Dunse and Lauder: rivers, the Tweed, Whitter, and Ednem. The most ancient families are, the Humes, Gordons, Spotswoods, and Wedderburns.

Roxburgh-shire.—towns, Zedburg, Kelso, and Melross: rivers, Tweed, Teviot, Zed, and Eal: ancient families, Douglasses, Scotts, Riddles, Elliots, and Turnbills.

Dumfries.—towns, Dumfries and Annan: most ancient families, Maxwells, Gracies and Hunters: rivers, Neth and Loch'ar. This country abounds with excellent timber, particularly the wood of Drumlanick, of good oak, &c.

Wigton, or Galloway-shire.—chief towns are, Kirkcudbright and Wigton. This country is watered by five rivers, the Ne, Dee, Ken, Cree, and Lefsee. The most ancient families here are, the Maxwells, Armstrongs, Clendennings, Irvins, Bells, Christies, Johnstons, Mackees, M'Donalds, and Brodies.

Kyie, or Ayr-shire.—The principal town in this county is Ayr. This town is famous for its antiqui-

ties it is thought to be the same which Ptolomy calls Vidogora. The most ancient families here are, the Campbells, Hyslops, Cunninghams, Wallaces, Dunbars, and Murdochs. The other towns of note here are, Irwin and Largis. The latter is famous for the total defeat of the Norwegians by king Alexander III.

Renfrew.—Principal towns are, Renfrew, Paisley, Greenock, and Port Glasgow. Most ancient families, the Stewarts, Cathcarts, Shaws, and Maxwells. Rivers, Blackcart, Whitecart, and Grise.

Danerk, or Clydesdale.—The principal town here is Glasgow, situated in lat. 55, 52, long. 4, 51, from London; a populous and elegant city, and for wealth and commerce is the second in the nation; it is pleasantly situated on the banks of the Clyde. The most ancient families in this country are, the Douglasses, Buchanans, Thomsons, Ramsays, and Hunters. Principal river, the Clyde, which is navigable from Glasgow to the ocean.

Dunbarton.—The principal town in this county is Dunbarton. The most ancient families are the Campbells, Napiers, Hamiltons, Newlands, and Buchanans. In this county the famous poet, historian, and wit, *George Buchanan*, was born. The town of Kilpatrick here, is famous for being the birth place of St. Patrick, arch-bishop of Armagh, and the apostle of the Irish nation.

Linlithgow, or West-Lothian.—The principal town is Linlithgow. The most ancient families are, the Hamiltons, Hays, Seatons, Scotts and Douglasses.

Stirling.—The principal city here, is Stirling. The principal rivers are, the Forth, Avon, Carron, and Bannockburn. The most ancient families are, the Livingstons, Bruces, Murrays, Gardners, Stirlings, and Grahams.

Clackmanan-shire.—The principal town Clackmanan.

The shire of Fife.—The principal town here, is Saint Andrews, so called from the relicts of the

apostle St. Andrew, whose bones are said to have been brought hither from Patros in Peloponesus, in the year 368. The other towns here are Cooper, Dunfermline, Kinross, Kinghorn, and Innerkeithing. The principal rivers here are Eden and Leven. The most ancient families here are the Erskines, Kilmarnocks, Lyons, Sinclairs, Gibsons, Barclays, Hopes, Forbesses, Woods, Colvils, Bruces, and Lindsays.

Perth.—The principal town here is Perth, pleasantly situated on the banks of the river Tay. Dunkeld, another town in this county, is thought to have been the principal seat of the ancient Caledonians. Scoon, in this county also, is the place where the kings of Scotland were crowned. The principal rivers here are, Tay, Allan, Earn. The most ancient families are the Campbells, Ruthvens, Blairs, Stuarts, and Drummonds.

Angus-shire, or Fairfax.—The principal towns here are, Dundee, Brechin, and Forfar. The most ancient families, the Erskines, Kings, Mauls, Grays, Ogilvies, and Hunters.

Merns, or Kincardin.—The principal towns are Kincardin and Stonhive. The most ancient families, the Keiths, Duncans, Mavors, Strahans, Burnets, and Smiths.

Aberdeen-shire contains Mar, Brise, Glenmick, Strathdee, part of Buchan, &c. It is bounded by Gowry and Merns on the south; by Buchan on the north; Perth and Inverness-shire on the west, and the German ocean on the east. The chief towns are New and Old Aberdeen; the new town, in point of trade, population, and elegance, is justly deemed the third town in Scotland. In each of these towns is a well endowed seminary, the one called King's college, and the other Mareschal college; both are called the University of Aberdeen. Many gentlemen eminent for literary and scientific abilities, have been educated at this university. Among others might be mentioned, Doctors Kemp and Wilson, and James Hardie, A. M. the two for-

mer were for many years distinguished professors of mathematics and languages, in Columbia College, in the city of New-York, and the latter author of several useful publications. The principal rivers in Aberdeenshire are the Dee or Don; two of the richest rivers in Britain for salmon.

Aberdeen-shire abounds with all the necessaries of life; the mountainous part of it affords good timber and pasturage, and the level part excellent wheat and other small grains. The most ancient families here are the Gordons, Erskines, Hays, Keiths, Ogilvies, Seatons, and Abercrombies.

The shire of Inverness formerly contained all the country from the Lochleven to the Orkney islands; it comprehends, at present, Lochabar, Badenock, Strathspey, Stratherick, Strathglass, and Glenmorison. It is bounded by the Brae of Mar and Athol on the south; by Argyle-shire on the west; by Ross and Murray Firth on the north. The length of it from Inverness to Inverlochy is 50 miles. Principal town is Inverness, which is situated on the south side of the river Ness, and has a commodious harbour. There was formerly a strong castle here, wherein the kings of Scotland resided. The most ancient families here are the Mackenzies, Frasers,* Mackintoshes, Macdonalds, Grants, M'Leods, M'Phersons, and Camerons.

Bamf-shire.—The principal towns in this shire are, Bamf, Cullen, Frazerburg, and Keith. The most ancient families here are the Cummings, Gordons, and Abercrombies. There is a cave in this country, where the water that drops from it turns into stone, as soon as it reaches the ground.

Murray-shire, or Nearne.—The principal towns here are, Elgin, Forres, Nearne, and Crommertie. The largest rivers are the Spey, Nearne, and Fin-

* The Frasers emigrated thither from France nine hundred years ago.

corn; the first mentioned is the most rapid river in Europe. The most ancient families here are, the Brodies, M'Intoshes, Roses, Dunbars, Grants, Stuarths, Frasers, and M'Kensies.

Argyle-shire is bounded on the north by Locharber: on the east by Lenox; on the west by the ocean; and the firth of Clyde on the south. The principal towns in Argyle-shire are Inverary, Dunstaffnage, and Cambletown. There are a number of rivers and lakes in this county; the principal lake is Lochfine, which is about sixty miles in length and four in breadth: this loch is famous for the great quantity of excellent herring which are caught in it. Lochow is a fresh water loch, twenty-four miles long and one broad; in it there are twelve islands; and from this loch the family of Argyle had their ancient title of Lairds of Lochow. The most ancient families in this shire are the Campbells, Lamonds, Macdonalds, MacDougals, MacIntyres, MacQueens, MacEuens and MacFarlanes.

Sutherland-shire.—Chief town here is Dornock. Dunrobin castle, the principal seat of the earl of Sutherland, is situated in this country, upon a mote near the sea. The most ancient families here are, the Sutherlands, Mackays, Gordons, Glanduns or Gunns, Murrays, and Grays. This county in general is fruitful in corn and pasturage; and abounds with fish, fowl, sheep, black cattle, and deer. The vallies are very pleasant and well inhabited; and what proves the climate and soil to be much better than could be expected, from its northerly situation, is, that saffron grows very well here and comes to maturity. Here are many commodious harbours for exporting the commodities of the county, which are corn, salt, salmon, beef, wool, hides, butter, cheese, tallow &c. All that tract of land lying between Portnecouter and Dunsbay, is called Caithness. The principal towns in Caithnes are, Wick and Thurso. At Dunsbay-head in the north-east of Caithness is the ferry to Orkney.

CHAPTER VII.

MASONIC ARTICLES.*

ON MASONRY.

Freemasonry comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of preeminence on its genuine professors, which neither chance, power, nor fortune can bestow. When its rules are strictly observed, it is a sure foundation of tranquility, amidst the various disappointments of life; a friend that will not deceive, but will comfort and assist, in prosperity and adversity; a blessing that will remain with all times, circumstances, and places, and to which recourse may be had when other earthly comforts sink into disgrace.

Freemasonry gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It meliorates the temper and improves the understanding. It is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth, it governs the passions, and employs, usefully, our most active faculties; and in age, when sickness, imbecility, and disease, have benumbed the corporeal frame, and have rendered the union of soul and body almost intolerable, it yields a fund of comfort and satisfaction.

These are its general advantages; to enumerate

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* Chiefly selected from the "Masonic Magazine"
—An excellent work.

them separately would be an endless labor ; It may be sufficient to observe, that he who cultivates this mystic science, and acts agreeably to the character of a freemason, has within himself the spring and support of every social virtue ; a subject of contemplation, that enlarges the mind, and expands all its powers ; a theme that is inexhaustable, ever new, and always interesting.

ADVANTAGES OF MASONRY.

From the commencement of the world, we may trace the foundation of masonry. Ever since symmetry began, and harmony displayed her charms, our order has had a being. During many ages, and in many different countries, it has flourished. No art, no science preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, masonry diffused its influence. Thus science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the fraternity acquired the patronage of the great and the good, while the tenets of the profession diffused unbounded utility.

Abstracting from the pure pleasures which arise from friendship, so wisely constituted as that which subsists among masons, and which it is scarcely possible that any circumstance or occurrence can erase, masonry is a science confined to no particular country, and extends over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs carefully preserved among the fraternity, it becomes

an universal language. Hence many advantages are gained: The distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton; and will know, that beside the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed; and a moral brother, though of a different persuasion, engage his esteem: for mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the craft. As all religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus through the influence of masonry, which is reconcilable to the best policy, all those disputes which embitter life, and sour the tempers of men, are avoided; while the common good, the general object is zealously pursued.

From this view of our system, its utility must be sufficiently obvious. The universal principles of the art unite, in one indissoluble bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions; so that in every nation a mason will find a friend, and in every clime a home.

Such is the nature of our institution, that in the lodge, union is cemented by sincere attachment, and pleasure is reciprocally communicated in the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and heightens cool approbation into warm sympathy and cordial affection.

MASONIC CHARACTER OF WASHINGTON.

By the M. W. G. M. Bigelow, of Massachusetts.

Having already contemplated such a variety of distinguishing features in this great and amiable character, does it still admit of addition? Is there room in the portrait for another trace of the faithful pencil, that will increase its beauty? Yes, my brethren, to us another and no less interesting view remains. Animated with a generous philanthropy, our deceased brother early sought admission into our ancient and honorable fraternity, at once to enable him to cherish with advantage this heavenly principle, and enlarge the sphere of its operation. He cultivated our art with sedulous attention, and never lost an opportunity of advancing the interest or promoting the honor of the *Craft*. While commander in chief of the American revolutionary army, he countenanced the establishment and encouraged the labors of a travelling lodge among the military. He wisely considered it as a school of urbanity, well calculated to disseminate those mild virtues of the heart, so ornamental to the human character, and so peculiarly useful to correct the ferocity of soldiers, and alleviate the miseries of the war. The cares of this high office engrossed too much of his time to admit of its engaging in the duties of the chair; yet he found frequent opportunities to visit the lodge, and thought it no derogation from his dignity there to stand on a level with the brethren. True to our principles on all occasions, an incident once occurred which enabled him to display their influence to his foes. A body of American troops in some successful rencounter with the enemy, possessed themselves, among other booty, of the jewels and furniture of a British travelling lodge of masons. This property was directed by the comman-

der in chief to be returned under a flag of truce to its former proprietors, accompanied with a message, purporting that the Americans did not make war upon institutions of benevolence.

Of his attachment to our order in general, you my respected brethren, of the most worshipful grand lodge of this commonwealth, have had personal knowledge. His answers to your repeated addresses breathe throughout the spirit of brotherly love; and his affectionate return of thanks for the book of constitutions which you presented him, and for the honor, as he was pleased to consider it, which you did him in the dedication, must be evidence highly satisfactory of the respectful estimation in which he held you. The information received from our brethren, who had the happiness to be members of the lodge over which he presided many years, and of which he died the master, furnishes abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence in all the mysteries of our art. Nothing can more highly conduce to the prosperity and honor of masonry, than a successful imitation of his bright example. It cannot fail of its effect upon our brethren in its immediate neighborhood in the south; they will beautify their columns. And shall we be outdone in zeal? Placed geographically in the east, in a quarter of the Union from which the nation has been accustomed to learn wisdom, it should be our peculiar care to diffuse light throughout the temple of masonry. As it is known that we shared largely in the esteem and affection of our deceased brother, it is easy to perceive that our good conduct will itself be an encomium on his memory. We see before us, among the sad emblems of mortality, not only the sword which in this neighborhood he drew

in defence of his country, but also the very attire which he has often worn as a mason. How devoutly is it to be wished, that these striking memorials may stimulate us to a noble emulation; that, like the mantle of Elijah, they may inspire us with an unalterable attachment to virtue and benevolence! This day witnesses to the world in what veneration we hold the memory of departed greatness: let not the solemnity be without its appropriate effect upon ourselves. While with funeral pomp and masonic honors, we celebrate the obsequies of our deceased brother, while we bend with anguish over the urn which contains a part of what was mortal in him, let us like him remember, that we are animated with a heavenly flame, which the chill damps of death cannot extinguish; like him resolve to square our actions by the rule of rectitude, persevere in the line of our duty, and restrain our passions within the compass of propriety, knowing that the all-seeing eye of our Supreme Grand Master above, continually observes us: That when we shall have performed the task assigned us here, we may like him be called from our work to those refreshments which alone can satisfy our immortal desires: That when we put off this earthly clothing, we may be arrayed with the garments of glory, put on the jewels of light, and shine forever in the sublime arch above.

AN ADDRESS

Delivered before Holland Lodge, December 24, 1793, by DE WITT CLINTON, Master of said Lodge, on the evening of his installation.

BRETHREN,

There is a propensity in the human mind to ascribe to the remotest antiquity the invention of those arts and the foundation of those institutions which meliorate the condition of humanity. Under the influence of this bias, some have considered our Order as nearly co-eval with the human race.—Others, with more propriety, have ascribed its origin to the building of Solomon's Temple, and traced its progress from that æra to the times of the Crusades, when it is said to have been cultivated with peculiar felicity. Without discussing, with any degree of critical nicety, these and the various other opinions advanced on this subject, it is sufficient to observe that our traditions reach back into the most distant regions of antiquity, and that our order stands prior in point of time as well as of excellence, to all societies which profess the cultivation of the human heart and the display of the grand and leading virtues of our nature.

It is well known that it was at first composed of scientific and ingenious men, who assembled together to improve the arts and sciences, and to cultivate a pure and sublime system of morality. Knowledge at that period was restricted to a chosen few—but when the invention of printing had opened the means of instruction to all ranks of people, then the generous cultivators of Masonry communicated with cheerfulness to the world those secrets of the arts and sciences which had been transmitted and improved from the foundation of the institution, then our fraternity bent their principal attention to the cultivation of morality; and masonry may now

be defined, a moral institution, intended to promote individual and social happiness. Certain it is, that there are mysteries pertaining to the order, which are exclusively within the knowledge of its members. Equally certain it is, that every Mason ought to enrich his mind with knowledge, not only because it better qualifies him to discharge the duties of the character, but because information and virtue are generally to be found in the same society. For these reasons it is an essential requisite, an indispensable duty, in every Freemason, to devote to the purposes of mental improvement, those hours which remain to him after pursuing the ordinary concerns of life.

As our Fraternity is thus founded upon morality, and the duties which it inculcates are faithfully transcribed from the laws of nature, and are equally binding upon all men, it may appear questionable at first sight, in what respect its *peculiar* utility consists. To accomplish any important benefit, it must indeed either inform us of some duties of which we were before ignorant, or impress them with greater force upon the mind, or super-add some weighty obligations for their fulfilment. If Masonry effects all or either of these important ends, it is entitled to be ranked among the benefactors of mankind.

In our estimate of the human character, nothing is more difficult than to discriminate between those principles which arise from the original perceptions of the mind, and those which are derivative and are acquired by adopting the ideas of others. For this reason, the influence of example and the power of long established custom, have imposed upon the world as innate virtues, those excellences which are the fruits of education, reflection and civilization. Do the writers on morality consult the hearts of infants and savages, where the feelings of nature would probably operate with the greatest sway, to discover the virtues of man? No

—they retire to the shades of contemplation—they survey him in all the attitudes of character—the variations of circumstance, and the relations of society—and from a course of investigation, they infer his duties and his obligations.—The sublime morality of the Christian Religion would have long before visited the world, if the laws of nature are to be found in the human heart, unmingled with those black and hostile passions which harrass society.—If some men have a natural propensity to benevolence, others perhaps are under an opposite bias. If some are instinctively animated by the sublimest virtues, others are equally degraded by the lowest and meanest vices. We must not then expect that virtue will rise up spontaneously in the heart.—Thinking and cultivation must cherish and mature the benign tendencies of our nature. And how often does it happen, that those who are sufficiently acquainted with their obligations, and impressed with the necessity of conforming to the laws of moral rectitude, forget the important ends of their being, and in the lap of luxury, the glare of wealth, the blandishment of pleasure, or the insipidity of indolence neglect the great functions of humanity? Even after we have commenced a course of active virtue, it is essential to rouse our slumbering faculties, and to present at every interval of relaxation, fresh inducements to renew our efforts, and to excite a competition in the paths of honor and glory. We thus see, that the science of human duty is not so familiar as is generally imagined, that it requires no inconsiderable application to be enlightened and informed on a subject so interesting and complicated; and that, after we have attained the necessary knowledge, after we have formed the most lively ideas of the beauties of charity and benevolence, some strong inducements are necessary to carry them into action. A brief review of the cardinal principles of our institution, will shew in the most splendid point of view, the light that Masonry

reflects on the side of virtue, the part she takes, and the motives she holds out to embark, in this honorable cause

In tracing the history of our Order, the tear of sensibility involuntarily flows at the persecutions and indignities we have suffered from the united efforts of priests and tyrants. The benevolent spirit of coalition, the lively interest in the cause of knowledge and humanity, and above all the secret meetings which prevailed among our Brethren, alarmed those despots, whose authority rests upon the fears, not the affections of men. A bigoted hierarchy kindled its horrid flames against our sacred temple; and our proscribed Brethren were forced to take shelter in the caverns of the earth, and to shroud themselves in the shades of night, in order to cultivate the duties of Masonry. Even England, the boasted seat of freedom and humanity, has declared in her criminal code, that for Masons to assemble together is a crime of the deepest dye; but why resort to remote times and countries, when our own eyes have seen within these walls, Brethren who have fled into this land of liberty, to avoid the flames of the inquisition. Groaning under such a load of severities, it became at an early æra, the policy of our order, to avoid the sanguinary interference of their enemies, by shunning all questions of party in religion and politics. The advantages of this prudential maxim, in uniting the Fraternity together, and preventing those animosities which too often arise from debate on religious and state affairs, are so apparent, that even after the iron hand of tyranny is no longer lifted up against us, *particular politics and religion* form no part of our institution. It is not to be understood, however, that Masonry is entirely silent upon these important points. Masonry has her politics and her religion, but not the politics of a day, a party, a country, the religion of an hour, a priest, a sect—her politics and her religion are commensurate with our spe-

cles—co-eval with our nature, founded upon the best sympathies of the heart—cherished by the most enlightened properties of the head—Universal good their tendency, and the purest benevolence their motive ; and while they spurn the contracted views of faction and sect, they elevate the mind by a divine energy, above the gross objects which chain the ethereal part of our nature down to the fleeting considerations of time and place.

If we look into the world, and examine the diversities of condition which prevail—the elevated state of some, and the depressed situation of others—the haughty noble, boasting of his illustrious origin, and the miserable vassal, bowing to him the obsequious knee—the heir of affluence rioting in all the pomp of luxury, and the unhappy peasant eating the bread of misery—the man of genius illuminating by his intellectual splendour all around him, and the wretched maniac rattling his chains—are we not tempted, upon a superficial view, to infer, that some men are born with greater rights than others ? And is not the haughty minion of fortune thereby induced to increase his own felicity and consequence, by violating every maxim of justice and humanity. One third of the calamities of man has, with reason, been imputed to the governments established over him, and to his overlooking the principles upon which all governments ought to move. Have not prescription and precedent—patriarchal dominion—divine right and monarchical sacredness, been alternately called in to sanction the slavery of nations ? And would not all the despotisms of the ancient and modern world, have vanished into air, if the *natural equality of mankind* had been properly understood and practiced upon ? This important truth has been considered as hidden from the ancients, and as one of the wonderful discoveries of modern times.—Its solidity and its magnitude are equally obvious. The glare of wealth, the pride of birth, the osten-

tation of intellect and the hauteur of office, hide their diminished heads before it. It declares that the same measure of justice ought to be meted out to all men, and that the adventitious inequalities which grow out of the corruptions of society, and the intellectual and physical disparities which proceed from inexplicable causes, ought not to take precedence of the great moral rights of liberty and humanity. Our Institution asserts, in language not to be misunderstood, the natural equality of mankind. It declares that all brethren are upon a level, and it throws open its hospitable doors to all men of all nations. It admits of no rank except the priority of merit, and its only aristocracy is the nobility of virtue. Such, brethren, is the sole political feature of our society, terrible only to the scourges of mankind: Cherish the sacred principle within your bosoms, rank it among the best affections of your hearts, and bequeath it as the richest legacy to your successors.

It must be obvious to a mind of the least reflection, that were Masonry to prescribe particular tenets and opinions in religion for her votaries, it would be utterly incompatible with the universality of the order. For this, and the reasons before mentioned, she has wisely avoided an explicit patronage of any theological creed—The great fundamental principles of natural religion she venerates and adores; an athiest can find no admission within the walls of a lodge. She well knows that in taking the religion of nature, as the groundwork of her faith, she not only rests upon the immutable foundations of truth, but that she adopts a principle in which the wise, and the virtuous of all nations, countries and languages agree—that those systems of artificial theology which have either flourished on the soil of popular delusion and imposture, or been immediately communicated from the Great First Cause, always court the assistance, or coincide with the principles of natural religion.

Masonry, therefore, opens her arms to the followers of all systems of religion. The Mahometan, the Jew, the Christian, and the Theist, throwing aside the madness of religious hatred, meet under her protection as friends and brothers. As christian Masons, acknowledging the divinity of Christ, we have introduced the bible into our lodges to manifest our belief in the doctrines which it inculcates. In like manner, the followers of Moses, Mohomet, and Brama, may introduce into their Masonic assemblies, their Pentateuch, their Alcoran, and their Vedam; and yet the unity of Masonry would remain—the essential principles on which she moves, would be the same—she would still declare to her votaries, I regard not to what sect you attach yourselves; venerate the popular religions of your respective countries; follow the light of your own understandings; forget not, however, the doctrines of the religion of nature; adore the great Architect of the universe; acknowledge the immortal soul, and look forward to a state of future retribution, when the virtuous of all religions and countries shall meet together and enjoy never fading bliss.

We learn from sacred history, that all the inhabitants of the earth are descended from the same stock. The ancestors of us all were once linked together by the ties of consanguinity, and the duties of such a near relation are incumbent upon them. One principal branch of the morality of our order, consists in restoring that tender connection among men, which the infinite diversities of family, tribe and nation, had nearly reduced to nothing. It inculcates upon its members in their conduct to each other, the reciprocal rights and duties of brothers; and declares that this artificial consanguinity shall operate with as much force and effect, as the natural relationship of blood. A man is bound to consult the happiness, to promote the interests of his brother; to avoid every thing offensive to his

feelings; to abstain from reproach; censure and unjust suspicions; to warn him of the machinations of his enemies; to apprise him of his errors; to advance the welfare and reputation of his family; to protect the chastity of his house; to defend his life, his property, and what is dearer to a man of honor, his character, against unjust attacks; to relieve his wants and his distresses; to instil into his mind proper ideas of conduct in the department of life which he is called to fill. If such are the obligations which a man owes to his brother; they are precisely the duties that one Freemason ought to perform to another. Our order enjoins them as rules, from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience, and religion; a prostitution of all that is deemed sacred and venerable among men.

But Masonry does not confine the benignity of her precepts to her followers: She rises higher in the scale of moral excellence, and enjoins the observance of honor, honesty and good faith to all men; she espouses the cause of universal benevolence and virtue; She declares, as unworthy of her patronage, those who violate the laws of rectitude; and her votaries exemplify in their lives, the truth of the remark, that although there be vicious men in the fraternity, yet that they are better than they would be if they were not Masons. Of all the virtues which adorn our institution Heaven-born Charity stands pre-eminent in rank. It is not, however, that restricted beneficence which is confined to the administration of pecuniary relief: it comprises all the benevolent affections which one rational being can entertain for another; it teaches us to think, to speak, and to act in the most favorable and friendly manner, with regard to our fellow creatures. Those who have mixed in a small degree in the world, must have often witnessed the distorted views in which a man's conduct has been represented—Some have a native pro-

pensity to discolor the excellencies, and to exaggerate the failings of others—The least fault is magnified into an inexorable vice ; the defects of nature become the subject of shameless ridicule, and the most innocent actions are attributed to the worst motives. There are others who, ambitious of shining in the walks of wit, make unfriendly observations when the heart harbors no malignity; and who, for the sake of exciting a momentary pleasure in their companions, often rack the feelings of a worthy friend. Masonic charity explodes such improper practices. The faults of a fellow creature are to be scanned with a brother's eye ; the imperfections of humanity are not to be ranked in the catalogue of his vices ; and if glaring defects are seen in his conduct and character, we are not to trumpet them forth to the world, and commit to the eagle wings of immortal scandal, those failings which should be buried in our benevolent sensibilities.

The numberless ills to which humanity stands exposed, render the tear of consolation and the hand of relief necessary to make existence supportable. There is a fund of comfort in unbosoming our distresses to a sympathetic friend, and alluring his sensibility on the side of our misfortunes. A generous mind will cheerfully lend its assistance in administering all the consolation to be derived from a friendly communication of grief. But, alas, more than words and tears is often requisite to arrest the arrows of affliction, and to smooth the rugged paths of life. How many of our fellow men are destitute of the common necessaries of existence ; shut up in the dreary walls of prisons, and deprived of the air and light of Heaven. Languishing in the midst of helpless families of children, without clothing to screen them from the wintry blast, or food to protect them from the voracious jaws of famine : No better prospect before them than misery ; hope, the last refuge of the wretched, nearly

converted into despair, and the retrospect of past days serving as an *ignis fatuus*, to bewilder them deeper in affliction, and upon its disappearance to increase the "darkness visible" of their misery.— How glorious, how God-like to step forth to the relief of such distress; to arrest the tear of sorrow; to disarm affliction of its darts; to smooth the pillow of declining age; to rescue from the dominion of vice, the helpless infant, and to diffuse the most lively joys over a whole family of rational, immortal creatures. And how often has our institution done all this and more? How often has it showered down its golden gifts into the seemingly inaccessible dungeons of misery? How often has it irradiated with its beneficent rays, the glooms of affliction, and converted the horrors of despair into the meridian splendor of unexpected joy? How often has it, with its philanthropic voice, recalled the unhappy wanderer into the paths of felicity, and with its powerful arm, protected from the grasp of malice and oppression, the forlorn outcast of society? Let the widow, the orphan, the prisoner, the debtor, the unfortunate, witness its beneficent deeds, and in a symphony of gratitude declare, that on the flight of all the other virtues, charity, as well as hope, remained to bless mankind.

Having already trespassed on your patience, I shall at present wave any further general observations, and shall close with a few remarks more particularly applicable to Holland Lodge.

Masonry, like the arts and sciences, shuns the din of arms and courts the still shades of peace.— The late war having nearly destroyed all the once flourishing lodges of this state, spirited attempts were made at the conclusion of the peace, to re-establish the interest of the fraternity; and, owing to the exertions of the Grand Lodge, and their judicious election of a Grand Master,* who unites all,

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 * The Hon. R. R. Livingston, Chancellor of the State.

The accomplishments which can adorn the scholar, the gentleman, and the statesman, Masonry began again to lift up her head and flourish—but still the wounds she had received were not entirely healed—still she felt the ravages which war had made upon her empire: About five years ago, those wounds received a final cure—those ravages entirely disappeared, upon the complete establishment of Holland Lodge: for, without intending the least disparagement to the other very respectable lodges of this city, I am warranted in declaring, that our institution was not in as flourishing a condition, as it was before the revolution, until this lodge was founded, and gave a spring to the cause of Masonry, till then unknown and unexpected. To what source are we to impute this flourishing condition? The causes, my brethren, shall now be explained, and it is to be hoped will sink deep into our minds and govern our future conduct. The zeal, ardor, activity, industry, and attention of its members—a regular and punctual attendance at our meetings—a most sacred observance of order and decorum in the hours of labour—the application and abilities of the presiding and other officers—and a superior style of working, wisely calculated to impress the mind with the solemnity of our institution, and to engage the attention and skill of all the members. These are the general causes—There are others of a more special nature, which it would be ungrateful to omit, and folly to attempt to conceal. Did not delicacy forbid, I could mention the name of a brother,* who called this lodge into being, protected its infant years, and reared it to its present height and prosperity: I could enumerate to you his unexampled zeal—his eminent ability—his unremitting attention, and his unrivalled disinterestedness in the cause of Masonry. And however high sounding this tribute of honest

* R. J. Van Den Broeck, Esq.

praise may appear, it must be protected from the reproach of flattery, by the grateful feelings which animate the bosom of every member who hears me, and who knows that the brother to whom I allude, stands in the first rank among the revivers of Masonry in this state; and that Holland Lodge particularly, owes him a debt of gratitude which no return can cancel and no time discharge. Did not delicacy forbid, I could also mention to you the name of a brother,* who, at a time when the sincere well-wishers of the lodge began to tremble for its prosperity, was called to preside over us, and who by his distinguished good conduct, disappointed even the most sanguine expectations of his friends, and infused new principles of life and vigor into the order! Did not delicacy forbid, I could mention to you the names of other brethren, who have never been clothed with our jewels, but who, in their private stations, have devoted a great proportion of their time, and dedicated their best abilities to increase and ornament the lodge—But why allude to benefits so familiar to us all, and which, I am persuaded, will serve as motives of emulation, to equal, if not surpass the most distinguished of our benefactors. Sensible I am, brethren, that neither my age, experience, nor abilities entitle me to fill this place, to which your partiality, not my merit, has called me; Sensible I am, that it is surrounded with difficulties and embarrassments; that it requires promptitude of expression, quickness of thought, and firmness and presence of mind—and that it demands conciliating manners, an instantaneous perception of character, and a considerable knowledge of mankind: But I turn with pleasure from this disagreeable prospect, to contemplate

.....
 * John Abrams, Esq. Secretary of the Grand Lodge.

the aid I shall derive from our experienced and able Past Masters, from the zeal and activity of our wardens, and from the general prevalence of good order and decency among the members.

Let us then, my brethren, unite every exertion to continue the flourishing condition of Holland Lodge, and to subserve the general cause of our fraternity. We have seen the propitious influence of masonry upon society and virtue—we have seen it possessed of every respectable attribute that can dignify or embellish an institution—we have seen it the patron of science, the friend of good government, and the handmaid of morality—and we have seen it, Howard-like, exploring the dreary prison and the miserable cottage, to seek the unfortunate; and with the out-stretched hand of charity, turning tears into smiles and affliction into joy. May we not then expect the smiles of the Almighty Dispenser of all good upon our masonic labours, and that when we shall be called into that “undiscovered country from whose bourne no traveller returns:” when *Faith* changed into sight—*Hope* lost in fruition; and *Charity* become as expanded as the Divine Love—that then the Grand Master of Heaven and Earth will reward our work, and give us *wisdom* to relish, *strength* to support, and *beauty* to adorn the perennial seats of celestial joy.

CHAPTER XIII.

AN ADDRESS,

Delivered in the year 1812, by W. P. M. JOHN VANDERBILT, JUN. one of the Committee of the masonic Free-School, to the Parents and Guardians of the Children committed to their care.

Parents and Guardians of the Masonic Free-School.

You have been invited to attend this afternoon to witness the examination of your children, and the progress they are making in their education. The trustees of this institution, equally solicitous with you, to promote their welfare, hail you as welcome guests; that together with you, they may admire the rapid progress your offspring is making under the particular care of their amiable and worthy teacher, and the fostering care and protection of the trustees of this school.

But whatever satisfaction we at the present moment may derive from the extraordinary proficiency thus exhibited, the mind rises on the wing of lofty contemplation to comprehend the many and extraordinary duties thus assigned to you as parents, and to us as trustees.

Permit me then, on this solemn and interesting occasion, to draw your attention in the first place to the duties incumbent on you, respecting your offspring, and the obligation you are under to the benefactors of this institution, and in a more particular manner towards the trustees; for in vain are all their labour, in vain are all their admonitions, intreaties and reproofs, unless you as parents and

guardians, by a holy walk and conversation, set examples of piety, religion, and morality before them : for remember the neglect of this important duty will have a tendency instead of initiating them in the school of science and improvement, they will remain objects of pity and commiseration, and subjects for the school of ignorance and vice. For it is an undeniable fact and daily experience confirms the assertion, that ignorance is the leading feature of vice : for view your prisons, your dungeons, your bridewells, and your hospitals, and ask those unfortunate beings the awful question, how came you here? if the dictates of conscience speak, the heart-rending answer in numerous instances will be, my parents never gave me education, they neglected me in the days of my youth, they never put the sacred scriptures in my hands, alas ! they never took me to the house of God, they never prayed for themselves or for us, they indulged us in breaking the holy sabbath, when committing sin they never reprov'd or admonish'd us, but permitted us to walk in paths of "darkness leading down to the chambers of death;" thus am I plunged through ignorance and vice in the abyss of misery ; lost to parents and friends, lost to my country and society ; alas ! lost to myself, and am with dread apprehension looking out for the just judgment of an angry and avenging God.

My dear friends these are serious considerations and ought to influence the minds of those who neglect these important duties to their offspring, to be up and doing. Yes, at this very moment to form a resolution never to be broken, to be truly in earnest in the work of an immediate repentance, and an eager return to their forsaken God, their friend and father.

Parents, are you not the subjects who brought these little dependent creatures into existence ? and is there no duty attached to your conduct to bring them up in the fear and admonition of the

Lord? Yes, commanded by the ties of nature, by present affection and regard, by the dictates of conscience, by the sacred oracles of Almighty God; by the strivings of his spirit, and by the loud call of your country; to bring them up as shining ornaments of society, and pillars in the temple of the most high.

Arouse then, arouse from this unwarrantable state of apathy; join hand in hand with the benefactors of this institution; take the word of divine inspiration and read it daily to your offspring: If you cannot read, many of your children, God's name be blessed, can read it for you. If you have neglected prayer, henceforth be importunate at the throne of grace: If you have not words to utter, pray with groanings that cannot be uttered; thus will your morning and evening devotion rise up before God as incense, and the lifting up of your hands prove an acceptable sacrifice, take the dear objects of your affection by the hand every sabbath, and attend the ordinances of God's house and worship. For believe me, that the profanation of the sabbath, and the taking of God's holy name in vain, are the leading and predominant vices of the day; and that in defiance of the laws of our country and the declaration of the Almighty, delivered in awful thunders from Sinai's holy mount, and yet how many do we hear and see daily trample those sacred precepts under foot! for behold your rivers every sabbath witnessed with the sails of pleasure boats floating down the gentle stream; but little do such transgressors consider that they are floating down the stream of perdition, and if continuing in such abominable vices, will be ultimately plunged in the avenging sea of God's wrath and indignation.—Behold your streets lined every sabbath with children imprecating curses upon their own heads; and some parents can even smile at hearing a lisping cherub take God's name in vain, instead of using the rod of correction, or admonishing even with

a gentle reproof. Can such expect in the great day of retribution, to use the language of good old Joshua, and say "Here Lord am I and the children thou hast given me." Truly you will wish to be one of these; but alas for you, the sentence will be, "depart from me ye workers of iniquity, into outer darkness; I know you not."

Think not my dear friends that I admonish with too much severity; God forbid, that any of you or yours should be guilty of so heinous a sin: should there be any, pray to your heavenly father for forgiveness that he might view with an eye of pity and compassion your fallen degeneracy, and with all that divine energy wherewith he created our first parents pure, might restore you again to your original purity; that he might take away from within you, those obdurate hearts of stone, and give you the more pliant substitute, a heart of flesh, that he might curb within the tender reins of his power and mercy, all the evil propensities of your fallen and degenerate state: that he may convince you that in that fall you fell from your happiness, because you departed from him, the source of all purity, the foundation of all true felicity. Purify then your hearts from every strange and unholy affection; may the love of the world and the love of every sin be rooted out from every bosom, and your souls made the aboding receptacles of the Holy Spirit, with all its divine and holy affections. Thus doing you will contract all those holy tempers, all those pious habits which alone can constitute suitable inhabitants of that holy state where iniquity and the children of iniquity can have no admission; where all tears shall be wiped from your eyes; where all the toils and labours of sorrows shall be succeeded with an eternal rest; and where your souls shall be completely solaced with the sweet and pleasant refreshments of pure unsullied love, of lasting and unabating felicity.

Let this suffice my dear friends, those sentiments

have originated from pure motives of affection towards you, and the love I bear to the dear children you have put under our care: the Trustees have enjoined upon me to intreat you to keep a particular watch over the morals of your children during the vacation, which will commence to-morrow, and the school will be opened again three weeks from next Monday. In the mean time may the blessing of God await you, may he protect you and yours from every snare and temptation, may he crown your endeavours to promote the welfare of your children with success; may he fill your baskets and your store with the abundance of his providential blessings; but above all, may he bless you with all spiritual blessings in Christ Jesus our Lord.

My dear little children of every department in this school, you objects of my sincere affection and regard.

In what language shall I address you? shall I call to mind the many pleasing hours I have spent with you during the establishment of this institution? Shall I reflect on the rapid progress many of you have made in your education? Shall I proclaim the praise of those meritorious scholars who are educated by sincere motives of obedience to their teacher, their parents, and the benefactors of this institution? yes, my heart leaps for joy, and my tongue shall ever pronounce your praise; yes, with the love a father bears to his children, will I continue to give you every aid and assistance, as long as my feeble abilities can promote your happiness and welfare; and although my duties as one of the standing committee on this day expires, yet often, often shall my prayers ascend to the throne of grace for blessings upon you and your parents. Let me then intreat you not to despise the proffered offer of your benefactors, not to lose one moment, not to neglect or abuse the opportunity you now enjoy, be attentive to your studies, adhere with due obedience to the admonitions and instructions of

your worthy teacher ; honor your father and mother that your days may be long in the land which the Lord your God giveth you. Adhere particularly to the earnest intreaties of your trustees and benefactors, wound not their feelings by a neglect of duty, so as to give them cause to complain that all the expence, the labor and pains they have bestowed, have proved in vain ; the sacred scriptures are daily put in your hands ; delight to meditate on its contents ; admire the worship of God, so that your souls may go out in ardent prayers to God, and wait for his blessing. Thus doing you will remember your Creator in the days of your youth, before the evil days come, when you shall have to say, I have no pleasure in them.

Is there any among you who are guilty of that wretched practice of playing truant and neglecting your studies, who are trifling with the admonition of your teacher, who are disobedient to your parents, who set at nought the solemn warnings of your benefactors and trustees ; shall I pronounce your praise to this audience ? can we admire your conduct ? no you have no share in our affection, but that of pity.

Shall I select you out, and hold you up here as a public spectacle to your parents and friends, of scorn and derision ? no, for this time we will pardon your infirmities. But while I raise my monitory voice against your transgressions, form a resolution to return from your evil ways, that we may have reason to rejoice at the next examination, that our admonitions have had the desired effect ; but if you are determined to persist in your vice, let me tell you, you can have no claim upon our benevolence.

CHARITY

THE FIRST OF MASONIC DUTIES.

Many valuable and important papers have been written on the subject of freemasonry, which, in a word, serve to illustrate the principles of the institution. It would be unnecessary to offer any remarks on this head. It is my intention to show, that charity does, and always did, form a particular ingredient in the character of a free and accepted mason. Although the charity of a mason extends to the whole human family, of which each individual is a child, yet, a certain class of men having enlisted under the banners of the order, to partake of the several benefits and privileges, it is but reasonable to suppose, that they should, individually and collectively, come under our particular notice. Is it not the fact in all societies designed for charitable purposes? Do not the individuals composing such an institution unite together, in order to assist their fellow members in the hour of distress and trial? Are they not, in a particular manner, subservient to other ends: for the relief of widows, orphans, &c.?

All these institutions, which are numerous and generally well conducted, have at all times received the patronage of the liberal and enlightened. But my reader, in the order of freemasonry, the instances are numerous and beyond calculation, where the benefits of the society have extended to the relief of distressed brethren, widows, and orphans. It is sometimes said, by those who have not been initiated into the society, "I have never seen any good arising from it;"—nor, indeed, will they, until they are regularly initiated. As well might they endeavour to obtain the secrets of a mason, which we all know, have existed from time immemorial, as to become acquainted with the charitable transactions of a lodge; or, to know when an individual stretches out his hand to serve a distressed brother,

with whom he is often made acquainted by those inviolable secrets, which constitute, among freemasons, a universal language. What has the world to do with private transactions; whether a widow, an orphan, or a pilgrim, has obtained relief? If *they* were, then, as well might the *mysteries of light* be unfolded to them!

The peculiar excellence of the institution does not rest in the display of virtues merely civil, nor in the jewels which adorn the mason; nor, in a word, in external show or grandeur. Though these have their several ends, some of which are absolutely essential to form the appropriate clothing of a mason, yet charity, benevolence, and love, constitute the basis of the temple. Thousands, and I may add, tens of thousands, have witnessed the kindly offices of masons: the widow and the orphan, whose petitions have never been rejected, can also witness, not only in this, but in every quarter of the globe, the charity of a mason.

Charity! thou heavenborn virtue! long mayest thou preside as the guardian genius of masonry: and may wisdom, strength and beauty, remain the three great pillars.



BRIEF BUT SIGNIFICANT DESCRIPTION OF FREEMASONRY.

Mr. Arnold, in his Dutch Dictionary, under the word "Freemasonry," says, that it is "a Moral Order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and sociable pleasures, founded on liberality, brotherly love, and charity."

**AN ADDRESS
TO FREEMASONS IN GENERAL.**

Stretch forth your hands to assist a brother when ever it is in your power ; to be always ready to go any where to serve him ; to offer your warmest petitions for his welfare ; to open your breasts and hearts to him ; to assist him with your best counsel and advice ; to soothe the anguish of his soul, and betray no confidence he reposes in you ; to support him with your authority ; to use your utmost endeavours to prevent him from falling ; to relieve his wants as far as you are able, without injuring yourselves or your families. In short, mutually to support and assist each other, and earnestly to promote one another's interest, are duties which (well you know) are incumbent upon you: But do these duties always influence you ? Are they not too often forgotten ? Your worthy brother too frequently neglected, and the stranger preferred to those of your own household ? Ye are connected by solemn promises : let those always be so remembered as to direct your actions : for then, and then only, will you preserve your consciences void of offence, and prepare that firm cement of utility and affection, which time will have no power to destroy.

SKETCHES OF THE ROYAL ART.

FROM the earliest ages of antiquity, the royal art was ever taught with the greatest circumspection, not in schools or academies, to a promiscuous audience, but was confined to certain families ; the rulers of which instructed their children or disciples, and by this means conveyed their mysterious knowledge to posterity.

After the flood, the professors of this art were first distinguished by the name of Noachidæ, afterwards by that of Sages or Wise Men, (men instructed as Moses, in all the wisdom of the Egyp-

tians,) Chaldeans, Philosophers, Masters in Israel, &c. and were ever venerated as sacred persons. They consisted of persons of the brightest parts and genius, who exerted their utmost abilities in *discovering* and *investigating* the *various mysteries of nature*, from whence to draw improvements and inventions of the most useful consequences. Men whose talents were not only employed in speculation, or in private acts of beneficence; but who were also public blessings to the age and countries, in which they lived, possessed with moderate desires, who knew how to conquer their passions; practisers and teachers of the purest morality, and ever exerting themselves to promote the harmony and felicity of society. They were therefore consulted from all parts, and venerated with that sincere homage which is never paid but to real merit; and the greatest and wisest potentates on earth esteemed it an addition to their imperial dignities, to be enrolled among such bright ornaments of human nature.

A principal excellence, which rendered them famous among men, was *taciturnity*, which in a peculiar manner they practised and inculcated as necessary for concealing from the unworthy what few were qualified to learn, and still fewer to teach.—
Qui necerit tacere loqui.

BRIEF ANALYSIS OF MASONIC PRINCIPLES AN EXTRACT.

And will your candour and patience indulge the orator of the day, in a momentary, concluding address: An address, whose primary object is to exhibit an epitome of masonic principles, disrobed of the veil of mystery; and whose secondary aim impels the crimson blush to the marble front of Barruel: This demon of detraction first sounded the tocsin of falsehood against masonry; and Robin-

son reechoed its malignant tones, from the cliffs of Albion to the shores of the western world. The general charges of both are, that masonry is equally hostile to the altar and the throne; and that all her secret energies are directed to prostrate religion in the dust; and overwhelm government by the arm of rebellion, leading onward the genius of Anarchy. To these charges, we plead not guilty, in the presence of heaven above, and earth beneath; and lodge our last, most solemn appeal, to the dread tribunal of an omniscient God! who knoweth, as "the searcher of all hearts," that religion, in her every form, is treated by masons with awful reverence; and that government, in its every mode, receives the faithful obedience of the craft; for at no time, hath the stroke of the ax of religious bigotry been heard within our peaceful walls; nor the sound of the hammer of political intolerance, disturbed philanthropic harmonies; while in all the conscious pride of innocence and truth, we dare to affirm before assembled worlds, that the banners of the mystic order emblazon these mottos, to the blaze of solar day. "Fear God; honour the king; love the brotherhood; reverence deity; respect magistrates; do good unto all, and perfect glory in the heights of the highest, by peace and good will upon earth."

These true sayings, my brethren and my friends, contain a brief analysis of masonic principles; and principles of so benevolent a nature can involve no dangerous mysteries; for beneficence of practical deed excludes secret conspiracy, and abhors open insurrection: neither is it possible for us to be contaminated by the vices that mar the happiness of individuals, or polluted by those crimes which blast the felicities of wretched millions; for friendship, morality, and brotherly love forbid the first; and brotherly love, relief, and truth forbid the second. In a word, the Wise Grand Master of ancient Israel has impressed a moral seal on every

power of operative art; and his amiable successor St. John inscribes speculative truth on the chisel and the mallet, the rough ashler and the polished stone; while the line, the rule, the plum, the level, and the square, possess the gift of tongues.

CHARACTER OF A FREEMASON.

The real freemason is eminently distinguished from the rest of mankind, by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of the punishment which the law might inflict; they are religious in expectation of being rewarded, or in the dread of the devil, in the next world. A freemason would be just, if there were no written laws human or divine, except those which are written on his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the universal throne of God, in gratitude for the blessings he has received, and in humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of his country, because the agitation of speculative opinions produces greater evils than the errors it is intended to remove. He restrains his passions, because they cannot be indulged without injuring his neighbour or himself. He gives no offence, because he does not choose to be offended. He contracts no debts which he is not certain that he can discharge, because he is honest upon principle. He never utters a falsehood, because it is cowardly, and infinitely beneath the dignity of a real free and accepted mason, which is the noblest character on earth.

A MASONIC HYMN.

**UNTO thee, great God, belong
 Mystic rites and sacred song.
 Lowly bending at thy shrine,
 We hail thy Majesty divine.
 Glorious Architect above,
 Source of light and source of love,
 Here thy light and love prevail!
 Hail! Almighty Master, hail!**

**Whilst in yonder regions bright,
 The sun by day, the moon by night,
 And the stars that gild the sky,
 Blazon forth thy praise on high.
 Join, O earth! and, as you roll,
 From east to west, from pole to pole,
 Lift to Heaven your grateful lays,
 Join the universal praise.**

**Warm'd by thy benignant grace,
 Sweet Friendship link'd the human race;
 Pity lodg'd within her breast,
 Charity became her guest.
 There the naked raiment found;
 Sickness balsam for its wound;
 Sorrow comfort, hunger bread,
 Strangers there a welcome shed.**

**Still to us, O God! dispense
 Thy divine benevolence.
 Teach the tender tear to flow,
 Melting at a brother's woe,
 Like Samaria's son, that we
 Blest with boundless charity,
 To th' admiring world may prove
 They dwell in God who dwell in love.**

A PRAYER

Said at the opening of the Lodge, or making a new Brother, &c. used by Jewish Freemasons

O LORD, excellent art thou in thy truth, and there is nothing great in comparison to thee; for thine is the praise from all the works of thine hands for evermore.

Enlighten us, we beseech thee, in the true knowledge of Masonry: By the sorrows of *Adam*, thy first made man; by the blood of *Abel*, the holy one; by the righteousness of *Seth*, in whom thou art well pleased; and by the covenant with *Noah*, in whose architect thou wast pleased to save the seed of thy beloved; number us not among those that know not thy statutes, nor the divine mysteries of thy secret Cabala.

But grant, we beseech thee, that the ruler of this Lodge may be endued with knowledge and wisdom, to instruct us and explain his secret mysteries, as our holy brother *Moses* did (in his Lodge) to *Aaron*, to *Eleazar* and *Ithamar*, (the sons of *Aaron*,) and the several elders of *Israel*.

And grant that we may understand, learn, and keep all the statutes and commands of the Lord, and this holy mystery, pure and undefiled unto the end of our lives. Amen, Lord.

A PRAYER

Used by primitive Christian Masons.

The might of the Father of heaven, and the wisdom of his glorious Son, through the grace and goodness of the Holy Ghost, being three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in our living, that we may come to his bliss that never shall have end. Amen.

A PRAYER

Repeated in the Royal-Arch Lodge at Jerusalem.

Thou hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our Father and our King, for thy Great Name's sake, and for our fathers' sake, who trusted in thee, and to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart; so be thou merciful to us, O our Father! Merciful Father, that sheweth mercy, have mercy upon us, we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform, all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them in the love and fear of thy Name; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

Because we have trusted in thy holy, great, mighty, and terrible Name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God; and the multitude of thy mercies shall not forsake us for ever: Selah. And now make haste and bring upon us a blessing, and peace from the four corners of the earth; for thou art a God that workest salvation, and has chosen us out of every people and language; and thou our king, hast caused us to cleave to thy great Name, in love to praise thee, and to be united to thee, and to love thy Name: Blessed art thou, O Lord God, who hast chosen thy people Israel in love.



MASONIC SENTIMENTS AND TOASTS.

1. The day--The proudest in the annals of our Lodge: May it prove the most propitious on the tablets of Charity.

2. The memory of Brother General George Washington —May the gratitude of Masons display itself in *deeds*, and rouse the slumbering sensibility of the nation.

3. The grand Lodges of the United States—Wisdom to their deliberations, strength to their measures, and moral beauty to their conduct.

4. Our Country—devotion to its interests, one of the proudest traits in the Masonic character.

5. Our Fair Sisters—Their happiness the principal object of our institution—in excluding beauty from the temple of wisdom, we distrust ourselves rather than them.

6. The Academy of Fine Arts, and the Society of Artists—They have sown “good seed in good ground;” may they be remunerated by an abundant harvest.

7. The Clergy of the United States—Guardians of the first great light of Masonry, they display its influence by lives spent in acts of piety and devotion.

8. The Mystic Signal—The *last* appeal; never be it given without effect.

DUTIES OF A MASON.

Thy first homage thou owest to the Deity; the second to the authority of civil society.

Honour the fathers of the state; love thy country; be religiously scrupulous in the fulfilling of all the duties of a good citizen: consider that they are become sacred by the voluntary masonic vow; and that the violation of them in a profane man, would be weakness; but in thee, hypocrisy and criminality.

MASONIC PRECEPTS.

The end, the moral, and the purport of masonry, is to subdue our passions, not to do our own will

to make a daily progress in a laudable art ; to promote morality, charity, good fellowship, good nature, and humanity. This is the substance, let the form or vehicle be ever so unaccountable.

MASONIC SONG.

'Tis almost high noon,
 And our labour may soon
 In its various toils be suspended,
 And the Grand Master's call
 Shall announce to us all,
 That with joy our refreshment is blended.

But ere we have done,
 Let us look at the Sun,
 And admire his meridian beauty ;
 'Tis a most cheering sight,
 Pure, glorious, and bright,
 Enlightening and prompting to duty.

We rejoice in the day,
 And we wish to display
 The effects of fair wisdom and kindness,
 And pity the plight
 Of those who have light,
 Yet wilfully grope in their blindness.

With industry still,
 And with zeal and good will,
 Let us work for ourselves and for others ;
 Free, accepted, and true,
 What is worthy pursue,
 As becomes a firm band of good brothers.

So when at the last,
 Our days are all past,
 And the mandate to rest shall be given,
 We all may be fit
 These labours to quit,
 To be call'd to refreshment in heaven.

Be it then our delight
 Hand in hand to unite,
 Of true love and of help the sure token—
 That ascending the skies,
 Hand in hand we may rise,
 And our union continue unbroken.



ST. ELBA.

As many persons may wish to learn something relative to the Island of ELBA, which *Bonaparte* has chosen for his future residence; I have availed myself of a letter recently written at the request of William Coleman, Esq of this city, by a gentleman who resided for some time on that Island.—The letter is written in an accurate and handsome style.

“DEAR SIR—You request me to give you some account of Elba. This Island is situated on the coast of Italy, sixty miles to the southward of Leghorn, five miles from the main land. It is about 20 miles long and seven broad. There are four considerable towns in it, and it contains about 15,000 inhabitants. It is very mountainous, particularly towards the south-west end, where they rise to a sublime height. The soil is generally poor; there are however some rich vallies. It has two fine harbours, Porto Ferrara, and Porto Longoni, with towns of the same name upon each of them. Porto Ferrara on the north-west side is the capital, and is as well built as any town of the same size that I have seen in Italy. The inhabitants were very kind to me, and are hospitable to strangers.—The northern part of the Island formerly belonged to the Grand Dukes of Tuscany; the other side to Naples, and was a place to which her convicts were sent. To this Island, also, you may recollect it was

that the great but unfortunate *Toussaint* of St. Domingo was to have been sent a prisoner, and by the man, who now brings this Island into notice, by chusing it as the haven of repose when he is obliged to retire from the stormy ocean of empire. Sixteen of *Toussaint's* principal followers were sent here; with two of whom I became acquainted, and were strongly solicited to favour their escape. It is needless to tell you that the climate is fine. The Island produces a light red wine, some fruit, and salt for exportation; but in no considerable quantities. The iron mines of Elba are extensive, and have been wrought longer even than the story of them is known. The Island bore rather the marks of poverty; the roads were not in good repair, and in fact the Island is too uneven to make much use of carriages of pleasure. It is the fine harbour of Porto Ferrara, and the natural strong position of the town, that make this Island desirable. In the hands of a power at war with the States of Italy it would become a valuable depot. Many of the conscripts from Italy were brought here to be trained for the field of war.

The views from the Island are grand. On the one hand is the coast of Italy as far to the northward as the mountains of Genoa: on the other Corsica with its lofty mountains relieves the eye from an uninterrupted expanse of an ocean view.— Other small Islands lie in the neighbourhood to diversify the scene. To a mind fond of retirement, or solely bent on the pursuits of literature, Elba may become a pleasant residence: But to a mind accustomed to the noise of war, or to the sweet blandishments of polished society, Elba with all its views, and all its charms, must appear but a more extended prison."

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