

THE  
WEEKLY ENTERTAINER.

For MONDAY, May 14, 1792.

*On the Tendency of Theatres, and the Performance of  
Plays during the Holidays.*

*A Letter of the Procureur of the Commune of Paris to the Ad-  
ministrators of the Police.*

SOME directors of the public shews have demanded of the magistrates of the people, whether it be necessary to shut up their theatres during the Easter holidays. I owe to them an explanation, and it is for you gentlemen to judge of it.—When France crouched down to a domineering religion—when we were condemned to do every thing which one man willed, the Lieutenants of the Police might indeed make a law with priests. But when after a long night the truth shines—makes dupes ashamed and rogues afraid—when liberty wills nothing more from tyrants, equality from slaves—when the constitution protects all religious worship and all opinions, then it is only the representatives of the people who can command festivals—the festivals of the country; and it is necessary that its religion should include all persons openly in its temples. Every one is to chuse a church, or a synagogue, or a mosque. None can conceive better than you, gentlemen, that if every man be a master of his talents, as much as his thoughts, he ought no more to be prevented from acting a play on Good Friday than making it; by those at least whose religion is not superstitious. Industry hath the same right as commerce, and it is the public interest alone which can suspend it. But under what pretext could the municipality, the guardian of all property,

erty, condemn to repose a multitude of citizens who are supported by the theatre, and a much greater who are amused and instructed by it, and especially after a revolution which clearly proves that the tragedies of Voltaire inform nations much better than the services of the Abby Maury? The theatre appears to me not only a means of instruction in the hands of the philosopher, who enlightens the people, but also of good order in those of the administrator who conducts it.

M. de Sartine allowed that the city of Paris was never more injured than when the clergy, prohibiting innocent pleasures, delivered up hypocrites to an idleness, which cherishes all vices and crimes. We are just arrived at an epoch when fanaticism should not dare to lay new snares for ignorance. It would be desirable that the church of Rome after the observation of Lent, should no longer claim its privileges; and nothing could better prove the progress of reason than the independence of the theatres, which during the time that Christians devote themselves to flagellations in darkness, shall represent for the friends of the constitution, the Death of Cæsar.

*Journal de Paris, for Wednesday,*

*March 28, 1792.*

*Copy of a Petition from Tregony against the Slave Trade.*

To the Honourable the Commons of Great Britain in Parliament assembled.

WE the Mayor, Corporation, and Inhabitants of the borough of Tregony, understanding that an application will soon be made to your honourable House for the abolition of the slave-trade, desire to express our hearty approbation of so wise and benevolent a design. As men and as Christians, we feel it to be our duty to signify to you our abhorrence of a traffick which is founded on principles so inconsistent with the dictates of humanity, and the spirit of the religion we profess. We trust that it is a glory reserved for the wisdom of the present age to wipe away the stain to our character as a nation, by abolishing a commerce which involves in it such great and extensive iniquity, and adds so much to the stock of human misery. We humbly express our earnest wishes that the legislature will take under its most serious consideration the distressed state of the helpless Africans, and by abolishing the cause of war, rapine, and desolation, suffer their extensive and fertile country to enjoy



enjoy the blessings which providence designed it; so we trust and believe that this highly injured people will have an opportunity of shewing us, that by a commercial intercourse we may derive more solid advantages, from their prosperity as friends, than we could extort from their misery as oppressors.

We thus express our fervent hope that your honourable Assembly will adopt such measures as to your wisdom shall seem most expedient for obtaining the desired effect.—And your petitioners as in duty bound will ever pray.

To the P R I N T E R.

S I R,

I Beg the favour of you to insert in your valuable miscellany, "Some Account of the late Thomas Day, Esq." a name justly dear to every friend of civil and religious liberty. I have abridged it from an octavo volume, published not long ago; and I hope it will be acceptable to your readers in general. Sure I am, that the younger part of your readers, and especially such of them as are born to a good inheritance, or to good expectations, may derive great benefit from a diligent perusal of it.

I am, Sir, your's, &c.

S. M. N.

*Somersetshire.*

*Some Account of the late Thomas Day, Esq. Author of Sandford and Merton.*

THOMAS DAY was born in London, in the year 1748. His father enjoyed a considerable office in the Customs\*: his mother was the daughter of Samuel Bonham, Esq. When he was 13 months old, his father died; and the care of his education devolved to his mother; to whose steady and judicious management of him, in his infancy, as well as to her exemplary conduct in life, he was indebted for his earliest good impressions, and for the first bias and direction of his mind to honourable pursuits.

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His

\* Collector of Customs outwards; a place held by the late Duke of Manchester.

His mother having, principally on account of her son's health, removed to Stoke Newington, he was put to a child's school, at this place; and when of a proper age, he was sent to the Charter-House. Here he remained eight or nine years; and, at the age of 16, he was removed to Oxford, and entered as a Gentleman Commoner at Corpus Christi College.

Not intending to advance himself in any profession, he thought it unnecessary to take any of the usual degrees of the University. The main object of his academical pursuits was the discovery of moral truths, and exemplary facts, by which he was to enlighten his mind and guide his future life. The result of all his inquiries was, that virtue is the true interest of man; and he therefore determined to pursue it as his most substantial good.

This opinion and resolution were farther fostered and matured in his mind by reading the ancient classics, in which the image of virtue there delineated makes an impression so deep on the sensible minds of youth, that it is seldom if ever effaced.

It must certainly seem a very singular phænomenon, that a youth just entered into the age of passions, in the vigour of health and spirits, in the affluence of fortune, and in this age, should dedicate his time, thoughts, and studies, to form in his mind the principles of action, by which he was ever afterwards to regulate his conduct. And it will appear still more extraordinary, when it is known, that during his own life, the principles and resolutions, which he had adopted at that early age, were the invariable rule, by which all his actions were governed, with an uniformity and consistency seldom maintained through different periods of life, and from which he was not diverted by the dread of ridicule, so powerful over young minds, by the impulse of passions, by the false glare of ambition, by the allurements of pleasure, nor by the assimilating manners of the age. He never deviated from the principles which he had fixed alike in his judgment and in his affections: and this consistency of principle with conduct continued through life is a characteristick feature by which he was distinguished. Mr. Day, in his youth, was fond of seeing men and manners; but, not being dazzled by those of the higher ranks, (sometimes exclusively called "the world,") and perceiving that a knowledge of human nature was better to be learned from the lower orders, where it appears less disguised by art, he used to take long journies, through different parts of England and Wales on foot, sometimes in company, and frequently alone, mixing with people of all descriptions; sometimes going into the parlour of an inn,  
and



and at other times into the kitchen, where he generally found most of the amusement and instruction that he was in search of, and where he was much diverted at the embarrassment he occasioned to know who and what he was. §

Possessed of much strength and activity of body, a flow of animal spirits, a relish for youthful frolics, and a vein of humour and pleasantry, he greatly enjoyed these excursions; while, at the same time, he acquired an exact knowledge of the modes of thinking and expression, habits, and manners, of the more uncultivated classes of men, to whom he could, in his future life, easily adapt himself, and whom he ever treated with kindness and condescension, rather as less fortunate brothers of the same family, than as beings of a different and inferior order, as they seem too often to be considered by men who confound the accidental advantages of fortune with personal excellence.

He likewise visited Ireland, in company with a very intimate friend, at whose seat he passed some time.—He wished also to travel abroad; but as his guardians did not seem willing to give their consent, he resided principally at Lichfield, attracted by the very cultivated society in that city, until he became of age and consequently master of his own actions. He then chose to pass some years abroad, returning at intervals to see his friends. Accordingly he spent one winter at Paris, another at Avignon, a third at Lyons; one summer in the Austrian Netherlands, and another in Holland. The different manners of men in different countries, and the various forms of political and civil society, were subjects which at all times engaged his attention.

During his residence at the University, Mr. Day's mind had been wholly occupied by his studies; and having also conceived some contempt for the modern refinements, he had taken no pains whatever to improve his external appearance and manner; so that, however valuable the diamond might be within, every person had not sufficient knowledge immediately to discern it. Conscious of this defect, and sensible that however he might himself disregard exterior accomplishment, yet unless he possessed it, he would not be permitted, without the imputation of envy, to attack by reasoning or by ridicule the affectation or excess of it, he applied himself, while he was in France, with the same perseverance with which he executed all his purposes, to sacrifice to the Graces; and with such assiduity,

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§ It is very well known that Swift frequently travelled in a similar way.—See British Biography, Vol. VIII. p. 273. note (b).

as if he had really been enamoured of them.—It may be easily imagined, that when he had shewn that he was not unequal to external accomplishments, he would gradually give way to his original contempt of dress and appearance, although no man continued more observant of all the minuter attentions of essential civility and politeness, independent of forms. Besides, his observation of the distresses too often incurred by the fantastick passion for dress and outward shew inclined him to counteract this tendency, as far as he could, by his example of plainness, and indifference about these objects. For it seems to have been an invariable rule of his conduct, not so much to regard the dictates of his own taste and inclinations, as by his example, and also by his writings, to throw as much weight as he could into that scale of manners which he thought was too much neglected by the spirit of the age.

(To be continued.)

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*An Authentic Account of the State of Society in which the Natives of Africa live, in Cayor, Sin, and Sallum; three Countries extending along the Shore from the Mouth of the River Gambia to that of the Senegal.*

(Concluded from Page 454.)

**A**NOTHER argument which has been advanced in justification of the slave-trade, and which has had some influence, may be also answered from what is contained in the preceding account of the state of society, in which the natives of Africa live.

It has been constantly handed about, and this with some share of success, that the natives of Africa have not the same faculties as other men; by which it is insinuated, that they were born, or at least are fit only for slaves. But as a proof of the contrary of this, we find them in their own country under a regular form of Government, with divisions and sub-divisions of officers, so that a large tract is put into a situation to be governed with ease, and edicts, that are to travel to a considerable extent, to be soon promulgated and obeyed. We see also a certain system of jurisprudence instituted. We see property divided into two kinds; laws not only relating to this, but to other subjects; offenders tried for transgressing them, and this by their own peers, and upon the spot. We see also a system  
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of revenue, imposed with judgment, collected without difficulty, and equal to the exigencies of the state. To which we may add the name and form of a religion known and acknowledged by them all.

These circumstances are more than sufficient to establish their capacities as men; and yet to these it may be added, that we have seen them to great advantage in other points of view. We have seen them as farmers and husbandmen. We have seen them as builders of boats. We have seen them again as manufacturers in gold, iron, copper, wood, cotton, and this in a manner that would do no discredit to Europeans.

Another argument and the last that I shall mention, says Mr. Clarkson, which meets with its answer from the same source, is the following; "That you ought not to abolish the trade in slaves, unless you can substitute another trade in some other branch on the coast of Africa; and to do the latter is impossible on account of the indolence of the natives; and their unwillingness to engage in active life."

Let us now consult the preceding account, upon this point. We find in the first place a considerable spirit of commerce among the natives. In proportion as new markets have arisen, new trades have evidently sprung up, and new industry has been exerted. They hold a continual intercourse with each other for the purposes of trade, and to such a degree has this spirit of commerce risen, that to procure a market for their commodities they will travel leagues with immense burthens upon their heads, and be regardless of the weight.

Nor can we, in the second place, avoid noticing with less satisfaction the constant occupations of some, and the intense labours of others, in the several departments which they profess. Some of the natives do not employ themselves for a season only, but follow some occupation or other for the year round. The labour of others again is equal to that which any Europeans undergo. As a proof of this, we may adduce the employment of the boat builders, from the time of cutting down the tree in the forest to the time of delivering it in the shape of a boat upon the shore, at the distance of thirty leagues overland as before described; an instance of perseverance, which cannot fail of being urged successfully against those, who should call their industry into question.

As a third circumstance of material importance in the case of the argument adduced, we may notice, from the price of the boats abovementioned, compared with the toil described to have been expended upon them, the great cheapness of labour

in those parts. In short, if we reflect properly on the spirit of commerce to be found among the natives of Africa, and if to this we subjoin the consideration, first, of the variety and fatigue of their several occupations, and secondly, of the low demand for the articles made in following the same, the argument not only falls, but it appears on the other hand, that there are few people, from whom more is to be expected by the European merchant than from the natives in question, in the introduction of a new commerce in the place of the execrable trade in men.

Such then is the state of society in which the natives of Africa live, in the countries extending from the mouth of the river Gambia to that of the Senegal, as given by Mr. Clarkson, from the most unquestionable authority; and such are the inferences which naturally follow from this account, in favour of the abolition of the slave trade. "And surely we may hope," (to use the words of another writer on the subject,) "that the numbers amongst us are not few, who duly regarding the claims of reason, and of justice, will consider the natives of Africa, as entitled to the rights of humanity; and as formed for a more important purpose, than to be stolen, degraded, insulted, and murdered by us. They will consider the African in his native land, enjoying that happiness, which the beneficent hand of Heaven has shed around him, and demanding by what right we disturb him in the possession? By what right we purchase the unwary traveller, and peaceful villager, when torn by the hands of pirates and robbers from his family and his country, and detain him in the most cruel and oppressive slavery?"

But "defect of right in the first purchase (says Archdeacon Paley) is the least crime, with which this traffic is chargeable. The natives are excited to war and mutual depredation, for the sake of supplying their contracts, or furnishing the market with slaves. With this the wickedness begins. The slaves, torn away from parents, wives, children, from their friends and companions, their fields and flocks, their home and country, are transported to the European settlements in America, with no other accommodation on shipboard, than what is provided for brutes\*. This is the second stage of cruelty; from which the miserable exiles are delivered, only to be placed, and that for life, in subjection to a dominion and system of laws, the most merciless

\* Mr. Paley's work was published, before the various horrors of the Middle Passage were fully disclosed.



merciless and tyrannical that ever was tolerated upon the face of the earth : And from all that can be learned by the accounts of people upon the spot, the inordinate authority, which the plantation laws confer upon the slave-holder, is exercised, by the English slave-holder especially, with rigour and brutality†.”

I am, Sir, your's &c.

C. T.

*Ashill, Somerset.*

† Paley's Principles of Moral and Political Philosophy. Vol. I. p. 237. 8vo. edit.

*The History of the Life of Baron Trenck. In which is introduced a particular Account of the extraordinary Sufferings which he underwent by Command of the late King of Prussia.*

[Extracted from his own Narrative.]

(Continued from Page 460.)

MY ills were increased by a new accident. Soon after the departure of Bernes, the Prussian Minister, taking me aside, in the house of the Palatine Envoy, M. Becker, proposed my return to Berlin, assured me the King had forgotten all that was past, was convinced of my innocence, that my good fortune would there be certain, and he pledged his honour to recover the inheritance of Trenck. I answered, the favour came too late ; I had suffered injustice too flagrant, in my own country, and that I would trust no Prince on earth whose will might annihilate all the rights of men. My good faith to the King had been too ill repaid ; my talents might gain me bread in any part of the world, and I would not again subject myself to the danger of unmerited imprisonment.

His persuasions were strong, but ineffectual : “ My dear Trenck,” said he, “ God is my judge, that my intentions are honest ; I will pledge myself that my sovereign will ensure your fortune : You do not know Vienna, you will lose all by the suits in which you are involved, and will be persecuted, because you do not carry a rosary.”

No sooner had I rejected the proposition of the Prussian Envoy, than all my hopes in Vienna were ruined ; for Frederic, by his residents and emissaries, knew how to effect whatever he

pleased

pleased in foreign courts, and determined that the Trenck, who would no longer serve, or confide in him, should, at least, find no opportunity of serving against him: I soon became painted, to the Empress, as an arch-heretic who never would be faithful to the house of Austria, and only endeavoured to obtain the inheritance of Trenck, that he might devote himself to Prussia.

In three years, however, I brought my sixty-three suits to a kind of conclusion; the probabilities were, this could not have been effected in fifty. Exclusive of my assiduity, the means I took must not be told; it is sufficient that I here learnt what judges were, and thus am enabled to describe them to others.

For a few ducats, the president's servant used to admit me into a closet where I could see every thing as perfectly as if I had myself been one of the council. This, often, was useful, and taught me to prevent evil, and, often, was I scarcely able to refrain bursting in upon this court.

Their appointed hour of meeting was nine in the morning, but they seldom assembled before eleven. The President then told his beads, and muttered his prayers. Some one got up and harangued, while the remainder, in pairs, amused themselves with talking instead of listening, after which the news of the day became the common topic of conversation, and the council broke up, the Court being first adjourned some three weeks, without coming to any determination.

Without form, or notice, the Hungarian Fiscal President, Count Grassalkowitz, took possession of all the Trenck estates on his decease, in the name of the Fiscus. The prize was great, not so much because of the estates themselves, as the personal property upon them. Trenck had sent loads of merchandize to his estates, of linen, ingots of gold, and silver, from Bavaria, Alsatia, and Silesia. He had a vast store-house of arms, and of saddles; also the great silver service of the Emperor Charles VII. which he had brought from Munich, with the service of plate of the King of Prussia; and the personal property on these estates was affirmed, considerably, to exceed in value the estates themselves.

I was, not long since, informed, by one of the first Generals, whose honour is undoubted, that several waggons were laden with these rich effects, and sent to Mihalefze. His testimony was indubitable; he knew the two Pandours, who were the confidants of Trenck, and the keepers of his treasures, and these, during the general plunder, each seized a bag of pearls, and



and fled to Turkey, where they became wealthy merchants. His rich studs of horses were taken, and the very cows driven off the farms. His stand of arms consisted of more than three thousand rare pieces. Trenck had affirmed, he had sent linen to the value of fifty thousand florins, in chests, from Dannhausen and Gersdorf, in the county of Glatz, to his estates; the pillage was general, and when orders came to send all the property of Trenck, and deliver it to his universal heir, nothing remained that any person would accept. I have myself seen, in a certain Hungarian nobleman's house, some valuable arms, which I positively knew I had been robbed of; and I bought, at Esseck, some silver plates on which were the arms of Prussia, that had been sold by Counsellor D—n, who had been empowered to take possession of these estates, and had thus rendered himself rich. Of this I procured an attestation, and proved the theft: I complained aloud at Vienna, but received an order, from the Court, to be silent, under pain of displeasure, and also to go no more into Slavonia. The principal reason of my loss of the landed property in Hungary was my having dared to make inquiries concerning the personal, not one guinea of which was ever brought to account. I then proved my right to the family estates, left by my uncle, beyond all dispute, and also of those purchased by my cousin. The commissioners, appointed to inquire into these rights, even confirmed them: yet, after they had been thus established, I received the following order from the Court, in the hand of the Empress herself: “The President, Count Grassalkowitz, takes it upon his conscience that the Slavonian estates do not descend to Trenck, *in natura*, he must, therefore, receive the *summa emptitia & inscriptitia*, together with the money he can shew to have been expended in improvements.”

The *summa inscriptitia & emptitia*, for all these great estates, only amounted to 149,000 florins, and this was to be paid by the chamber, but the President thought proper to deduct 10,000 on pretence the cattle had been driven off the estate of Pakratz; and further, 36,000 more, under the shameful pretence that Trenck, to recruit his pandours, had drained the estates of 3600 vassals, who had never returned; the estates, therefore, must make them good at the rate of thirty florins per head, which would have amounted to 108,000 florins; but, with much difficulty, this sum was reduced, as above stated, to 36,000 florins, each vassal reckoned at ten florins per head. Thus was I obliged, from the property of my family, to pay for 3600 men, who had gloriously died in war, in defence of

the contested rights of the great Maria Theresa ; who had raised so many millions of contributions for her in the countries of her enemies ; who, sword in hand, had stormed and taken so many towns, and dispersed, or taken prisoners, so many thousands of her foes. Would this be believed by listening nations ?

All deductions made for legacies, fees, and formalities, there remained to me 63,000 florins, with which I purchased the lordship of Zwerbach, and I was obliged to pay 6000 florins for my naturalization. Thus, when the sums are enumerated which I expended on the suits of Trenck, received from my friends at Berlin and Petersburg, it will be found that I cannot, at least, have been a gainer by having been made the universal heir of the immensely rich Trenck. With regret I write these truths, in support of my children's claims, that they may not, in my grave, reproach me for having neglected the duty of a father.

The only real favour I received of the Empress was a Captainship of Cavalry in the Cordova Cuirassiers, in which I gained the applause of my Colonel, Count Betton. In March 1754, my mother died in Prussia, and I requested permission of the Court that held the inheritance of Trenck, as a *fidei commissum*, to make a journey to Dantzic, to settle some family affairs with my brothers and sister, my estates being confiscated. This permission was granted, and thither I went in May, where I, once more, fell into the hands of the Prussians, which forms the second great, and still more gloomy epocha in my life. All who read what follows will shudder, will commiserate him who, feeling himself innocent, relates afflictions he has miserably encountered, and gloriously overcome.

I left Hungary, where I was in garrison, for Danzig, where I had desired my brothers and sister to meet me, that we might settle our affairs. My principal intent, however, was a journey to Petersburg, there to seek the advice and aid of my friends, for law and persecution were not yet ended at Vienna, and my Captain's pay, and small income, were scarcely sufficient to defray the charges of attornies and counsellors.

It is here most worthy of remark that I was told, by Prince Ferdinand of Brunswic, Governor of Magdeburg, he had received orders to prepare my prison, at Magdeburg, before I set out from Hungary.

I was immediately visited, by my brothers and sister, on my arrival at Dantzic, where we lived happy in each other's company, during a fortnight, and an amicable partition was made  
of



of my mother's effects: My sister perfectly justified herself concerning the manner in which I was obliged to fly from her house, in the year 1746; our parting was kind, and as brother and sister ought to part.

Our only acquaintance in Dantzic was the Austrian resident, M. Abramson, to whom I brought letters of recommendation from Vienna, and whose reception of us was polite even to extravagance.

This Abramson was a Prussian born, and had never seen Vienna, but obtained his then office by the recommendation of Count Bestuchef, without security for his good conduct, or proof of his good morals, heart or head. He was in close connection with the Prussian resident, Reimer; and was made the instrument of my ruin.

Scarcely had my brothers and sister departed before I determined to make a voyage by sea to Russia. Abramson contrived a thousand artifices, by which he detained me a week longer in Dantzic, that he, in conjunction with Reimer, might make the necessary preparations.

The King of Prussia had demanded that the magistrates of Dantzic should deliver me up; but this could not be done without offending the Imperial Court, I being a commissioned officer in that service, with proper passports: It was therefore probable that this negotiation required letters should pass and repass, and, for this reason, Abramson was employed to detain me some days longer, till, by the last letters from Berlin, the magistrates of Dantzic were induced to violate public safety, and the laws of nations. Abramson I considered as my best friend, and my person as in perfect security; he had therefore no difficulty in persuading me to stay.

*(To be continued.)*

## GENERAL REVIEW of EUROPEAN POLITICS.

For APRIL, 1792.

*General Reflections on the Situation of Europe.*

AT no period, perhaps, has the situation of Europe appeared in a more interesting point of view than at present. The late revolution in France, as wonderful as it was sudden and unexpected, while it has aroused the people of that country from the political torpor into which they had long sunk, seems likely,

likely, in its consequences, to operate some great and important change in the affairs of mankind. The example of a celebrated nation, once remarkable for its attachment to Monarchy and feudal principles; and which piqued itself on military glory, abandoning its ancient ideas, and adopting a system entirely opposite, has awakened the attention of surrounding nations, and inspired the lower and middle ranks of society with notions of their own importance, which they never before entertained. The improvement of science, and the extension of commerce, which, by promoting a spirit of enquiry, that always tends to banish prejudice, ignorance, and superstition, have been the principal causes which have paved the way for this astonishing change; and as the bands of feudal despotism, so discouraging to the progress of trade and agriculture, the sources of national wealth, are now, in some measure, broken, what remains of them will, in all probability, as civilisation diffuses its salutary influence, be entirely destroyed; that unlimited power which some potentates have hitherto assumed, will, in the course of time, be restrained within proper bounds; and war, that scourge of the human race, which, in most instances, has been undertaken from capricious or frivolous motives, become less frequent. Princes, instead of being misled by corrupted favourites, or deluded by false notions of glory, will know that their real interest is inseparable from that of their people; and that to render them happy will be the surest means of promoting their own security. Instead of trusting their safety to mercenaries, they will rest upon the affection of their subjects, and in their attachment find a much stronger defence than in numerous armies. While we indulge in these pleasing reflections, we are far from coinciding in opinion with those enthusiasts who wish to see Monarchy entirely annihilated. Those, who labouring under the oppression of despotism, stand boldly forward in quest of redress, should they even do it with the sword in their hands, act in a manner becoming freemen; but those who have recourse to the dagger, or the poisoned chalice, to accomplish their purposes, betray a criminal spirit, and ought to be exposed to universal detestation.

## S W E D E N.

This subject leads us to the late event of *the assassination of the King of Sweden*, who, in the hour of festivity, while mixing with his subjects, fell a sacrifice, as appears, to the resentment of a desperate and disappointed faction. On the death of Charles



Charles XII. who ruled with as absolute sway, perhaps, as any Prince in the world, and whose ambition and romantic projects plunged Sweden into misery and distress, the nobility of that country resumed their ancient authority, which had been wrested from them, and annihilated almost entirely the prerogatives of the Sovereign. In the year 1772, the late Gustavus III. soon after his accession to the throne, with courage and address that displayed the greatest abilities, recovered in his turn the authority of which his predecessors had been deprived. A writer, who has given an account of this memorable event, says, "The King, who in the morning rose the most limited Prince in Europe, rendered himself, in the space of two hours, no less absolute, in Stockholm, than the French Monarch at Versailles, or the Grand Signor at Constantinople. The people saw, with the greatest satisfaction, the power of an aristocracy, whose insolence they had experienced, transferred into the hands of a Monarch who possessed their love and affection." However beneficial this change, and the subsequent regulations which his Swedish Majesty introduced into various departments of government, and particularly his impartial administration of justice, might be to the people at large, it gave great offence to the Nobility, who found their pride humbled, and their influence diminished. Since this period, therefore, a spirit of discontent has prevailed among that order, the effects of which were particularly apparent in the conduct of some of the Swedish officers during the war with Russia; and though the late diet was closed without any violent commotion, it plainly appears, that a conspiracy was in agitation even during the time of its sitting. The idea of its having been fomented by foreign intrigue may not be entirely destitute of foundation; but on a subject which is, as yet, involved in obscurity, little satisfactory can be said. The trial of the assassin will probably lead to a discovery of the truth; and as the reins of government, during the minority of the young King, are entrusted to the Duke of Sudermania, a Prince of firmness and considerable abilities, every exertion will, no doubt, be made to detect the guilty. Much prudence and caution will, however, be necessary to preserve public tranquillity. The malecontents are numerous as well as of great influence in the country; and as the loyalists are powerful, and burn with impatience to revenge the murder of their sovereign, harmony may not be restored without the effusion of blood.

*Character of Gustavus the Third, King of Sweden.*

Whatever might have been the faults of Gustavus III. he was certainly a Prince of great natural talents; highly improved by education. He seemed to have inherited from his mother all the military ardour of his uncle, the late King of Prussia; and to be little, if at all, inferior to him in the cabinet. To a fund of eloquence he united the most insinuating manners; and the extent of his knowledge, and the solidity of his judgment, excited the admiration of those who approached his person. The various journies which he undertook into different parts of Europe, as well as into almost every corner of his own dominions, made him thoroughly acquainted with mankind; and he had sufficient sagacity to enable him to profit by his observations, and to apply them to the purposes of government. On the other hand, he was too fond of uncontrolled power, and, in some instances, abused it. His war with Russia, rashly undertaken, and as abruptly terminated, almost totally destroyed the Swedish navy, and involved his country in a load of debt, which it was ill calculated to sustain. If any apology can be offered for Gustavus, it must be the ambitious views of Russia, and her intrigues in Sweden, to the prejudice of the monarch.

What changes the death of the King of Sweden will produce in the systems adopted by the sovereigns of Europe to counteract the effects of the French revolution, cannot, as yet, be precisely known.

FRANCE *and* ENGLAND.

No news of importance has lately arrived from *India*; but we have reason to expect some interesting intelligence thence in the course of a few weeks. The capture of a French frigate, by the English in that quarter, which appears to have proceeded from the obstinacy of the French commander, is not likely to be attended with serious consequences. The National Assembly, who have had the particulars of it laid before them, seem desirous of cultivating the friendship of Great Britain. While such is the temper of the French legislators, that national enmity, which has so long been a disgrace to both countries, will, we hope, soon be converted into mutual and lasting amity. Both have already sufficiently tried their strength, and suffered for their folly. But this was in the period of despotism and corruption. They should not, in future, therefore,



therefore, allow any misunderstanding that may arise between individuals, to interrupt the harmony of the two countries, or to provoke rash hostilities. Our wars have mostly originated from unworthy intrigues, or trifling circumstances, which might have been adjusted without shedding innocent blood; and as men grow more enlightened, they will, in all probability, have recourse to some other mode of settling their differences than that of appealing to the sword.

*The abolition of the slave-trade*, which has at length been determined on, will form a memorable era in the present century, and impress posterity with a just notion of the prevailing spirit of the times. This measure, while it reflects honour on the philanthropy which first brought it forward, must give great satisfaction to the friends of humanity; and we sincerely wish that it may excite other nations to follow an example so meritorious.

*Anecdotes of the Nobility of England.*

ROUSSEAU, in his celebrated romance puts the following beautiful eulogy of our nobility into the mouth of an English Lord (one of his most excellent characters), whom he represents as vindicating it from the unjust reflections of a German Baron: "I should be greatly mortified to have no other proof of my merit than that of a man who died 500 years ago." The nobility of England is the most enlightened, as well as the bravest in Europe. It is unnecessary, therefore, to inquire which is the most ancient, for, when we speak of what it is, it is of no consequence what it was. We are not, indeed, the slaves, but the friend of our sovereign; not the tyrants of the people, but their superiors. Guardians of liberty, protectors of our country, and supporters of the throne, we form an invincible equilibrium between the people and the King. Our first duty is to the nation; our second, to the Supreme Magistrate; and it is not his will and pleasure, but his lawful prerogative that we regard. Supreme Judges in the last resort in the House of Peers, and sometimes even legislators, we do equal justice to the people and to the King; and we permit no man to say, "God and my sword," but only "God and my right."—Such is our respectable nobility; as ancient as any other, but much prouder of its intrinsic worth than of its ancestors\*

To this glorious character there are, no doubt, individual exceptions. Care, however, seems to have been once taken, to preserve this illustrious body from that dependence and corruption which poverty might produce. In 1478, George Neville, Duke of Bedford, was deprived of his titles, by authority of Parliament. For what? For high treason? No. For high crimes and misdemeanours? No—but for that guilt (if it may be called such) in which many a noble Peer has been since involved—for poverty! Blackstone's observations on this singular event deserves attention: "A Peer cannot lose his nobility but by death or attainder; though there was an instance, in the reign of Edward IV. of the degradation of George Neville, Duke of Bedford, on account of his poverty, which rendered him unable to support his dignity. But this is a singular instance, which serves, at the same time, by having happened, to shew the power of Parliament; and, by having happened but once, to shew how tender the Parliament hath been of exerting so high a power†."

Whatever rank an individual nobleman may bear in the scale of moral excellence, it is universally supposed, that the first ennobled ancestor acquired his honours by superior distinctions in virtue and true heroism. But this has not been uniformly the case. Philip, the fourth Earl of Pembroke, whom Mr. Horace Walpole called "That memorable Simpleton," was rude, reprobate, boisterous, and devoted to his horses and dogs. He was so mean, at the same time, as to receive tamely a horse-whipping from one Ramsay, a Scotchman, at a public horse-race; and, for his civility in not resenting the insult, was rewarded by the peaceful James, by being made a Knight, Baron, Viscount, and Earl ‡ on the same day. His mother,

" Sidney's sister, and Pembroke's mother,

tore her hair when she heard of her son's disgrace. He was likewise Lord Chamberlain to Charles I; and as Osborne observes, in that office, broke with his white rod many wiser heads than his own; but his fear always secured him, by a quick and ample submission.

CURIOSUS.

† Comment. Book 1, ch. 12.

‡ His brother William, third Earl of Pembroke, being then living, he was created, for this meritorious submission, Earl of Montgomery.



## A BRITISH KING.

*By Sir BROOKE BOOTHBY.*

A British King, while he appears to confine himself within the bounds of the law, while he carries on no very open designs against the liberties of the nation, while he raises no man into the favour and protection of the publick by gross acts of oppression, while he pursues no unjust or inglorious war, is the natural idol of the people. They are persuaded that he has neither the power nor the inclination to hurt them; and they are well disposed to believe that much of the good which they enjoy descends from him who is the fountain of honour, and the source of mercy. They are near enough to be warmed and enlightened with his splendour, and too far off to discern the spots upon his orb.

Such is the political existence of the King.—If, at the same time, his natural constitution leads him to no glaring excesses, if he fulfils with ostensible decency the common offices of life, if he represents with tolerable grace the dignity of his station, I do not say he may adored, though I think it; but I am sure he will hold the hearts and lives and fortunes of his subjects in his hand. To oppose the dangers of this amiable idolatry, has always been one among the chief objects of the guardians of the constitution.

## AN ANECDOTE.

SIXTUS the Fourth, having a great esteem for John Wessel, of Groeningen, one of the most learned men of the age, sent for him, and said to him, “Son, ask of us what you will; nothing shall be refused, that becomes our character to bestow, and your condition to receive.”—“Most Holy Father,” said he, “and my generous patron, I shall not be troublesome to your Holiness. You know I never sought after great things. The only favour I have to beg, is, that you would give me out of your Vatican Library, a Greek and a Hebrew Bible.”—“You shall have them,” said Sixtus: “But what a simple man are you! Why do you not ask a Bishoprick?” Wessel replied, “Because I do not want one!” The happier man was he: Happier than they, who would give all the Bibles in the Vatican, if they had them to give, to take possession of a Bishoprick.

*Answer, by William Davies junior, of Kenwyn, to D. Roberts's Question, inserted December 12.*

	1	$x^2y + xy^2 = 269.1$	} per ques- tion.
	2	$x^3 + y^3 = 794.313$	
$1 \times 3$	3	$3x^2y + 3xy^2 = 807.3$	
$2 + 3$	4	$x^3 + 3x^2y + 3xy^2 + y^3 = 1601,$	
			[613]
$4uv3$	5	$x + y = 11.7$	
Put	6	$x + y$ $= a = 5.85$	
		2	
Put 7	7	$x - y$ $\frac{\quad}{2} = d$	
		2	
Then is	8	$a + d = x$	
And	9	$a - d = y$	
Therefore	10	$a + d  ^3 + a - d  ^3 = 794.313$	
10 by ⑥ and reduction	11	$2a^3 + 6ad^2 = 794.313$	
$11 - 2a^3$	12	$6ad^2 = 794.313 - 2a^3$	
		$794.313 \quad a^2$	
$12 \div 6a$	13	$d^2 = \frac{\quad}{6a} - \frac{\quad}{3a^2}$	
		$794.313 \quad a^2$	
$13uv2$	14	$d = \sqrt{\frac{\quad}{6a} - \frac{\quad}{3}} = 3.35$	
By 8	15	$x = 9.2$	
By 9	16	$y = 2.5$	

*Answer, by James Chivers, of St. Austell, to the Enigmatical Query, inserted February 27.*

THE love of GOLD prevails on earth,  
And doth to many crimes give birth.

\*\*\* We have received the like answer from a friend of Totnes; J. Bulgin, of Castle Carey; W. Hodgson, near Fowey; P. Lyttleton, near Tywardreath; T. Whibby, of South Petherton; J. Duckham, of Taunton; J. Collins, of Uffculm; Eremita, of Weston Zoyland; Primævus, near Ugborough; and Edmund Hennah, of St. Austell.

*Answer,*



*Answer, by D. G. of Chard, to Thomas Mullett's Rebus, inserted  
March 5.*

**B**LANDFORD's a well-built town I know,  
The initials join'd the same will show.

\*†\* We have received the like answer from Virginopis, of Bickington; T. Gill jun. Stythians; W. Baker, and a friend of Totnes; J. Sellwood, of Stockland-school; L. Baker, of Sidbury; J. L. C. of Honiton; R. H. of Creed; Y. Z. of North Curry; M. Barrett junior, T. Sparkes junior, W. S. and T. Wouldby, of Exon; A. Pinn, of Exmouth; J. Thomas, of Gluvias; Alutarius, of Buckfastleigh; S. Shapton, Awliscombe; J. P. of Kingsbridge; S. Hill, Dawlish; Primævus, near Ugborough; J. Bulgin, Castle Carey; J. R. of Wellington; Orpheus, of Blandford; J. Whibbey, of South Petherton; J. M. A. near Sherborne; R. S. of Axminster; W. Brewer, J. Duckham, and Abfalom Apsley, of Taunton; R. Lifcombe, of Newton Abbot; Eremita, of Weston Zoyland; T. Walker, Hemyock; J. Bennet, Mawgan; Philagathus, Dartington; R. Salter, Bodmin; W. Davies junior, Kenwyn; W. R. of Treneague; and J. Collins, of Uffculm.

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*An ANAGRAM, by John Collins, of Uffculm.*

**I**NGENIOUS YOUTHS, from whom no secret thing  
I Can lay conceal'd or in oblivion dwell,  
What I do here present you'll quickly bring,  
Or with great pleasure I the same will tell.  
Scan the celestial regions, and define  
A body at great distance may be seen;  
Invert the same, and it will bring to mind,  
A trap in which great numbers oft have been.

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*A CHARADE, by a Friend of Totnes.*

**L**OOK round yourselves, ye artful bards,  
For there my first is found;  
And, for my next, go search the woods,  
'Tis easy to expound.  
Cement these parts, and without doubt,  
You'll find a town in Essex out.

POETRY.

# P O E T R Y.

## NETLEY ABBEY: *An Ode.*

**S**OFT on the wave the oars at distance sound,  
The night breeze fighting thro' the leafy spray,  
With gentle whisper murmurs all around,  
Breathes on the placid sea, and dies away.  
As sleeps the moon upon her cloudless height,  
And the swollen spring-tide heaves beneath the light,  
Slow lingering on the solitary shore  
Along the dewy path my steps I bend,  
Lonely to yon forsaken fane descend,  
To muse on youth's wild dreams amid the ruins hoar.

Within the shelter'd center of the aisle,  
Beneath the ash whose growth romantic spreads  
Its foliage trembling o'er the funeral pile,  
And all around a deeper darkness sheds ;  
While thro' yon arch, where the thick ivy twines,  
Bright on the silver'd tow'r the moon-beam shines,  
And the grey cloister's roofless length illumines,  
Upon the mossy stone I lie reclin'd,  
And to a visionary world resign'd,  
Call the pale spectres forth from the forgotten tombs.

Spirits ! the desolated wreck that haunt,  
Who frequent by the village maiden seen,  
When sudden shouts at eve the wanderer daunt,  
And shapeless shadows sweep along the green ;  
And ye, in midnight horrors heard to yell  
Round the destroyer of the holy cell,  
With interdictions dread of boding sound ;  
Who, when he prowld the rifled walls among,



Prone on his brow\* the massy fragment flung;  
Come from your viewless caves, and tread this hallow'd  
ground.

How oft, when homeward forc'd, at day's dim close,  
In youth, as bending back I mournful stood  
Fix'd on the fav'rite spot, where first arose  
The pointed ruin peeping o'er the wood;  
Methought I heard upon the passing wind  
Melodious sounds in solemn chorus join'd,  
Echoing the chaunted vesper's peaceful note,  
Oft thro' the veil of night's descending cloud,  
Saw gleaming far the visionary croud  
Down the deep vaulted aisle in long procession float.

But now, no more the gleaming forms appear,  
Within their graves at rest the fathers sleep;  
And not a sound comes to the wistful ear,  
Save the low murmur of the tranquil deep;  
Or from the grass that in luxuriant pride  
Waves o'er yon eastern window's sculptur'd side,  
The dew-drops bursting on the fretted stone:  
While faintly from the distant coppice heard,  
The music of the melancholy bird  
Trills to the silent heav'n a sweetly-plaintive moan.

Farewell, delightful dreams, that charm'd my youth!  
Farewell th' aerial note, the shadowy train!  
Now while this shrine inspires sublimer truth,  
While cloister'd echo breathes a solemn strain,  
In the deep stillness of the midnight hour,  
Wisdom shall curb wild Fancy's magic pow'r,  
And as with life's gay dawn th' illusions cease,  
Tho' from the heart steal forth a sigh profound;  
Here resignation o'er its secret wound  
Shall pour the lenient balm that sooths the soul to peace.

\* This alludes to a circumstance recorded in Grose's Antiquities, and still believed in the neighbourhood.

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#### THE GOOD RECLUSE: A CHARACTER.

FROM the town's gay resort young Corydon flew,  
And liv'd quite recluse in a vale,

Where

Where daisies and hawthorns exuberant grew,  
And sweetness pervaded the gale.

On the hill's gentle swell here he moulded a cot,  
Entwin'd with green ivy around ;  
On the slope verging down to a flower-deck'd spot,  
Where roses blush'd over the ground.

In green garb grateful grain, slightly tinted with gold,  
Diffus'd with the poppy grown wild,  
Gave a change to the scene—and from tending his fold  
His minutes here Henry beguil'd.

Or at morn or at eve, or at home or abroad,  
Tranquillity reign'd in his breast ;  
Possessing of riches a miserly load,  
Unmiserly like was at rest.

Humanity smil'd in his face, void of guile,  
Generosity glow'd in his heart ;  
The villager's cares he suppress'd with a smile,  
Which joy to the poor did impart.

Contented, possessing all nature can give,  
Extracting but joy from each care,  
He ne'er thought of those who as citizens live,  
But pity gleam'd forth in a tear.

SCRIBLERIUS.

*Topsham.*

## THE T E A R.

**A**H ! lust'rous gem, bright emblem of the heart,  
That proudly scorns a borrow'd ray to share ;  
Whose gentle pow'r can break the spells of Care,  
And sooth with lenient balm the keenest smart.  
Whether from holy Friendship's vow, profan'd,  
Or the dire frenzy of unpity'd Love ;  
Whether from cherish'd passion, unrestrain'd,  
Or the worst pang the jealous mind can prove ;  
Yet—if sad Mem'ry, ling'ring o'er past woe,  
Calls thee, soft trembler, from thy crystal throne,  
And sternly bids thy pearly incense flow,  
E'en when the treach'rous phantom, Hope is flown—  
How fickle are the gifts thy rays impart,  
As once the balm—and poison of the heart.