

THE  
MADRAS  
Monthly Journal,  
OR,  
INDIA RECORDER,  
FOR  
OCTOBER,  
1808.

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FEW contrivances have been found more effectual toward correcting the foibles and lighter vices of Mankind, or better calculated to diffuse a taste for literature and refinement, than the periodical publication of short Essays.—To every one, whatever may be his rank, some portion of *leisure* is allotted; and it is of infinite importance to the Happiness and Prosperity of SOCIETY that that leisure be properly employed.

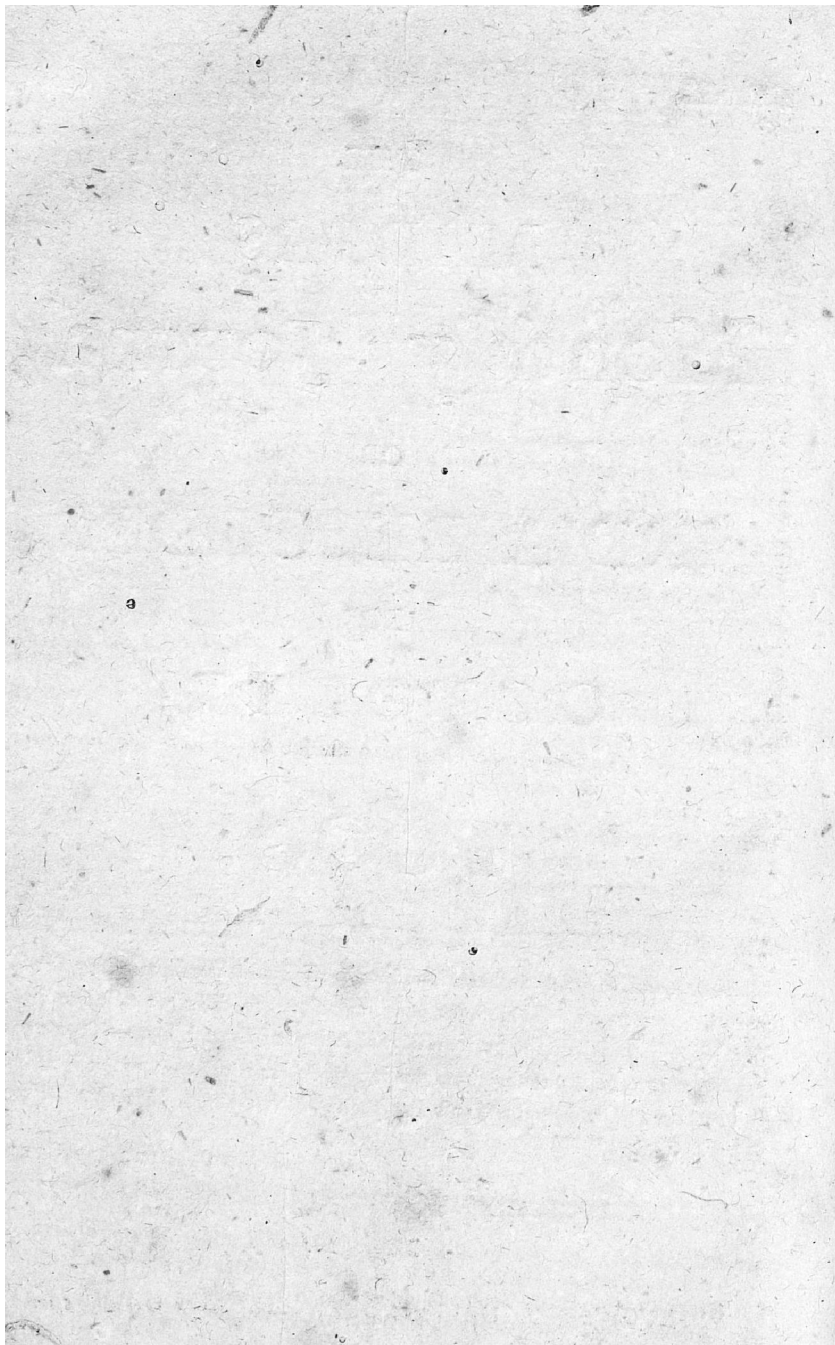
DRAKE'S LIFE OF STEELE.

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# THE MADRAS MONTHLY JOURNAL.

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Nº IV.

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As long as those who write are ambitious of making Converts, and of giving "to their Opinions a Maximum of Influence and Celebrity, the most extensively circulated Miscellany will repay with the greatest Effect the Curiosity of those who read either for Amusement or Instruction."

JOHNSON.

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## MEMOIR OF JOHN PINKERTON, ESQ.

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AMONG the many untoward circumstances attendant upon biographical researches, one of the most difficult is the compilation of the memoirs of authors during the periods of their existence; because many are perhaps inclined to think that too much, and others, that too little, has been said, either of their characters, or of their works: "while a man is yet living," (says Dr. Johnson,) "we estimate his powers by his worst performance; and when he is dead, we rate them by his best:" therefore, recurring to our first proposition; there is that delicacy required to enable a writer to steer between the extremes of exaggeration, and contraction, which too frequently operates as an insurmountable obstacle to that kind of discussion, which the freedom of history requires.

However, although these observations may apply to living biography in general, they can have but little influence with respect to the individual who is the subject of this brief memoir; because his life (passed, in its adolescence, in the flowery paths of poetical effusions; and since, in antiquarian researches, and the pursuits of useful and elegant literature;) must, by every man, and by every set of men, be considered as having been devoted to the public upon the best of principles, that of endeavouring to improve the present age, and leave a scientific legacy to the future.

It was an observation of that eminent antiquary, Mr. GEORGE VERTUE, that every man who had in any art or science acquired celebrity, ought to record in his pocket-book the events of his

life, the course of his studies, the progress of his works, and even of his ideas, as they suggested any particular improvements; in order that the mental progress of science might be more accurately ascertained; and, through the medium of the press, more generally disseminated. This, though seldom practiced, would, he said, save the biographer a world of labour, were it universally adopted. But as that is a thing rather to be wished than expected; perhaps such notices as these, which we are now writing, may, in some degree, serve as a *succedaneum* for better information; because, if we err, we may by the parties themselves be corrected.

Leaving the high antiquity of the name of Pinkerton, which we have seen traced from the time of Edward the 1st, out of the question, we shall *descend*, at once, to the grand-father of the subject of this memoir, whose name was Walter Pinkerton, and his situation in life, that of a respectable yeoman of Dalserf, in Clydesdale, Scotland. This worthy man had a numerous family; one of the sons of which, Walter, influenced by the communication then existing betwixt the Presbyterians in North Britain and the West of England, settled in Somersetshire; where, it is said, that in the business of a hair merchant he acquired a moderate fortune. About the year 1755, he returned to his native country, where he married Mrs. Bowie, the widow of a respectable merchant in Edinburgh; who, at her death, left him three children. Of these, James, the eldest, stimulated by the military spirit which is indigenous to his country, joined the British army in Germany as a volunteer, and gloriously fell at the battle of Minden; a battle in which the exertions of the Scotch will never be forgotten, either by their friends, or *their enemies*. Robert, the brother of this gallant youth, succeeded to an estate in *Lanarkshire*, left by their father. By his wife, the daughter of a medical man at Edinburgh, whose name was Heron, he acquired some additional property.

John Pinkerton was born at Edinburgh the 17th February, 1758. — About the year 1764, he was sent to a grammar school, at Lanark, kept by *Mr. Thompson*, who had married a sister of Thompson the poet; he is described as a man of an even and placid disposition, and possessed of great dignity of person and demeanour, therefore qualified by nature for the arduous and laborious profession of a school-master.

At this period of his life, when the passions of the boy began to operate, and to indicate symptoms of the future propensions of the man; it is said that young Pinkerton, instead of joining in the

more active amusements of his school-fellows, was in his habits bashful, reserved, and fond of solitary walks and retirement; the emanations of a contemplative mind, and probably of a debility in the nervous system. Of the use that he made of his studious hours, an instance is recorded respecting his translation of a part of *Livy*, as a school exercise, which is creditable to his genius, inasmuch as his master preferred it to Hooke's version of the same passage.

Whether Mr. T. was biassed by that sometimes laudable propensity which we have occasionally known to operate in the mind of a preceptor, in favour of the talents of a pupil, which he thinks a creation of his own; or had a taste sufficiently classical to enable him to judge with impartiality; we have not the opportunity to ascertain: however, from this circumstance, Mr. P. is said to have received the first impulse toward the literary profession which he has since percolated with such success.

At the school of Mr. Thompson he continued six years, the *last* of which was devoted to the attainment of the Greek language; he then returned to his father's house, near Edinburgh, where the French tongue became so much the favourite object of his study, that he was afterward obliged to labour hard to recover his Greek and Latin, which are said to have almost escaped from his mind in the eager course of his pursuit of the former. Here he also studied the mathematics, under the tuition of Mr. EWING, an able teacher, of Edinburgh, and proceeded so far as the doctrine of *infinitesimals*.

The seclusion concomitant to this course of education, proved by no means favourable to his recovery from his nervous disorder; he was therefore, although he expected a decent competency from his father, placed by him in the office of Mr. William Aytoun, an eminent Writer to the Signet, to whom he served a regular clerkship of five years. Whether the profession of the law was agreeable to a youth of his habits, we are not able to state. His master, who is said to have been a man of a liberal disposition, fond of pleasure, expense, and a rural life, which we suppose to mean the sports of the field, would, however, sometimes check his pupil for poring over Copernicus, when he ought to have devoted his hours to the reading of *Scotch* precedents, which we think are equally *ingenious*, and quite as *intelligible*, as many *English*.

The poetical passion was first excited in the mind of young Pinkerton, by reading Beattie's *Minstrel*, with which he was much



delighted. Shakspeare and Milton did for him what the classics had not done at school; they elicited and infused sentiments and ideas congenial to those that glowed in their pages, and, exciting the flame of genius, animated him to attempt a poetical composition.

Craigmillar Castle stood in his neighbourhood, at once an object awful and sublime; the natural consequence of his contemplation of which was, that it turned his ideas to its once beautiful and unfortunate resident, Mary; he therefore composed and printed a small elegy, which he entitled *Craigmillar Castle*, and dedicated to Dr. Beattie, who favoured him with his advice and observations. This juvenile production appeared about the year 1776. He afterwards wrote a tragedy, which he prudently committed to the flames; to this succeeded another tragedy, which was shown to Dr. Blair, who praised the style of the piece, but said that it was defective in incident, and consequently of interest. This, we understand, Mr. P. has since revised and totally altered, with a view of adapting it to the stage.

In that species of poetry which has been termed the pathetic ballad, the Scotch have formerly not only excelled us, but all other European nations. Struck with the affecting simplicity of his native bards, Mr. P. when he was about eighteen, attempted to complete the beautiful fragment of *Hardykanute*; he also wrote those pieces that were confessed and pointed out in his edition of *Maitland's Poems*, and which have attracted a considerable attention.

The father of Mr. P. died in 1780, soon after his clerkship had expired; and, being now at liberty to pursue the bent of his own inclination, he was attracted to London, not by the pleasures which the metropolis afforded, but by the *size* of the booksellers' catalogues, which seemed to promise a full gratification of his darling passion, reading.

A pecuniary loss to the amount of a thousand pounds, in consequence of the failure of some Merchants of *Glasgow*, obliged him in 1781, to return to Scotland, where he settled his affairs; and, in the winter, paid a second visit to the English capital, where he had the preceding year published a small volume of juvenile poetry.

His only intention at first was merely to continue a reader; but it is not very easy to repress the emotions of genius: being an enthusiastic admirer of the works of *Gray*, he desired, like him,



to immortalize his name by one small volume. The publication of the Scottish ballads he considered rather as a display of his talents as an editor, than an author; in this line of literature he has, therefore, chosen more particularly to continue: as an editor, he has published many works; but as an author, very few.

Being, from his early youth, fond of collecting MEDALS, minerals, and other curiosities; a rare coin of CONSTANTINE, commemorating his *Sarmatian* victory, which he received from a lady in Scotland, set his numismatic passion again afloat, and became the foundation of a small collection which he has since made. Addison's Dialogues on Medals, (though the author rather, as *true connoisseurs* say, looked upon his subject with the eye of a poet, than that of an antiquary; and, by the bye, they are, generally speaking, very *different* characters.) delighted Mr. P. and probably induced him to compose those essays on medals, which were published by Dodsley in 1784, and is a work from which we have derived very considerable information and entertainment.

These essays are said to have introduced him to the acquaintance of Horace Walpole, the late Earl of Orford. As an author, Mr. P. has since published the well known Dissertation on the Scythians, or Goths, and an inquiry into the Ancient History of Scotland, in two volumes quarto.

As an editor, he has also published many volumes of ancient Scottish history, and a collection of the ancient Latin *Lives of Saints*, tending to illustrate the early history of his own country. He has since favoured the world with a System of Geography; said to be the most correct in our language, in two volumes, quarto.

That ingenious, and highly entertaining collection, the Walpoliana, with the admirable biographical sketch of Lord Orford prefixed, is also generally attributed to him; it may therefore, in conclusion, be proper to state, that the literary character of Mr. Pinkerton is formed by a combination of erudition, industry and genius. Many useful and elegant works (particularly his *Recollections of Paris*.) have already been derived from his talents; and, should his health permit, many more may yet be expected.

#### THE CHEVALIER GOTTI.

THE Chevalier Gotti, a skilful physician, once said to the grand duke of Tuscany, "when a person is sick, it is a dispute between the patient and the disease; a physician is called, and he comes with a great stick in his hand to decide the quarrel: if it falls upon the disease, he cures the patient, if upon the patient, it kills him."

BEILBY PORTEUS, D. D.  
LORD BISHOP OF LONDON.

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**T**HE learned and upright subject of the present memoir is a native of Yorkshire, and was born in the year 1731. His father was a reputable tradesman, who at an early age sent his son to the Rippon grammar school under the Rev. Mr. Hyde. Having here received the necessary preparation, he was at the proper age sent to Cambridge, where he was entered a student of Christ's college, and where he commenced a close application to his studies, particularly to those of theology, for which he, from the earliest period, had felt a strong propensity, and in which he so conspicuously shines.

In 1752, he took his degree of B. A. and in the same year obtained one of the medals given for the best classical essay, by the Duke of Newcastle, at that time chancellor of the university. His next advancement was in 1754, when he was appointed one of the esquire beadles of the university. This office he resigned in July 1755, and, in the same year, took his degree of master of arts. About the same period he was also elected fellow of his college, and was appointed one of the preachers at Whitehall chapel.

In the year 1759, he gained the Seatonian prize for the best composition on Death. This being the only poem of his that ever appeared in print, excepting a few verses on the late king, the reader will, doubtless, be glad to meet with the following extract from it, which is the concluding prayer of the poet. :—

“ At thy good time,  
Let death approach ; I reckon not—let him but come  
In genuine form, not with thy vengeance arm'd,  
Too much for man to bear. O rather lend  
Thy kindly aid to mitigate his stroke,  
And at that hour, when all aghast I stand  
(A trembling candidate for thy compassion)  
On this world's brink, and look into the next ;  
When my soul, starting from the dark unknown,  
Casts back a wishful look, and fondly clings  
To her frail prop, unwilling to be wrench'd  
From this fair scene, from all her 'custom'd joys,  
And all the lovely relatives of life,  
Then shed thy comforts o'er me ; then put on  
The gentlest of thy looks—Let no dark crimes,  
In all their hideous forms, then starting up,

Plant themselves round my couch in grim array,  
And stab my bleeding heart with two edg'd torture—  
Sense of past guilt, and dread of future woe.

- “ Far be the ghastly crew!—and in their stead  
Let cheerful memory from her purest cells,  
Lead forth a goodly train of virtues fair,  
Cherish'd in earliest youth, now paying back,  
With tenfold usury, the pious care;  
• And pouring o'er my wounds the heav'nly balm  
Of *conscious innocence*.”

These verses are replete with harmony; a rich imagery runs through the whole, and the beautiful climax at the close cannot fail to strike with admiration.

In the year 1760, there was published a singular piece of infidelity, entitled “The History of the Man after God's own Heart,” the author of which was Peter Auriel. The object of this gross production was to expose to contempt the sacred history, on account of the aberrations of David. In point of argument it was poor and mean; but it was, nevertheless, calculated to do considerable mischief on the dark mind and the hardened heart. Its sophistry was such as to impose upon the weak, while its presumption and levity could not fail to gratify the prophane and reprobate. To check the evil tendency of this work, our divine, among several other able writers, stood forth. He published a sermon, which he had preached Nov. 29, 1761, before the university of Cambridge, and entitled, “The Character of David, King of Israel, impartially stated.” It was this discourse, we believe, which procured him the patronage of the learned Dr. Secker, then archbishop of Canterbury; for, about this period he appointed him one of his domestic chaplains, and, in the following year, he presented him to the rectory of Wittersham, in Kent. The friendship of the good prelate still followed him. In 1764, he gave him the rectory of Bucking, in the same county; also a prebend stall in the cathedral church of Peterborough.

On May 13, 1796, Mr. Porteus entered the marriage state. The lady of his choice was *Miss Hodgson*, of Parliament-street; and in the same year he obtained the valuable living of Hunton. On July 7, 1796, he was created doctor of divinity, and in the month following the archbishop gave him the rectory of Lambeth, vacant by the death of Dr. Denne, and with this he was permitted to retain the rectory of Hunton.

In 1768, he lost his friend and patron Dr. Secker, who by his

will intrusted him and Dr. Stinton, (his other chaplain,) with the revision and publication of his lectures on the Church Catechism, Sermons, &c. This trust was most faithfully executed. The Sermons, printed in 1770, were prefaced by an elegant memoir of their author, and this was written solely by Dr. Porteus. This was afterwards printed in a separate form with additions.

In 1776 Dr. Porteus became master of St. Cross, on option of Archbishop Secker; and, in the following January, he was advanced to the episcopal bench, by the translation of Dr. Markham from the see of Chester to the archbishopric of York. This promotion, it is generally understood, was procured by the immediate solicitations of the Queen, who, during her illness, had admired Dr. Porteus, as a private chaplain.

Observing with great concern the almost total neglect of the day which the early churches had appropriated for the commemoration of the sufferings and death of the Redeemer, especially in the metropolis, his lordship printed, "An earnest Exhortation to the religious observance of Good-Friday, in a letter to the inhabitants of Lambeth," which excited considerable notice; and he had the satisfaction of finding that his exhortation was attended with great success.—He was strongly seconded in the laudable attempt by the Society for promoting Christian Knowledge. They caused his pamphlet to be printed in a cheap form, and circulated in great numbers, by which means thousands were roused to pay a proper attention to that day; so that from this period it has been kept in London and its vicinity, with great strictness.

On the death of Bishop Lowth, which happened in the year 1788, Dr. Porteus was translated to the see of London; an event which every party, whether of the established church or of the dissenters, rejoiced at with unanimous satisfaction.—His lordship instituted a society for the conversion of the negroes in the British islands, and which, we rejoice to say, has not failed, although it is known that many of the planters used every means in their power to impede the gracious attempt, by receiving the small tracts and extracts from the Bible, and instead of distributing them among their wretched slaves, either locking them up, or destroying them. It is impossible to conceive a conduct more destitute of christianity, and more depraved by guilt than this.

In 1797, his lordship, in order to stop the gigantic strides of infidelity, commenced a course of Lectures on the Truth of the Gospel and the Divinity of Christ's Mission, which he preached

in St. James's church every Friday, to crowded and admiring audiences. His unaffected, but persuasive eloquence, his warm and impressive manner, engaged the attention and excited the interest of every hearer. Many, who came from curiosity went away with applauding hearts. His exertions in the cause of christianity have continued to be unremitting, and conducted upon principles the most liberal, not seeking to "Lord it over the consciences of any." Men of all parties have been ever ready to concur in the praise of his candour, faithfulness, moderation, and liberality.

Dr. Porteus is, we believe, a more frequent preacher than the rest of his mitred brethren. During his summer residence in the country, he often ascends the pulpit to explain the principles and to enforce the practice of our divine religion. Not only ready to preach charity to others, he is himself forward to practice it, not shutting his ears against the voice of distress, nor withholding his hand from its relief.

In politics his lordship is ever guided by moderation. He uniformly voted with Mr. Pitt's administration and, we doubt not, from principle. But he has on no occasion manifested a party spirit; on the contrary, he has steered himself in peace, as becomes a follower of the "Prince of Peace."

Dr. Porteus is not less eminent for his piety than for his literary attainments, which justly rank him among the first scholars of the age. His style is remarkable for its classical purity, while it is extremely plain, disdaining all ornaments but such as tend to illustration. Besides the productions already noticed, he has published two volumes of excellent sermons, and several charges and small tracts on religious subjects.

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## WEIGHT OF THE NATIONAL DEBT OF ENGLAND IN TEN-POUND BANK NOTES.

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ONE hundred men could not carry the national debt of England in ten pound Bank Notes, 512 of which weigh a pound; so that 242 millions of pounds sterling, (which was the amount of the national debt in 1770, when this calculation was made) would weigh 47,650 pounds, which for a hundred men would be 473 pounds each.



## ENGLAND AND FRANCE.

**T**HE lasting enmity between England and France, has long filled thinking men of all nations with the deepest regret. This perpetual state of warfare, between the two most enlightened countries of the world, is not confined to their own provinces, but has repeatedly deluged Europe, and indeed the whole world, with blood and rapine. The progress of mental illumination, which ought to be accompanied by general beneficence, as the supreme delight of elevated minds is to confer benefits and increase happiness, yet seems, in this instance, only to increase the hardness of obduracy, and to empoison the stings of mutual rancour.

In former ages, when the true interest of states was seldom known and little consulted, these perpetual contests could only have been terminated by the utter destruction of one of the parties; but at the present period, when the future may be read in long recorded experience, the voice of reason will interfere, and point out the infallible consequences of such an event. As Athens and Sparta were said to be the two eyes of Greece, so England and France may justly be pronounced to be the two eyes, not only of Europe, but of the world. For what other nations can enter into the comparison, with regard to the arts and sciences, the general intelligence and enterprise of the people, and all the arts of civilized life? At the further extremity of Asia, we find indeed two grand civilized nations, placed by the hand of Providence nearly in the same natural circumstances; the islands of Japan, consisting of a larger and two smaller, resembling our Great Britain and Ireland. They are peopled by thirty or forty millions of industrious inhabitants, in the highest state of Asiatic civilization, which only wants the enterprise which necessity lends to the European. These islands are divided by a short navigation from the grand empire of China, that universal repertory of the human race, containing according to moderate calculations, about two hundred and thirty millions. The Chinese, during the latter half of the last century, increased their dominions to a prodigious extent on the north and west, by the conquest or assumption of the territories of the Monguls, of little Bucharia, and of Thibet, so that it equals all Europe in size. The Japanese, though a most warlike people, and ready to throw away their lives for the most trifling and imaginary point of honour, have yet never felt any apprehension,



nor displayed any indignation upon this occasion. Contented with their fertile islands, and extensive commerce, if they at all interest themselves in the affairs on the continent, it is to observe the occasions of improving their trade.

This practical lesson of wisdom might perhaps have been imitated, if our statesmen had ever heard of Japan, except from its cabinets and porcelain; if our mandarins were obliged to go through a regular course of education, to qualify them for their offices. But as the geography of their neighbouring states is much studied in Japan, the ministers are no strangers to the prodigious wealth, population and resources of China, and do not choose to violate the ever beneficent intentions of God and nature by useless wars against that mighty empire, which if they were successful at sea, might greatly increase their commerce, while the ships of the enemy would not dare to leave their harbors, but could only terminate in the exhaustion of their own resources, and in the aggrandizement of twenty or thirty thousand individuals; while, as there are no workhouses, one quarter of the nation would be reduced to absolute beggary, and two thirds of the remainder, not only oppressed with intolerable taxation, but deprived of the former comforts of their existence. A Japanese mandarin would be degraded, and probably, in their usual way, be obliged to open his belly, however replete with venison, turtle, and delicious liquors, if he even ventured to propose such measures, as under the mask of present advantage, and prodigious commercial prosperity, would excite the deepest envy and hatred of other states, and sow the infallible seeds of the future destruction of his country.

To return from this digression, I have repeatedly heard some of the most enlightened men in France, regret the enmity which prevails between their country and England. They at the same time did not hesitate to assert, that if even this country could be conquered, which they shewed no disposition to believe, their advantages would be of a most fleeting nature, chiefly confined to the soldiery. By extinguishing a rival in the arts and sciences, they would themselves sink into supineness and apathy, and Europe would loose a great instructress.

The same external wisdom which has allotted distinct talents to different individuals, and instituted society by the necessity of mutual aid and intercourse, has in like manner assigned different attributes and qualities to those large portions of mankind which we term nations; and which being influenced by distinct laws and

customs, and above all moulded as it were by the habits and passions imbibed by example in early life, become nearly as inherent as the individual character. Thus, in perusing history, we find that one people has been celebrated for *science*, as the Egyptians; for *commerce*, as the Phœnicians and Carthagenians; for *arms*, as the Romans; for *philosophy*, as the Athenians; and other qualities might be particularised. But if any one nation were to seek to assume all the qualities, she would, so to speak, counteract the beautiful order, and break the golden chain of mutual intercourse and assistance, which has diffused civilization throughout Europe. But this argument is unnecessary, for the over-ruling hand of Providence will not permit the laws of nature and mutual intercourse to be violated.

England sends annually vast sums to China in order to procure tea, which has become one of the necessities of life. It would no doubt be a most patriotic idea, and in the eyes of a French *économiste* a very enlightened project, to fill England with green houses for the cultivation of tea, that we might be preserved from an annual subsidy to China. But our plain sense would regard such a plan as an idle vision of authorship, and is contented to suffer this perpetual drain, for what is in truth a mere superfluity. In like manner, the difference of soil, climate, and productions, renders nations mutually dependent upon each other from pole to pole; and this necessary intercourse has been the grand mean of the increase of knowledge and civilization, the natural medium of commerce being peace and amity among nations; and if by a singular concurrence of circumstances, it should be found to prosper amidst hostilities and bloodshed, such a state may be pronounced to be violent and of short duration. For if it could happen in human affairs, that a nation could reap commercial advantages by the devastation and impoverishment of other countries, which seems to be in itself a contradiction in terms, that nation must in the eye of reason and benevolence, appear as an individual who cannot exist except by nefarious means, and who trembles on the very brink of social law. On the other hand a nation which should seek the destruction of another, because her superior in wealth and commerce, acts indeed upon the natural principle of violence, which has always excited barbarians to attack civilized countries, but would little display her own magnanimity, or an enlightened regard to general order, policy, and felicity.

Orators have styled the French and English natural enemies. *Nature knows no enmity, except that between vice and virtue. The*

law of resistance must however be admitted, as strictly natural; and if one nation were to endeavour to conquer and destroy another, there is incontestibly a right of natural enmity.

That the enmity between England and France is neither natural nor necessary, may appear from a rapid glance on their history. In the most early times, it would appear, from Cæsar, that the tin mines of England were celebrated, and that her ample meadows produced numerous herds of cattle. In exchange for tin and skins, Gaul sent the gold found in the sands of her rivers, the luxurious ornament of the British chieftains. Under the Roman empire, the intercourse was alike friendly and perpetual. When the Angles and Saxons had established their petty kingdoms, France likewise frequently divided, was no object of rivalry. Offa king of Mercia, heard with astonishment the conquests of Charlemagne, and sent ambassadors with presents, which were requited in the most friendly manner. Offa neither trembled at the prodigious extent of these conquests, nor sent to enquire if the fleets of Charlemagne were destined for an *invasion*. In short, one thousand, perhaps fifteen hundred years, had elapsed in perpetual amity and intercourse; and the rude commerce in French wines and British products, among which were several *saints*, continued to prosper, till William the Conqueror, in an evil hour, by his possessions in France, chained this happy country to continental politics.

Repeated wars afterwards arose on account of these possessions; and in the course of three centuries, Edward the III. thought proper to assert his right to the crown of France, an idle pretension, inadmissible by the Salic law, or fundamental constitution of the kingdom, but which was to be stamped on our coin, displayed in our senates, and bore in our banners through all the regions of the navigable world. This little vanity, unworthy of a spirited and magnanimous people, has only been recently dismissed: and a further proof of good sense would be to dismiss our natural enmity.

Yet, in the more recent periods of our history, long periods have occurred of amity with France. In the field of the cloth of gold, Henry VIII. was no natural enemy of France, though his fluctuating politics prevented him from decisive conduct; and it was left to Elizabeth to curb the ambitious fanaticism of Spain, flushed with colonial wealth, and aspiring to universal empire, which, whether by sea or land, has always ruined the country that pretended to predominancy, by the infallible waste of blood and treasure. That great princess would have even become a

natural friend of France, by marrying the Duke of Anjou, if she had not been prohibited by personal or religious motives. James I. a monarch despised by the injustice of mankind, because he preferred the blessings of peace to the horrors of war, was the grand founder of the ships, commerce, and colonies of England, but did not consider the destruction of France as any part of his plan. The wild expedition in defence of the protestants, and some incoherent events of the commencement of the following reign, were produced by the private pique of that unweildly favourite the Duke of Buckingham. Charles I. had married the daughter of Henry the Great, and was the very natural friend of grace and beauty. Over the reign of Charles II. the veil may be dropped, as the intercourse was little honorable while the king was pensioner of France; a compliment which was returned when the Duke of Orleans, regent, or at least his minister, became the pensioners of England.

But the reign of Louis XIV. must not be passed in silence, as it was his ambition which gave birth to the last furious blaze of enmity, of which the effects are still perceivable. He was accused of aspiring to universal dominion; and the bigotry of his latter years, fostered by Madame de Maintenon, rendered him an implacable enemy of the protestant faith, and, eventually, of the industry of his dominions, as appeared by the revocation of the edict of Nantz, the consequences of which are incalculable, and can never be remedied. It is vain, therefore to adduce the rivalry of England, as a chief cause of the decline of the French manufactures, while, in fact, the pernicious counsels of Louis XIV. alone merit the reprobation of his patriotic countrymen. The inveterate enmity of that pompous and really magnificent monarch against the protestant system, of course excited a religious war, the most intense of all enmities. Hence the *King of France* and the *Whore of Babylon* were inseparably married by the high priests of prejudice, and the Pretender formed another head of this new Cerberus, whom the populace regarded as the special precursor of Satan and Antichrist.

This truly theological hatred was followed by its usual consequences, contemptuous expressions, and all the vilifications of religious zeal, which regards its enemies as the enemies of God, and rancour as a proof of devotion. The French, on the contrary, having no religious enmity, spoke of their antagonists with the moderation which becomes a great nation, and often with the applause which candour extorted from their politeness; while

our painters, novelists, and dramatists, sacrificed to depraved prejudices, by the most ridiculous caricatures of a gay and gallant people. Above all, French slavery was a constant theme, and the other tropes were so numerous, that no old lady could have exceeded us in expressions of altercation : *verba femina facta, masculina*. Like other islanders, we saw little of foreigners ; and having no standard of comparison, the most indifferent varieties of manners and dress, occasioned expressions of outrage and contempt from the mobility, resembling those of the people of Vallais when a stranger appears without a *goitre*. This insular arrogance, arising from the want of familiar intercourse with other nations, was also observed in Sicily by the ancients, and ascribed to the same cause. A noble motive, however, existed with us, and which has perhaps led Goldsmith, with the flattery of a poet, to call us "the lords of human kind ;" this was the sacred flame of liberty and independence, venerated and applauded by the French themselves : but the great qualities of a nation, like those of an individual, are heightened by modesty and disgraced by arrogance. A great master of the human heart might have advised us to "wear our faculties meekly," in order to assert our claim to superior rank ; but, as if it were destined that the faults should be balanced, the Great Nation has appeared, and the French begin to scold us, as a proof that they are our rivals.

Yet the regent Duke of Orleans lived in strict amity with England ; and George I. was the ally of France against Austria. The war with Spain, in 1739, led to that with France, which has been followed by repeated contests. The absurdity, however, began to be so clearly seen, that Mr. Pitt, though a violent anti-gallican, by birth, parentage, and education, perceived at length the real interest of the country, and entered into a commercial treaty with France. This commercial treaty was the more liberal, as it commenced soon after the termination of a war, in which France had assisted the American colonies against the parent country, and continued till 1793, when an ill-starred ambition led its founder to a rupture with France, not from any apprehensions of the preponderance of that power, which he was eventually so much to increase. No ; his talent was eloquence, and not sagacity : *eloquentiæ satis, sapientiæ parum*. He was, like his father, ambitious to be distinguished in the external page of history : and he knew that a pacific minister is scarcely once mentioned. He had before twice attempted in vain this distinction, by a meditated war against Russia, for a town called Oczacow, of which he knew nothing :



and with Spain for an acre of ice on Nootka Sound. Disappointed by a vigorous and wise opposition, he eagerly seized the opportunity of a coalition, for the division and annihilation of France, when she seemed lost in intestine commotions. But the bear was not killed; and, by a singular destiny, this famous statesman, as well as his father, expended prodigious quantities of blood and treasure, to accomplish precisely what they wished to prevent. For the acquisition of Canada, was the *loss of America*: and repeated coalitions, have laid Europe at the feet of France.

## FRENCH MARRIAGES.

THERE are at Paris three or four offices for marriages; and large sheets are pasted up in the public places, containing the advertisements to this effect. At the same offices may also be had housekeepers of all denominations, and sometimes servants. Some advertisements for marriage may amuse.

"The mother of two *charming* children, a boy and a girl, to whom she has given a good education, now drawing near the term of life, wishes before that period to see them joined in the holy bonds of matrimony, but chiefly the young lady, for whom she wishes to find a husband of character; and a bachelor would be preferred, between the age of thirty and forty, of a mild and religious turn, irreproachable conduct, and an income between four and five thousand francs a year. The lady is twenty-four years of age, of an elegant person and agreeable countenance, and a serious and solid character. Her fortune consists in thirty-six thousand francs of patrimonial inheritance, free of all debts; with almost as much more on the death of her mother. The son is five years older, with an equal fortune, and an honorable situation."

"An *amiable lady*, entering into the autumn of her age, of a lively disposition, good education, and irreproachable manners; now at the head of an establishment adapted to her sex, and worth between twenty-five & thirty thousand francs; wishes to marry a bachelor aged between forty and fifty, with a revenue between three and four thousand francs, health, and good morals."

"A lady of twenty seven years of age, of irreproachable conduct and an education above her situation in life, which, without being unhappy, nevertheless obliges her to have recourse to her talents for a decent subsistence, yet, having withal, some neat furniture, and some sparings from her gains, desires to unite her destiny by the religious bonds of matrimony to that of a man of sense, of a mild character, who has some employment, or trade, independent of a wife. His age would be a matter of complete indifference."

"A young lady, in the *spring* of her age, living with her father who has no other child, desires to be united in marriage to a bachelor of mature age, who unites a decent income to a person *full of health*. The lady is of a most agreeable appearance, and possesses, in the second degree of perfection, vocal and instru-



mental music. Her father will leave her an income of between two and three thousand francs."

"A lady aged thirty, without father or mother, mistress of a fortune of two hundred and fifty thousand francs, consisting in three inheritances, in the most agreeable of which she dwells, nine leagues from Paris, on the banks of the Seine, wishes to be united to a bachelor, of an extremely mild and polite character, capable of attachment and attentions to a woman of whom nature has neglected the personal attractions, and has even afflicted with deafness, but endowed with a feeling soul and a generous spirit. Nor would she propose, in contracting the sacred bonds of marriage, to purchase the complaisance and cares of her husband, but would only ally herself with one who could prove a decent existence, a distinguished family, and education more solid than brilliant, morals and religion, of an age between thirty-five and forty-five."

"A lady aged thirty-two, but who might pass for twenty-seven, having a *plump and fresh person*, a widow without children, with education, morals, and possessing some agreeable talents, desires to be united to a bachelor aged between thirty-five to forty-two, of a tolerable exterior, and good health, with at least five thousand francs of patrimonial income in the neighbourhood of Paris. This lady, not liking the climate where an honourable employment fixed her late husband, has since realized her fortune, which amounts to one hundred and twenty-five thousand francs, which she means to lay out in land."

"A lady aged thirty-four, having no children, although the widow of a second husband, possessing fifty thousand francs in ready money, and moveables to the amount of ten thousand, wishes to *try a third marriage*, and take for husband a bachelor between forty and forty-five, with an established trade, valued at between eighty and one hundred thousand francs."

"An American lady, a widow without children, of a personal appearance which age and misfortunes have changed, but still inheriting sufficient sweetness and sensibility to please a husband older than herself, would wish to choose among those who may see this advertisement. She has saved from the wreck a little fortune, which places her above want, according to her moderate plan of life; and would desire an equality of manners, conduct, and fortune. Other circumstances may be learned of the publisher, the sworn mediator of these alliances."

*The advertisements of bachelors are in the same style.*

"A bachelor aged forty-nine, of an agreeable and very healthy person, lively character, and fond of the pleasures which decency permits, enjoying ten thousand francs of territorial revenue, wishes to marry a young lady of good birth, aged between eighteen and twenty-five, of sweet disposition, similar taste, and income between two and three thousand francs. His intention is to make a contract of marriage to the last liver."

"A young man of twenty-nine years, of good birth, and belonging to a respectable family, which has procured him a careful education, so that the profits of several agreeable talents which produce a decent subsistence, can only offer them, together with his person, which, without vanity, may please a reasonable woman, such as he would desire, who must be amiable, and possess an easy income. Her age is wholly indifferent."

This matrimonial journal is published regularly every week, and is certainly not one of the least amusing. As the advertise-

ments are living proofs of the state of characters and manners, I shall not hesitate to select a few more from several numbers now before me.

*The following are from Versailles.*

"A lady, aged twenty-five, daughter of one of the king's equestrians, and possessing some talents, such as vocal music, the piano, and drawing, as well as those necessary in keeping a house, with six hundred francs of income, and six thousand in ready money, wishes to be united to a bachelor between thirty-five and forty-five years of age, who has an honourable and fixed employment, and a house decently furnished. She must insist on good morals, prudent conduct, and religious principles."

"A widower aged forty-three, without any incumbrance, of a handsome stature, oval face, brown hair and beard, florid complexion, every appearance of health, large black eyes announcing the mildness of his character, mouth of a middle size, with white teeth in perfect preservation; born of honourable parents, and having received an education in the liberal studies, of a very easy character though reserved till he know his company, lively, and not fond of expensive and noisy pleasures, but of those which he finds at a charming country house, where he lives in the neighbourhood of Versailles, and possessing a clear income of three thousand francs, wishes to marry a lady between thirty and thirty-six years of age, of similar inclinations, either unmarried or a widow without children, without natural defects, and preferring, like him, a rural life, with nearly an equal fortune."

*The following is a letter from a lady, dated from the banks of the Marne near Paris.*

"Far from the noise of the city, in a retreat which the presence of my loved parents rendered agreeable to me, I have attained my twenty sixth year without thinking of hymen; but the tribute which every mortal must pay to nature having for ever separated me from those who alone received my care, and occupied my thoughts, this retreat, formerly so pleasant, appears a desert, and I feel the necessity of repairing the void which that loss has occasioned. After having borne, beyond the term enacted by decency, but surpassed by my grief, the mournful marks, the tears and regret, which I owe to their memory, I wish to divert my mind from the melancholy which has overwhelmed me for fifteen months, and to unite myself with a prudent man of a mild and complaisant character, holding an honourable situation in the capital, so as to maintain a house above the middling rank. The heiress of five thousand francs a year, I offer him this patrimony. He will find my person rather plump than delicate, rather fresh than beautiful, with more good sense than wit, more of practical philosophy than of science; but a good heart and a flexible character. It is to your sagacity, Mr. Mediator, that I entrust this research, begging you to place me on the list of your subscribers."

"A young woman, aged twenty-four, very prudent and laborious, sprung of a decent family, gaining between 3 and 4 francs a day by making toys for children, with a portion of fifteen hundred francs, and a handsome *trousseau*\*, wishes to unite herself with a decent young man of good conduct, who has a fixed situation, and established house."

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\* The *trousseau* is a packet of female dress, which a bride brings on her marriage.

"A young man, without actual fortune, but having a person and education fit to appear in any company, and an amiable character, such as may please any reasonable and sensible woman; of respectable parents, who were formerly very rich, and are still at their ease, but have a numerous family; aspires to hope that he may find, by the means of this journal so fertile in proposition of all kinds, a lady generous enough to seek his acquaintance, choose him as a husband, and share her fortune with him."

"A bachelor aged sixty, but as fresh and healthy as possible at his age, having a character and education which render him still amiable in society, desires to marry a lady between the age of twenty and thirty-five, of an agreeable person, that is to say, a genteel figure, regular features, beautiful eyes, a pretty mouth, adorned with fair teeth well arranged and very white, in fine a rosy complexion, and free of all bodily defects. This bachelor will pay no attention to fortune, his own being fully sufficient to procure for a beloved companion all the comforts that a solid education, virtuous soul, and grateful heart can require."

"A widower aged forty-five, without children or followers, enjoying five thousand francs a year, and a decent house, wishes to marry a young lady between twenty and twenty-four years, of a reputable family, bringing for her portion good morals, a very agreeable person, and a mild character."

"A girl aged twenty-five, born in the country, and of simple manners, though she has lived in Paris for six months, wishes to find a husband in the working class. She has no fortune, but a very handsome *trousseau*, and some ready money; nor does she wish for fortune, but health, talents, sobriety, and above all propriety; and would prefer a husband occupied in sedentary labour. She is SINGULARLY HANDSOME, and in the most complete health."

"A young woman aged seventeen, beautiful, fresh, well educated, rather in a solid manner than in the taste of the present day, but in consequence of the revolution, absolutely without fortune. She would prove a *prize* to a man of mature age, who would prefer to fortune with a taste for dissipation, pure manners, a charming person, and an inclination for the cares of a household. This young woman belongs to one of the best families formerly eminent in the law."

"A young lady aged eighteen, fresh and *beautiful as a new blown flower*, and endowed with all the graces and talents which increase the charms of beauty, but without fortune, in consequence of disasters which have happened to her parents, is offered by them to a man of sensibility who would share with her a decent existence."

"A lady aged forty, enjoying good health and an income of two thousand francs, wishes to marry a bachelor about her own age, of a healthy constitution, with a decent income, and sufficient gaiety to drive away care in the long winter evenings."

"A lady aged twenty-six, of a pretty person, skilled in music, as well as in drawing, which last she teaches with success, enjoying nine hundred francs of fixed revenue and very decent furniture, desires to be united in marriage with a bachelor aged between thirty and forty, having an honourable and fixed employment. This lady belonging to a distinguished family, and having received a complete education, will expect to meet with some equality in these circumstances."

"A man nearly forty years of age, a doctor of medicine, with a good practice, particularly among the learned societies, possessing two thousand four hundred

frances of patrimonial income, and four thousand from his practice, wishes to find a wife of good education and a mild character, accustomed to perform the honours of a house; and, joining to these advantages, sufficient fortune to invite friends to dinner, see a new play, take a coach if it rains, and keep a country house in the neighbourhood of Paris."

*Some advertisements are of a different kind.*

"A stranger, extremely rich, wishes to find a young lady of fourteen years of age, who has a father or a mother alive, who has had some education, and it possible can play on some instrument. He will propose to the father or mother to follow him, in a month or two, when he will return to his own country, assuring them of a most agreeable situation. This young lady will be destined as companion of another young lady of the same age. She must be extremely beautiful, and an entire stranger to any bad principles."

*Yet another letter from a lady.*

"Mr. Mediator, fifteen years ago I was young and thought handsome, but I had the fancy of being amiable rather than the good sense of wishing to be beloved, that is to say, I studied the art of pleasing, and thought I had learned it, when I saw the crowd of my admirers increase every day. Proud of my success, and not knowing at that time that, with the same management, any woman might have the same, I amused myself with throwing every lover into despair, precisely at the moment that he thought himself sure of his triumph. If any thing can plead my excuse, it was the tone of surprise with which every suitor received the intelligence of the loss of his attentions; for, by the bye, the men are at least as confident as we; and the high opinion which the sex called masculine conceives of its little merit, in being more occupied with its dear self than with us, has saved our sex from more blunders than our own reflections,

"Time, who is always on the wing, has carried away my beauty, as well as that of others. That detested fellow, with a clock in one hand and a looking-glass in the other, offered me the melancholy image of my faded charms. I must confess my first sensation was bitter regret; but the second a vow that I should employ better the remnant of my years. I clearly perceived that to please was not the same as to love and be beloved. An unknown want rose in my heart, and my whole frame trembled with a new emotion. I was then thirty years of age, my inclinations had been light and transitory, while my heart was empty and my mind desultory. My first occupation was to adorn the latter, hoping also to render the other worthy of pleasing in its turn. Reading supplied the place of elegant suppers, and men of talents the want of young admirers—of themselves. Domestic cares were no longer beneath the dignity of a *goddess*; and my hands, till then only occupied with my dress, in distributing ideal favours to my suitors, or in wandering over the keys of a harpsichord, began to be more highly honoured by carrying presents to the hut of the poor, and by being wet with tears of gratitude.

"Such has been my life for these ten years. Do you believe, Sir, that this noviciate is sufficient to expiate my faults, and entitle me to happiness in a well chosen marriage?

"There only remains of my fortune fifteen thousand livres a year, a pretty country house, which some might call a villa, a beautiful garden, romantic woods, and a crystal stream:—at Paris a handsome set of apartments, a convenient carriage, faithful servants, and some tried friends. If there were added a man of res-

pectable character, between the age of forty and fifty, of genteel appearance, the tone of good company, good sense and a good heart, and sufficiently at his ease to prevent me from imagining that he only wishes for my fortune; if my examination agrees with your recommendation only half of that fortune will in future belong to your humble servant."

*The editor of this journal has also introduced some reflections on what he calls marriages by inclination and by mediation.*

"Malevolence or prejudice, says he, may attempt to throw ridicule on the offer of forming marriages by mediation, and we are no strangers to what may be said on this subject, either in pleasantry or in argument. As to pleasantry, it proves nothing: but in point of argument, we may be permitted to enquire which marriages succeed the best, those produced by and ebullition of what is called *love*; or those which, proceeding on reflection, and conducted by disinterested mediation, are the result of strict propriety and undoubted convenience? Now our journal is solely dedicated to discover the truth of the desired conformity and suitableness of the persons to make each other happy, both in person and morals, before introducing the parties to each other. In common life a man sees a woman, becomes enamoured, and, blinded by his passion, hastens to fix the bonds of matrimony. He has not taken time to examine the character, inclinations, or means of existence, of her to whose destiny he unites himself: and what we say of the man is a yet more dreadful truth for the woman. In the sedentary life, to which this sex is condemned, how can they obtain certain information concerning their lovers, whose wandering existence would fatigue the speediest courier? What is the consequence? They are united. For a month they are dazzled with family banquets; the young wife, loaded with jewels, does not know that they are purchased with her little portion. At length the happy couple are left to themselves, and begin to feel comfortably tired of each other. A young neighbour comes to *amuse* the lady, the naughty husband is cross, and the wife cries out that she is ill used; the cash begins to run low, ill humour to run high: and the happy couple, united under such brilliant angurics, begin to *detest* each other most cordially, and seek, in an infamous law, a remedy for the evil worse than the evil itself. The wife, now a mother, nourishes with tears the fruit of her love; and, with a husband, condemned to the loneliness of widowhood; with a child, to the shame of not being a wife; she becomes the riddle of society; without fortune, without friends, without consideration, not able to offer to her daughter even the example of duty, she expiates, in melancholy solitude, the misfortune of having too lightly fixed the bonds which regulate the happiness or misery of life.

"Compare with this victim of imprudence, and of her own heart, the decent and reserved young woman, waiting under the wing of her respected mother or beloved father, till an honest and intelligent mediator has found a person whose manners, health, and fortune, correspond with hers. If the age, taste, comforts, appear suitable, the parents are informed, the young people meet, like each other, and the marriage is fortunate, because it has been prudently conducted. Time, far from changing their happiness, increases it by the birth of children, whose subsistence is secured by the fortune or labour of their parents. It may then be safely averred that he must be the most proper to find suitable matches, who for eight years has been occupied in this important business, and could mention more than a hundred happy matches, formed by his mediation alone."



## OF MALHERBE, THE FIRST REFORMER OF FRENCH POETRY.

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 “ Enfin MALHERBE vint, et le premier en France,  
 “ Fit sentir dans les vers une juste cadence ;  
 “ D'un mot mis en sa place enseigna le pouvoir, &c. &c.”

BOILEAU.

**M**ALHERBE, the forerunner of the Augustan age in France, was the first who shewed his countrymen the ode in full perfection. Before his time, many of them had boldly touched the lyre, and had displayed no small share of force and genius, but without judgment or delicacy. Having their heads full of the beautiful expressions of the ancient poets, they formed a pompous medley of Greek and Latin idioms, interlarded with puns, witticisms, wild conceits, and most extravagant sallies. MALHERBE brought these unbridled muses under the control of reason, and within the bounds of duty. He taught them to speak in a clear, just, and proper manner, and with a graceful cadence of verse. He may in some measure be looked upon as the father of good taste in French poetry ; and as BOILEAU observes, his rules, taken as they are from nature and good sense, may very well serve for rules, even to our modern authors.

In the odes of this writer we are not dazzled with momentary flashes that soon go out : every line glows with the warm and lasting fire of true genius. He has no quaint phrases, no epigrammatic points ending in a sally : his thoughts are all solid, and discover themselves only towards the close of the stanza, to keep up the sense, and hinder the verse from drawling.

The same correct taste, the same good sense appeared in MALHERBE's familiar conversation. No man's wit was more lively, fertile, and instantaneous ; yet, whatever flowed from his lips, even upon the most trifling occasion, could always stand the test of true criticism, and be translated into another language without any decrease of its original pleasantry. A beggar in the streets of Paris once followed the poet a great way, craving alms in the urgent language of distress, and repeatedly promising to pray God to reward the charitable deed. “ Your wants, indeed,” said MALHERBE, “ appear to be pressing, and deserve pity ; but as to your prayers, I cannot think that God would pay much regard to them, when he leaves you in such a ragged and wretched condition.”



It is farther remarkable of MALHERBE, that though he wrote almost at the dawn of French literature, and without any models of purity and correctness, he was so judicious in the choice of his words, that, after the lapse of almost two centuries, and in the fluctuating state of modern languages, few of them have fallen into disuse, and none require a glossary to explain them. As to grammatical accuracy, perhaps the French Academy could not readily point out more striking examples of it than are to be found in the writings of this poet. His contemporaries tell us, that nothing gave him so much pain as the blunders of ignorance, or the effusions of stupid and tasteless vulgarity. Of this we have a strong proof even in his dying moments. A low bred priest attended him on the occasion, and kept babbling for a long time in miserable jargon about the joys of Heaven. "Ah!" exclaimed MALHERBE, almost with his last breath, "Ah! for God's sake, say no more of *Heaven*; for your bad style gives me a disgust to the place."

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#### OF SIR ISAAC NEWTON, BUFFON, AND ST. PIERRE.

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THE beauty and importance of natural history are too obvious to require, or even to admit of, much illustration. Every man must value and admire that science, which tends to supply his wants, and to enlarge his pleasures,—a science, which is the source of his present happiness, and his future hope. Natural history affords the greatest assistance to agriculture, commerce, physic, and all the arts, whether useful or ornamental; it makes us acquainted with the productions, not only of our own country, but of the whole earth: it teaches us to improve the former to the highest degree of perfection, and to obtain the latter by an exchange of our superfluities for those of other nations: it furnishes the poet, and the painter, with ideas, with images, with models, with designs: offers to our taste the most delicious banquets,—to our fancy an inexhaustible luxuriance,—and to our genius the materials for every species of composition: it directs our view to still nobler objects; it leads us by an easy ascent from earth to heaven: it throws new light over the charms of the creation, and every where points out to us the traces of infinite wisdom, power, and goodness: we learn to know the blessings we receive from the Supreme Being, and to pay him the tribute of just, of heart-felt gratitude.

Next to the great Author of Nature, our thanks are certainly due to those who have given us the most accurate and comprehensive surveys of his works, or who have best explained the laws by which the universe appears to be governed. The name of NEWTON will be mentioned with reverence in every age and every country enlightened by his discoveries. Ignorance, prejudice, superstition, and false philosophy, had almost involved the world in darkness, when this bright luminary rose, and made the mists of error and imposture vanish before the splendors of truth and reason.

“ Nature and Nature’s laws lay hid in night :

“ GOD said, let NEWTON be; and all was light.”

By favor of that light, which England has had the honor of diffusing, the study of nature was pursued in other parts of Europe with unparalleled ardor, but in none with greater success than in France, where BUFFON soon made his appearance, and seemed to embrace all the riches of the creation in the immensity of his grasp.

For the following account of this celebrated naturalist we are indebted to HERAUT DE SCHELES, who shared the fate of many great and good men under the tyranny of ROBESPIERRE. He thus describes the character of the man whom the whole world must admire :

“ A noble figure, erect, and of a ruddy complexion, at seventy-eight ; placid and serene, though suffering severely at the moment from the stone ; his hair white as snow, and nicely dressed : this is one of his peculiarities—if by accident, or in the course of his experiments, it is discomposed, he will have it dressed two or three times a day : his undress is superb ; a flowing *robe de chambre* of rich satin, yellow and white stripes, with blue flowers after a large pattern.

“ His voice is strong, his articulation clear, his conversation interesting and agreeable, making some allowance for vanity : this he takes no pains to conceal ; and, to a person acquainted with his real merits, his egotism seems neither assuming, ill-timed, nor disgusting. I told him, *I was reading his views of Nature—You will find it well worth a perusal*, he calmly replied.

“ Talking of his other works, he observed, *I improve every day in the art of composition : I have my productions often read to me : this occasionally furnishes improvement ; but SOME OF THEM CANNOT BE IMPROVED.*

“ In walking ove his grounds at Montbart, we came to a monumental pillar, with an inscription highly flattering to BUFFON.

After fixing his eyes upon it for some time with evident emotions of delight, he observed to his son who had erected it, *This will do you credit with prosperity.* Passing on to the laboratory, he said, *It was here that ROUSSEAU stooped to kiss the threshold.* I could not wholly agree with him in his definition of genius, *That it was a greater aptitude to patience.* Application is a great deal; but surely it is not every thing.

"When a young man, he ordered a boy to call him regularly every morning at five. *If I appear unwilling to be roused, drag me out of bed,* was his positive direction. His breakfast is a piece of bread and two glasses of wine. He retires to bed at nine o'clock.

"With all his natural seriousness and apparent calmness of character, he loves to deal in *double entendre* and jokes. These are sometimes so coarse that the ladies are obliged to withdraw. He is an everlasting gossip; and will make his hair-dresser and valet tell him all the scandal of the village.

"BUFFON loves to walk about and converse with the peasants; but at such times is never in dishabille. He is a stickler for dress, and blames his son for wearing a frock coat. Knowing his temper in this respect, I took care to appear in an embroidered waistcoat and laced clothes. He paid me great attention, and seemed much pleased with my visit, often calling on his son to observe, saying at the same time, *This it is to be a gentleman.*

"He frequently repeated, *That genius was invention produced by patience.*

"Speaking of the hours of production and composition, he used the following words: *These are the MOST LUXURIOUS and DELIGHTFUL MOMENTS of life:—moments, which have often enticed me to pass fourteen hours at my desk, in a STATE OF TRANSPORT. This gratification, MORE THAN GLORY, is my reward.*

"On my asking his advice with respect to the course I should pursue, he replied, *Read only original and respectable writers; but do not be eager for the society of learned men: it will lead you for the most part to disappointed hopes. When a young man, I gave way to this infatuation; but, at last, found a whole evening sacrificed was paying too dearly for a flowery phrase, or a refined sentiment.*"

The author of this interesting sketch was much guided in his subsequent pursuits by the general spirit of the advice thus given him; but the same admiration of extraordinary genius which made him eager when a young man to visit BUFFON, prompted him at a

more advanced period to attach himself to CONDORCET, and to such other members of the Convention as were most distinguished for their talents and their patriotism. He rallied round them in the senate; and, not long after their fall, he bled like many of them upon the scaffold.—But let us now turn from such scenes of horror to our review of the characters of those eminent writers, whose works have contributed most to enlarge the sphere of useful knowledge, and to increase the sum of human happiness.

We before observed, that the animated pages of BUFFON might justly be regarded as faithful transcripts from the volume of nature. In order, however, to be convinced of the fidelity of the copy, we must often compare it with the great original. We must learn to contemplate the universe with our own eyes; and, besides the pleasure of not trusting merely to authority for truths of great moment, we may find in so vast a field some spot which has not been pre-occupied by other observers. “Nature invites to the cultivation of herself, persons of every age and country; and if she promises the golden harvest of discovery only to men of genius, she reserves some gleanings, at least, for the simple and unlearned;—for such especially as are making a pause every step they advance, transported at the beauty of her divine productions.”

It was thus that ST. PIERRE, the disciple and the friend of BUFFON, modestly apologized for his intention to compose a general history of nature, in imitation of several illustrious authors, ancient and modern. “I was farther prompted,” he adds, “to the execution of my design, in the view of rendering an acceptable service to my fellow citizens, and of meriting their approbation.” Had he really confined his views to these objects, no man’s labours would have been crowned with greater success. But vanity, fatal vanity, the puerile affectation of making discoveries, the ambition to be thought the founder of a system, betrayed him into attempts far beyond the sphere of his ability. Before he took the pen in hand, he should, in obedience to the excellent precept of HORACE, have considered well his own strength, and chosen those parts of so copious and diversified a subject which were best suited to his genius\*.

His principal work, entitled “*Etudes de la Nature*,” leaves no doubt that the author possessed a fine fancy, a well cultivated taste

\* “Sumite materiam vestris, qui scribitis, æquam

“Viribus; et versate diu quid ferre reculent,

“Quid valeant humeri.”

a quick perception of the beauties of nature, and a happy talent for painting them with exquisite delicacy. When he employs the masterly touches of his pencil and the vivid glow of his coloring on a plant, a flower, the gay landscape, the fertile scenes of rural life, or the charms of innocence and virtue, a thousand graces, before unknown, are discovered in every object. But the wilderness, the promontory, the cataract, the troubled ocean and the violent hurricane, the mountain of ice and the burning volcano, seem to mock the narrowness of his comprehension, and the efforts of his descriptive powers.

ST. PIERRE should never have quitted the sweet *parterre*, the botanic garden, or the haunts of the pastoral muse, where his studies would have proved a source of the purest pleasure to himself, and of the most agreeable instruction to mankind. He would then have escaped those fits of nervous irritation, those stings of mortified pride, those arrows of poignant criticism, of which he so bitterly complains, but which he unhappily and indiscreetly provoked by opposing, in all the silliness of self-conceit, his own fanciful conjectures to the argumentative doctrines of a NEWTON! A glow-worm might as well aspire to notice in the radiance of the mid day.

Let not the admirers of ST. PIERRE imagine, that these remarks flow from ill nature or an uncandid survey of his numberless merits. They are extorted from us by the force of truth, by an honest zeal for the diffusion of real knowledge, and, we must add, by a heart-felt vexation to see so much excellence obscured by so many defects.

*“ Indignor, si quando bonus dormitat HOMERUS.”*

What could tempt this agreeable writer to quit his favorite walks of taste and fancy, and aspire to the regions of intellect? He pleads with affecting persuasion the cause of humanity; but why does he wish to draw off so much of our regard to his own sufferings? Amidst all the convulsions of party during the French revolution, though book-sellers *pirated* his works, and men of wit laughed at his visionary systems, yet a just reverence for his genius and his virtues formed round his person a sacred shield, which even the reign of terror delighted to spare. His proofs of a Divine Providence, deduced from the simplest parts of nature that present themselves to every eye, are equally just and beautiful; but why should he prefer the fallacy of the imagination, and the enthusiasm of sentiment, to the strong conviction of the understand-



ing? In attempting to degrade *reason*, he degrades himself, and sink into the lowest depths of *folly*. Though the mists of prejudice may sometimes intercept that light,—though we are often deceived by the sophistry of the passions,—and suffer ourselves to be led away by the delusive meteors of vanity and conceit; all nature is for ever reminding us, *that REASON ALONE should be OUR GUIDE—that its sacred light is the MOST PRECIOUS GIFT of HEAVEN, the BRIGHTEST EMANATION of the DIVINITY.*

This genuine child of fancy would lead us too far, were we to follow him in all his eccentric starts and wanderings. A single glance at his favorite theory will shew how little disposed he was to pursue the steady line of experiment and demonstration. He took it into his head, that the currents in the ocean and the periodical return of the tides were entirely owing to the half-yearly and half-daily fusion or thaw of the ices of the north and south poles. Full of this imaginary discovery, and big with the hope of seeing NEWTON'S statue immediately pulled down, and his own fixed up in the *niche* of philosophical adoration, he published his grand hypothesis about twenty years ago. It was too absurd, too whimsical, too laughable, to admit of a serious reply. He soon became the butt of general ridicule, and could find no relief from its stings but in complaining, “that the most *enlightened* of mankind were *blinded* to such a degree by prejudice, as to make them resist the *clearest evidence*!”

But if we pass over the visionary parts of ST. PIERRE'S work, and attend to him when faithfully describing the various productions of nature, the pleasure we feel can only be equalled by the value and importance of the information. His eleventh *Study* on the vegetable world contains, in little more than two hundred and fifty pages, one of the most entertaining and instructive abridgments of botany we ever met with. Nature seems to have unveiled to him her most attractive charms; and his moral reflections are not less beautiful than the plants and flowers with which he adorns every landscape. His sketches of the brute creation and of the human species are delineated with the same masterly pencil, though the coloring is often more fanciful than just. We may, however, very well excuse the romantic turn of his thoughts, and his fondness for paradoxes, when he opens to us so many other sources of knowledge and delight.

ST. PIERRE'S ideas on the subject of education are often just,

and always ingenious and plausible. Take the following as a specimen.

“ Man is the only sensible being who forms his reason on continual observations. His education begins with life, and ends only with death. His days would fleet away in a state of perpetual uncertainty, unless, the novelty of objects and the pliancy of his brain, gave to the impressions of his early years a character not to be effaced. At that period of life are formed the inclinations and aversion which influence the whole of our existence. Our first affections are likewise the last. They accompany us through the events with which human life is variegated. They re-appear in old age, and then revive the sensibilities of childhood with still greater force than those of mature years. Early habits have an influence even on the brute species, to such a degree as to extinguish their natural instinct. LYCURGUS exhibited a striking example of this to the Lacedemonians in the case of two hounds taken from the same litter, in one of which education had completely triumphed over nature. But I could produce still stronger instances in man of the triumph of early habit, even over ambition. History furnishes innumerable examples to this purpose. I beg leave to give one which is apparently of no great importance, but is highly interesting to myself, because it brings to my recollection persons who were justly dear to me.

“ When I was in the Russian service, I frequently had the pleasure of dining at the table of M. de VILLEBOIS, master of the ordnance, and general of the corps or engineers to which I belonged: I observed that there was every day served up to him a plate of something grey-coloured, I could not tell what, and similar in form to small pebbles. He ate every heartily of this dish, but never offered it to any one at table, though his entertainments were always given in the most elegant style, and every other dish was indiscriminately recommended to his guests of whatever rank. He one day perceived me looking attentively at his favorite mess; and asked with a smile, if I would taste it. I accepted his offer, and found that it consisted of little balls of curdled milk, salted, and besprinkled with aniseeds, but so hard and so tough, that it cost me inexpressible exertion to force my teeth through them; but to swallow them was absolutely impossible.

“ These are,” said he, “ the cheeses of my native country. It is a taste which I acquired in my boyish days. I was accustomed, when a child, to feed with peasants on these homely preparations

of milk. When I am travelling, and have got to a distance from great towns, on coming near a country village, I send on my servants and carriages; and then my great delight is to go unattended, and carefully muffled up in my cloak, into the house of the first peasant on the road, and devour an earthen potful of curdled milk, stuffed with brown bread. On my last journey into Livonia, on one of these occasions, I met with an adventure which amused me very highly. While I was breakfasting in this style, in came a man singing merrily, and carrying a parcel on his shoulder. He sat down by me, and desired the land-lord to give him a breakfast such as mine. I asked this traveller so gay, whence he came, and which way he was going? *I am a sailor, said he, and just arrived from a voyage to India. I disembarked at Riga, and am on my return to Herland, which is my native country, where I have not been these three years. I shall stay there till I have spent these hundred crowns,* pulling out a leathern bag, and chinking the money. I asked him several questions about the countries he had seen, which he answered very pertinently. *But, said I to him, what will you do, when your hundred crowns are gone?—Oh! said he, I will return to Holland, embark again for India, earn another bag of crowns, come back and enjoy myself in Herland, in Franconia, my native country.* The good humor and thoughtlessness of this fellow diverted me exceedingly," continued the master of the ordnance—"To confess the truth, I envied his situation."

When ST. PIERRE introduces any story of this kind, which he does frequently, to illustrate a remark or enforce a precept, we think we hear the amiable NASTOR relating some of the occurrences of his past life, in the true spirit of narrative old age. His plan of public education, though almost as fanciful as his theory of the tides, shews him far better acquainted with the human heart than with the system of the universe. Many valuable hints for the improvement of youth may be taken from his fourth volume.

In the fifth, and last volume, ST. PIERRE presents us with some specimens of pastoral romance, which we cannot too much admire for the beauty of the imagery, the interesting delineation of the characters, the elegant simplicity of the language, and, above all, the spirit of philanthropy, virtue, and piety, which breathes through every line. This more than atones for a thousand weaknesses and errors; and we pity the man who can read without emotion St. Pierre's prayer to the Deity for a blessing on his studies. "O my God!" says the humble suppliant, "give to these

labors of a man, I do not say the duration or the spirit of life, but the freshness of the least of thy works! Let their divine graces be transfused into my writings, and bring back a corrupted age to Thee, as by them I myself have been brought back. Opposed to Thee, all power is weakness: supported by Thee, weakness becomes irresistible strength. When the rude northern blasts have ravaged the earth, thou callest for the feeblest of the winds. At the sound of thy voice, the zephyr breaths—the verdure revives—the gentle primrose and the humble violet cover the bosom of the bleak rock with a mantle of gold and purple.”

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**THE LATE DR. ADDINGTON.**  
**THE FATHER OF LORD SIDMOUTH.**

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**I**N a challenge once sent to this gentleman, he was accused of loving a fee better than fighting. The intended reproach did him honor. Nothing could be more disgraceful and unpardonable in the professor of a science wholly devoted to the preservation of health and life, than to engage in a revengeful contest tending to the destruction of either. The little jealousies which too often subsist between rivals for public favor, sometimes involved him in disputes with other physicians who practised in his neighbourhood at Reading; but he commonly gained the victory. In addition to his general practice, he kept a private madhouse for a few years, and acquired no small degree of esteem by the successful treatment of insane patients.

In the year 1754, he was induced by the advice of some friends, and the hope of enlarging his practice, to come to London. Two years after, he was admitted a member of the College of Physicians; and, in 1759, he published an Essay on the Scurvy, which however, did not contribute to the increase of his medical fame. But his engaging address and suavity of manners made ample amends for his failure as a writer. He was employed by several families of distinction, particularly the late Earl of Chatham's, where he had the honor to be soon received on a footing of great intimacy.

A few months after the earl's death in May 1778, the doctor gave a more striking proof of his zeal than of his delicacy or discretion, in laying before the public an account of some private in-

intercourse and correspondence with Sir James Wright in the beginning of the year, which the doctor represented as an endeavour to bring about a coalition between his noble friend and the Earl of Bute. Sir James, on the contrary, declared in the most solemn manner, "that he never received, directly or indirectly, from the Earl of Bute, or delivered to Dr. Addington any proposition to that or the like effect; and that he never had the least authority from Lord Bute to mention, hint, or suggest to Dr. Addington any terms whatever on which his lordship wished Lord Chatham to come into administration, or made any offer on the part of Lord Bute, but of his hearty concurrence and sincere good wishes, if Lord Chatham thought fit to take a part in administration."

This declaration was followed by some very severe remarks on the doctor's conduct in the whole business. "Dr. Addington," says the writer, "has been long and intimately connected with Sir James Wright. Sir James had known him from his youth; considered him as the friend of his bosom, with whom he has ever, on all subjects, communicated as freely as with another. Dr. Addington was *physician* to Sir James; and therefore saw him frequently in those moments when a man is least upon his guard;—under that character, in which a man is most apt to confide. Little credit, it is conceived, can be due to the narrative of such a man so circumstanced; if, on examining that narrative, it shall appear that he has *divulged*—it is harsh, but it must be added—that he has *misrepresented* a confidential intercourse; which, if not private friendship, yet professional delicacy should have kept from the ear of babbling curiosity."

Sir James then points out another trait of the good doctor's character, "whose abilities as a physician," he observes, "are acknowledged. On the subject of his profession no man more learned or more pertinent; but that is rarely the subject of his choice. His darling theme is *politics*. Though the whole listening college should give him little pleasure; his joy—his pride is to dictate on the subject of politics."

The writer proceeds in the same sarcastic strain to correct the errors of the doctor's memory, to turn into ridicule the weakness of his understanding, and to expose the palpable inconsistency of his whole narrative. So pointed a reply must have stung the doctor to the quick; but it was no small alleviation of his pain, that he had demonstrated a greater concern for the reputation of the



late earl than for his own, and thereby added a new link to the chain of friendship which was strongly, though not indissolubly rivetted between the favorite sons of both.

Of that prominent trait in the doctor's character, as sketched by Sir James, namely, his extreme fondness for politics, we have a very pleasant illustration in the following anecdote related by the ingenious author of *The Lounger's Common-place Book*. "During the dangerous illness of a friend of the writer, Dr. Addington was sent for, and while in the sick man's room, the family assembled below in anxious expectation. After a long and painful pause, one of the company hurried out of the room to inquire into the cause of such delay. *On the stairs* he found the physician arguing with the apothecary, who was a *shocking Foxite*, on the memorable but *obnoxious* India bill carried into parliament by Mr. Fox when in office; and elaborately comparing it with the *happier* production of Mr. Pitt. *Dear doctor*, said the young man, labouring with fraternal affection, angry with the physician, but fearful of offending him, *Dear doctor, no one in this house presumes to deny the transcendent merit of the heroes and demi-gods of the house of CHATHAM; but I fear my poor brother will expire before you get through the merits of the bill.* Feeling he was wrong, the medical man bustled down stairs, wrote his prescription, pocketed his fee, and left the house somewhat ruffled: he could not however resist the impulse he felt to accompany the apothecary, though two miles out of his way, in order to finish his argument: this he did with his usual energy, and returned home with the triumphant idea of having made a political proselyte."

Another agreeable circumstance is added, "that the doctor clearly conceived the case of his patient, who soon after recovered, and often joined in a hearty laugh at the story."

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## TRIUMPH OF THE ART OF HAIR-DRESSING OVER PHILOSOPHY.

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"Happy the man, alone thrice happy he,  
"Who can through gross effects their causes see."

COWLEY.

**F**OR many years past the hair-dressers have complained of their art not being honoured according to its dignity. Queues are cut off without any ceremony; or a small rat's tail, at the most, is

alone suffered to remain : all the rest must be bristles. Even the animating powder is dispensed with ; and instead of being indebted to the comb, as formerly, for the captivating lock, we are seen, like cats or flies, with our hands up to our heads whenever we are afraid the bristles are not sufficiently elevated. The flowing wig, at once that boast of the art, and noble ornament of our ancestors, is banished ; and we must look back with a melancholy regret to the times when a courtier borrowed the gravity of a judge from his appendage\*.

These allegations of the honourable fraternity of peruke-makers are certainly well founded, It is now with our hair as with our philosophy ; each has experienced a discouraging change : once the *former* had much *pudding*, and the latter much bombast ; but by degrees every thing has been so cut away from both, as to leave them shapeless masses, without a name. The complainants may, however, console themselves with having some place of refuge, where at least they will not starve amidst the universal desolation that has spread over their trade ; but I do not recollect that philosophers have the advantage of any corner of the earth where their systems will be adopted without opposition. Augsburg is the resort for genuine peruke makers of the old school ; where every honest member, who is shocked by the conversion of hair into bristles, will find a retreat from the horrors that have assailed him in this innovating age. Here he will find reverend sirs with their monstrous wigs, which display a thousand locks dropping in so many curls ; and, more than this, the *friseur*, who in his native place served only mortals, may here aspire to the glory of exercising his art upon deities. The Holy Ghost is the only person of the Trinity who appears at Augsburg unadorned with a curled wig. It is a real luxury to enter any one of the churches here, it matters not which, and behold the Virgin Mary dressed in brocades, with a wig flowing down her shoulders ; and in her arms the child Jesus, no less decorated with a well-powdered peruke. Even in the representation of God the Father, the locks fall from his head upon the globe which he holds. In short, no peruke maker will ever enter a church at Augsburg without shedding tears of joy.

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\* With respect to a *powdered head* being an ornament to a human being, we have more than once expressed our opinion.—We shall not repeat our sentiments on that subject, the fashion having now become sufficiently ridiculous :—we do not, however, dispute the necessity of it to judges, courtiers, and old women !

## THE UNNATURAL SON.

————— Filial ingratitude !  
Is it not as this mouth should tear his hand  
For lifting food to't?—

SHAKESPEARE.

**M.** BERTIN, wishing to see his native country, (Perigord) from which he had been long absent, he went to pay a visit to one of his old friends, whom he had not heard from for more than a year. Upon his arrival at the house, he was received by the son of his friend, who told him that his father had been dead about a year. Though he was struck with the news which was so unexpected, it did not prevent him from going in. He conversed with the son upon the state of his affairs, and frequently interrupted the conversation to regret the loss of his old friend. At night he was conducted to his apartment, which he found to be the same as the deceased had occupied. This circumstance contributed not a little to keep alive his sorrow, and to prevent him from sleeping. He continued awake till two o'clock in the morning, when he heard the door of his chamber open; and by the feeble glimmering of a night lamp, and of the fire, which was still burning, he perceived the figure of an old man, pale, wan, and excessively thin, with a long and dirty beard, who, shivering with cold, was walking on slowly towards the chimney. When he was near the fire, he seemed to warm himself, eagerly saying, "Ah! it is a long time since I saw the fire!" In his voice, figure, and manner, M. Bertin, who was seized with terror, thought he recognized his old friend, the master of the house. He was neither able to speak to him, nor to leave the bed; when the old man, turning towards the bed and sighing, said, "Ah! how many nights have I passed without going to bed!" and as he said it, he came forward, in order to throw himself upon it. The terror which M. Bertin felt, made him leap out precipitately, crying, "Who are you? What do you want?" On hearing his voice, the old man looked at him with astonishment, and immediately knew him. "What do I see?" cried he, "M. Bertin! my friend M. Bertin!—" "And who, then, are you?" cried M. Bertin. The old man mentioned his name; and the other, recovering gradually from his fright, learned with horror, that his friend had been confined a year in one of the vaults of the castle by his son, (assisted by a servant that daily brought him food;) who had given it out that his father was dead, in order that he might get possession of his property. On that very

day, as he afterwards learned, the arrival of M. Bertin, who was not expected, having thrown the house into confusion, the servant who carried provisions to the unfortunate old man, had not properly fasted the door of the cell when he went away; and the latter perceiving it, waited till all was quiet in the castle, and under cover of the night endeavoured to escape: but not finding the keys in the outer door, he naturally took the way to his apartment, which, though in the dark, he easily found. M. Bertin called up his servant without loss of time; said he wished to set off immediately without waking the master of the castle; and took the old man with him to Périgeux, where they arrived at day-break. Proper officers were directly dispatched to arrest the unnatural son; who suffered what his crime deserved, by being shut up, during the remainder of his life, in the same cell in which he had confined his father.

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## DRUNKENNESS.

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**I**N some of the northern kingdoms of Europe one half of human life may be said to have been passed in sleep, and one half of the remainder in drunkenness. Germany, Russia, Sweden, and Denmark, were formerly celebrated for this mode of non-existence; and even in Switzerland it was a rule of the French court not to name any ambassador, whose head, in the common way of speaking, but in fact whose stomach, was not strong enough to rival the senators of Berne in this department. One French ambassador gained great glory by filling his boot with wine, and drinking it off at one draught. In the gallantry of the modern Poles, they do not hesitate to alarm modest beauty, by taking off a lady's shoe, and passing it round the table, as a bumper full of wine to her health.

The account of the physical or natural club at Moscow, given in the interesting work called *The Voyage of Two Frenchmen to the North of Europe*, might lead us to suppose that the orgies of the Russians are now diverted to a different direction. Yet it is reported that prince Potemkin would drink six bottles of strong wine after dinner: and the ladies have a kind of right to be intoxicated at a ball. When Shakspeare, in his *Hamlet*, speaks of the bacchanalian orgies of the Danish court, he seems to have been impressed with the visit of the Danish monarch to his brother-in-law James I. of England, the deep potations of the foreign

prince having astonished and infected the English courtiers and even the ladies. An old author informs us, that a masque being to be performed one evening, for the entertainment of the Danish king, by several ladies of the court, representing many ideal virtues, Patience got out of humour, and began to scold; Temperance was dead drunk, while Justice reeled about, and Fortitude fell, and broke her nose.

The vice of drunkenness is almost a stranger to the southern climates, where even a porter or a drayman will prefer a glass of ice or lemonade to any strong beverage whatever; and with this light regimen the Turkish porters are said to be the strongest in Europe, and to carry burdens which would appal an English lighterman, if he had swallowed four pots of porter. The idea that a person's strength is increased by such excesses must therefore be futile: and a Chinese porter, with his tea, is another proof of the opposite position.

In France, a middle temperature between the hot and the cold countries, drunkenness is certainly rare. If you ask a tradesman or a servant to drink a glass of delicate wine, you will generally be surprised with the answer, *Merci, je n'ai pas soif*, "thank you, I am not thirsty." It is true, however, that many of the lower class get intoxicated in joyous and singing company: but one may pass many months at Paris without meeting a drunken person in the streets. In the upper classes of society the disuse of the abominable practice of toasts, and of all other incitements to this odious vice, render it so rare that it may be regarded as annihilated. It is no wonder, therefore, that they should express some surprise at the continuance of this unaccountable folly in other countries. To the plea of social pleasure they reply, that it ruins social intercourse, by depriving it of its chief ornament, the fair sex; and that they can talk more, and certainly more to the purpose, without wine, than with its assistance. They at the same time, wonder that the ladies do not, by marked contempt and aversion, discountenance this unmanly profligacy.

Doctor Johnson has informed us that, in his time, every man of his native town went to bed in a state of intoxication; and he believed that the practice was as general in other places. It is painful to mention that even our campaigns are defeated by this low vice, which, in a French general or officer, would meet with the sharpest reproach and execration, and would be infallibly followed by the loss of his rank or employment. A venerable French



marquis, formerly general of the mousquetaires, and commanding a body of emigrants during our last war in Flanders, said to me in confidence; "Nothing was wanting but prudence and secrecy. *We were defeated by punch.* I cannot recover my astonishment when I think that the most sensible nation in Europe should be slaves of such a habit. An invasion at ten o'clock at night would find you all intoxicated" This satirical effusion may be pardoned to the worthy general's keen feelings of disappointment. But certain it is that the Russians were twice defeated in Switzerland, by the mere drunkenness, and consequent want of secrecy in the leaders. A French subaltern officer, or soldier, may be found intoxicated on the day of battle, and the very smoke and smell of the gunpowder will often, on such occasions, produce that effect; but the extraordinary man at the head of their armies is a model of the severest temperance, and the other leaders approach to his example.

We have been told of decisive measures proposed in parliament by statesmen inflated with the fumes of wine; but as those measures must have been previously digested, they bear no resemblance to the councils and orders of generals in the field, where one instant, at any hour of the day or night, often decides the fate of a campaign or a war.

In private life the consequences of drunkenness are often fatal to health and fortune; and even the habit of a moderate degree of intoxication towards the evening often leads to pernicious effects, domestic quarrels, and the consequent loss of character and tranquillity.

In the southern climates the coolness and tranquillity of the body are among the chief pleasures of sensation; and strong drink proves so inflammatory that it commonly leads to extreme irritation and violence. Hence the use of wine was wisely forbidden by Mahomet, the Arabs being of a most quick and irascible disposition: and even the habitual use of opium is spoken of with an utter contempt and abhorrence, as a *borracho*, or drunkard, is mentioned by the Spaniards. For as this vice takes away all self command and unites the extravagance of madness with that of all the wicked dispositions that can render a man criminal, it is not unjustly regarded, when habitual, as the very lowest state of infamy, to which human nature can be reduced.

It is said, that in wine there is truth, and that intoxication reveals the real character. But this position is more than doubtful;

the effects, when not stupefactive, being precisely those of an *inflammatory fever*. In like manner drunkennes, being a complete alterative of the body, superinduces a like change in the mind: the most gentle and humane characters will be the most apt, as in the case of Cassio, to become quarrelsome, furious, and cruel; the modest and chaste to become impudent and libidinous; the sad will sing, and the merry will shed tears. Imagination will supply the loss of memory, and, through the fumes of liquor, will view objects in a light wholly false and delusive. Some, it is true, will allow their secrets to escape; but those who are the most subject to this weakness when sober, are often, during ebriety, the most taciturn. There are some exceptions: but the rule is far more general that drunkennes, instead of unveiling the real sentiments, changes and perverts the natural character.

The causes and remedies of this vice might form the subject of a large volume, one of the most important which can be given in moral philosophy and the practical conduct of life. It is often the effect of mere example; and the same man, according to the company he keeps, will be dissolute or temperate. As vice always feels her inferiority to virtue, she can only oppose ridicule to reason; whence the appellation of *milkop*, and other sarcasms, will induce a moderate youth to become a debauchee, though nature have inspired him with a salutary disgust at wine. Luckily, in this instance, the influence of the fair sex, and of fashion in France, has enlisted all the banners and weapons of ridicule, where they ought to be, (for she is a mere mercenary,) on the side of virtue. Temperance is regarded as a plume in the cap of youth; and as the strongest recommendation to confidence, employment, and advancement: and all the wealth, rank, honours, and royal blood, of the late Duke of Orleans could not save him from the ridicule and contempt of being a drunkard; nor could his aspiring ambition persuade even the vilest mob to respect a man who did not respect himself. As youth has generally an aversion to wine, the corruption of idle ridicule, and hoary debauchery, which loves to diminish its own shame, by having companions of infamy, may be regarded as the first passage to this paradise of fools.

A taste for this vice being thus acquired, it is found to produce a temporary gaiety, and to heighten, for a short half hour or two, the pleasurable sensations of existence. Hence it becomes a part in the computation of happiness; and a good dinner, which in France is a separate consideration; becomes connected with the

idea of a superabundance of wine. The pleasures of society, which are also separate considerations, are likewise joined in the imagination, with the passing of the bottle; and though perhaps all the guests nauseate their liquor after the sixth glass, still it is hospitable, it is social, to push the bottle round, and speak nonsense, till the tongue refuses an office for which it was not formed. The glorious invention of toasts is also of similar use in this process of employment, as the loyalty, love, friendship, or gratitude, of the poor drunkard may be called in question, if he refuse any one of thirty or forty toasts; vice being far more ingenious than virtue, and having numerous stratagems to attack her simplicity. The inventor of toasts may justly claim a pitch by the side of any hero who ever deluged the world with slaughter; and if the pestilence had been a human invention, he might certainly be stationed by the side of its great founder.

In the progress of life, cares and misfortunes furnish a further excuse for recourse to the bottle; and, as Mr. Gray, the poet, expresses it, *Brandy will finish what Port wine has begun*. The most noble minds are thus overthrown, and the madhouse often closes the scene. The subjects of complete sottishness, of drunkennes in a forenoon, of dram drinking, are too contemptible to be here noticed. I only wish to speak of that moderate and genteel intoxication, to be found in *good company* among men of respectability. This cup of slight oblivion is certainly regarded as a great pleasure, or at least as a relief from the tiresome length and sameness of human life, which we call short, while we practically regard it as far too long. There are even few savage nations who have not discovered some means of intoxication; and such is poor human nature, that to lose our consciousness becomes the most chosen pleasure of our existence. It has been justly observed that temperance is comparative; one man's stomach being able to support a great deal, before the nerves of his head be affected by sympathy, or what is called intoxication be produced; while with another, a small quantity will occasion the same effect. But men of such powerful stomachs (for their head certainly cannot claim any share in the compliment) ought to form separate clubs or societies, and not corrupt the temperance of others. Perpetually mingled in respectable society at Paris, I do not remember having ever seen a French gentleman exceed six or eight glasses of an elegant and generous wine; compared with which our port wine and sherry are merely brandy in disguise, and ought, in the Dutch phrase, to be called *brandy-wines*. Hence they arise from table with all the refreshment that

nature requires, with light and cheerful spirits, and a ready disposition to witty and interesting conversation. The long evenings are beguiled at the theatre, a ruling passion of the French people; in conversations; or in little games, which with us are left to children, but in a French family, and amid familiar friends, become the amusement of all ages. This art of passing the evening seems the very antidote to drunkenness, and the want of it often leads to the bottle: nor is it unnecessary to repeat that if there were twenty theatres in London, as at Paris, and open on all days of the week, there would not be one half of the drunkenness, vices, crimes, and consequent misery, which now prevail in our metropolis.

So powerful is the force of habit, that it is difficult even for a man of strong mind, and good dispositions, to overcome this propensity. The *ennui*, listlessness, and even melancholy, which would follow his abstinence are invincible motives to have recourse to his usual remedy. But unfortunately, after having drank the small quantity which nature requires, for support, refreshment, and cheerfulness, he begins to lose self command; and to imagine that a glass or two more would increase the pleasure of his sensations. Even if he had pursued the prudent plan, of having dictated to himself the precise number of glasses which he knows that he can bear without injury, and which he ought on no occasion to surpass, still his somewhat heated fancy will suggest to him some apology for a little excess, on that day only, such as some vexation, depression of spirits, slight disease, unusual fatigue; or, on the contrary, some occasion of joy which ought to be celebrated, and other trifling excuses, which, when he awakes the following morning with the head-ach, heated blood, and disordered nerves, appear to his renewed reason so contemptible, that he is ready to sink with shame and remorse.

In this way a man may form constant resolutions in the morning, and violate them in the evening; and Doctor Johnson has very justly observed, that it is far more easy to be abstemious than to be temperate. Hence in his old age he had recourse to lemonade, not being able to trust himself with a glass of wine, which, as he expressed it, always *altered* a man, and made him wish for more, till the consequence was excess. Yet it may seem no great difficulty for a man to fix his resolution, on no occasion whatever to exceed four or *six glasses of wine*, according to its strength or the variety at table: and I know one of the most opulent men in England who will, on no account whatever, drink more than

two glasses, though there be six or eight kinds of wine presented. In France the more temperate never taste the *vins de liqueur*, or even white wine, but content themselves with the ordinary wine, at first mixed with water and afterwards pure. Others observe that it is ridiculous to procure good wine in order to mix it with water; and, beginning with pure water, close their moderate potation with pure wine. It is, in fact, a superlative advantage of French society that there is no example of drinking, and no temptation to drink. They will indeed sometimes press an Englishman to exceed, and adduce for a reason the custom of his country; but they will esteem him more if he prefer their temperance. Hence if a stranger fall into any excess in France, it is always in the company of other strangers. In his own country, a prudent man will shun those companies where there is a profusion of wines, for example is so contagious, that even the temperate may be surprised and overcome; and a desire of avoiding offence or the appearance of singularity will sometimes shake the best resolutions.

One of the rules of temperance in this respect is therefore to count the number of glasses, which is on no account to be exceeded. The next, to have resources of amusement or instruction in the evening, so that wearisomeness may not furnish any temptation. The chief object of all sustenance being not to exceed the production of easy and cheerful spirits, and any excess having an opposite effect, will be carefully avoided by a true epicure, who would prefer uniform cheerfulness to any oppressive gratification. The tranquillity arising from a sense of self-command will be preferred to the fleeting dream of intoxication. A sensible man will say, "I would not exchange my cheerfulness for all the wine in the world."

Various legislators have instituted fasts at particular periods of the year, sometimes politically plausible, as the rising generation of animals is thus spared till it attain greater maturity; but always useful to the society, as impressing habits of temperance, and recruiting the frame from the consequences of former repletions. On this occasion, as on many others, Mahomet has shewn a profound acquaintance with human nature; and his disciples are in general remarkable for health and strength, and dignity of form. Stated days of fasting, or of extreme sobriety, might be an useful observance in the habits of daily life.

An ingenious French writer observed to me that, if he wished to employ his evenings in composition, he drank nothing but wa-



ter at dinner, as even the smallest quantity of wine was sufficient to cloud his ideas, so that he was obliged to alter on the following morning the little that he had been able to accomplish in the evening. He also expressed the astonishment which he felt, on seeing our *Senates* constantly assembled in the evening, when the mind is overwhelmed and exhausted, while in all other countries public bodies assemble in the morning. The frequent and long encroachments on the hours of sleep, certainly cannot lend clearness to the argument, nor animation to the elocution. If we could read in ancient or modern history of any senate habitually assembled in the evening, and sometimes sitting during the night, we should be astonished at such a heterogeneous darkness of policy. It would be very difficult to find any precedent, excepting the meeting of the Roman senate, at midnight, in the reign of Domitian, in order to fix upon a sauce for the emperor's turbot; an occasion altogether extraordinary, and which, even at that hour, might have been accomplished with due deliberation. It is very far from my intention to insinuate the slightest suspicion of flushed or ebriated counsels, the ministers often inviting members to *dinner* after the debate, at four or five o'clock in the morning: it is merely the singularity of the fact, the fatigue and exhaustion, which excited the remarks of my French acquaintance.

This sermon on drunkennes, "the sin which most easily begets us," is, as usual, preached by a *sinner*; and has even, in the fashion of modern sermons, wandered into politics. But it is hoped that the considerations offered will be found of lasting importance, both in a public and a private point of view. The progress of civilization, and consequent greater variety of rational pursuits and amusements, and happily the influence of fashion, begin to banish this vice from good company; but its consequences among the lower classes are so destructive of health and morality, that an enlightened legislature ought to obviate them by the practical means which have been found to succeed in other countries. Among these the substitution of other amusements may be regarded as the chief; and it is surprising that no modern state has imitated the magnificence of the ancients in establishing gratuitous exhibitions for the innocent amusement of the poor. The effects might not be speedily visible, as this is of all habits the most difficult to be overcome, even by a man of sense and spirit. In France the temptation is the stronger, as the wines are of various and delicious flavours, not to mention the *boquet* or smell of some of them, commonly resembling that of violets; yet temperance has gained the ascendant;

while, for the northern countries of Europe, even the French wines must be mixed with brandy, in order to produce the great object, intoxication. Even in Holland claret is thus prepared for the market, while in France it is reputed the coldest of all wines, and the most destitute of alcohol. But it would be difficult to find, in the best claret imported into the northern kingdoms, the flavour of La Fitte or Chateau Margot, the two most celebrated vineyard of that wine. And certainly it is not the gratification of the palate, which leads the sons of the north to habits of ebriety. A Frenchman would imagine that we are condemned to drink our beverages by way of penitence; and would conceive the act to be as disagreeable as the consequences. It is not however the pleasantness of the liquor, but the actual wish of being intoxicated that leads to habitual excess; and in order to produce this precious effect a Russian will swallow a glass of spirits of wine, or a savage a bottle of rum, with great pain to the palate. The excess of excitement, and the oblivion of care, which must accompany the loss of memory, seem so delicious, that the consequent madness and melancholy repentance are forgotten; nor is it perceived that the supposed cup of nectar is drawn from the river of Lethe.

I must conclude with recommending this interesting subject to the ample consideration of some moralist; who might enrich his work with numerous examples of ancient and modern times, and might inculcate many precious maxims of legislation, ethics, and humanity.

[Pinkerton.

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## PHYSICAL AND MORAL CHARACTER OF THE MODERN GREEKS.

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**T**HE present Greeks, like all other distinct people, have a peculiar physiognomy, which, unfortunately, derives its principal feature from the state of servitude and oppression in which they are plunged; but who will assert that the sanguinary rod of despotism has not had the same effect upon a whole people, as it would have upon an individual? Without stopping to explain causes, I shall merely describe them as they are.

The Greeks of the Morea are strong, robust, and distinguished by features full of expression; but, as I have observed, altered by servitude. They are in general full of spirit, but dissimulating,

crafty, and vain. Gossipers, liars, and perjurers, they do not make the slightest profession, nor traffic with the smallest article, without taking the saints to witness their probity. Being lively, good-humoured, and inclined to debauchery, they excite pleasure without inspiring confidence; and their conversation abounds in figures and comparisons: hence they exaggerate whatever they say or do. When they speak of liberty, they talk with such spirit, that one would believe them ready to undertake every thing, and to make every sacrifice to obtain it; but, in fact, the indignation which they manifest towards their oppressors, proceeds less from their love of freedom, than from their wish to see their religion predominant. One may easily conceive, what may be expected from people occupied with such ideas. The descendants of Miltiades and Cimon, now bent down by the double despotism of Mussulmans and the papas or priests, are incapable of forming any of those generous and manly enterprises, which might restore the political existence they have lost. I should add, that though they hate the Turks, they probably detest much more those Christians who acknowledge the authority of the pope.

The assertions I have made relative to the motives which would induce the Greeks to undertake a revolution, are founded in what occurred in 1770. On beholding the victorious flag of Catherine, the whole of the Morea ran to arms. The Greeks having united together in a tumultuous manner, possessing no plan nor regarding any measures, leisurely bathed their hands in the blood of the Mussulmans, not because they considered them as terrible enemies, but simply because they were infidels. Besides the causes here given as to the duration of the enslaved state of these people, there is one that arises out of their character. I allude to the jealousy which divides the Greeks among themselves. The tyrannical influence exerted by the subaltern agents of the satraps, those vile instruments of their extortions, the *codja bachis*, is the greatest obstacle to the mental progress of these people. If to this we add their insatiable love of power, their restless and quarrelsome disposition, and the spirit of intrigue so natural amongst them, we shall be convinced that a long time must elapse before this people can regain their ancient glory.

Such are the modern Greeks, or at least, in such a light did they appear to me from actual observation. The Grecian women in the Morea deserve in general the praise of beauty, and perhaps the palm of virtue. They are indebted for the first advantage to phy-

fical causes, which it is possible to assign. During the greater part of the year an ardent sun dries up the Morea; and the air, deprived of moisture, and impregnated with the perfume of flowers, is pure and vivifying; while the temperature is as mild, and the sky as clear as at Memphis: to which if we add the moderate labour and regular life of the women in eastern countries, we shall find in this united causes the source of that beauty, which has ever distinguished the women of the ancient Peloponnesus.

The models which inspired Apelles and Phidias, are still to be found amongst the Greek women: they are generally of a large size and noble shape; their eye is full of fire, and their mouths replete with fine teeth, seem to excite kissing. Nevertheless, their complexions vary according to the part they inhabit, though they always retain the unchangeable basis of general beauty. The girl of Sparta is fair, her shape is slender, and her gait noble; while those of the mountains of Taygetus possess the size and form of Pallas, as that divinity is represented displaying her arms and ægis in the field of battle. The female of Messina is of a small size, *embonpoint*, and of regular features, with large blue eyes, and long black hair; and when she treads on the verdant carpet of nature with her naked and delicate feet, she resembles Flora in her enamelled meadows. The Arcadian woman, enveloped in coarse woollen garments, scarcely shews the regularity of her shape; her head is finely formed, and her smile is that of innocence. The females of the Archipelago, excepting those of Naxos, are by no means so interesting. I may add, that the Grecian women of the Morea, and even those in the best circumstances, have no ideas inimical to modesty: chaste when they are girls, and bashful and faithful when they have formed the hymeneal contract, they possess a certain austerity of conduct which repels all attempts at Asiatic voluptuousness. After the death of the husband of their choice, they very rarely make any new engagement; on the contrary, they seem to labour under an existence after those they have lost, and they often pass the remainder of their life in tears. They use no valuable article to decorate themselves, except India shawls, which can be obtained only by the most opulent women; they wear such clothes as they have themselves spun and woven, while they intersperse amongst their hair the various flowers of the season.

But though the Grecian women have received from nature their share of beauty, and the gift of loving with ardour and sincerity;

they have also the defect of being; vain, avaricious, and ambitious, at least amongst the higher ranks of society. Deprived of every kind of instruction, they are incapable of supporting a conversation, of the smallest interest, while their defect of education is not supplied by that natural wit which gives rise to repartees, and pleases the men more than such wit as is acquired. Hence it may be affirmed, that the Greeks are generally ignorant, while those even who are born in a more elevated sphere, are unacquainted with the art of doing the offices of a household; an art so familiar to the women of most European countries, who know how to attract and attach to them the most serious and amiable men. To give a proof of the little education which the Greek women receive, not excluding those who are qualified for princesses, I shall add, that at the Fanal, which is the name given to a part of Constantinople in which the Greek princes reside, one may hear these ladies employ the most vulgar and injurious epithets when commanding their servants, whom they incessantly call by the appellations of *beast*, *bitch*, &c. instead of their proper names. I shall leave it to the reader to decide what attraction an european can find in the society of such women. From what I have said, it may, however, be concluded, that no parallel exists between the eastern women and those of the west.

In every part of the Morea there is an abundance of old sybils and professed sorcerers; the refuse of Thessaly, which, in all times, has been over-run with magicians: these impostors explain dreams, interpret signs, and comment on the weakness of the imagination, insomuch that nothing serious is undertaken without consulting them. Hence it is easy to conceive the influence which these wretches, so generally known by the name of gypsies, must have over the ardent minds of the Grecian women.

A young girl suddenly experiences an emotion, unknown to her before, on seeing a young man, whom she has distinguished amongst others; but she has not been observed by him for whom she sighs; she therefore runs to the gypsy, who composes for her a philtre, as an inevitable means of exciting love: if the girl be in good circumstances, so that the gypsy may hope for a suitable reward, the success is certain; for she secretly forms a plan of intrigue, which effects the desired purpose.

When a girl wishes to know what sort of a husband she is to have, the gypsy orders her to knead a cake with certain aromatic herbs, to eat it without drinking; and go immediately to bed; she



also gives her an enchanted bag, containing three flowers; one red, a second white, and a third yellow: the first which she draws on awaking in the morning, announces the state of her future husband; if it be white, he will be a young man; if red, one brave and serious; and if yellow, he will be a widower. When any of these charms fail in their effect, they are attributed to the influence of an evil spirit, an enemy to all happiness, whose name alone terrifies the most couragenous, and to whom is attributed every bad quality. This opinion is so general, that when a man has handsome children, his neighbours never congratulate him, nor do they praise the excellence of his horses, or mention the success of any of his undertakings, as they apprehend that the malevolent spirit would instantly afflict his children with leprosy and destroy his cattle; he is even supposed to have the power of stealing the treasure which any one has amassed. The antidote to his influence is, when praising any person or subject, to spit, or mention garlic. It is in consequence of this prejudice that garlic is seen hanging in every house, and every Greek vessel has a bunch in a bag, as a preservative against storms; and when any misfortune happens, every person cries out "*scordo, scordo*;" that is, garlic, garlic. In short, the fear of this demon embitters even the pleasure of love; for it is feared that his influence may check the passion of a bridegroom. Hence, on the evening of a marriage, every precaution is taken, and particularly that of making a present to the nearest magician.

I knew one of these female gypsies who boasted to me of having several times prevented the consummation of a marriage. In order to undeceive a number of persons who were present, as to the pretended power of this miserable creature, I made several objections to her remarks, which, at first, threw her into a rage; but instead of producing the effect upon me which she hoped for, I suddenly assumed a tone so severe and positive that she appeared struck with terror. I told her that I possessed the power of really bewitching her, and causing her to be tormented by the devil; on which she became thunderstruck, and her confusion proved to me that though she could make dupes, she could be duped himself. This woman, whom I saw several times afterwards, never again spoke to me of her power in magic.

All these puerile apprehensions are generally in the Morea amongst both sexes: the men, who are all addicted to blasphemy, swear, on every occasion, by the heads of their children and their

own souls; but they are afraid to pronounce the name of the devil. If they make use of the common wish, that the devil may take any one, they turn the phrase in this manner, "may he who is far away seized you," a modification truly ludicrous: but in the churches they are not so scrupulous, because they know the devil cannot enter them; hence, in the holy places I have heard the papas send their flocks to the devil, have his name incessantly in their mouths, and express their wish that he may take them; though without the doors of the conventicle they dare not pronounce his name.

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## IRISH CHURCH-MILITANT FANATICS.

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**T**HE reply of the colonel to the general, when addressed on the subject of a retreat, during an attack by the rebels in 1798, was in words to this effect: "We cannot hope for victory otherwise than by preserving our ranks: if we break, all is lost; and for the spirit which I have seen displayed at this awful crisis by the Durham regiment, I can never bear the idea of its giving ground." This magnanimous answer was decisive; and the rebels retired in despair, after having been repulsed in a most furious assault, in which father Michael Murphy, priest of Ballycanoe, was killed by a cannon-shot, within thirty yards of the Durham line, while he was leading his people to the attack.

Another famous fanatic, Father John Murphy, who figured away in the rebellion, was also supposed to be bullet-proof. This man's journal is curious; it was found on the field of battle at Arklow, by Lieutenant Colonel Bainbridge, of the Durham fencible infantry, and sent by him to General Needham.

"Saturday night, May 26, at 6 A. M., 1798, began the republic of Ireland, in Boulavogue, in the county of Wexford, barony of Gorey, and parish of Kilcormic, commanded by the Reverend Doctor Murphy, parish-priest of the said parish in the aforesaid parish, when all the Protestants of that parish were disarmed; and among the aforesaid, a bigot, named Thomas Bookev, who lost his life by his rashness. 26th. From thence came to Oulart, a country village adjoining, when the republic attacked a minister's house for arms, and was denied of; laid siege immediately to it, and killed him and all his forces; they the same day burned his house, and all the Orangemen's houses in that and all the adjoining

ing parishes in that part of the country. The same day a part of the army, to the amount of 104 of infantry, and two troops of cavalry, attacked the republic on Oulart-hill, when the military were repulsed with the loss of 112 men, and the public had four killed; and then went to a hill called Corrigua, where the republic encamped that night, and from thence went to a town called Camolin, which was taken without resistance; and the same day took another town and *fate* of a bishop. At three in the afternoon, the same day, they laid siege to Eniscorthy, when they were opposed by an army of 700 men; when they were forced to set both ends of the town on fire, and then took the town in the space of one hour, and then encamped on a hill near the town, called Vinegar-hill.

“ BRYAN BULGER,

“ DAARBY MURPHY, his hand and pen.”

“ Dated this 26th ”

Some of the rebels who escaped this bloody conflict, by which Ireland was saved, in their forcible mode of expressing themselves, said, speaking of the slaughter produced by the soldiery amongst them, “ *By Jafus, they mowed us down by the acre\*!* ”

### AMERICAN LADIES, &c.

P REVIOUS to my coming to America, I was told that the *American ladies* were handsome, but that they had generally bad teeth. This information is of a piece with the idea of nine Scotchmen out of ten having the *itch*, and other *liberal* and wise ideas of the same kind. The Philadelphian ladies have the reputation of bearing the palm of beauty from all others. This, I fancy, is in some measure ideal; though I must confess that I saw as lovely women

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\* That the Irish, even in a state of political ebullition, are capable of generous actions, the following fact will prove: During the rebellion, a Protestant, who was a prisoner in the hands of the rebels, was called out to be executed; the executioner ordered him to turn his back; the prisoner refused, and calmly declared that he was not afraid to face of death: and just as the former was about to fire at him, the latter told him to stop, and requested him to dispatch him with dexterity; and pulling off his hat, coat and waistcoat, which were new, threw them to him as a present to favour him with a speedy death. The executioner was so impressed with his conduct, that he said he must be innocent, and refused to kill him; in consequence of which, another rebel rushed forward to put an end to his existence, upon which the executioner swore he would lay breathless at his feet the first man who attempted to hurt one hair of the prisoner's head, and conducted him in safety out of the rebel army.

as can be imagined, in that city; and the one I thought the most fascinating was a Quakerefs. The American Beauty is, perhaps, more finely formed, and more delicately complexioned, than the ladies of most other countries, but she wants the damask bloom that blushes on the cheek of the British Fair. I have been told that beauty in America sooner fades than in Europe; that, like the soft and delicate flower; it does not flourish long after maturity: this is said to be more strikingly the case in those who marry early in life; by thirty, if they have many children before then, they have the appearance, I am told, of elderly women. It is also said, that there are few of the ladies here who have that bright polish which the women of some countries in Europe have who have received an accomplished education. This, however, must be solely owing to their not having in general the advantage of this very superior education; for it would be illiberal and ridiculous to suppose them not endowed with the same susceptibility of mental culture. Be this as it may, I can only say, that I have been in company with more than one female here, whose good sense, agreeable manners, and affability of conversation, would make her beloved and esteemed in any country.

I have been told by a great many, (and I have reason to think there is too much foundation for the remark,) that the inhabitants of most of the towns in America, are cold, selfish, and reserved in their deportment towards strangers, and even in their intercourse with each other, where their acquaintance is not founded in mutual interest and convenience. The city of Philadelphia is said to be particularly noted for this ungenerous and forbidding reserve, probably from the circumstance of so large a proportion of the inhabitants being Quakers, who whatever other virtues may be placed to their account, have not the general character of sociability and hospitality.

The Americans affect to despise the distinctions of *rank*, and the trappings and titles of nobility; they seem to think that the extraordinary homage and respect which are paid to these, convey an idea of slavery and arbitrary power. How easy it is to fly from one extreme to another, is evinced by the rude *vulgarity* and unmannerly familiarity with which they accost and converse with each other. Instead of that decorous respect which is so becoming in the lower orders towards their superiors in birth, fortune, station, education, a stranger is often disgusted with an unceremonious behaviour, the result of ignorance and indecency. Let those

who may insinuate that I am a friend to the usurpation of unnecessary authority among the higher classes of society, and that I am here inculcating notions of tyranny, recollect, that if all distinctions and all ceremony of rank were abolished among mankind, their behaviour towards each other would soon degenerate into brutality and barbarism; and surely such exterior marks of respect towards those who may be entitled to them by their situation or character, is by no means incompatible with a just and rational liberty: they are, on the contrary, a criterion of the good sense, the decent habits, the polish and civilization of a people. But, if I am not mistaken, the ambition of title and distinction pervades the people of every nation, however they may affect to condemn them, and laugh at the idea of such empty *gewgaw* pursuits. I took notice that the staunchest republicans here are remarkably fond of being called by certain military titles, and are not a little offended and chagrined at those who omit towards them the appellation of General, Colonel, Major, &c.; though I must confess that they do not wish to exact any extra homage on this account; for it was not unusual to see a Colonel driving his own team, a Major or Captain waiting on you as landlord of a public-house on the road; and I recollect that a *Field Officer* did me the honour to charge me a shilling for a pint of milk which was not worthy above three-pence.

But what does infinite credit to America, is the *safety* with which travellers may travel through every part of it without the risk of being robbed, and even maimed or murdered, by ruffians infesting the highway. It is a melancholy reflection, that in countries the most opulent, the most polished and civilized, this disgraceful evil is the most generally prevalent. In the vicinity of the finest city in the world, the centre, of arts, of commerce, of elegance, and urbanity, this species of villainy is carried to an unheard of extreme. There are also much fewer instances of other crimes committed in America than in England and other countries of Europe. The people are not yet populous enough and refined in luxury to be consummately wicked—though (while in America) I heard of some murders the most atrocious and diabolical; among others, a wretch who had assassinated his wife and seven children, in cool blood, as it would appear, and without any alleged pretext that could account for so horrible and heart appalling a deed!

SLAVERY is allowed in some of the States of America, though not tolerated in others. This is often the subject of petty conten-



tions and bickerings between these States ; the latter assuming to themselves the merit of philanthropy towards their fellow-creatures, the Africans, and censuring their fellow citizens who deal in this living commodity : these last vindicate themselves, and re-criminate on their accusers. The newspapers are the vehicles of public abuse, and never fail of heating and aggravating the parties of all description in this country, whose disputes (often childish and unneccessary) are prolonged by, and seem to receive importance, from the apparent sanction of the public.

INTEMPERANCE does not seem to be a vice of America ; at least, I did not observe that there was any propensity in the companies I was in to sit over the bottle ; but I observed that smoking of segars was a favourite and universal custom, at all hours and by men of all ages : it was not, indeed, unusual to see boys with their segars stuck in their mouths even before dinner time ; and at Princetown I saw a number of the students lolling, in the evening, at their ease, and meditating in the midst of smoke. It is said, as an excuse for this practice, that it tends to dispel any noxious effluvia in the air—an evil they dread above all others, as the parent of disease and death.

LITERATURE and the fine arts ( as I have already noticed ) may truly be said to be in their infancy in America. There are few authors here of any considerable repute ; most of the works that are published are copies of European publications. Even the few collections that tend to illustrate science, or inspire a taste for the arts and literature, are the property of a few public-spirited individuals.

As to the government, laws, commerce, &c., of the United States, they are subjects unsuited to the light nature of these remarks, and were never indeed in my contemplation. They are too well known to the intelligent reader of every country to require elucidation—attempt at which, in such a place, would only be an affront to his understanding. I shall only observe, that when commerce, wealth, and population, shall have risen to a certain pitch in America, it is probable, in the nature of things, that she will be split into separate and independent governments, like Europe, each jealous of the other, and divided and distracted by clashing interests and opposite systems of policy. Even now the different States that compose this immense territory (I comprise that wise purchase, Louisiana,) seem too extended, too gigantic, to be governed and kept together by one government, particularly such an one as they have now got—to which it would appear they pay li-

the veneration, or even decent respect, if one may judge by the unceremonious, and even indecorous, freedom which they take with their first Magistrate and the other members of their government. This country is advancing rapidly towards this pitch of wealth, power, and prosperity. Nothing can retard it but their own divisions, or a mad policy plunging them into a war fatal to their extended commerce. It would appear that New York will eventually be the great emporium of the wealth and commerce of this immense region; as it is at present, indeed, the most considerable in those respects. Philadelphia has more numerous manufactories than New York; but the latter, owing to its excellent harbour and easiness of access, boasts of a far superior foreign trade: this is daily increasing, while that of Philadelphia would seem to be proportionably declining. At present, the population of those cities is pretty much on a par; but twice the quantity of business is transacted in New York than is done in Philadelphia.

From the newly acquired territory of Louisiana, America may, at some future period, be supplied with sugar and other commodities, for which she is at present indebted to the British West Indies; for I am told that the southern parts of this region are well adapted to the growth of the sugar cane, and that a good deal of sugar is at present actually manufactured, and exported from thence to the different States. One only obstacle appears to a prospect of America being any more than partially supplied from the territory; and that is, the want of hands for the culture and manufacture of this commodity; the slave trade being abolished by a law of Congress after the year 1808. It is said, that the occupation of this country is of indispensable importance to America, as it puts her in possession of the navigation of the Mississippi; which right was denied or disputed by the Spaniards while they were in possession of this extensive territory. Of what use the free navigation of this river is to America need not be explained. The purchase, therefore, of Louisiana by the American government became a sort of measure of necessity. It would, I suppose, rather have chose to have bought New Orleans and the navigation of the Mississippi unencumbered with the immense territory of Louisiana; but this sort of bargain would not have suited the views of the other party. In short, I think too much blame has been thrown on Messrs. Jefferson and Maddison on account of this purchase.

## STONES FALLING FROM THE SKY IN FRANCE.

THE fall of a great number of stones from a burning meteor, near Aigle in Normandy, must be well known to most of our readers from the accounts published in the literary journals, and especially from the detailed relations given by Biot and Lzarn. Cardan, in his book *de varietate*, mentions a similar incident in Lombardy, and from his description the stones must have been of the same nature. The idea that they proceeded from a volcano in the moon seems ridiculous, as they have neither the substance nor appearance of lava; but, wherever found, consist of iron, silice, magnesia, and nickel: and they seem to be productions of the atmosphere, which is probably full of small particles which escape our senses, as may be judged when a ray of the sun pierces a dark chamber.

Another event of the same nature, but less known, shall here be repeated from the *Proces Verbal*, taken by the prefect of the department of Vaucluse.

“ On the 15th Vendémiaire in the twelfth year, (8th October 1803), about half an hour after ten o'clock in the morning, the sky being only covered with some light clouds, and the weather very calm, a noise resembling that of a cannon-shot, at the distance of a quarter league, was heard by a great number of individuals, chiefly in the country, and over a surface of seven or eight leagues around the town of Apt, the chief place of the fourth division of the department of Vaucluse. This noise could not be the effect of artificial explosion, as neither cannon nor mine was at that time fired in the neighbourhood; yet, by its repercussion from the mountains, it resembled the effect of a cannon, differing in that respect from the report of thunder.

“ This event, which at first astonished all its witnesses, was accompanied with a yet more extraordinary phenomenon. On the same day, and at the same hour, Joseph Jully, a farmer of Apt, and his wife, being about five hundred paces from the country-house of M. Barthelemy Devaux, situated to the north of the town of Apt, at the distance of a short quarter of a league, in the territory of Sautette, after having heard the sound above-mentioned, were also surprized with a hissing noise, which continued to increase for six or seven minutes, and which announced the fall of some substance. Affrighted, they looked up, and the wife of Jul-

ly saw the descent of something black, the fall of which was also heard by the husband; and after which the hissing noise ceased. From the account of Jully's wife the said black substance must have fallen in the vineyard of M. Devaux; whose wife, being in the country at the same time, had also heard the first noise, and the hissing sound; but the fright with which she was seized had induced her to run to the house, so that she did not see nor hear the substance fall. Her son was occupied with agriculture, at three or four hundred paces from the house, and had heard the noise and fall of a substance, which, however, he had not seen. At the same moment two women, Marguerit Hugues the widow of Tamissier, & Marie Jean the wife of Jacques Julien, were upon the road from Villars to Apt, when they heard the first report, the hissing noise, and the fall of a substance in the vineyard of M. Barthelemy Devaux, which borders on that road; after which the hissing ceased, and they imagined that the substance had only fallen at the distance of thirty paces from them.

"It may be conceived that it was speedily reported that a considerable substance had fallen in the vineyard of Devaux, and that a search was eagerly begun. On the first day it was fruitless, but on the 17th Vend. the son of Devaux, on a careful examination of the vineyard, perceived at the distance of thirty paces from the house, a large hole, newly made, between two ranks of vines much covered with leaves, and which seemed to indicate the place where the substance had fallen. He was the more confirmed in this opinion, as he observed, that the little pebbles, within and around this hole, were reduced to powder. He therefore began to dig, and found a stone extremely hard, of the weight of seven pounds six ounces; and he has no doubt that this is the substance, whose fall affrighted the neighbourhood.

"Hearing this incident from common report, I, the under perfect of Apt, having required the production of this stone, given to M. Joseph Brun, a shopkeeper in the town of Apt, by the son of Barthelemy Devaux; and afterward passed on the 25th Vendémiaire, year 12, to the country house of Devaux, in company with several public functionaries, where we saw the spot whence the stone had been drawn, and shewed the said stone to the son of Devaux, who well knew it to be the same which he had taken from that spot, at the depth of about ten inches, and which he had given to Joseph Brun. We have moreover heard the reports of all the persons mentioned in this relation, and which we have faithfully

repeated. In testimony of all which we have drawn up this formal procedure, which we address to the perfect of the department of Vaucluse, as well as the stone above-mentioned, upon which we have put our seal, that he may obtain some explanation of this phenomenon, and publish it if he judges proper.

“ The Sub-perfect, (Signed) TERRAS.

“ It must be observed, that in the vineyard of Devaux there was no other stone of so large a size ; and all the persons accustomed to pass the mountains and plains of Apt do not remember to have seen any stone of this kind.

### AN APPARITION.

“ **H**AVING been told lately at Valogne, that a good priest of the town, who taught children to read, and was called M. Bezuel, had seen an apparition in broad day, ten or twelve years before ; and as the story had excited great sensation, on account of his well-known character of probity and sincerity, I had the curiosity to hear him tell his adventure himself. A relation of mine, a lady who knew him, invited him to dinner, and as, on one side, I testified my desire of hearing the circumstances from his own mouth, and as on the other he seemed to view the event as an honourable distinction, he repeated the whole to us before dinner, in the most simple and ingenious manner.

#### RELATION.

“ Some years ago said M. Bezuel, being a young scholar of about fifteen years of age, I formed an acquaintance with the two sons of Abequene, a lawyer, scholars like myself. The eldest was of my age ; and the other eighteen months younger. This last was called Desfontaines : we took our walks, and formed our parties of pleasure together ; and whether it were that Desfontaines had more friendship for me, or was more gay, complaisant, and intelligent than his brother, I liked him better.

“ As we were both walking in the cloister of the Capuchines, he told me that he had read, a little while ago, a story of two friends, who had promised to each other that the first who *died* should return, and inform his comrade of his situation : that the dead man did appear, and told him surprising things. Desfontaines then said



that he had a favour to ask, which he most earnestly desired; this was to make him a like promise in consequence of his; but I said I never would consent. He repeated this proposal during several months, and most seriously; but I always resisted. At last about the month of August, as he was about to depart in order to pursue his studies at Caen, he pressed me so much, with tears in his eyes, that I consented. He instantly produced two little papers, ready written, and one signed with his blood, in which he promised, in case of death to return, and tell me his situation; while by the other I made the same promise. I pricked my finger, and with a drop of blood signed my name. He was delighted with this so-much desired contract, and embraced me with a thousand thanks.

“Not long after he departed with his brother. Our separation occasioned much mutual regret, and we wrote to each other from time to time; but six weeks had elapsed since I had received any letter, when the event happened which I am going to relate.

“On the 31st July it was a Thursday, I shall remember it all my days, the late M. de Sortoville, with whom I lodged, and who shewed me great kindness, desired me to go to a meadow near the monastery of the Cordeliers, to hasten his servants who were making hay. I was not there a quarter of an hour, when, about half an hour after two o'clock, I felt myself as it were stunned, and seized with great weakness. I tried to support myself on my hayfork, but was obliged to sit down on a heap of hay, where it was half an hour before I recovered my senses. This passed away; but as nothing similar had ever happened to me before, I was surprised, and feared the attack of some disease: yet the rest of the day little impression remained, but I slept less than usual the following night.

“On the morrow, at the same hour, as I went to the meadow with M. de S. Simon, grandson to M. de Sortoville, a boy of ten years of age, I felt myself seized on the road with the same weakness, and sat down on a stone under the shade. This also soon passed away, and we continued our walk. Nothing further happened that day; but I did not sleep the whole of the night.

“At last, on the next day, the 2d of August, being in the loft where they were putting the hay, new brought from the meadow, and precisely at the same hour, I was seized with the same giddiness and weakness; but this attack, being more severe than the two others, I fainted away, and lost all sense. One of the servants perceived it; and, as I was afterwards told, he asked me what was the

matter? to which I answered, 'I have seen what I never would have believed.' But I remember nothing, neither of the question nor the answer, though they correspond with what I remember to have seen, like a person naked to the middle, whose face I did not however recollect.

"I was assisted in descending the ladder, and held firmly by the steps, but when I saw my comrade Desfontaines at the bottom of the ladder, the weakness again attacked me; my head fell between two of the steps, and I again lost all knowledge. I was taken down, and placed on a large beam, serving as a seat in the adjoining square of the Capuchins. Sitting there, I did not perceive M. de Sortoville, nor his domestics, although present; but seeing Desfontaines near the bottom of the ladder, he made me a sign to come to him. I drew aside on my seat, as if to make room for him; and they who saw me, but whom I did not see, though my eyes remained open, observed that motion.

"As he did not come to me, I rose to go to him; when he advanced towards me, took my left arm in his right, and led me about thirty paces into a bye street, still retaining his hold. The domestics believing that my faintness had passed, and that I was going on some occasion, went about their business, except a little lacquey, who came and told M. de Sortoville that I spoke to myself. M. de Sortoville believed that I was drunk; he approached and heard me make some questions and some answers, which he repeated afterwards.

"I was nearly three quarters of an hour in conversation with Desfontaines. 'I have pledged my promise to you, said he, that if I died before you, I should give you information. I was drowned the day before yesterday, in the river of Caen, much about this hour. I was walking with such and such persons; it was very hot, we proposed to bathe, but a faintness seized me in the river, and I sunk to the bottom. The Abbé de Menil-Jean, one of my comrades plunged to bring me up, and I seized his foot; but whether it were that he thought it was a salmon, as I pressed it hard, or found it necessary, for his own safety, to remount directly; he shook his leg with so much violence, that he gave me a hard blow on the breast, and threw me to the bottom of the river, which is vrey deep in that part.'

"Desfontaines told me afterwards, all that had happened on their walk, on the subjects of their conversation. I then asked him questions, if he was saved, if he was damned, if he was in purgato-

tory, if I was in a state of grace, and if I should follow him soon? He continued his discourse as if he had not heard me, and as if he did not choose to hear me.

"I often approached in order to embrace him, but it appeared to me that I embraced nothing, though I felt well that he held me strongly by the arm: and that when I endeavoured to turn away my head, because I could not support the sight without affliction, he shook my arms, as if to oblige me to look at him and to hear him.

"He appeared to me always taller than what I had seen him, taller even than he must have been at the time of his death, though he must have grown during the eighteen months that we had not seen each other. He always appeared to me only as half a naked body, his head uncovered, save his beautiful fair locks, and, as it were, a white billet twisted into the hair upon his forehead, which contained some writing, but I could only read the words, *In, &c.*

"The sound of his voice was the same as when alive, and he did not appear to me either gay or sad, but in a calm and tranquil temper. He begged me, when his brother should return, to tell him certain things to be repeated to his father and mother. He desired me to say the seven psalms, enjoined to him as a penitence on the preceding Sunday, and which he had not yet recited. In fine, he repeated his entreaties that I would speak to his brother, and then bid me adieu, and left me, saying, *jusques jusques*, his usual phrase when we quitted each other, after our walks, to return home\*.

"He told me also that when he was drowned, his brother, who was occupied with this theme, had repented that he had permitted him to go, as he feared some accident. He so perfectly described to me the spot where he was drowned, and the tree of the avenue of Louvigni, where he had cut some words, that, two years afterwards, being in company with the late chevalier de Gotot, one of those who were with him when he was drowned, I pointed out the precise spot; and then counting the trees on the side that Desfontaines had specified, I went straight to the tree, and found the writing. Gotot likewise told me that the article of the seven psalms

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\* That is *jusques a revoir*, "till we see each other again," still a common farewell: as is *au plaisir*, "till we have the pleasure of meeting again."

was true, and that, on leaving the confessional, they had told each other their enjoined penitences. His brother has also told me that it is true that he was composing his theme, and reproached himself for not being of the company.

“As more than a month passed before I was able to execute the commission which Desfontaines had given me to his brother, he appeared to me two other times. One was before the hour of dinner, at a country house, a league from hence, where I went to dine. I found myself suddenly taken ill, and desired to be left alone, said it was nothing, and that I would soon return. I then went into a corner of the garden, where Desfontaines appeared, and reproached me that I had not yet spoken to his brother. He talked a quarter of an hour, but would never answer to my questions.

“One morning, when I was going to the church of Notre-Dame de la Victoire he again appeared, but for a shorter space, pressed me to speak to his brother, and quitted me, saying, as usual, *jusques, jusques*, without answering my questions.

“It is a remarkable circumstance, that I always felt a pain in that part of the arm where he held me the first time, till I had spoken to his brother; nor did I sleep during three nights from the effects of my astonishment. Immediately after the conversation I told M. de Varauville, my neighbour and school-fellow, that Desfontaines was drowned, and that he had just appeared to me, and told me so. He ran to the relations to know if the fact was true: news had been received, but by a mistake, he supposed that it was the elder brother. He assured me that he had read the letter, and insisted that it was so; but I told him that it could not be, as Desfontaines had appeared to me himself. He returned and came back, and told me with tears, that it was too true.

“Nothing has happened since: and I have now told you all my adventure. It has been sometimes changed in the repetition, but I have never told it otherwise than as I have now repeated. The late Chevalier de Gotot, told me that Desfontaines also appeared to M. de Menil-Jean. But I have not the pleasure of his acquaintance; he lives twenty leagues hence, towards Argentan: and can I add nothing further on the subject.”

## CHARMS OF TRAVELLING IN NORTH AMERICA.

AN excursion through Connecticut, and part of Massachusetts, afforded me an opportunity of observing the mode of travelling, and the accommodations on the road. In order to view the country at my leisure, I purchased a horse, which, with a tolerable bridle and saddle, cost me sixty dollars. Upon my new purchase I set out, before the break of day, from New London, in order to arrive at Norwich before the sun acquired his full power. After riding three hours, I stopped at a decent looking house, with a vile daub of General Washington for a sign, in order to feed my nag, which had ingratiated himself in my favour by this morning's performance, and to take breakfast. I was greatly surprised to see a hot beef-steak, swimming in grease and onions, brought upon the table; and still more so to find this substantial dish followed by another of fried eggs and bacon. My ride had sharpened my appetite, so that the fume of these smoking dishes was by no means unpleasant. They remained upon the table till nearly cold, before a single person came into the room. My patience was exhausted—hunger drove away ceremony; I could no longer restrain my calls, and therefore commenced an attack, for the first time in my life, upon a clumsy beef-steak, at eight in the morning. I saw no appearance of tea or coffee, and concluded that I must make a dinner instead of a breakfast, but in a little time the room began to fill with country looking people of both sexes, to my confusion—for I was stared at with looks not very prepossessing, till I observed, that being a stranger, in haste to pursue my journey, not knowing company were expected, and above all, the steak cooling, I had begun to eat. Very little notice was taken of my apology, but each followed my example, with stomachs not a whit less keen than my own. If, methought, looking round the table, and fixing my eyes upon a pretty girl, who was too deeply engaged with a plateful of eggs and bacon to notice me,—if you make a practice of breaking your fast thus, pretty damsel, you must surely be a maiden of the days of Queen Bess, preferring “to such slipshops as tea, the leg of an ox.” A few days convinced me that this is the daily custom in the morning, with this class of people, who must have something hot and substantial. Besides this fare, let me not forget to mention, we were served with some most detestable coffee. I wished for ale or porter after my steak, but was offered “Yankee rum,” the most execrable spirit ever distilled; and at length I allayed my thirst with a glass of sour cyder.



Again mounted, I proceeded on my excursion till I came to a place where the road branched out in different directions; one of them was to be pursued, and confident that I could not miss the stage-road, I had made no minute inquiries, and not a soul appeared to direct me. After several minutes' consideration, I chose the wrong branch, and thus did not get under shelter till between two and three, greatly fatigued by the heat, and the length I had contrived to make the stage. On asking for dinner, I was roughly answered by the landlord that they *had all dined long ago*; and was about to make him understand that I had not; but before I could do so, he espied some swine in his garden, which the window overlooked, and upon this, ran roaring out the disaster, and left me to entertain myself as I pleased. In vain I might have waited his return for I saw him very deliberately take a spade and begin to repair the disorder made among his cabbages. I now began to explore the house, but met not with a single individual till I reached the kitchen, where a girl was clearing away the fragments of the family dinner. The inmates had dispersed, as usual in America, immediately after a meal has been hastily dispatched, in several directions, and to their different avocations. To this maid of the kitchen I made known my wants, and though greatly out of humour, I was aware if I betrayed myself, my situation would not be mended. Assuming, therefore, a pleasant air, through the medium of a little flattery, I succeeded so far as to hear her express her concern that there was nothing for me to eat in the house. I pointed to some fowls scratching on the dunghill, and observed, that one of those, accompanied by a piece of bacon, might soon be converted into an excellent repast. The good creature took the hint, and in an instant twisted off the head of a fine chicken. To pass the time until the business of cooking was concluded, I returned to the stable to view the condition of my horse, who was still gaining favour with his new master, and I was determined to be grateful by attending to his accommodations. The food they give horses here is the leaves of the Indian-corn stalk, which is a substitute for hay, and what Englishmen call a feed of oats and beans, is here half a gallon of the grain which grows upon that stalk. Thus, the whole food of a horse is produced from one single plant! but it is not so good as hay and oats. The corn is of so heating a nature, that an overfeed often founders the cattle, so as to render them unable to proceed on a journey. They are so fond of this grain, that they would eat to an excess, which would prove fatal; while the leaves are given them to use at pleasure. Thanks to the pigs, I saw nothing

more of my landlord, and I afterwards found that, in this respect, I was very fortunate; these fellows in Connecticut being more troublesome to their guests, by prying into their business, than persons of any other description.

The land over which I this day rode was almost all under cultivation. Every farm-house had a longer orchard, from the produce of which they make cyder, and distill brandy. This is another vile spirit when new, and it is seldom suffered to acquire age in America. The people here are, however, more sober than in any other part of the United States—indeed they rarely drink to intoxication, and thus they are enabled to export spirits to the southward.

Having made a good dinner, and being refreshed by two hours' sleep, a practice here in the afternoon with travellers, when they can spare time for such refreshment, I determined to proceed to Middletown, distant only a few miles. As the sun declined, this part of my day's journey was delightful, through a fine cultivated country on the banks of the Connecticut. Could the English quick-thorn hedges have been added to the scene before me, I could have fancied myself travelling along the byeroads of Kent. Crossing the ferry, I arrived in Middletown as the family of the inn were sitting down to supper. This meal in America is also very different from the usage of England. It is prepared and on the table between seven and eight o'clock, and consists of broiled salt fish, slices of ham, the relics of the dinner, and bread and butter, with coffee, and this is their last meal for the day, after which the female part of the family generally take a walk or pay visits. To this recreation I was invited by two pretty daughters of the landlord, having, during supper, gratified them with the history of my movements, as usual; and by these means I avoided a *tête à tête* with mine host—of all things the most irksome. On my return, having visited the stable, I retired to bed, and had my choice of half a dozen, in a room the full length of the house, being fortunately the only guest for the night. It was scarcely dark, when on lying down, my ears were suddenly assailed by a noise perfectly new, and for which I was at a loss to account, till, by enquiry in the morning, I learned that it had proceeded from the frogs in an adjacent pond, and the creaking song of the locust. Among the discord, like the bass in a band of music, was a kind of roaring, which particularly surprized me. It resembled the distant bellowing of the enraged bull; and thus I found proceeded from

what they aptly call the bull-frog. These animals are four times the size of the English frog, and raise their heads above the water for the space of two minutes, at intervals, (for I have since particularly noticed them,) when they continue this most discordant noise. I could seldom find them out of water, and when I came upon them by surprise, on the margin of a pond, they fled to it by prodigious jumps. I had made efforts to catch one of them in vain, but returning one evening from a shooting party, being about to draw my charge, and observing one in a marsh near me, rising to make his roar, I discharged the contents of my piece, and immediately saw it floating on the water. A dog which had accompanied us brought it to me. It measured six inches in length, and its hind legs were nearly as long as the body. In colour, and somewhat in shape, it more resembled the toad than our green-speckled frog. I severed its body, and brought home the hind quarters, more delicate in appearance than those of a chicken. In France I had conquered my repugnance to the flesh of a frog; and having heard that some people in America extolled such food, I resolved to have a little fricassée made of this part of the *bull-frog*. In accomplishing my purpose I had many difficulties to combat. Not a domestic of the house would touch it, and determined to carry my point, I seized the stew-pan, procured the necessary ingredients, and cooked a dish greatly to my satisfaction—and I can assure my reader, that if he could conquer that enemy to the mind, prejudice, he would find the legs of a frog nearly as excellent as those of a woodcock.

I have been thus prolix in order to draw a picture of my first day's peregrination in the interior of America; but shall hereafter avoid repetitions of this subject, there being little variation in the treatment you meet with in New England. I must, however, observe, that I was greatly indebted to fortune throughout the twenty-four hours; therefore to give a general view of travelling in this part of the world, in the private manner I had adopted, I shall now shew the reader, without the most distant idea of giving offence, what must sometimes be endured from the manners and customs of the people.

Arrived at your inn, let me suppose, like myself, you had fallen in with a landlord, who at the moment would condescend to *take the trouble* to procure a refreshment after the family hour; and that no pig, or other trifling circumstance, called off his attention, he will sit by your side, and enter in the most familiar manner into

conversation; which is prefaced, of course, with a demand of your business, and so forth. He will then start a political question, (for here every individual is a politician), force your answer, contradict, deny, and, finally be ripe for a quarrel, should you not acquiesce in all his opinions. When the homely meal is served up, he will often place himself opposite to you at the table, at the same time declaring, that "though he had eaten a hearty dinner, yet he will pick a bit with you." Thus will he sit, drinking out of your glass and of the liquor you are to pay for, belching in your face, and committing other excesses still more indelicate and disgusting. Perfectly inattentive to your accommodation, & regardless of your appetite, he will dart his fork into the best of the dish, and leave you to take the next cut. If you arrive at the dinner-hour, you are seated with "mine hostess" and her dirty children, with whom you have often to scramble for a plate, and even the servants of the inn; for liberty and equality level all ranks upon the road, from the host to the hostler. The children, imitative of their free and polite papa, will also seize your drink, slobber in it, and often snatch a dainty bit from your plate. This is esteemed wit, and consequently provokes a laugh, at the expence of those who are paying for the board. No check must be given to these demonstrations of unsophisticated nature; for the smallest rebuke will bring down a severe animadversion from the parent. Many are the instances that could be pointed out, where the writer has undergone these mortifications, and if Mr. Winterbottom has ever travelled in the country, parts of the United States, he can, if he pleases, attest the truth of these observations.

"The American farmer, (says this gentleman) has more simplicity and honesty—we more art and chicanery; they have more of nature, and we more of the world. Nature, indeed, formed our features and intellects very much alike; but while we have metamorphosed the one, and contaminated the other, they have retained and preserved the natural symbols of both."

If we credit these assertions, we must admit that the inhabitants of the new world, far excel us, also, in mental acquirements; but I take the very contrary to be the fact. A republican spirit makes them forward and impertinent—a spirit of trade renders them full of chicanery—and under a shew of liberty, they are commonly tyrants to each other. This is observable at their public meetings, when the fumes of whisky or apple brandy begin to operate—the more opulent will lord it over his poor neighbour;

while the robust will attack the weak, till the whole exhibits a scene of riot, blasphemy, and intoxication.

An English farmer, in the north especially, when asked the price of his grain, will answer with modest diffidence: nay, will often be abashed at the attempt to undervalue the article. In America, the meanest planter must go through his routine of interrogatories, and perhaps mount his political hobby-horse, before you receive an answer to your question. Should you happen to observe that you can purchase for less than he demands, he will give you the lie, accompanied with a grin and an oath, and tell you to go where you can obtain it cheaper.

With the other sex, whose curiosity is generally admitted in other countries to be by no means inferior to that of the men, you may naturally expect to fare no better. This I likewise found by manifold experience. One instance, which occurred during the excursion described in this chapter, shall here suffice. Seeing a pleasant little cottage on the river Connecticut, and understanding that it was to be let, I knocked at the door which was opened by a woman, of whom I enquired the rent of the house.—“And where are you from?” was the reply “Pray, madam,” I again asked, “is this house to be let?”—“Be you from New-York or Boston?” said the inquisitive dame. The place was situated about half-way between those two towns. Impatient at this mode of reply—“I’ll thank you, madam,” I repeated, “to acquaint me with the price demanded for this little place?”—“Pray what may you be?” rejoined she, as if fully determined not to satisfy my enquiry till I had gratified her curiosity. I was not less resolute than herself, and turned my back in disgust.

Among the females, a stranger may soon discover the pertness of republican principles. Divested, from that cause, of the blushing modesty of the country girls of Europe, they will answer a familiar question from the other sex with the confidence of a French mademoiselle: I would not, however, be understood to question their chastity, of which they have as large a portion as Europeans; my object is merely to shew the force of habit, and the result of education.

The arrogance of domestics in this land of republican liberty and equality, is particularly calculated to excite the astonishment of strangers. To call persons of this description *servants*, or to speak of their *master* or *mistress*, is a grievous affront. Having called one day at the house of a gentleman of my acquaintance, on knock-



ing at the door, it was opened by a servant-maid, whom I had never before seen; as she had not been long in his family. The following is the dialogue, word for word, which took place on this occasion:—"Is your master at home?"—"I have no master!" "Don't you live here?"—"I *stay* here."—"And who are you then?"—"Why, I am Mr ———'s *help*. I'd have you to know, *man*, than I am no *servant*; none but *negers* are *servants*."

## SIMILITUDE OF GREAT MEN.

I FLATTER myself I shall ere long be in the way of becoming a *great man*, for have I not headaches, like Pope? vertigo, like Swift? grey hairs, like Homer? do I not wear large shoes, (for fear of corns) like Virgil? and sometimes complain of sore eyes, (though not of *lippiitude*) like Horace? am I not at this present writing, invested with a garment, not less ragged than that of Socrates? Like Joseph the patriarch, I am a mighty dreamer of dreams; like Nimrod the hunter, I am an eminent builder of castles (in the air). I procrastinate, like Julius Cæsar; and very lately, in imitation of Don Quixotte, I rode a horse, lean, old, and lazy, like Rosinante. Sometimes, like Cicero, I write bad verses; and sometimes bad prose, like Virgil. This last instance I have on the authority of Seneca. I am of small stature, like Alexander the Great; I am somewhat inclinable to fatness, like Dr. Arbuthnot and Aristotle; and I drink brandy and water, like Mr. Boyd. I might compare myself, in relation to many other infirmities, to many other *great men*; but if fortune is not influenced in my favour by the particulars already enumerated, I shall despair of recommending myself to her good graces. I once had some thoughts of soliciting her patronage on the score of my resembling great men in their good qualities, but I had so little to say on that subject, that I could not for my life furnish matter for one well-rounded period; and you know a short ill-turned speech is very improper to be used in an address to a female deity.

[*Forbes' life of Beattie.*]

## THE WRONG REGIMENT.

WHEN a soldier fell into the Thames and was drowned, a person asked another to what regiment the poor fellow belonged, and was answered, "*The Life Guards*."—"Nay, my good Sir," said the inquirer, "I think you must be mistaken; for he is certainly in the *Cold Stream*."

# COMPARATIVE STATE OF THE BRITISH NAVY FROM THE REIGN OF HENRY, THE SEVENTH, TO THE END OF THE YEAR 1807.

Our floating Castles dance upon the tide,  
And on its foamy ridge triumphant ride.

BLACKMORE.

**T**HE merit of diligence and accuracy is certainly due to our author, who has exhibited, in a clear and connected point of view, the state of the British Navy, from its birth to its present maturity. its origin (that is, the origin of what he terms the Royal Navy), he dates at the reign of our seventh Henry, who built the first large ship, called the *Great Harry*. During the reign of Henry VIII. the number of ships was increased to 71, the burden of which amounted to between ten and twelve thousand tons. Very little variation in the number of ships, or in the amount of tonnage, took place under Edward VI ; but at the death of his successor, Mary, the former was reduced to twenty-six, and the latter to seven thousand one hundred and ten. The spirit of Elizabeth, however, was exerted with success in creaining the bulwark of the nation ; for at her death, in 1603, the navy consisted of forty-two ships, and the whole amount of tonnage was 17,055. The annual expence of her navy was 30,000l. Though James the First was of a peaceable disposition, and engaged in no wars, he nevertheless, at the beginning of his reign, devoted 50,000l. per annum to the support of his navy ; and in 1616, he issued a proclamation, "forbidding any English subjects to export or import goods in any but English bottoms." The good effects of this measure were soon experienced, as it occasioned much larger ships to be built for the merchants' service, and also a great increase of trade. This may be considered as the beginning of that wise system of policy which gave rise to our navigation laws, the recent violations of which this country will soon find cause to lament. At the death of James, however, the number of ships in the navy had decreased from forty-two to thirty-three, though the tonnage had increased from 17,055 to 19,400. Eight years after the accession of Charles I., (in 1633) the number of ships was fifty, and the tonnage 23,505 ; but there is no account of the state of the navy at the period of his death, owing to the disorders of the times. During the usurpation, the navy experienced a very great augmentation ; at the death of the usurper, in 1658, it consisted of 157 ships, carrying 4,390

guns, and 21,910 men, for the support of which he obtained an annual grant of 400,000*l*.

Under Charles the Second the navy was suffered to fall into decay, and the parliament shewed a great reluctance to grant the necessary sums for its restoration and support. At length, however, some grants were obtained, and in 1676, we find 148 ships, of 69,004 tons burden, bearing 5,350 guns, and manned with 30,260 men; and nine years after, at the death of this monarch, they were increased to 179 ships, of 103,558 tons. During the short reign of the second James, the navy remained much in the same state as to the number of ships, and the amount of their tonnage, though means were taken for preventing its decay, most politic in themselves, and most beneficial in their consequences.

In king William's reign the greatest attention was paid to the navy: at his accession, in 1688, it consisted of 173 ships, of 101,892 tons; and at his death, in 1702, it amounted to 272 ships and 159,020 tons, being an increase of no less than 99 ships, and 57,128 tons. At the decease of queen Anne, in 1714, the number of ships was 247, and the tonnage 167,219. George the First died in 1727, and left 233 ships, of 170,862 tons; so that in his reign, there was a decrease of 14 ships, but an increase of 3,643 tons: of course, the ships were of a larger size.

On the accession of his present Majesty, the navy was found in a most flourishing state. The number of ships was 412, their tonnage 321,104. When the peace of Paris was concluded in 1783, the navy was increased to 617 ships, the tonnage of which was 500,781. Of these ships, 174 were of the line. Having brought his interesting statement up to that period, our author observes:

“It will now be proper to take notice of two regulations that were adopted, or greatly improved, by the Navy Board, after the war, which cannot fail of being eminently useful at all times.

“First, Respecting furniture and stores appropriated, and laid apart for ships in ordinary.

“The former directions on this subject having been found too general, and the provisions of stores and furniture too limited, to answer effectually the intended purpose, the board now laid down the most particular rules about the articles that were from time to time to be set apart for the respective classes and descriptions of ships, in order that each individual ship, by the time she should be built, or put into good condition, might in future have a large pro-

portion of the material parts of her furniture and stores in readiness, and distinctly laid apart for her, so that the remainder might not require more time to provide, than the necessary time for her equipment would admit of, however short that time might be. Dispatch in issuing the furniture and stores, and also correctness, must, of necessity, have resulted from this improved plan, in addition to the other great advantages.

“Secondly, The second regulation above alluded to, was that of an establishment of stores, of a great variety of species, for the general magazines at each of the dock-yards; and also at the several other naval stations, both at home and abroad.”

This was truly an original and great plan (it originated entirely with Sir C. Middleton, now Lord Barham), no idea of the kind having probably been ever entertained at any former period. It was suggested, do doubt, in some measure, by the difficulties the broad had experienced in procuring certain articles, and the high prices paid for others, during the war; but the same must have been the case, in a greater or less degree, in most of the preceding wars. These evils, it was therefore highly necessary to guard against, as far as might be practicable and consistent with sound economy, before another war should take place.

In conformity to which plan, the said establishment consists of specific quantities of all the principal, and many inferior, articles of naval stores which are not of a perishable nature, and of those which cannot be readily obtained in a time of emergency, are calculated to last for a considerable period, even in time of war; and they are kept up by means of the annual, or occasional contracts. The almost necessary result of this plan, has been the preventing of unnecessary, or improper accumulations of any stores in the magazines, for so long a time as to occasion their receiving injury by lying too long in them, which is a matter of great consequence in such extensive concerns. Many other lasting good effects have also been produced by the measure in question, which it is not necessary here to notice; neither could some of them be explained so as to be generally comprehended.

Some other important regulations were afterwards adopted, having the same object, to accelerate the equipment of fleets at the beginning of a war. In consequence of these wise precautions, at the end of December 1792, when we were compelled to go to war with France, there were naval stores in hand at the different dock-yards, to the amount of 1,812,982l.; and, so rapid was the equip-

went of ships," that, at the end of nine months, there was sixty sail of the line in commission, as ships of war; and 74 of 50 guns and under, exclusive of sloops and small vessels, more than at the beginning of that period; a degree of dispatch almost astonishing. as nothing to be compared with it had been done in any former war." When the peace of Amiens was signed on the 1st of Oct. ber, 1801, the state of the Navy was as follows:—Of the line, and down to 54 gun ships inclusive, 144; 50 and 44-gun ships and frigates, 242; and sloops, armed vessels, &c. 317. Total 703.

"From the foregoing abstract, it appears that the number of ships and vessels at the conclusion of the war in October, 1801, exceeded the number at the close of the war in 1783, by ships of the line, 6; ships under the line, sloops and other vessels, 241. More, in the whole, 247."

During the last war we took and destroyed, of the enemies ships, 86 of the line; 3 fifties; 206 frigates; and 275 sloops and small vessels; making a total of 570. The value of the different stores in the dock-yards on the 1st of January, 1806, was 2,610,908*l*. On the 1st of January, 1807, the Royal Navy consisted of 175 ships of the line; 24 from 50 to 60 guns each; and 750 frigates, sloops, and other armed vessels—Total 949. A force, in possession of which, with proper management, we may bid defiance to the world in arms.

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## OBJECTS OF PITY.

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SIR JOHN SUCKLING used to say—

I pity the Poet who is obliged to write for bread.

I pity the man who has fallen into the hands of a petty-fogging Attorney.

I pity the man who is married to a scold, unless he is deaf.

I pity the woman who is married to a rakish spouse, unless she is blind.

I pity the man who cannot read of a wet day.

I pity the man who is in debt, and would pay if he could.

I pity the man who can only boast of a long pedigree.



## THE WEATHERCOCK.—No. VII.

“ There is something in this more than natural, if philosophy could find it out.”

HAMLET.

NOTWITHSTANDING our great veneration for religion ; that our professions in its favour are apparently more fervant and more numerous than ever ; and that we have been, and still are, fighting in defence of it ; I say, notwithstanding all this, I do not recollect the time when it had less influence, except *politically*, in the conduct of the generality of people, than at this present period.

I am not going to write a grave dissertation on this lamentable subject : that I leave to the clergy, who are more competent, and better paid for it. They may declaim on the occasion as usual ; and complain, as they always have done, of the wickedness of the age, and of a stiff necked generation. My ambition, like that of Polonius, is to “ find out the cause of this effect defective,” and then perhaps we may discover the remedy.

But, in the first place, is it true ? Let us appeal to facts.

Briefly then : there are *three crimes* become *extremely fashionable* ; at the mention of which our fathers blushed, our grandfathers were shocked, and our great grandfathers shuddered with horror.

And which be they ?

Suicide—Adultery—Elopement.

Peradventure, I ought to put them in the form of a climax, thus : Elopement—Adultery—Suicide. But this would appear as if I meant to say that one was the natural consequence of the other, which is not exactly what I *do* mean.

Now these, I say, are heinous crimes—

“ What !” cries a young lady, who was last week *Miss in her Teens*, and, by the help of the *Caledonian Vulcan*, is this week the dashing Mrs. Hasty—“ What ! a crime to elope with the man of one’s heart ?”

Patience, my dear Mrs. Hasty ! You see, according to my division, the elopement is the last head of my discourse.

And therefore, *secundum artem*, first of the first, namely, Suicide,

I have conned over a great variety of daily and weekly newspapers, monthly and other magazines, as well as yearly registers and journals of various descriptions, for nearly the whole of the last

century ; in which I find these three articles of intelligence scarce, in proportion as I recede, in my researches, from our own time, particularly this of suicide.

Half a century ago, even an instance of this kind was a rare occurrence ; and the party mentioned with singular marks of abhorrence, or of commiseration. Nay, Voltaire, Hume, Bolingbroke, Chubb, Tindal, and all the sophists, wits, and philosophers of those days of *free inquiry*, found it very difficult to persuade people, that, as there was *no hereafter*, there could be no harm in suicide. I repeat it, that, with all their ingenuity, they gained but few *practical proselytes* in this branch of their philosophy ; and when men really killed themselves upon *learned principles*, Coroners and Juries have been ignorant enough to pronounce them *mad*, and to return verdicts of *lunacy*.

A very poor compliment this to philosophy ! But men now seem to be more enlightened, and to dispise the mistaken notions of Coroners and Jurors ; and what Tom Paine says is literally true : that when once the sunshine of philosophy is spread abroad, there is no putting a blanket before it. A surprising clever fellow that Tom Paine !

Well ! conning, as I say, these authentic documents of past times, I discover full proof that our great-grandfathers shuddered at the bare mention of suicide ; that our grandfathers were shocked, and that our fathers blushed. Their emotions of abhorrence were strong in proportion to the degree of their courage. Our earlier progenitors feared neither man nor devil ; they nevertheless feared to die in this dastardly manner. But I need not go on to prove what is so obvious, that their present descendants regard losing life by their own hand as a trifle, as little more than, and very often consequent upon, losing, a hand at cards !

Now those who do not choose to bestow all the trouble I have had in this inquiry, must necessarily take my avouchment for this fact, that “ suicide has increased, is increasing, and ought to be diminished ! ”

But the *cause* ? ”

So you admit the fact ? — very well.

As to the *cause*, it must be developed when I have considered the other two heads of this inquiry — Adultery and Elopement.

Secondly then, of Adultery.

But a matter wherein ladies are so deeply interested, and so principally concerned, certainly demands a new pen and a new column. And as they all dearly love what is new, and as this love of novelty is one, if not a main source, of adultery itself, I shall not be so ungallant as to deprive them of a due and exclusive consideration.

## • THE WEATHERCOCK.—No. VIII.

“To be, or not to be?” HAMLET:

BEFORE I proceed to the consideration of my second fashionable article, Adultery, as I proposed in my last, I think myself obliged to notice the following letter, which appears to come from one who has paid some attention to the *exits* of the ladies.

“Fair and softly, Mr. Weathercock: you have told us of the wonderful progress of suicide in these realms of late years, and you talk of expounding the *cause*. Do you then mean to say that every suicide is to be ascribed to *one cause*? I fancy you will find it difficult to make out that one cause, unless you sagaciously say, the sole occasion of so many suicides is, that so many people were tired of their lives. This, however, will not redound much to your credit as a philosopher.

“I have earnestly to request that you will particularly animadvert on female suicide, which is become so alarmingly prevalent as to demand legislative consideration.

“Every lady that loses her life by a tenacious adherence to *fashion*, is doubtless a wilful and perverse suicide, and ought to be buried in a cross road. She kills herself in an attempt, with *malice prepense*, to kill us. The sprightly *belle* who *starves* herself to death, in order to make an appearance *à la Grecque*, is as much a suicide as any modern Ophelia, who seeks another world in the *Serpentine*, or the *New River*.

“There are not a few suicides of the *feminine gender*, who, on the contrary, *burn* themselves to death; some by firing their muslin dresses, against the wearing of which, in *winter*, there should be a severe law; and many, in emulation of the other sex, by swallowing liquid fire in the shape of *drams*, and under pretence of a *pain in the stomach*. When I hear a lady, in the early part of the day, complain of a pain in the stomach, I set her down for a

*suicide elect*; and if she be of my acquaintance, having a poetical turn, I prepare her epitaph accordingly.

“ This hideous custom has ever been reprobated by all considerate people; and Solomon himself announces calamity to every country where it unhappily chances to prevail:—‘ *Wee be to the land,*’ says he, *whose princes drink strong wine in a morning!*’ How much worse must it be, where the whole kingdom does the same thing!

“ What would the Wise Man have said to the Queen of Sheba tipping brandy, or taking a glass of gin and bitters fasting?

“ It is shrewdly suspected, that among all his wives and concubines there was not one that died for lack of a petticoat, or by an artificial pain in the stomach.

“ I am informed, that every year produces its quota of female suicides, who kill themselves by indulging in the excess of those passions which are so apt to disturb the peace of all mankind, and which we are commanded to repress; as anger, malice, envy, ill-will, vanity, and sometimes ambition. There is no doubt that a too plentiful dose of any of those specifics will shorten the duration of human existence. Skilful physicians have said, that even *pouting* will abridge it of some days, and *murmuring* of more; that *scolding* exhausts the animal juices; while *anger* and *envy* wear out the very heart; and that to overturn a tea-table in a *passion*, denotes speedy dissolution.

“ Now though immediate death do not follow these excesses, the indulging in them is exactly the same thing as knowingly and wilfully taking *slow poison*; and certainly they all terminate in suicide.

“ I have been also told, that there is a class of female suicides, who actually destroy themselves by *ennui*. But, as it is proverbial, that idleness is the mother of mischief, and as it is equally proverbial, that every woman will be busy in mischief rather than do nothing, I think it hardly credible that there are among them any suicides of this description.

“ From these slight remarks, you may see the necessity, Mr. Weathercock, of bestowing some further consideration on this subject, before you veer about to an other quarter.

“ I remain, yours, &c.

“ PAUL PONDER;

“P. S. I beg to remind you, that there were in this kingdom no less than *sixteen suicides* committed in *one week*, of which accounts were given in the newspapers, viz. between the 20th and 27th of August last.”

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THE WEATHERCOCK.—No. IX.

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“We ne’er shall look upon his like again.”

HAMLET.

**I**T does not seem likely that I shall so speedily quit the subject of suicide as I intended. The example and exhortation of my friend Paul Ponder have been followed by various others, and I have no less than seven letters in *defence* of the maxim, that *killing is no murder*, provided you only kill yourself.

Some of these epistles are very learned, and I am told to recollect all the great Romans who suffered death by their own hands; and though the Grecians, unlike the *Greeks* of *St. James’s Street*, despised and held this custom in abhorrence? yet I am reminded, that Plato mentions three or four distinct causes which may justify the action. My answer to all this *heathenish logic* is, that I live in a country enlightened by Christianity, and cannot believe that either *sophistry*, *cowardice*, or *ill luck*, give me any title to destroy myself.

And, indeed, whatever may have been the custom among the Romans, whom, it must be confessed, we rival in *this* particular, I am sure the *Infernal Judges* excluded all suicides from Elysium; for I do not believe a word of what Virgil says of Dido. Ruminating on this theme, and considering what would be thought of our *English* who, “boldly rush into the world unknown,” it was revealed to me in a vision; and we have the authority of Homer, “that dreams descend from Jove:” an authority which some of my correspondents will revere, because Homer was himself a heathen.

I was suddenly in that Hall of Judgment, where sat Rhadamanthus, the greater and good chief of the tribunal, the very Mansfield, or, if you like it better, the very Thurlow, of that august bench. This happened to be a day set apart for the judgment of suicides; and of these I was not astonished to find that four fifths were of my own country.

In these regions I was not a little surprised to observe the criminals make their *entrée* in such habiliments as they wore at the



time they killed themselves; for the first that appeared was a man of *Bond Street ton*. He had a coat smartly cut, with a high collar and scarcely any skirts, three or four waistcoats of different colours, and nankin pantaloons, covering what are called military boots. Round his neck he had a *halter* of many-folded muslin, in which too was buried the extremity of his chin. Besides enormous whiskers, that gave terrific graces to each side of his sunken cheeks, the hair on the top of his scone was raised like the comb of a barn door cock, and added to the fierceness of his look. In his hand, by one corner, he held a black semicircular something, which the Judge took to be an offensive weapon, and desired it might be taken from him. But the bearer thereof "grinned horribly a ghastly smile," and begged to inform his lordship, that it was his *hat*, his *chapeau de bras*, or his *Opera fan*, and hoped he might not be deprived of it, as, 'pon soul, he should be very awkward without it.

The Judge ordered Charon to be called, to give some account of this *demi-monster*. "Who, and what was he?" asked Rhadamanthus. "*Who* he was," replied Charon, "I know not; as to *what* he was, that *I can* tell: he was an Englishman, and what they call a *Bond Street gemman*. He appeared in all public places, though nobody knew whence he came, nor whither he went. He was a man of great valour; for in the lounging lobbies of the play-houses, he would offend all sorts of women, in hopes of being challenged by men: but, finding himself ridiculed by ladies, and despised by gentlemen, and not knowing how to live there, he blew out his brains, in order to come here!"

"Another English suicide!" exclaimed the Judge: "what shall I do with them? they drop like pumpkins in a high wind."

"My lord," cried the *Bond Street gemman*, "I see some very good company walking in yonder mall, which, 'pon soul, is very like St. James's; if you please, I will join them."

"No! those are heroes and heroines of old — You must join the *brainless group* in the gulf of *Tartarus*."

"*Tartarus*! what, among the *Tartars*! No, no; I have had enough of the *Tartars*! — let 's see; there was *Jenny — Betsy — Charlotte* —"

"Take him away! said the Judge with a frown; "let not the figure of this reptile disgust those of his countrymen who are enjoying the blessings of a well-earned immortality. Away with

him ! and let us hasten to pay a tribute of respect to that hero, the darling of Neptune, and the envy of Mars, who has just been crowned with never-dying amaranth, in the grove consecrated to patriotic glory."

Leaving my *Bond Street gemman* in the hands of the *Tartarean officers*, I quitted the great hall, following the Judge, and a long train of happy beings, into an immense grove, in which were assembled those warriors of ancient and of present time who have died in defence of their country. A vast concourse of English were surrounding a newly-arrived inhabitant, whom they welcomed with innumerable embraces : while the independent and heroic chiefs of ancient days witnessed, with tears and with smiles, another hero adding to the honours of the grove, and giving a new grace to immortality, and to whom Sir Francis Drake, approaching him, said—

" Though, for thy country, far too soon arrived, welcome to these realms of never-ending bliss, and to the divine honours of this grove of immortality ! It is our privilege to know what passes among the sons of men ; and the fame of thy victories has reached us long before thee. Welcome thou, whose name was a terror to the enemies of England ; thou, who repressed tyranny, and restored kings to their lawful thrones ; thou, who madest Denmark tremble, and shook with dismay and destruction the united powers of France and Spain. Welcome, mighty master of the seas, and worthy Baron of the Egyptian Nile ! Like our glorious Wolf, thou didst fall in the lap of victory ; and while our grateful countrymen crown thy bust with laurel, and light millions of tapers to celebrate thy victory, they bind their own brows with cypress ; and in the midst of their rejoicing, their tears flow for the loss of him who has given them cause to rejoice, and whose untimely death they have sworn to avenge. May thy pure spirit pervade thy survivors !—may thy disinterested patriotism, thy undaunted courage, thy gallant activity, thy persevering intrepidity, thy quick penetration, and thy swift execution, be emulated by thy brave successors on the ocean ; so that the enemies of thy country may never behold a British ship without being assured that thy spirit guides it to victory ; and that nothing but opportunity is wanting to convince the world, that every British seaman is a Nelson !"

## THE WEATHERCOCK.—No. X.

“The gates of hell are opened night and day,  
Smooth the descent, and easy is the way.”

VIRGIL—DRYDEN.

**A**LTHOUGH we are now in the midst of that “*gloomy month in which Englishmen hang and drown themselves*,” yet it is remarkable, that it has not yet abounded more in *suicides* than any other half month of the present year. The fact is, the practice has become so general; that there is no distinction of periods; and the sunshine of summer is as productive of voluntary death as the fogs of winter. In like manner, the metropolis had once its streets, by-lanes, and alleys, distinguished by the residence of the *impure sisterhood*; but where is now the street, the lane, or the alley, the place, the square, or the crescent, that has not its Paphian votaries in abundance? Such is the progress and produce of luxury and refinement, when accompanied by laxity of principle.

That there prevails a strange propensity to self destruction, is every day confirmed by melancholy facts. And what renders the instances still more deplorable is, the circumstance of most of them being committed on *trivial occasions*. I shall devote this paper to the enumeration of a few that have come within my own knowledge in the course of the last three months.

Mr. A—, Mr. B—, Mr. C—, and Mr. D—, all destroyed themselves; the first by lead, the second by hemp, the third by water, and the fourth by a chemical dram, for no other reason than the *want of money*; which occasioned the Coroner to remark, that though Solomon says money is the root of all evil, he would have shewn himself wiser by saying, that the *want* of it is the evil of all evils. In this opinion, however, I do not concur; for I am persuaded, it is more difficult to perform the duties *actually* incumbent on the rich, than to endure, with propriety, the calamities of the poor.

Mrs. E—, who soon after her marriage thought it needless to practice the graces that won her husband, and, from a smart *belle*, became a *dowdy* and a *scold*, took a dose of arsenic in a glass of *Coniac*, when she was told that her husband kept a *miss* in Brompton Row. The fault that she was guilty of being very common, the Coroner was for burying her in the highway, as a warning to other women how they behave after marriage; but the lady's maid

swearing that she believed the *Comes* had touched her mistress's brain, the jury humanely returned a verdict of *lunacy*.

Mr. F—, well known on the turf, and in St. James's Street, a *bon vivant*, and a man of *nice principles*, was publicly accused in a newspaper, of living on the charms of his *chere amie*. He might have contradicted it; but as he had reason to think nobody would believe him, he calmly put a pistol into his mouth, and expired in his dressing room, leaving these words on a slip of paper, apparently written with a firm hand:—" *Death before dishonour!*"—The Coroner, an admirer of Falstaff, thinking otherwise, the *bons vivant* was interred in a cross road.

Lady G— unfortunately ruined herself by too frequent a compliance with one of the most prevailing customs of the time, that of *seeing company*; and because she could not continue to receive her *myriads of fashionables*, and was *compelled* to retire, she resolved to see no company at all, and voluntarily suffocated herself by swallowing no less than nineteen visiting cards: a death unexampled in the annals of *suicide*!—and which the Coroner declared he did not know whether to attribute to *lunacy* or a *frolic*. The Jury, however, returned their verdict—*Killed herself by Cards*.

Miss H—, Miss J—, Miss K—, and Hannah L—, at different periods, *made away* with themselves. These were all *Love cases*.

Miss H— had yielded to a promise of marriage, and was deceived.

Miss J—, an eminent actress at a *private theatre*, daily expected to bring forth a *prince*, or a *princess*; but the *royal father* having fled his kingdom, in consequence of the invasion of a myrmidon of duns, the young lady, in despair, sought retirement in the coral caves of the Naiades.

Miss K— was deeply smitten with a spurge *young gentleman* behind a counter; but her father, who had amassed much wealth by *commerce*, denounced his curse upon her, if she even *thought* of a *tradesman*: upon which the poor girl, in a fit of frenzy, plunged into the Serpentine. Being his only daughter, her father soon after hung himself.

All these were deemed *lunatic*.

Hannah L—, a servant girl, having a sweet and kind lover, and a sour and unkind mistress, the former being impressed, and the latter becoming more brutal, put a period, not to her *existence*, but

to her *life*, by hanging herself in a garret. As it was not to be supposed that a servant girl could have any feeling, or any sentiment, she was declared *felo de se*, and denied Christian burial.

Patriotic M—, Esq. had been in a desponding state ever since Mr. Pitt came last into office. Being convinced that it was Mr. Fox's *turn to be in*, and seeing no probability of the *Constitution* being regenerated upon *new* principles, he *guillotined* himself with a penknife, while writing a libel upon Lord Melville. In one of his pockets was found a memorandum of the *places* promised to him, when the *party* should prevail; and in the other, the *Memoirs of Sir Francis Burdett, Bart.* The Jury returned their verdict, *Guillotined himself in a political grumbling fit.*

Of such a complexion, in general, are the causes of self-murder in this country; resulting as often from mental weakness, as from actual depravity; from the indulgence of a culpable sensibility, as from the impulse of irresistible passion.

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### THE WEATHERCOCK.—No. XI.

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Cerum pete finem.

**I**t is a remark of Dr. Johnson, the truth of which I once doubted; that an observer of human life can never want *new* matter to write upon. Of the verity of this position I am now convinced. I find there is a certain class of society, which, if you follow, will infallibly lead you to *new* scenes, and impress you with *new* sentiments.

Ulysses was deemed wise, because he “many men and many manners saw.” His knowledge of the world was not acquired without much travel and deep reflection. But then he was an *old Greek*, and went a round-about way to work: whereas a *new Greek* accomplishes all this by going no further than *Brighton*; which though degraded by the name of a village, or a town, is indeed the very emporium of all *wit, science, and manly exercise*. And I am perfectly confirmed in Johnson's opinion, since I never go to Brighton without seeing something I never saw before, and which, owing to a versatility peculiar to the place, I never expect to see again.—The people I there meet with are not of the school of *King Solomon*, whatever they may be of *Doctor Solomon*, and are determined practically to evince that there is continually *something new under the Sun*.



And what renders this place, and these people, more worthy of visiting, for the purpose of improvement, is the fact of all their talents being directed to a *profitable end*. Time is not murdered here, as in too many places. Wit itself, so little productive to its literary possessors, is here, though *sparingly used*, turned to good account; and a man is sure to find some *profit* in *outwitting* another. In this, I think, they excel the ancient Greeks, who might, nevertheless, have had more wit, but certainly never made so much use of it.

In *science*, again, our *new Greeks* are vastly superior to the *old*. I grant the latter might excel in some attempts to increase the general knowledge and the general happiness of mankind. But how greatly inferior is that to the more fascinating philosophy which insures *individual profit*? Could an ancient Greek *cog a die*, *cut a card*, or *ride a donkey*? Could he have made a *die*, a *card*, or a *donkey*, in fifteen minutes, produce him *ten thousand pounds*?—Alas, no!—But this can be done by the *glorious Greeks of Brighton* with wonderful ease! Let then those *ancient stars* hide their diminished heads; and let their admirers turn their admiration to the *more brilliant stars of Brighton*!

There is one thing in which I am compelled to confess the *equality* at least of the *old Greeks* with the *Brightonians*; and that is, as to *driving four in hand* “with science and adroitness;” for I am told by the venerable Plutarch, that there was a Greek man of the *haut ton*, the very Sir John Lade of antiquity, who could drive his phaeton with infinite rapidity, fifty times round a circle, without a single wheel ever veering from the track it had formed in its first course. But see how envious great men are one of another! When Plato was told of this, he said the man who had devoted so much time to so little purpose, had a low mind, and could never be capable of a great action. Such are the different notions of *academic* and *horseship* philosophers!

In the “noble science of *resenting an affront*,” the *Brightonians* have too many and evident advantages to need enumerating. The *old Greeks*, it must be allowed, were not a little famous for their skill in single combat. But then the causes which excited them to take up arms were, in general, so *contemptible*, and their miserable hacking and hewing one another so tedious, as to be quite disgusting to people who love dispatch, and have other fish to fry, and other cards to play. We never heard of any Athenian acquiring so nice a sense of honour as to punish with instant death the

*slip of a word*, or the *slip of a card* — He was always for what he should think a *solid* ground of dispute, and then there was a great deal of ceremony to be performed previously to coming to the point. But here we have the advantage of *sharp words*, *hair triggers*, and the *solid* ground of a *bye bet*. If a man can only pronounce the third and second vowels, with an L before them, he may immediately insure to himself as much *honour* as he can well desire; and his *fame* will last till the newspapers have circulated the action throughout the whole United Empire. — Of *such* benefits, the poor old Greeks had no conception.

With regard to *manly exercise*, it must be allowed that the ancient Greeks hold a high station in the roll of fame. But this, I conceive, is owing more to their antiquity than to their supereminence. They were peculiarly distinguished by the strength and activity they displayed in their warlike games. They performed what were then deemed wonders in their *gymnasia*. But what were their *temporary exertions*, in whirling quoits, and tossing mountains, compared with the *perpetual labours* of chucking up farthings, tossing up halfpence, drawing straws, and ringing glasses? — Achilles, so celebrated as a *runner*, acquired the name of the “swift heel’d.” I wish Achilles were now living; I would soon make an immense fortune by betting against him, and pay his journey to Brighton into the bargain. I fancy Achilles would be *completely distanced*, when I matched against him any one of my *Brightonians heroes*, pursued by a *bailliff*! — Achilles might indeed be a clever fellow at running after an enemy; but I fear he would cut a poor figure when started against a footman of *John Doe* and *Richard Roe*.

Besides, the superiority of my party is evident from the *result* of their running, which they never perform but to some *profitable purpose*. The same by *walking*. The old Greek *Peripatetics* walked about whilst they heard philosophical lectures, and had nothing but air for their trouble. The *Peripatetics* of Brighton walk for a good round sum, with which they provide such brave cheer for their brother-philosophers, as to prevent them either running, walking, standing, or sitting still. The old Greeks, indeed, drank hard; but then their wine, it seems, had the identical fault which Johnson attributed to *London porter*, it would not make them *drunk*; for I do not recollect reading, that at any of their feasts they were so jolly as to *tumble under the table*.

There is a *genus* of *gymnastic exercise*, brought to great perfection at Brighton, in which I do not find that the old Greeks had

any excellence; and this *genus* in its *species* is understood by the names of *hopping*, *skipping*, and *jumping*. I imagine the Athenians had no idea of the *science* and *manliness* to be exhibited by a display of these powers. I dare say, that even Vulcan, who did nothing but *hop* all the days of his life, never got sixpence by it; now, Mr. Crampton will clear *five guineas* by clearing a rail at a single *hop*; but the benefits of the *gymnastic triplet*, the *hop*, *skip*, and *jump*, I suppose are incalculable. Happy, enviable, delightful Brighton! where men may even *tumble* into famous bets and good winnings.

In some future letter, perhaps, I may show what, however, is pretty obvious, that the atmosphere of Brighton is peculiarly favourable to *literature*. I have correspondents there who write as never men wrote before, and in whose communications I find an inexhaustible source of amusing reflection. The fights they see, and the observations they make, are equally astonishing. These are the *Homers* that behold what they described: and those who have *taste* enough to read with delight their accounts of battles on the *Seyne*, and of single combats by the *Black Rocks*, will soon forget the long winded story of the Siege of Troy, and themselves hasten to participate in the *far-famed* pleasures and *golden* advantages of Brighton!

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### THE WEATHERCOCK.—No. XII.

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“ Away with ignorance, away!  
Happy is he who writes M. A !”

ANON.

**T**O an admirer of the liberal arts, as I profess myself to be, there is no higher gratification than to see them liberally rewarded; and it must be confessed, that in this country we observe great support given to almost every art that is at all *instructive* or *useful*. But I am apprehensive that there still are arts to be pointed out, which do not receive due consideration. I have the most profound veneration for the *Society* so laudably instituted for the *Encouragement of Arts*, and have only to wish that they would extend their plan, and offer handsome premiums for the encouragement of those arts which have escaped their attention, or have arisen since the period of their institution, and some of which I have now in contemplation.

I humbly propose, therefore, that something like the following premiums may be offered:—

To the lady who shall produce the most fashionable morning-dress, of the least weight—a *silver medal*.

To the lady who shall produce the most fashionable, the most transparent, and the lightest evening-dress—a *gold medal*.

To the lady who shall best succeed in out-staring a box-lobby lounge—a *silver medal*.

To the lady who can draw the greatest attention to a side-box, by talking the loudest in the midst of a soliloque—a *silver medal*.

To the lady who, at threescore years, can boast of more than three lovers—a *silver medal*.

To the lady who, after attaining her fifteenth year, can be content with less than fifteen lovers—a *gold medal*.

To the lady who, with appropriate *sang froid*, can ride her donkey *à la Lady Godiva*—a *gold medal*.

I might enumerate various other female acquirements, which merit all possible encouragement, especially as I observe my fair countrywomen too *bashful* in adopting any thing approximating to excellence in these necessary arts. By what I have said, however, the Society will be able to propose premiums of a similar description, in proportion as the ladies advance towards perfection.

I do not mean that rewards of this nature should be confined to the fair sex. Some consideration must be had for a very worthy class of society, who have done much toward the introduction of a refined taste in the arts, and who certainly deserve peculiar attention. My ideas will better be understood by proposing that premiums be offered, something like these:—

To every gentleman who can prove that he lives at the rate of a thousand a year, without any visible means of existence—a *gold medal*.

To every gentleman who perambulates Bond Street and the Steyne, in *style*, and who is no where else visible—a *silver medal*.

To every gentleman whose mistress is thrice his own age—a *gold medal*.

To every gentleman whose wife will swear he is the worst man living—a *silver medal*.—N. B. As this class will doubtless be very numerous, I advise that the medals be *silver pennies*.

To every gentleman who has seduced more than nine women—a *silver medal*.

To every gentleman who has fought more than one duel—a *silver medal*.—N. B. If a clergyman, than a *gold medal*.

To every gentleman who brings the most money from Newmarket—a *gold medal*.—N. B. Not to be allowed, if obtained by any *vulgar* method, such as a common bet, without any *art* in it.

It will readily be perceived what a variety of valuable arts there are, encouraged only by chance, and which require the utmost cultivation. I hope the Society will notice them properly. There is one that I propose being rewarded by a *gold cup*, a *silver urn*, or a *tureen and ladle*; for I do not think any medal can be sufficiently valuable, without being very clumsy. For the cup, urn, or tureen, I would advise the following inscription, if in English; and, considering the class of society in which the art most flourishes, perhaps it would be better in a living than in a dead language. Indeed, I think every *living* subject should be commemorated in a *living* language. This, however, I submit to the superior judgment of Dr. Parr, who may, if he deem it more proper, put the following into either *Greek* or *Latin*.

“ This plate was presented to *Lionel, Lord Leapfrog*, as a testimony of his skill and agility in the most honourable and ancient science of *hop skip and jump*, in which he excelled every competitor in the nineteenth century. His feats, far surpassing what can be expressed in either ancient or modern language, were witnessed by princes, nobles, and ladies of high renown, some of whom acquired considerable riches by his exertions; since, such was the peculiar and magical spring of his leaps, that money would also leap from the pockets of one to another, though far removed from the whiff and wind of this rail clearing wonder!”

Such, I imagine, ought to be the purport of the inscription, and which, I am afraid, it would not be easy to put into elegant Latin, or sonorous Greek; for, on this subject, thus wrote Dr. Parr to Lord Chedworth:—“ You, my Lord, are well aware of the numberless and inexpressible difficulties which a man of letters must feel in adapting his ideas for modern subjects, to the ancient models for inscriptions.”—I therefore think, that though the science of *hopping* be very ancient—first commencing, I conceive, by a thorn in Adam’s foot, when he was turned out of Paradise—this *memento* of its modern exertion had better be put into classical English, that the great man to whom it is presented, may “ read as he runs”—I beg his pardon—he may read as he *hops*.



I trust my readers are well satisfied that I have a due regard for the arts, and am willing to contribute all I can toward their promotion and reward. From the suggestions I have here made, it will be plainly seen, that I am myself an artist of some skill, and hope to merit the attention of the Society. My recompense I leave to their discretion; but should they insist on my naming my own reward, I shall desire nothing more than a *Weathercock* of gold; and, to show my moderation, I would not wish it to weigh either more or less than the *smallest Weathercock* in the *House of Commons*.

### THE WEATHERCOCK.—No. XIII.

“The boast of that independence which consists in exercising a free discretion upon each separate question submitted to Parliament, without reference to any principle of general policy, does not seem, in the present day, to command much popularity. Though such conduct in Parliament would by all be deemed creditable, and by some wise and patriotic; yet many distinguished Statesmen have considered that practice impolitic—as resulting from irresolution, or overstrained caution—as evincing a want of firmness, decision, and efficiency, and as tending to diminish the means of attaining those great ends which ought to be the chief objects of the Representatives of the People.”—ORACLE.

ALTHOUGH the subjects I have hitherto treated of are infinitely more important than politics, with which it is my determination to have as little to do as possible; yet I find the *Weathercock* blown so strongly towards a political point, that I cannot refrain, for once, from speculating on this most inexhaustible of all inexhaustible subjects. But I must first crave the readers indulgence, for I am afraid he will soon discover that in politics I am a mere *ninnyhammer*.

I must confess that ever since I understood what was meant by a *Parliament man*, it has been a leading notion in my mind, that if he were an *honest man*, he would give his vote in his seat as a *Representative of the People*, or of his *constituents*; as a *Member of Parliament*, and not as a *Member of a Party*; and that consequently he would sometimes vote for, and sometimes against the Ministers for the time being. But this, it seems, “does not, in the *present day*, command much popularity.”

It is indeed admitted, “that such conduct in Parliament would, by all, be deemed *creditable*, & by some *wise & patriotic*.” The present day, I grant, has been productive of some wonderful revolutions both at home and abroad; and this constant voting on one side,

this incessant sacrifice of *notions* to *men*, is certainly a most transcendent senatorial improvement. Though the old way might have something *creditable* in it, this is vastly more advantageous and practicable. It relieves members from an immensity of trouble; it releases them from the necessity of *thinking*. In order to “exercise a free discretion upon each separate question submitted to Parliament,” it might be necessary to bestow some reflections upon the nature of those questions; and a man might often feel himself impelled to think differently, and to vote differently from his *friends*; whereas every difficulty is surmounted by going with a *party*. In that case, nothing more is required than just to observe the *motions* of the *drill serjeant*; and *right!*—*left!*—*march!* would include the whole duty of a *Parliament man*.

This conduct is not only the least troublesome, but evidently the most *politic*; for by it many men have come to be great men, and many great men have constantly found their account in it.

Were a member to exercise a free discretion “upon each separate question,” he would not only incur the censure of *both sides*, but his conduct would be stigmatized as “resulting from *irresolution* or *overstrained caution*; as evincing a want of firmness, decision, and efficiency; and as tending to diminish the means of attaining those great ends which ought to be the chief objects of the Representatives of the People.”

Such is the perversity of human nature, that a man must not do what his conscience dictates, lest he be accused of *irresolution*; nor determine to swerve either to the right or to the left, lest it should be said he wants *firmness*. Formerly these were reckoned *proofs* of resolution and firmness; but in the *present* day we are told they are not calculated to command popularity; and, indeed, I do not see why that conduct should be countenanced which “tends to diminish the means of attaining those *great ends* which ought to be the chief objects of the Representatives of the People.” Many erroneous ideas are entertained of the nature of a Representative; for my part, I think he acquires by his election, a *patriarchal authority*; and that whatever he does for his own benefit, must be considered as adding to the good of those of whom he is the head. Upon this principles, “the *great ends* which ought to be the *chief object* of the Representatives of the People,” are certainly good places, large pensions, and extensive contracts. And these, I conceive, no man will obtain by voting according to his opinion of *measures*, for that may frequently vary; but according to the *word of com-*

*mand*, as given by the *drill serjeant*, in whose corps he may choose to go through his daily practice of the *manual exercise*.

I cannot but confess, therefore, that on the subject of "exercising a free discretion on each separate question submitted to Parliament," I have entertained the most obsolete conceptions. I am convinced of my errors, which I now formally renounce. I perceive, that, were I in Parliament with those ideas, I should be a *Weathercock* indeed! And I congratulate those who have seats in the senate, on the modern improvements in the science of legislation, by which they are exempt from every Parliamentary fatigue, save that of occasional attendance, and pronouncing, *according to rule*, those important monosyllables *Aye* and *No*.

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## BEARDS.

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**A**N antiquarian writer has discovered that the custom of shaving the beard was introduced with the doctrine of transubstantiation, which was first taught by PETER LOMBARD, in 1160. INNOCENT III. established it with the monks at the Council of Lateran in the year 1200; & the reason which induced the Council to make the injunction for shaving beards was, lest, in receiving the sacrament, the beard might touch the bread and wine, or crumbs and drops fall and stick upon it. The Clergy, however, were averse to this change, and it appears that in France, from 1515 to 1547, FRANCIS I. made the priests pay a large sum for wearing their beards. The Christian priests seem to have adopted the custom of wearing beards, from opposition to the heathen and Egyptian priests, who shaved themselves. ADRIAN was the first Emperor who wore his beard, and he did so in order to conceal a large wart.

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## SINGULAR RECOMMENDATION.

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**A** SAILOR meeting one day with a negro, who had a remarkably small pig under his arm, asked him the price of it, "Half-a-guinea, Massa," was the answer. "Half-a-guinea for a pig of that age, you black scoundrel!"—"Ah, Massa," replied the other, "him be very little, but him be dam old."

## THE PEACOCK "AT HOME"

BY A LADY.

HONI SOIT QUI MAL Y' PENSE.

THE Butterfly's Ball, and the Grasshopper's Feasts,  
 Excited the spleen of the Birds and the Beasts:  
 For their mirth and good cheer—of the Bee was the theme,  
 And the Gnat blew his horn, as he danc'd in the beam.  
 'Twas humm'd by the Beetle, 'twas buzz'd by the Fly,  
 And sung by the myriads that sport 'neath the sky.  
 The Quadrupeds listen'd with sullen displeasure,  
 But the Tenants of Air were enrag'd beyond measure.  
 The PEACOCK display'd his bright plumes to the Sun,  
 And, addressing his Mates, thus indignant began:  
 " Shall we, like domestic, inelegant Fowls,  
 " As unpolish'd as Geese, and stupid as Owls,  
 " Sit tamely at home, hum drum, with our Spouses,  
 " While Crickets and Butterflies, open their houses?  
 " Shall such mean little Insects pretend to the fashion?  
 " Cousin Turkey-cock, well may you be in a passion!  
 " If I suffer such insolent airs to prevail,  
 " May Juno pluck out all the eyes in my tail;  
 " So a Fete I will give, and my taste I'll display,  
 " And send out my cards for Saint Valentine's Day."  
 —This determin'd, six fleet Carrier Pigeons went out,  
 To invite all the Birds to Sir Argus's Rout.  
 The nest-loving TURTLE-DOVE sent an excuse;  
 Dame PARTLET lay in, as did good Mrs. Goose:  
 The TURKEY, poor soul! was confin'd to the nip:  
 For all her young Brood had just fail'd with the pip.  
 And the PATRIDGE was ask'd; but a Neighbour hard by,  
 Had engag'd a snug party to meet in a Pye;  
 The WHEAT-EAR declin'd, recollecting her Cousins,  
 Last year, to a feast were invited by dozens;

But alas ! they return'd not ; and she had no taste  
 To appear in a costume of vine-leaves or paste.  
 The WOODCOCK prefer'd his lone haunt on the moor ;  
 And the Traveller, SWALLOW, was still on his tour,  
 The CUCKOO, who should have been one of the guests,  
 Was rambling on visits to other Bird's Nests.  
 But the rest, all accepted the kind invitation,  
 And much bustle it caus'd in the plumed creation :  
 Such rustling of feathers, such pruning of coats !  
 Such chirping, such whistling, such clearing of throats !  
 Such polishing bills, and such oiling of pinions !  
 Had never been known in the biped dominions.  
 The TAYLOR BIRD offer'd to make up new clothes ;  
 For all the young Birdlings, who wish'd to be Beaux :  
 He made for the ROBIN a doublet of red,  
 And a new velvet cap for the GOLDFINCH's head ;  
 He added a plume to the WREN's golden crest,  
 And spang'd with silver the GUINEA-FOWL's breast ;  
 While the HALCYON bent over the streamlet to view,  
 How pretty she look'd in her boddice of blue !  
 Thus adorn'd, they set off for the Peacock's abode,  
 With the Guide INDICATOR,\* who shew'd them the road :  
 From all the points of the compass, came Birds of all feather ;  
 And the PARROT can tell who and who were together.  
 There came Lord CASSOWARY, and General FLAMINGO,  
 And Don PEROQUETO, escap'd from Domingo ;  
 From his high rock built eyrie the EAGLE came forth,  
 And the Duchess of PTARMIGAN flew from the north.  
 The GREBE and the EIDER DUCK came up by water,  
 With the SWAN, who brought out the young CYGNET, her daughter,  
 From his woodland abode came the PHEASANT, to meet  
 Two kindred, arriv'd by the last Indian fleet :  
 The one like a Nabob, in habit most splendid,  
 Where gold with each hue of the Rainbow was blended :  
 In silver and black, like a fair pensive Maid,  
 Who mourns for her love † was the other array'd.

\* *Coccyus Indicator*, a Bird of Cuckoo kind, found in the interior parts of Africa ; it has a shrill note, which the natives answer by a soft whistle ; and the Birds repeating the note, the natives are thereby conducted to the wild Bee-hives, which this Bird frequents.



The **CHough** came from Cornwall, and brought up his wife;  
 The **GROUSE** travell'd south, from his Lordship in Fife;  
 The **BUNTING** forsook her soft nest in the reeds;  
 And the **WIDOW-BIRD** came, though she still wore her weeds;  
 Sir John **HERON**, of the Lakes, strutted in a *grand pas*,  
 But no card had been sent to the pilfering **DAW**,  
 As the Peacock kept up his progenitors' quarrel,  
 Which **Æsop** relates about cast-off apparel;  
 For Birds are like Men in their contests together,  
 And, in question of right, can dispute for a feather.

The **PEACOCK**, Imperial, the pride of his race,  
 Receiv'd all his guests with an infinite grace,  
 Wav'd high his blue neck, and his train he display'd,  
 Embroider'd with gold, and with emeralds inlaid.  
 Then with all the gay troop to the shubb'ry repair'd,  
 Where the musical Birds had a concert prepar'd;  
 A holly bush form'd the Orchestra, and in it  
 Sat the Black bird, the Thrush, the Lark and the Linnet;  
 A **BULL-FINCH**, a captive I almost from the nest,  
 Now escap'd from his cage, and, with liberty blest,  
 In a sweet mellow tone, join'd the lessons of art  
 With the accents of nature, which flow'd from his hearts.  
 The **CANARY**, a much-admir'd foreign musician,  
 Condescended to sing to the Fowls of condition,  
 While the **NIGHTINGALE** warbled, and quaver'd so fine,  
 That they all clapp'd their wings, and pronounc'd it divine!  
 The **SKY LARK**, in extacy, sang from a cloud,  
 And **CHANTICLEER** crow'd, and the **YAFFIL** laugh'd loud.  
 The dancing began, when the singing was over,  
 A **DOTTERELL** first open'd the ball with the **POVER**;  
 Baron **STORK**, in a waltz, was allow'd to excel,  
 With his beautiful partner, the fair **DEMOISELLE**\*;  
 And a newly fleg'd **GOSLING**, so spruce and genteel,  
 A minuet swam with young Mr. **TEAL**.

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\* The Numidian Crane, or Demoiselle, from the elegance of its appearance, and its singular carriage, is called the Demoiselle, which means the young Lady; for this Bird walks very gracefully, and sometimes skips and leaps, as though it were trying to dance.

A London bred SPARROW—a pert forward Cit!  
 Danc'd a reel with Miss WAGTAIL, and little TOM TIT;  
 And the Sieur GUILLEMOT next perform'd a *pas seul*,  
 While the elderly Bipeds were playing a Pool.  
 The Dowager Lady TOUCAN first cut in,  
 With old Doctor BUZZARD, and Adm'ral PENGUIN,  
 From Ivy bush Tow'r came Dame OWLET the Wife,  
 And Councillor CROSSBILL sat by to advise.  
 Some Birds past their prime, o'er whose *heads* it was fated,  
 Should pass many St. Valentines—yet be unmated.  
 Look'd on, and remark'd, that the prudent and sage,  
 Were quite overlook'd in this frivolous age,  
 When Birds, scarce pen-feather'd, were brought to a rout,  
 Forward Chits! from the egg-shell but newly come out;  
 That in *their* youthful days, they ne'er witness'd such frisking,  
 And how wrong! in the GREENFINCH to flirt with the SISKIN.  
 So thought Lady MACKAW, and her friend COCKATOO,  
 And the RAVEN foretold that "no good could ensue!"  
 They censur'd the BANTAM for strutting and crowing,  
 In those vile Pantaloons, which he fancy'd look'd knowing;  
 And want of decorum caus'd many demurs,  
 Against the GAME CHICKEN, for coming in spurs.

Old Alderman CORMORANT, for supper impatient,  
 At the Eating room door, for an hour, had been station'd,  
 Till a MAGPIE, at length, the banquet announcing,  
 Gave the signal, long wish'd for, of clamouring and pouncing,  
 At the well-furnish'd board all were eager to perch;  
 But the little Miss CREEPERS were left in the lurch.

Description must fail; and the pen is unable  
 To describe all the lux'ries which cover'd the table.  
 Each delicate viand that taste could denote,  
 Wasps *à la sauce piquante*, and Flies *en compôte*;  
 Worms and Frogs *en friture*, for the web-footed Fowl,  
 And a barebecued Mouse was prepar'd for the Owl;  
 Nuts, grain, fruit, and fish, to regale ev'ry palate,  
 And groundsel and chick-weed served up in a salad.  
 The RAZOR BILL carv'd for the famishing group,  
 And the SPOON-BILL obligingly ladled the soup;

So they fill'd all their crops with the dainties before 'em,  
 And the tables were clear'd with the utmost decorum.  
 When they gaily had caroll'd till peep of the dawn,  
 The Lark gently hinted 'twas time to be gone ;  
 And his clarion, so shrill, gave the company warning,  
 That Chanticleer scented the gales of the morning.  
 So they chirp'd, in full chorus, a friendly adieu ;  
 And, with hearts quite as light as the plumage that grew  
 On their merry-thought bosoms, away they all flew.....  
 Then long live the PEACOCK—in splendor unmatched,  
 Whose Ball shall be talk'd of, by Birds yet unhatch'd ;  
 His praise let the Trumpeter\* loudly proclaim,  
 And the Goose lend her quill to transmit it to Fame.

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### THE BACCHANALIAN RIVALS.

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**T**WO Actors who jovially bow to the shrine  
 Of the god who presides o'er the fruit of the vine,  
 In order the bill, most attractive to make,  
 Disputed what *plays* they should mutually take ;  
 Till at length (surely tippling gives exquisite pleasure)  
 They fate down, and agreed to take "*Measure for Measure*,"

Garrick's Head.

Bisio.

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### A SHORT STORY.

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**I** HEARD a Judge his Tipstaff call,  
 And say, " Sir, I desire,  
 That you go forth and search the Hall,  
 And send me in my Crier."

" And search, my Lord, in vain I may,"  
 The Tipstaff gravely said :  
 " The Crier cannot cry to-day,  
 Because HIS WIFE IS DEAD."

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\* The Agami, or trumpeter, a native of America, remarkable for a singular noise, resembling the instrument from which it takes its name.

## THE DREAM OF ANACREON.

FROM THE GREEK.

As full of joy-inspiring grape,  
 On purple down I sleeping lay,  
 With nymphs of soul-bewitching shape,  
 In am'rous sport I seem'd to play.

New-blooming youth around appear,  
 All envious of the bliss I prove,  
 And taunt me sore with jest and jeer,  
 Because I still presume to love!

Insensible to ev'ry joke,  
 At length I strove a kiss to gain,  
 When, woe is me, a wretch! I woke—  
*Oh! how I long'd to sleep again!!!*

## JUDGE FOR YOURSELF.

Quoth Tom to Sue, "My life! my dear!"  
 I'm fascinated when you're near,  
 But when you're absent from my sight,  
 No object can procure delight;  
 I mourn and grieve, I sigh and weep,  
 The livelong night I cannot sleep."

Says she, "Your're laughing in your sleeves,  
 Your artful tales I'll ne'er believe;  
 You never in my absence pine,  
 But drown your cares in floods of wine;  
 No female charms to you afford  
 Joys like the Bacchanalian board;  
 Your want of sleep is all a *fudge*;"  
 Says Tom, "*Take half my bed, and judge.*"

# *Domestic Occurrences*

OF

Madras, Bengal, Bombay, Ceylon, & Penang.

—————

*For October, 1808.*

—————

HONORABLE SIR HENRY GWILLIM, KNIGHT.

On Monday the 17th Instant, a deputation of Subscribers, Europeans, Descendants of Europeans and Natives waited on the Hon. Sir Henry Gwillim, Knt. at his Gardens, with the under-written address, when Mr John Branson, Foreman of the Deputation addressed the Hon. Sir Henry Gwillim, Knt. as follows:—

HONORABLE SIR,

We the Europeans, Descendants of Europeans, and Natives, here present, have been deputed by the Subscribers, for the purpose of presenting to your honor this address.

All we have to add is, that as we are unanimous as to your merits, we consider ourselves highly honoured in having been deputed on this occasion.

## COPY OF ADDRESS.

*To the Honorable Sir HENRY GWILLIM, Kt. Justice of the Supreme Court at Madras, &c. &c. &c.*

HONORABLE SIR,

We the undersigned Europeans, Descendants of Europeans and Native Inhabitants of Madras, reflecting on your accurate knowledge of the Law, your ardent Love of Justice, your disinterestedness, your easiness of access, your humanity and tender feelings for the Poor and distressed, and on that spirit and firmness so necessary and so eminently possessed by you to establish the Laws of Great Britain, in a place where by many they have never been known, and by others but imperfectly; cannot but feel extremely sorry to learn you are for a time to leave us.

On this occasion therefore we should be extremely ungrateful, as well as void of public spirit, did we not, as we do, feel it our



bounden duty to testify the sense we have of your public character, to offer you our grateful and warmest thanks, for your indefatigable exertions, to make the Law known and respected, and to support us in our liberties and rights: and it is with pleasure we add, the name of "Sir H. GWILLIM" will be ever dear to us and to all Lovers of Justice.

That the Almighty may preserve your health, develope your merits to a grateful country, and from thence again restore you with encreased Powers to administer Justice among us, is the ardent Prayer of

Honorable Sir,

Your honors most obedient faithful Servants.

*Bearing 1006 Signatures.*

MADRAS, *October 17, 1808.*

To which the Honorable SIR HENRY GWILLIM, Kt. has been pleased to reply as follows:—

*St. Thome, October 20, 1808.*

SIR,

Give me leave to convey through you my warmest thanks to the Europeans, Descendants of Europeans, and Native Inhabitants of Madras, for the very kind and affectionate address which I have received from them by your hands. I feel an honest pride in such a testimony to my public conduct; and though they far overrate my humble services, yet I know that they speak what they think, and that it is not the language of adulation. Indeed I have in the address a satisfaction not every common upon occasion of this kind: I am sure that it is the free and voluntary act of those who signed it. Whether I shall return to this country must for the present be a matter of uncertainty; but if I should, it will be, I trust, with more efficient powers for the administration of justice. Wherever I may be I shall always pay for the happiness and prosperity of my fellow subjects in India, both Natives and Europeans; and among the many obligations they have conferred upon me I shall particularly remember the very handsome manner in which the address was presented to me by yourself and the respectable inhabitants who accompanied you to my Gardens.

I am, Sir,

Your obliged and obedient Servant,

H. GWILLIM.

To Mr. Branson.

On Monday morning the 24th inst. CHINIAH MOODELIAR accompanied by many of the most respectable Native Inhabitants of Madras waited on the Hon'ble Sir HENRY GWILLIM at his Gardens, when the following Address was presented to him with a very appropriate Speech by CHINIAH MOODELIAR.

*To the Hon Sir HENRY GWILLIM, Kt &c. &c. &c.*

HONORABLE SIR,

The Natives of Madras, in common with the other Inhabitants, heard some time ago with much concern, that your presence had been required in Britain, for the purpose of explaining some matters connected with the situation which you have during many years so ably filled in this place; but, as the abilities, zeal, and integrity, with which you had executed the duties of your high office, were well known, hopes were entertained that on a further consideration of the matter by the Government at home, your personal attendance would not have been deemed necessary.

It is with the greatest regret that we now learn, that these hopes have not been realized, and that the Fleet about to sail, is to carry from us, (altho' we trust but for a short time,) a person, whom the Native Inhabitants of this Settlement, have from the moment of his first arrival amongst them, been accustomed to consider as their Father, and their friend; to whom, on all occasions of difficulty, and distress, they have resorted for advice, and assistance; and whose acts have in every instance, most unequivocally evinced that, he has felt a more than common interest in their welfare and happiness.

The able manner in which your judicial proceedings in general, have been conducted, is universally acknowledged;—but, the labour, patience, temper, and perseverance, with which you have investigated many intricate causes which have been brought before you, wherein natives alone were concerned, cannot perhaps, be better appreciated than by ourselves:—We beg to assure you, that they have impressed on our minds the strongest feelings of gratitude, and respect for your Character, and that we have viewed with admiration, your decisions on those occasions, the justice and equity of which, cannot fail to hand down with veneration and esteem, the name of Sir HENRY GWILLIM, to the native Inhabitants of Madras, from generation to generation.

In taking leave of you, we request permission to return you our warmest acknowledgments for all the favors you have conferred

upon us, and to offer our best wishes that you may have a safe and speedy passage to your Native Country, and that you may never experience any thing in this life, but a constant encrease of honors, and of happiness.

With the greatest respect, we beg leave to subscribe ourselves,

HON'BLE SIR,

Your most faithful, most obedient and  
obliged humble servants,

Manale Chiniah Moodeliar.

M. Moodeokistna Moodeliar.

C. Singana Chitty.

C. Pedda Sawmy Chitty.

C. Chinna Sawmy Chitty.

Pummel Soobaroy Moodeliar.

C. Veerasawmy Braminy.

Vencata Rangum Pillay.

M. Rungiah Maick,

S. Vencatachellah Chitty.

Veniagah Moodeliar.

Chinnatomby Moodeliar.

Connor Mootiah Moodeliar.

Shabaubady Moodeliar.

T. Somasundra Moodeliar.

Singery Vencatachella Moodeliar.

P. L. Paulgapah Moodeliar.

A. N. Nallatomby Moodeliar, and upwards of 400 respectable  
Native Inhabitants.

## TO THE NATIVES OF MADRAS.

I feel very sensibly the kind disposition you have manifested towards me in your address of this day, and the warmth with which you express your regret at my leaving India. You do me no more than justice in saying that I have had your interest at heart. Your gentle manners and modest deportment very early attached me to you, and made the discharge of my duty a pleasure to me. It was my duty to extend to you the protection of the Laws; it was my duty to administer your own Laws to you pure and such as I found them in your most revered authorities. If I have done this, I have only the merit of having done my duty, and do not deserve the praises you have so affectionately bestowed upon me. Be assured that though locally separated from you, my heart will be ever with you, and that your happiness will be among it's warmest wishes.

I am, with true regard your faithful Servant,

(Signed)

H. GWILLIM.

St. Thomè, 24th October, 1802.

On Monday afternoon, the Honorable Sir HENRY GWILLIM, Kt. one of the Puisse Justices of His Majesty's Supreme Court of Judicature at this Presidency, embarked on board the honorable company's ship Phoenix, captain Ramsden, for Europe.

Sir Henry was met at the Beach by his Excellency Lieutenant General Hay Macdowall, commander-in-chief, the hon. Sir Benjamin Sullivan, Kt. and a most numerous assemblage of European and native inhabitants of this settlement—the principal Khans of the Musselman and the heads of Hindoo casts, personally paid their respects to Sir Henry Gwillim, prior to his reaching the boat, and a few of them proceeded with him on board.

A salute of fifteen guns from the garrison of Fort St. George announcing his leaving the Beach, and a like salute from the hon. company's ship his arrival on board the Phoenix.

On Sunday last a Salute of 17 guns was fired from the Battery on the embarkation of His Excellency Vice Admiral Pellew; a similar number of guns were discharged on his arrival on board H. M. Ship Culloden. On Sunday Lieut General Macdouall paid a visit to Sir Edward. His Excellency was welcomed on board by a salute of 17 guns from the Flag Ship.

### SERINGAPATAM THEATRICALS.

On the 5th September, the Farce of the Devil to Pay, and the Pantomime of Harliquin Cooper, were performed at the Theatre Royal.

The characters in the Farce were well supported, and the genuine bursts of applause from the Spectators was not undeserved.

The pantomime was inimitable and the new Scenery ably executed.—The view of St. James's Park reflects the highest credit on its painter.

The various transformations and changes of Scenery were extremely rapid,—Harliquin and Columbine acquitted themselves much to the satisfaction of the audience, in their usual elegant and agile stile. We cannot forbear mentioning the excellent performance of our new Clown, his anticks and activity gained more than a common share of applause: considering the arduousness and intricacies of Pantomime, we were completely astonished at the correctness of the performance.

*Extract of a Letter from Cannanore.*

"On the 10th, an elegant Ball and Supper, was given at the Cannanore *New Subscription Rooms*, lately opened, at which all the Fashionables from Tellicherry, Mahe and Calicut, were present—Her Highness the Beebee and her Son, made a part of the brilliant "tout ensemble"—The dancing commenced at one o'Clock, and was spiritedly resumed at 3, after a splendid repast; which, as well as the entire arrangement, did every credit to the taste, and unwearied attention of the Stewards for the Evening—One universal sentiment "to please and be pleased" animated the lively throng—All was happiness and cheerfulness and joy reigned around—Numerous brilliant blue lights enlivened the Scene, and Bacchus with his choicest grape, aided the cause of hilarity and mirth—Some jovial Souls, unwilling to quit the joyous scene, sat down at nine to a second Supper, were cool Loll and Hock, were plentifully circulated by the votaries of the JOLLY GOD."

## G. O. BY GOVERNMENT.

FORT ST. GEORGE, SEPT. 23, 1808.

The Honorable the Governor in Council is pleased to appoint Lieutenant J. H. Frith of the corps of Artillery to be Quarter Master to the 2d Battalion vice Moorhouse promoted.

The Governor in Council is pleased to direct that the following promotions and corrections of rank shall take place,

Lieutenant Colonel Alexander Macfarlan to take rank from the 27th August 1807—vice Nagle retired.

5th Native Regiment—Major G. McGregor—captain J. Hankin—captain Lieutenant A. R. Hughes—lieutenant G. J. Horn, to take rank from the 27th August 1807—in succession to Macfarlan promoted.

Lieutenant Colonel B. Harris to take rank from the 10th September 1807—vice Greenhill retired.

9th Native Regiment—Major J. Dickson, captain J. Y. Porter, captain lieutenant G. Sanford—lieutenant W. Williamson, junior—to take rank from the 10th September 1807—in succession to Harris promoted.

Major L. Fraser—captain G. Sanford—captain Lieutenant R. Bye—Lieutenant G. Norman, retain their rank of the 24th February 1808—in succession to Dickson deceased.

2d Native Regiment—Major J. De Morgan—captain W. Hankin—captain lieutenant C. Ferrier—lieutenant P. Connor—to take rank from the 20th August 1807—in succession to Heitland retired.

10th Native Regiment—Senior captain W. Shawe to be major—captain lieutenant J. Kirwan to be captain of a company—lieutenant J. W. Brown to be captain lieutenant; commissions dated 21st January 1808—in succession to Goldsworthy retired.

Captain Lieutenant J. W. Brown to be captain of a company—lieutenant J. W. H. Howell to be captain lieutenant, and Ensign J. Armstrong to be lieutenant.



nant; commissions dated 9th September 1808, in succession to Kirwan deceased.

Lieutenant Colonel H. Hall to take rank from the 18th September 1807—vice Macfarlan deceased.

*2d Native Regiment*—Major T. Steele—captain G. J. Pepper, captain Lieutenant F. W. Wilton and lieutenant H. Byrn to take rank from the 18th September 1807—in succession to Hall promoted.

Senior Major of Infantry R. Munro from the 20th regiment to be lieutenant colonel date of commission 9th January 1808—vice Alexander Macleod deceased.

*20th Native Regiment*.—Senior captain W. M'Cally to be Major—captain lieutenant L. S. Smith to be captain of a company—lieutenant Thomas Vincent to be captain lieutenant and Ensign A. Inglis to be lieutenant; date of commissions 9th January 1808, in succession to Munro promoted.

Captain Lieutenant Thomas Vincent to be captain of a company—lieutenant H. J. Walters to be captain lieutenant and Ensign J. Crokatt to be lieutenant; date of commissions 22d August 1808, in succession to Rand deceased.

Senior Major of Infantry M. Wilks from the 6th regiment to be lieutenant colonel date of commission 19th August 1808, vice Buchan deceased.

*6th Native Regiment*.—Senior captain J. Vernon to be major—captain lieutenant J. Hackett to be captain of a company—lieutenant F. Bowes to be captain lieutenant, and Ensign G. Scott to be lieutenant; commissions dated 19th August 1808, in succession to Wilks promoted.

*5th Regiment Native Cavalry*.—Senior Cornet R. Crowther to be lieutenant, date of rank 10th September 1808, vice Reid deceased.

The following Officers have reported their return to this Presidency with the permission of the Honorable the Court of Directors, the Governor in Council is pleased to re-admit those Officers to their rank on the Establishment.

Major Henry W. Radcliffe of the 15th Regiment Native Infantry.

Captain Robert Meares of the 17th Regiment Native Infantry.

Lieutenant George Flint of the 7th Regiment Native Cavalry.

The Governor in Council directs that the undermentioned Gentlemen Cadets be admitted on the Establishment in conformity to their appointment by the Honorable Court of Directors.

CAVALRY.—Messrs. Andrew Reid, and Arthur Watkins.

INFANTRY.—Nicholas Syme, Frederick Hope Patison, Thomas John Maslin, David Skinner, Richard Cuxton and James Scott.

Fort St. George, October 7. 1808.

The Governor in Council is pleased to admit the undermentioned gentlemen cadets on the establishment, in conformity with the certificates of their appointment by the honorable court of directors.

INFANTRY.—Messrs. J. Greene Festing, A. Farquharson, T. Kelly, S. Lighton, G. W. Shaw Skipp, S. Adolphus Rehe, and Lionel Trotter.

Reverend W. A. Keating, chaplain at Trichinopoly.

#### MADRAS CIVIL APPOINTMENT,

Mr. W. Campbell, Assistant under the Chief Secretary to Government in the Secret Political and Foreign Department.

Mr. M. D. Cockburn, assistant under the chief secretary to government in the secret political and foreign department.

Mr. A. D. Campbell, assistant under the secretary to the board of revenue.

Mr. A. Brooke, deputy commercial resident at Cuddalore.

Mr. J. G. Turnbull, assistant under the collector of Salem,

## SHIPPING AND PASSENGERS.

Late on Sunday evening the 16th Inst anchored in the Roads his majesty's Frigate *Terpsichore*, captain Gordon, from Bengal, giving convoy to the honorable company's ships *Preston*, captain Sturrock, *Lord Nelson*, captain Hutton, *Experiment*, captain Logan, and *Tigris*, captain Macdougall.

## PASSENGERS.

*By the Lord Nelson, Captain W. C. Hutton.*

Mrs. Richardson, lieut. col. T. D. Richardson, of the 17th regiment Native Infantry, Mr. Surgeon James Lorimer, of H. M. 67th regt. of foot, Mr. James Stewart, Mr. W. H. Deverell,—*Children*: Miss Mary Richardson; Miss Betsey Richardson; Miss Eliza Scott; Master Douglas Richardson; and Master David Hunter.

*By the Tigris, Captain D. Macdougall.*

Mrs. Jackson, major Alexander Watkins, of the Bengal Artillery, lieut. W. H. Jackson, of the 24th regiment, N. I. captain W. A. Raper, of the country service.—*Children*: Miss Jane Duncan; Miss Elizabeth Jackson Colvin; Miss Anna Maria Colvin; Miss Maria Anstruther Hare; Miss Charlotte Catharine Tanner; Miss Isabella Anne Tanner; Miss Jane Forbes; Miss Elizabeth Forbes; Miss Susannah Anne Farrel, Master Alexander Duncan, Master Andrew Duncan, Master James Hare, Master Bazett David Colvin, Master John Charles Raper, Master Edward McLeod Blair, Master Francis Ewin Forbes, Master John Wil. Browne, and Master Richard Henry Browne.

*By the Experiment, Captain John Logan.*

Mrs. Bainbridge, G. Ellice, Esq. of the H. C. Civil Service, captain John Scott, 8th regiment N. I. Thomas Bainbridge, Esq. Superintending Surgeon.—*Children*: Miss Louisa Blackenham; Miss Jane Stuart; and Miss Harriett Stuart.

Mrs. Hawkes, major W. Hawkes, of the 2d regiment Native Infantry, Mr. C. J. Palm.

On Tuesday afternoon the 25th Instant, the honorable company's ships *Phoenix* captain Ramsden, *Preston* captain Sturrock, *Ceylon* captain Hudson, *Lord Nelson* capt. Hutton, Extra ships *Tigris* captain Macdougall, *Experiment* captain Logan, *Diana* captain

Marshall, *Glory* captain Beevor, and *Ann* captain Masson sailed from these roads, under convoy of his majesty's ship *ALBION*, Captain Ferrier.

### PASSENGERS.

*Per Phoenix*—Mrs. Rowley, Mrs. Daniel, and three children, Miss Anna Rowley, Misses Eliza and F. Yarde, Miss Symonds, Honorable Sir Henry Gwillim, Kt. John Hodgson, Esq. Thomas Daniel, esq. John Wallace, esq. Terrick Hamilton, esq. R. Clarke, esq. Robert Sheron, esq. Mr. Lovall, Mr. Robert Dennis White, Major Dennis Quin, Capt. James Baird, Masters John Rowley, Charles Wahab, George Moubray Floyer, Bellingham, and John Young Fullerton.

*Per Preston*—Mrs. Watts, Mrs. Grace Bushby, Miss Helen Watts, and an Infant, Miss Barbara Lautour, Miss Maitland Ewart, J. N. Watts, esq. Mr. James Lautour, Doctor William Fallofield, Mr. Christopher Teesdale, Lieut. William Dynely, lieutenant Thomas Baillie, and Master J. J. Watts.

*Per Lord Nelson*—Mrs. Olympia Cockburn, Captain J. G. Moore, Mr. James Stewart, Master William Cockburn, Mr. P. Kinlock, Miss Hannah Grant, and Master L. A. Grant.

*Per Glory*—Mrs. Dubois, Miss Precilla Whitfield, lieut. col. S. Dubois, John Long, esq. late lieut. col. captain Steinfeld Johnstone, lieut. Thomas Grut, lieut. G. T. French, ensign Henry Mortimer, ensign R. Bullevant, Mr. Andrew Napier assistant surgeon, Mr. Michael James, and Mr. James Johnson.

*Per Diana*—Mrs. Mason, Misses Clara and Catharine Mason, lieut. col. Burrows, lieut. Thomas H. Williams, Mr. Thomas Morgan, assistant surgeon, and Robert J. Hudleston, esq.

*Per Ann*—Mrs. Dalrymple and three Children, Major Samuel Dalrymple, lieut. Bryer, lieut. William Ainslie, lieut. V. Brice, ensign A. Aitkin, Cornet Cawood, and Master George Read.

*Per Ceylon*—Lieutenant colonel M. Wilks, capt. Law, capt. J. Cookson.

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His Majesty's Ship *Cornwallis*, on Monday last brought accounts of the Capture, off the Sand Heads, of the French Frigate *Le Jena*, (formerly *Le Revenant*,) of 24 guns, after a running fight of half an hour, by His Majesty's Frigate *Modeste*, Honorable Captain Elliott. The *Modeste* lost the Master and two men killed, the loss on board the *De Jena* was thirty men killed, and dou-

ble that number wounded.—It is supposed she was commanded by Mons. Moutard, as she was manned by the Crew of the *Semeillante*—she had 24,000 Dollars on board taken out of the *Swallow*, and had made three captures—she is taken into our Service, and Capt. Stopford has been appointed to command her.

### CALCUTTA,—OCTOBER 6.

A letter received in town on Thursday morning, from Vizagapatam, dated the 11th instant, mentions, that on the evening preceeding that day, a French privateer, schooner rigged, made her appearance off that port, and on the morning of the 11th, burnt a brig in the offing.

[STAR, Sept. 20.]

Intelligence was received on Monday from Saugor, of the arrival there of a vessel from Penang, from which last port she had sailed on the 10th ult.

By this opportunity, we have learned with the utmost satisfaction, that Majesty's Frigate *Ceylon*, Captain Lye, has had the good fortune to intercept two of the enemy's vessels, one a ship of 20 guns, and the other a sloop of 18 guns, in the Straits of Malacca. We have not hitherto been able to ascertain any particulars, respecting the date or circumstances of this important capture.

An account was received in town, on Friday last, of the capture of the ship *Calcutta*, belonging to this port, and bound hence to Madras, with a valuable cargo. This capture was made at Vizagapatam, by a small French privateer named *L'Hirondelle*.

On the following morning an account was brought to town, of the further success of *L'Hirondelle*, in having captured the *Henry Wellesley*, bound from Calcutta to Madras, and also a third ship, name unknown, on her passage from the latter port to Calcutta.

Accounts have been received in the course of the week, of the arrival in the river, of the brig *Duchess of York*. The *Duchess of York* left Penang on the 29th ultimo, and has brought intelligence of the appearance of a French privateer the *Courier*, (formerly the *Grappler*, gun brig,) in the Straits of Malacca. The *Courier* fell in with and captured the *Margaret*, a vessel of little value, afterwards released by the Frenchmen and permitted to proceed on her voyage to Pulo Penang, where she arrived before the *Duchess of York* left that place. By the *Margaret*, we are sorry

to learn, that the *Courier* had made prize of the ship *Ganges*, captain Chauvet, insured in Calcutta for two Lacks of Rupees.

Yesterday afternoon advices were received of the arrival of the brig *Trimmer*, captain Loan, from Penang the 5th of September.

This vessel communicates the welcome intelligence of the recapture, of the *Ganges*, by his Majesty's Frigate *Ceylon*, (late the *Bombay*,) captain Lye, off the coast of Pedier. The *Ganges* had arrived at Penang previous to the *Trimmer's* departure from the Island.

It appears that the *Ganges* having met the ship *Margaret* (at that time a prize to the *Courier*) in the straits of Malacca, and taking her of course for a British ship, had hailed her, and sent a boat on board, to request a supply of water, of which the *Ganges* was in extreme want. Through this circumstance, the *Margaret* was enabled to approach sufficiently near the *Ganges* to prevent her escape; and, every attempt either to fight or fly had been precluded, by the conduct of the lascars, who refused to come upon deck.

The *Courier* carries 12 guns. She had remained at anchor, we are informed, for no less than 28 days, within a mile of Pedro Blanco, in the entrance of the straits of Malacca; during which period, two large Fleets of Merchantmen, bound for China, had passed within her view. The first was the convoy of the *Dedaig-neuse* and the second consisted of three rich ships from Bengal, and four from Bombay, which had sailed without convoy from Penang. The last fleet, we are informed, owed its safety in a great measure to the boldness and promptitude of its Commodore, capt. Gibb, of the *David Scott*, who stood out from the rest of the fleet, and bore down upon the cruizer. The latter, mistaking her for a ship of war, immediately made for the shore. The amount for which this fleet is insured, has been estimated at not less than 70 lacs of Rupees.

The ship *Farquhar*, captain Sinclair, has succeeded in capturing two Dutch vessels in the Eastern seas, one of which had arrived at Penang before the *Trimmer* came away. (TEL.

On Thursday afternoon, an Express reached town from Saugor, announcing the arrival of H. M. ship *Chiffon*, captain Wainwright, in Ballasore roads, where she had been detained for some days from the want of a pilot.

The *Chiffon* sailed from Portsmouth, on the 10th of June, and arrived in Ballasore roads, on the 23d ultimo, and reached her anchorage at Saugor, on Friday evening—having treasure to a large amount on board.



## BOMBAY—OCTOBER 6, 1808.

September 12, arrived the *Nancy Grab*, capt. Earl, from Bengal on the 12th May and Penang the 4th July, parted from the *Dasher* and convoy in thick weather on the night of the 19th August in lat. 8 S. and long. 86 East.

*Passengers*—Four commissioned Officers, with a detachment of the honorable company's 20th regiment.

15th, arrived the ship *Marchioness* of Wellesley, captain Robert Dickie, from Calcutta May 12th and Penang 20th June.

*Passengers*.—Major General Champagne,—captain Stannay,—capt. Elliot,—capt. Porteous,—lieuts. Southern and Smith,—assistant surgeons Sealy and Barnes, and ensign R. Robertson.

Ditto, the ship *Thomas Henschman*, captain William Hodges, from Bengal.

*Passengers*.—Major Shuldhham,—capt. Grant,—lieut. Vincent,—ensign Crooke,—Mrs. Shuldhham and Son,—Mrs. Hamilton and Daughter, and Miss Beck.

On Sunday evening anchored in the harbour the honorable company's ships the *Earl St. Vincent*, capt. J. Samson, and the *Huddart*, captain Wm. Nisbet.

They arrived at Madeira on the 30th May, and left it on the 2d June.

*List of Passengers, per the Honorable Company's Ship Huddart.*

Mrs. King, Mrs. Cox, Mrs. Kennet, capt. Kennet, honorable company's native infantry;—Mr. Wooler, Mr. Sharpnell, lieut. Flanery, Bombay marine—Mr. Yeates, assistant surgeon;—Mr. Sylvester, do.—Mr. Mitchel, do.—Mr. Wager, Charter Party Passenger—Mr. Naylor, cadet;—Mr. Grimaldi, do.—Shaick Mahomet, Charter Party Passenger—Manoel do.

*Passengers by the St Vincent*:—Misses Jones, F. Jones and Bridgman,—colonel Smith, 65th regiment,—capt. Harrison, 56th,—capt. Warren, 65th—lieuts. Cairns, Nelson and Arthur, 56th,—ensigns Woulds, 56th, and Warren, 65th,—lieut. E. T. Stanus, Bombay establishment,—Messrs. Forbes, Babington and Henderson, writers—Messrs. Sharman, Baynes, Soppett, Page, Prince, Sands, Macdonald, Robertson, Little, Wilkinson, Baker, Waddington, Ambrose, Clunes, Seymour, Sutherland and Falconer, cadets—Mr. Sam. Thomas, assistant surgeon,—Mr. Tanner, honorable company's marine,—Messrs. Tovey and Movatt, free mariners.

## CEYLON, — 28th SEPTEMBER.

On Thursday afternoon the 15th inst., arrived the H. C. ship *Jane Duchess of Gordon*, captain Cameron, from England, the 8th May.

*Passengers*—Lieut. Colonel Stuart, 19th regt. major Chaplin, 2d Ceylon regt. major McNab, and major Mathews, 19th regt. capt. Carlyon and lieuts. Turton and Ellis, 66th regt. ensigns Duncan and Ramond, 19th regt. Lieuts. Sweeting and Steel, Royal Artillery, and M. Coke.—*Received from the H. C. ship Bengal.* capt. English, 66th regt. Mr. Wm. Greeflade, Mr. C. Scott, Mr. R. Sneyd, Writers; Mrs. and Miss English.—*Received from the H. C. ship Harriet*, capt. Alexander, and lieut. Dawbiggin, 19th regt. Mrs. Alexander and child.

*For Bengal.*—Mrs. Palmer, Mrs. Anderson and two children, Mrs. Shaw, major Gahan, lieuts. Law and Proctor, and cornet Milde, 24th L. D. Mr. Anderson, Veterinary Surgeon, Mr. B. Shaw, assistant H. C. service, Mr. H. Mackenzie, and W. Nesbitt, Writers, Messrs. Barnes D'Oyly, Allan Cameron, Thomas Goldfrase, James Mathison, Thos. Lumfden, John Williams, John Dunlop, James McSim, cadets; Mr. Thomas Morley, free mariner.

*Point de Galle*—September the 21st, passed to the Eastward, the H. C. ship *Bengal*, captain K. H. Sharp, from England, bound to Trincomalie and Bengal.

## P A S S E N G E R S.

*For Bengal.*—Mrs. C. Hayes, Mrs. M. Mainwaring, Miss A. Wade, Miss E. Colvin, Miss A. Connell, Miss C. Hayes, Miss H. Hayes, Miss E. Hayes an infant, capt. Martin, 8th L. D. lieut. Wood, 17th foot, lieut. Brittain, 22d foot, lieut. Whannel, 12th foot, assistant surgeon Geo. Catton, 8th L. D. ensign Booth, 53d foot, ensigns Bans, 80th foot, Mr. J. Bateman, cadet, Mr. J. H. Simmonds, ditto, Mr. M. Banbury, ditto, Mr. J. Balcette, ditto, Mr. W. G. Connell, Bombay marine Volunteer, John Noble, volunteer pilot service, H. Barnard, pilot service, Robert Tate, ditto, Mr. J. W. Colier, returning.—Mr. J. Stevens Caulker, lieutenant Brice 8th L. D. lieutenant Young 22d Foot.

On Thursday evening last, his excellency the governor and suite attended by the commissioner of revenue arrived at Colombo, on his return from a tour round the Island.

His Majesty has been pleased to issue a Warrant under his Signet and Sign Manual appointing William Cooke, Esq. to be His Majesty's Advocate Fiscal on the Island of Ceylon,

Mr. Coke having arrived at Columbo, in the Hon. Company's Ship *Jane Dutcheff* of Gordon, and having taken the usual Oaths, has accordingly entered upon the Duties of his Office.

*Office of Commissioners for investigating the Debts of their Highnesses the late Nabobs of the Carnatic, Fort St. George, September 17, 1808.*

The Commissioners for investigating the Debts of the late Nabobs of the Carnatic, give Notice, that they intend on Thursday next the 22d Instant, to proceed to the consideration of the following Claims:—

No. 44 Messrs. Binny and Dennison Attornies to James Sutherland Assignee of Causslyperfaud heir and personal Representative of Rajah Hookamut Ram deceased, Balance of an Account Current settled between the Nabob Wallajah and the said Rajah Hookamut Ram dated 15th June 1797 for arrears of Salary. Principal, Rupees 22,937 6 0. Aggregate Sterling amount £7,430 18 8.

45 Messrs. Satur and De Monte, Attornies for Lieutenant Colonel Burrows, Administrator to George Burrows Clarke deceased, Claim for arrears of Pay, and refer to the Durbar accounts in proof of the Claim. Principal, Pagodas 1,625 0 0. Aggregate Sterling amount £2,190 5 4.

46 John De Monte Executor of the Estate of Captain Bilderbeck deceased, Tunka 12th July 1797 of the Nabob Omdut ul Omrah for arrears of Pay. Principal, Pagodas 1,707 28 10. Aggregate Sterling amount £963 9 3.

47 Messrs. Parry and Pugh, Attornies to John Neil, Esq. Mortgagee of Messrs. Tulloh, Brodie and Haliburton, Bond 1st January 1786, of the Nabob Wallajah for arrears of Pay, &c. Principal, Pagodas 14,322 0 0. Aggregate Sterling amount £12,044 16 0.

48 Messrs. Adrian de Fries and Co. Mortgagees of W. D. Brodie, Esq. Assignee of the Honorable Basil Cochrane, Administrator to the Estate of the late Captain C. C. Klaumay, Bond 31st December 1786, of the Nabob Wallajah for arrears of Pay. Principal, Pags. 3,371 0 0. Aggregate Sterling amount £2,754 2 0.

49 Messrs. Adrian, John and Lewis de Fries, Attornies, to Captain Arthur Owen, Bond 15th March 1779, of the Nabob Wallajah, for arrears of Pay and Present. Principal 13,000 0 0. Aggregate Sterling amount £14,282 7 7.

50 Messrs. Adrian, John and Lewis de Fries, Attornies to David Simpson, Assignee of the late James Graham, Bond 1st January 1786, of the Nabob Wallajah for arrears of Pay. Principal, Pagodas 3,000 0 0. Aggregate Sterling amount £2,302 6 8.

51 Francis Latour and Co. Mortgagees of Jacob Pascal, Assignee of Pierre Lafosse, Bond 1st August 1797, of the Nabob Omdut ul Omrah, for arrears of Pay. Principal, Pagodas 4,066 0 0. Aggregate Sterling amount £2,289 3 1.

52 Francis Latour and Co. Attornies to Lieutenant C. Gordon, constituted Attorney of Mrs. Anne Gordon, Executrix of Mr. Gordon deceased, Bond 30th November 1777 of the Nabob Omdut ul Omrah for arrears of Pay. Principal, Pagodas 6,000 0 0. Aggregate Sterling amount £7,246 16 0.

53 Chinnacunnoo, Attorney to Aunapillay, Son of Sawmy Serang, Tunka 17th September 1779, of the Nabob Wallajah for arrears of Salary. Principal Pagodas 269 33 20. Aggregate Sterling amount £302 11 5.

54 Condapah Son and Personal Representative of N. Mootiah Moodelly deceased, Debt of the Nabobs Wallajah and Omdut ul Omrah for arrears of Salary, Principal, Pagodas 719 16 13. Aggregate Sterling amount £538 4 4.

55 John Hunter Esq. Executor to the late Reverend Mr. Gerick Executor of Lieutenant Stockwell deceased, Bond 31st December 1786 of the Nabob Wallajah for arrears of pay. Principal, Pagodas 2,525 00, Aggregate Sterling amount £ 1,981 40.

56 George King Attorney for Lawrence Cuzza, Debt of the Nabobs Wallajah, Ameer Ul Omrah, and Omdut Ul Omrah for Arrears of Pay. Principal, Pagodas 847 00. Aggregate Sterling amount £ 186 15 0.

### CALCUTTA,—SEPTEMBER 30.

His Excellency the Commander in Chief arrived at Allahabad, the middle of this Month: Lieut. Col. Carev, his Excellency's Secretary, had previously gone forward by dawk, to Lucknow, on a visit of Compliment to his Highness the Nabob, and to announce his Excellency's approach. His Highness immediately sent his Son with a proper retinue, to Cawnpore, to await the arrival of General Hewett, who proceeds thither by dawk, from Allahabad.

We understand that the Family of the Commander in Chief, do not go beyond Allahabad; but intend to remain at that Station, during the time occupied in the remaining part of his Excellency's tour.

A letter from Muttra, dated the 11th curt. communicates in the following paragraph, the melancholy account of the loss of two promising young officers.

“A very unfortunate circumstance happened near Bindrabund, about six miles distant from hence, on the evening of Thursday last the 8th curt. lieutenants Wood of our corps, and Clayton of the 17th, on returning from the above place, on an Elephant, shot, through a frolic, a Monkey and two Pea fowls, near the residence of some Fakeer Bramins. A mob of some hundreds immediately collected, attacked the two officers, and with bricks and stones drove them into the Jumna, where both of them and the Elephant driver were drowned. Their bodies have not yet been found.

An Advertisement in the Bombay papers notifies that the Lords of his majesty's council had confirmed the resolutions of a committee of Officers of the Army, on the Malabar Coast, respecting the appropriation of certain shares of the 1st and 2d dividend of prize money, arising from the property captured at Cochin in 1795. The prize money agreeably to the resolutions of the committee, had been reserved, for his majesty's approbation, which being obtained, the shares are now in course of payment, by

556. \* \* \* *Cochin Prize Money.*—*Supreme Court of Penang.* [Oa.

Messrs. Forbes and Co. of Bombay, Agent to the Trustees. Field Officers receive between 12 and 13,000 rupees, captains 1836, and subalterns 445. •

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#### BOMBAY CIVIL APPOINTMENTS.

James Hallett, esq. Judge and Magistrate at Tanrah, vice Hays deceased.

John Williams, esq. Secretary to the Military Board, vice Hallett.

W. Newnham, 1st assistant to the Military Board, vice Williams.

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#### NAVAL ARCHITECTURE.

As an Additional instance of the flourishing state of ship building at this Presidency, we have the pleasure to announce that on Monday last, the Silver Nail was driven by the Honorable the Governor in the presence of a number of respectable spectators, on the occasion of laying down the Keel of a twelve hundred Ton ship, intended for the Mercantile service of the Honorable Company. The name bestowed on this new ship is the Charles Grant; and there is no doubt she will do honor to the ascertained abilities of Jemsetjee the Master Builder; who is thus carrying on in the same Dock Yard the construction of two of the largest description of ships; one for the King and the other for the Company. [BOMBAY, Oa. 15.

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#### EQUITY SIDE,—July 18, 1803.

James Balfour and Joseph Baker,—Plaintiffs.

John Alexander Somerset Williams, Defendant.

This was a Bill filed by the Plaintiffs, contractors for victualing his Majesty's ships and vessels in the East Indies, against the Defendant, who was appointed their agent, to manage their different concerns at this Island for an account of all monies received by the Defendant on their account, and to the several agency transactions between them; and that he might be decreed to pay such balance as should appear due to them. The Defendant answered and denied several charges in the Bill, but set forth his accounts, and a list of all the books of account, and other documents in a schedule to his answer.

Sir Edmond Stanley, referred to certain auditors agreed upon by the parties to take an account of the several agency transactions between them, to examine all vouchers, and other documents, and to report in whose favour the balance should appear, and upon the return of their report, such further order or decree, would be made, as should be fit.



## O P E N I N G .

## OF HIS MAJESTY'S VICE ADMIRALTY COURT OF BENGAL.

On Saturday last, the 10th September, the Hon. Sir HENRY RUSSELL, Chief Justice of Bengal, took his Seat on the bench as Commissary of the Court of Vice Admiralty, established in Bengal, by His Majesty's Commission, bearing date the 21st of January, 1808.

Proclamation being made, the Commission under the Great Seal of the High Court of Admiralty, was produced in Court, read, and formally published, when a Royal Salute was fired from his Majesty's ship *Fox*, and from the Ramparts of Fort William, in honour of the Commission.

A separate Commission from the Lords Commissioners of the Admiralty, directed to and requiring his Majesty's Court of Vice Admiralty in Bengal, to take cognizance and judicially to proceed upon all captures, prizes, &c. and to adjudge and condemn all such ships, vessels, goods, as shall belong to the French Republic, or to the subjects, or inhabitants of the French Republic, was also read and proclaimed in Court,—Separate Commissions to the same effect, respecting the ships, vessels, and goods, of the Batavian Republic, and all the other States at War with Great Britain, were also read and published in open Court.

The Commissions being read, Sir Henry Russell, took the oath of office, the oaths of supremacy and abjuration, upon which a salute of 17 guns was fired from the Ramparts of the Fort, in honour of his Lordship's installation.

Sir Henry Russell, then made the following appointments in the Court of Vice Admiralty.

William Blackstone, Esq. Register,

Walter Ewer, Esq. Marshall,

Edward Strettell, Esq. King's Counsel,

Charles Walley, Esq. King's Proctor.

All the Barristers of the Supreme Court, except the Advocate General, who was absent from indisposition, were at the same time admitted and sworn in as Advocates of the Court of Vice Admiralty.

All the Attornies of the Supreme Court, and Mr. I. H. Thomas, were admitted and sworn in Proctors of the Court of Vice Admiralty.

The Court was then adjourned till the 21st of October next.

Captains Cochrane, Gordon, Sneyd, and Groube, of the Royal Navy, several other Naval Officers, and a party of Seamen and Marines, attended the ceremony of opening the Court.

The Commission, constituting the Court of Vice Admiralty in Bengal, conveys high and extensive powers, and particularly defines the objects of its jurisdiction. As its perusal may be acceptable to some of our Readers, and as it may be occasionally required for reference, we are happy in being enabled to publish a copy of the Commission at full length.

"GEORGE THE THIRD BY THE GRACE OF GOD, of the United Kingdom of Great Britain and Ireland, King Defender of the Faith—To our beloved the Honorable Sir Henry Russell, or the Chief Justice of Bengal, for the time being, of the person executing the duties of such office, greeting.—We do by these Presents, make, ordain, nominate, and appoint you the said Sir Henry Russell, or the Chief Justice of Bengal, for the time being or the person executing the duties of such office, to be our "*Commissary in our Vice Admiralty Court of Bengal, and Territories thereunto belonging*, thereby granting unto you full power, to take cognizance of, and proceed in all causes, civil and maritime, and in complaints, contracts, offences, or suspected offences, crimes, pleas, debts, exchanges, policies of assurance, accounts, charter parties, agreements, bills of lading of ships, and all matters and contracts, which in any manner whatsoever relate to freight due for ships hired, and let out, transport money, or maritime usury, otherwise bottomry, or which do any ways concern suits, trespasses, injuries, extortions, demands, and affairs civil and maritime whatsoever, between merchants, or between owners or proprietors of ships or other vessels and merchants, or other persons whomsoever, with such owners and proprietors of ships and all other vessels whatsoever, employed or used, or between any other persons, howsoever had, made, begun, or contracted for any matter, cause, or thing, business or injury whatsoever, done or to be done, as well in upon or by the sea, or public streams, fresh waters, ports, rivers, creeks, and places overflowed whatsoever, within the ebbing and flowing of the sea or high water mark, as upon any of the shores, or banks adjoining to them, or either of them, together with all and singular their incidents, emergents, dependencies annexed and connexed, causes whatsoever; and such causes, complaints, contracts, and other the premises above said, or any of them howsoever, the same may happen to arise, be contracted, had or done, to hear and determine, according to the civil and maritime laws and customs of our High Court of Admiralty of England in Bengal aforesaid, and territories thereto belonging. And also, with power to see and hold Courts in any cities, towns and places in Bengal aforesaid, for hearing and determining of all such causes and business, together with all and singular their incidents, emergencies and dependencies annexed and connexed, causes whatsoever, and to proceed judicially and according to law, in administering justice therein. And moreover, to compel witnesses, in case they withdraw themselves for interest, fear, favor, or ill-will, or any other cause whatsoever, to give evidence to the truth

in all and every the causes above mentioned, according to the exigence of the law ; and further to take all manner of recognizances, cautions, obligations and stipulations, as well to our use, as at the instance of any parties for agreements or debts, and other causes and businesses whatsoever, and put the same in execution, and to cause and command them to be executed ; also duly to search and enquire of and concerning all goods of traitors, pirates, manslayers, felons, fugitives, and felons of themselves, and concerning the bodies of persons drowned, killed, or by any other means coming to their death in the sea, or in any ports, rivers, public streams, or creeks and places overflowed ; and also, concerning mayhem happening in the aforesaid places, and engines, toils and nets prohibited and unlawful, and the occupiers thereof. And moreover, concerning fishes royal, namely, whales, riggs, grampusses, dolphins, sturgeons, and all other fishes whatsoever, which are of a great or very large bulk or fatness, by right or custom any ways used, belonging to us, and to the office of our High Admiral of England. And also, of and concerning all casualties at sea, goods wrecked, flotion, jelson, and lagan, shares, things cast overboard, and wrecks of the sea, and all goods taken or to be taken as derelict ; or by chance found or to be found ; and all other trespasses, misdemeanors, offences, enormities and maritime crimes whatsoever, done and committed, as well in and upon the high seas, as all ports, rivers, fresh waters and creeks, and shores of the sea, to high water mark, from all first bridges towards the sea, in and throughout Bengal aforesaid, and maritime coasts thereunto belonging, howsoever, whensoever, and by what means soever arising, or happening, and all such things as are discovered and found out, as also all fines, mulcts, amerciements and compositions due and to be due on that behalf, to tax, moderate demand, collect and levy, and cause the same to be demanded, levied and collected and according to law to compel and command them to be paid. And also to proceed in all and every the causes and businesses above recited, and in all other contracts, causes, contempts and offences whatsoever, howsoever contracted or arising, so that the goods or persons of the debtors may be found within the jurisdiction of the Vice Admiralty in Bengal aforesaid, according to the civil and maritime laws and customs of Our said High Court of Admiralty of England, anciently used, and by all other lawful ways, means and methods according to the best of your skill and knowledge, and all such causes and contracts, to hear, examine, discuss and finally determine (saving nevertheless, the right of appealing to Our aforesaid High Court of Admiralty in England, and to the Judge or President of the said Court for the time being. And saving always, the right of Our said High Court of Admiralty of England, and also of the Judge and Registrar of the said Court, from whom or either of them, it is not Our intention in any thing to derogate by these Presents.) And also, to arrest and cause and command to be arrested, all ships, persons, things, goods, wares and merchandizes, for the premises and every of them, and for other causes whatsoever concerning the same, wheresoever they shall be met with or found within Bengal aforesaid, and the territories thereof, either within liberties, or without, and to compel all manner of persons in that behalf as the case shall require to appear and to answer, with power of using any temporal coercion, and of inflicting any other penalty or mulct, according to the laws and customs aforesaid, and to do and minister justice according to the right order and course of the law, summarily and plainly, looking only into the truth of the fact. And we empower You in this behalf to fine, correct, punish, chastise, and reform, and imprison, and cause and command to be imprisoned, in any goals being within Bengal aforesaid, and maritime places of the same, the parties guilty and violators of the law and jurisdiction of our Admiralty aforesaid ; and usurers, delinquents, and contumacious absenters, masters of ships, mariners, rovers, fishermen, ship-wrights, and other

workmen and artificers whomsoever exercising any kind of maritime affairs, as well according to the civil and maritime laws and ordinances and customs aforesaid, and their demerits as according to the statutes and ordinances aforesaid, and those of our United Kingdom of Great Britain and Ireland for the Admiralty of our said United Kingdom, in that behalf made and provided, and to deliver and absolutely discharge, and cause and command to be discharged whatsoever persons imprisoned in such cases, who are to be delivered, and to promulgate and interpose all manner of sentences and decrees, and to put the same in execution with cognizance and jurisdiction of whatsoever other causes civil or maritime, which relate to the sea or which any manner of ways respect or concern the sea, or passage over the same, or naval or maritime voyages performed or to be performed, or the maritime jurisdiction above said, with power also to proceed in the same, according to the civil and maritime laws and customs of our aforesaid Court anciently used, as well those of mere office, mixed or promoted as at the instance of any party, as the case shall require and seem convenient. And we do by these Presents, which are to continue during our royal will and pleasure only, further give and grant unto you Sir Henry Russell, our said Commissary, or the Chief Justice of Bengal for the time being, or to the person executing the duties of such office, the power of taking and receiving all and every the wages, fees, profits, advantages, and commodities whatsoever, in any manner due, and anciently belonging to the said office, according to the customs of our High Court of Admiralty of England, committing unto you, our power and authority concerning all and singular the premises in the several places above expressed, (saving in all things the prerogative of our high Court of Admiralty of England aforesaid,) together with power of deputing and surrogating in your place for and concerning the premises, one or more deputy or deputies, as often as you shall think fit. Further we do, in our name command, and firmly and strictly charge all and singular our Governors, Commanders, Justices of the Peace, Mayors, Sheriffs, Marshalls, keepers of our Goals and Prisons, Bailiffs, Constables, and all other our Officers and Ministers, and faithful and leige subjects, in and throughout Bengal aforesaid, and the territories, thereunto belonging, that in the execution of this our Commission, they be from time to time aiding, assisting, and yielding obedience in all things as is fitting to you or your deputy whomsoever, under pain of the law, and the peril which will fall thereon. Given at London, in the High Court of our Admiralty of England, under the Great Seal thereof, the twenty-first day of January, in the year of our Lord, One Thousand Eight Hundred and Eight, and of our Reign the forty-eighth.

(L. S.) " ARDEN, " REGISTRAR."

### SHIPPING INTELLIGENCE.—PENANG, August 27.

On Sunday last arrived in the harbour the Honorable Company's ships Ocean, Captain Williamson; Dorsetshire, Captain Brown; Ceres, Captain Durnsford; Exeter, Captain Meriton; and Canton, Captain Lochaer; last from Madras, which they left on the 8th of the present month.

Passengers on the Dorsetshire, Lieutenants Dalziel and Glover—on the Canton, Captain Wallace, of the country sea service, on his return to Europe, for the benefit of his health; Mr. Thomas Baroes; and ten French Prisoners.

## RECORDER'S COURT OF BOMBAY.—JULY 27, 1808.

MULHAR ROW, v. HORMUSJEE BOMANJEE.

*(Concluded from our last, Page 417.)*

It is also hardly to be credited that any dedication, as they describe under the alleged circumstances of publicity, could have taken place without alarming the Pundhaets, who would doubtless have used all their influence to prevent an establishment which they could not but regard as a nuisance.

But this conduct of Pandoo himself furnishes a strong presumption that no such consecration, as is now contended for, no such abdication of property, ever did take place.

Mr. Woodhouse contended that any inattention to the due performance of the religious worship; any neglect of the proper duties; any appointment of improper persons to attend and perform the ceremonies of; any undue appropriation of the place and its vicinity are strong proofs that it was not originally a properly constituted temple; such circumstances are too flagrant a violation of his religion for any Hindoo of ordinary piety to be guilty, much less the pious founder of the temple himself; but of all these acts was Pandoo guilty—he suffered, nay, appointed common Hindoos to perform the ceremonies; he winked at the neglect of their performance; he suffered toddy to be drawn and placed within the smell of the God; he permitted a low cast Ghantwally girl to live in a state of prostitution at the Pagoda; he suffered the Parsees to feast on meat and wine under the very nose of his God, and exposed him to daily and incessant pollution—in addition to which he appropriated to himself the produce of that hill which it is contended he had solemnly renounced in favour of Baboolnauth. Besides this, notwithstanding what has been said respecting the wakefulness of the Pandoo family, having been lulled by the pretended declarations of the Sheriff; it is impossible to suppose that Pandoo, who was on the spot when the sale took place could not have been ignorant that the hill was on sale—if so it is scarcely to be conceived, that if he had been conscious of its due dedication to the God and the public, why he should not interfere; ill as he was and on his death bed his conscience would the sooner have taken the alarm and have impelled him to interfere and prevent so impious a transfer.

The only circumstance which offers any confirmation of the testimony of these Bramins, as to the consecration of the temple, in the resort of the Hindoos to it as a place of worship; but Mr. W. contended that the circumstance of its having been frequented by them before the Pagoda was constituted, and which they would to this very hour have continued to do, if none had ever been built, most materially weakens the effect of this fact as evidence of consecration. Besides it would be absurd to consider this use of it by the Hindoo as evidence of consecration, when it is notorious that more than two thirds of those who attend to worship, never think of enquiring whether the place was duly devoted, but contenting themselves with seeing something like a symbol or image, pay their homage of course. It is also clear from the testimony of Ragoonath Ballajee who even went there after it had been notoriously in a state of pollution, if not desecration, that these people would have no scruple to worship at unconsecrated places.



Thus far then the evidence of the Bramins, to which of itself no credit is due, stands unconfirmed by any of the circumstances apparent on the evidence for the plaintiff; but this is not all; they will be positively contradicted as to facts which they have taken upon themselves to swear to—they state the Leeng to have been an old one; they swear that it was found on the very spot where it now stands; that nothing more was done than clearing away the ground round about it—in this last fact they have already been contradicted by the testimony of Baboojee Bhinjee, who saw it at the distance of some cubits from the spot where it now is, and in an inclined posture. But if after all, the testimony of the Bramins as to the consecration, should be considered as substantiated by succeeding circumstances, still that part of it, which states the transfer of the hill, remains not only unsupported by any testimony, but will be strongly contradicted by the fact of Pandoo's having, till the period of the sale, enjoyed the produce of it—the Pagoda might be consecrated, but it is impossible to say on this testimony that the hill was transferred.

II. With regard to the validity of the consecration the counsel for the defendant insisted that the Leeng was indisputably new, and that it would be proved that it was made by one Peer Mahomed, and if so, according to all authority on the subject, even as it already appears on the evidence for the plaintiff, the ceremony of Urcha was not sufficient.

But if it should still be thought that this consecration was sufficient, it does not follow that such property may not be seized by the creditors of the founder; for a distinction prevails amongst the Hindoos between a public and a private temple, distinguished by the names of Gram Munder and Gruh Urcha, the latter of which is liable to be sold or mortgaged whenever the founder becomes distressed in circumstances. Mr. Woodhouse contended that this from the conduct of Pandoo must be considered as one of the latter description; and that the public resort to it could not be considered as conclusive of its public nature, when it is considered that the spot according to the plaintiff's own statement had from time immemorial been visited by religious Hindoos, and that there was no reason why Pandoo should on account of his own private devotion have excluded them after he had built the Pagoda.

At all events a claim like the present ought to be supported by the most irrefragable and undeniable testimony. The question is not merely whether the private property of Hormusjee is under the protection of the court; whether an individual purchaser of an estate sold by an officer of this court, at a public sale for a full and adequate consideration is to be protected in his property; whether the silent acquiescence of all the parties interested at the time of the purchase, and for seven years afterwards gives any validity to the sale.—These were considerations which demanded serious attention; but there were other circumstances which called upon the court to view claims like the present with peculiar jealousy. If the doctrine contended for respecting the effect of such ceremonies as these on the alienation of property be admitted, a wide and fatal door may be opened to the Hindoo debtor for the commission of fraud on his creditors. There can be no objection to admit that property once transferred to religious purposes should be unalienable by the granter provided the ceremony of Pruteeshtha be duly performed—if this takes place all danger of fraud on creditors is at an end from the notoriety of this ceremony; which was doubtless wisely intended to prevent secret and fraudulent conveyances of property. But if a ceremony like the Urcha, performed at midnight and capable of being transacted by one or two Bramins without noise or publicity, is to have this effect; it is hardly necessary to point out by how safe and easy a mode, a

dishonest debtor might convey from his creditors property to any extent—he has only to declare to a few friendly and credulous Bramins, that he has discovered a Leeng; to request them to perform the Urcha, he points out the extent of his estate which he means to appropriate to the god, and it is that instant conveyed away, never again to be claimed by him or his creditors till the Sun and Moon shall pass away—and yet by a very easy juggle between the debtor and the priest who care not for the rights of the dumb and patient god, the debtor may remain in possession of all the benefits of the estate.

The Urcha in general is performed where there is only a slight and casual desecration; and where the religious character of the place is known to all.

But in this present case where the hill has passed as private property for centuries and been repeatedly conveyed as such; the Pruteeshta ought to have been performed. And though it may be allowed that the Urcha is sufficient to give the Pagoda a sacred character, still the court will not hold that any property could pass without the performance of the more public and notorious ceremony of Pruteeshta.

There is another circumstance also which presents itself as a weighty consideration why this claim should be admitted on light and suspicious testimony.

The hill in question is in the immediate neighbourhood of the ancient sepulchres of the Parsees—the walls which inclose the last remains of their dead are seen from its summit, and at the foot of it within a few yards of the offensive symbol, and exposed to the gaze of the idolatrous worshippers, of Mahadeo, is the private road of the Parsees along which the procession that accompanies the corpse to the last abode of mortality must wind its mournful way.

To those who are acquainted with the peculiar mode of disposing of their dead adopted by the Parsees; who are aware that it is part of their creed, that God has commanded them to build their places of burial in waste and desert spots far from the resort of men; who are aware of the caution with which they themselves avoid those melancholy mansions, and the jealousy which nature and religion bid them feel at the approach of the stranger; it must be needless to point out how peculiarly offensive the establishment of a place of worship in such a situation must prove.

These were the feelings which if they might not be called religious were at least so intimately connected with religion as to deserve in the eyes of the political moralist as much respect and protection even as those which impelled mankind to the worship of superior beings.

A respect for the remains of the dead and consequent due performance of the funeral obsequies has prevailed in all ages and amongst all the nations of the world, in which the hope of future existence has prevailed and the superintendence of a Divine Power been acknowledged. The intimate union of these feelings was strongly exemplified during that revolution in the Western World, which has in so memorable and striking a manner unfolded to the philosophic eye the varied elements of which man is composed. During the dreadful reign of terror, when the frantic philosophy of the day inscribed on the portals of every church in France, “that death was but an eternal sleep;” the cold remains of the dearest objects of cherished affection when living, were carelessly consigned to the grave, and the earth heaped upon them without a friend to sigh over the closing tomb.

No sooner however was the voice of prayer and praise again heard within the

walls of the neglected churches of France, than the rites of sepulture were revived in all the pride, pomp, and circumstance of solemnity. A death of the member of the national institute occurring immediately after this return to religious worship, that learned assembly with a view of impressing on the public mind, the sense they entertained of the importance of such ceremonies, attended the funeral of their departed brother in solemn procession.

It may be confidently asserted that in any Court of Justice that pretended to recognize the religious feelings of any portion of the community over which its jurisdiction extends, as deserving attention and protection the erection of a Pagoda in the situation alluded to, would be deemed a nuisance. Neither can it admit of a doubt, that considering the antiquity of the tombs which have been erected for upwards of 30 years; which were established long before this Pagoda was thought of, and while Baboolnauth and his symbol were lying deep in the ground forgotten and neglected, such an erection would never have been permitted, had any application had been made to prevent it at first—why none was made has been already stated; and Mr. Woodhouse contended that it would be great injustice to permit the fraud which Pandoo practised on the Punchacet to have the effect of legalizing the erection—and that the Court could not without forfeiting all claim to consistency of principles sanction and protect the clandestine establishment of a nuisance which it would originally have exerted its power to prevent.

Mr. W. made some observations on the disturbances and riots, and perhaps worse consequences that were to be apprehended, if this claim of the Hindoos was established, from the probability there was that there exultation would proceed so far as to induce them to intercept with scoffs and insults, the funeral processions of the Parsees, and to carry the insolence of their triumph to the very walls of the tombs,

Mr. W. concluded with observing that whatever importance and consequence the case of the plaintiff derived from the sanction and assistance of the government, he felt assured that this circumstance could have no influence on the judgment of the court; motives of commendable policy most probably directed that sanction and assistance at a time, when it was perhaps of great importance to hold out on high authority to the native subjects of this country, that whenever apprehensions might be idly spread abroad of systematic plans of conversions to the Christian faith, the ancient and prevailing religions of the country were in no danger.

But he trusted that in order to convince the Hindoo community that their temples and their Gods, their faith and their worship will ever be in perfect safety under the protection of a British Government, it would not be thought necessary that the individual temple in this case should at all events be fixed in its foundation by a judgment of this court or that in order to ensure so desirable a conviction, the rights of private property should be thought lightly of, or the rules of evidence set at naught. As by the evidence on the part of the Plaintiff it had been seen that when the habitation of his god was in danger, a Bramin might falsely say "this is no Pagoda" so Mr. W. felt confident that the court in its ultimate judgment in this cause, would in the spirit of truth declare "this is no Pagoda."

#### EVIDENCE FOR DEFENDANT.

Reverend Arnold Burrows proved the sale and purchase and subsequent delivery of it by the Sheriff—his drawing toddy from the trees, and that there were the appearances of the ruins of an ancient Pagoda on Baboolnauth, but that he never heard they were in any estimation.

Vencantra Sastree, says he is a Bramin and Pundit from Benares, where he had been for some time employed as an officiating priest to a Pagoda, dedicated to Rama and Gopaul and which is always attended by a Pundit.

Describes two sorts of Pagodas the one belonging to the town called Gram Munder, the other to an individual of a house called Gruh Urcha. All new symbols of Mahadeo require the performance of the Pruteeshta, which is also necessary in case a Leeng originally made by the hands of man is found after having lain in the ground for any number of years, and that an Urcha of one day would not be sufficient. The performance of Urcha, when Pruteeshta ought to have been performed, is not sufficient to pass any property in a Pagoda. In a Gruh Urcha the symbols may be removed, in the Gram Munder not. In the case of Gruh Urcha, the ceremony of Pruteeshta is necessary whether the Leeng be old or new. If a stone be found in the beds of any of the sacred rivers of India, the ceremony of Urcha only is sufficient.

Has seen the Pagoda in question and thinks from its vicinity to the tombs, that its situation is very improper; such as no good Bramin would have sanctioned or would ever perform the ceremonies in. The drawing of toddy so near and placing it in the neighbourhood of the Pagoda pollutes it. The daily ceremonies ought to be performed by a Bramin, a Bermchally or a Gopee, and if a common Hindoo touches the images the purification by Pruteeshta is necessary. (This witness was called upon to read a Shastrer which was produced to him, which he did with some apparent hesitation attributed to his situation in a court crowded by hostile Hindoos,) he produced a Sastree called Sastron, but refers to a book which he has at home and which he called Pruteeshta Veda in proof of his doctrines. He is ordered by the court to produce the same to Mr. Erskine. On the following day Mr. Erskine reported as follows:—

The name of the book mentioned yesterday was Pruteeshta Veeddhee, in which he said the doctrine of the Pruteeshta was contained, this he has not brought, as he has it not.

He has brought to-day a book called *Sara Sungruh*, a selection from different works, by *Yumoonacharee* who lived 2000 years ago. He was a Dravid Bramin and a Veishnavuee; it is in Dravid character, but in the Sanscrit language.

#### EXTRACTS.

"If one sell the temple of a town, it is a sin equal to the murder of a Bramin; if one build a temple at his own expence and fall into distress, he may sell it. If one build a temple he has thereby a reward equal to what he would have from the exercise of the virtues; and he who sells one is guilty of the murder of a Bramin every step he takes."

He has never seen any thing in any book concerning the Leeng Pruteeshta or Leeng Urcha, but has heard concerning them from the mouth of very great Pundeets. When an image of Veeshnoo is defiled by one of a different religion, Urcha alone is necessary; but if it hath been defiled, and remained polluted in the ground for some hundred years, a Pruteeshta of one-day is required; if the image be broken, there must be a new Pruteeshta.

He knows the rules of Ram's worship, but none of Sheew's. He chiefly attends to the Veedanfa Shafter.

He has heard from great Pundeets, that if a Leeng be found in the ground where it has long lain, a Pruteeshta is absolutely necessary. If it be broken it cannot be



set up at all as an object of worship. If a Leeng have met with a trifling defilement as from the touch of an impure person, &c. and continued for a short time defiled, then Urcha suffices: but if it have continued defiled many years Pruteeltha is necessary.

Pillajee Majee deposed to his having been in Pandoo's service for about twenty years; he was employed first as a bigarree, and superintended the rest of the bigarrees while Pandoo was building his tank; no Leeng was found on that occasion, the Pagoda as it now stands was built about two or three years after witness came into Pandoo's service, an old building which stood there having been pulled down. Know's Bomanjee the bricklayer who was employed in building it, the same Leeng and Nundy that are there now, were originally there; neither knows how they came there nor ever heard Pandoo say any thing about them, witness performed the ceremony of Poonja by Pandoo's direction for several years, Ralla a Parsee for one year during Pandoo's time and by his directions, drew the toddy and while collecting it used to place the pots in the veranda of the Pagoda; the Berunchally had a Ghanthally woman living with him in huts adjoining the Pagoda; a gate at the lower end of Baboonauth hill opening into the Parsee road to their tombs was shut up by Pandoo at the desire of the Panchaud, who objected to its being there, and Pandoo desired witness to take his cattle the other way, they consisted of 7 bullocks and 1 buffalo. Being examined by the Court he said that the people of Gurgon village used to frequent the Pagoda six or seven of them at a time to perform acts of devotion during all the time he was there.

Bamajee Ragoojee deposes to his having been employed by Pandoo to build the Pagoda which is now standing there, there was a Saloonkha but no Leeng, he built over the Saloonkha and when the Pagoda was finished, the Saloonkha was removed in order to finish the floor; when that was done, the Saloonkha was taken back and placed by the witness, who also fixed the Leeng in it which was made and brought there by one Peer Mahomed a stone cutter. The Leeng was too large for the hole in the Saloonkha; witness saw the stone cutter reduce the size of the Leeng and witness by means of chunam fixed it properly; the Leeng now there is the same which he put up, remembers the building of the tank the walls of which were built after the Pagoda.

On his cross-examination he says that about a year ago Gunness had a conversation with him, he desired Gunness not to call him as a witness but if he did he should speak truth.

[This witness having gone from the box without any questions being put to him by the Court, the counsel for the defendant being desirous that a witness whose evidence was by them considered as most material should not depart from the box without the severest scrutiny, requested the court to call him back, in order that he might undergo the most complete examination.] On being examined by the court he says he never saw Peer Mahomed before he brought the Leeng nor since; knows he was employed by Pandoo to make the Leeng and Nundy, he knows his name is Peer Mahomed from its being called over amongst the workmen when their names were put down; did not see him make the Leeng and Nundy; saw him bring it with coolies and is quite sure that it was a new Leeng. Peer Mahomed was an elderly middle aged man.

Some other witnesses were called who distinctly deposed to the drawing of toddy and the use of the hill by Pandoo.



A witness was now called to prove the message sent by the Punchaud to Pandoo respecting their objections to the Pagoda's being built and Pandoo's answer, but as it amounted only to hearsay evidence the court rejected it.

Nasserwanjee Monackjee and Ardassier Dadysett were then severally called, who depose to the great objection which their cast entertain to the erection of such a Pagoda in the neighbourhood of their tombs which their religion requires to be in a solitary situation—and particularly as the worship of the Leeng is peculiarly offensive to them; remembers the Punchaud about 23 or 25 years objecting to the building of a Pagoda on Baboolnauth.—Ardassier Dady knows of a message to that effect having been sent to Pandoo about that time, and says that he and other young Passes would frequently dine and make merry in the veranda of the Pagoda—which Pandoo knew but never objected to.

*Extract from the Virjukurd, composed by Mediomukh, Roshun, and Gokoothewt three Scholars of Zeratusht. It is written in Pehlevec, and is of great authority.*

This is clearly understood in our religion, that Mediomukh has said, a place of sepulture should be in a waste place remote from habitations, that persons of a different faith may not walk about it, nor go backwards and forwards on the road to it, and that no one live near it; This is an extremely essential rule.

*Revaye, composed from the opinions of the most respected teachers of their Religion, in Persian,*

Kamdeen Shapoor asked, teach me how to make a place of sepulture. The Learned replied, the place on which it is to be made must be waste, and must be far from dwellings; near it must be no cultivation nor the business necessarily attempting the existence of dwelling; no habitation nor population must be near it. (The mode of building the burial place is then given.)

N. B. Kamdeen Shapoor was sent into Persia from India about 150 years ago, to get information concerning the forms and rites of their religion. The Revayers are the answer.

*Vendidad (in Zend.) 6th Fuzul, Section.*

Zertoosht asked of God, when a person dies, where is he to be carried and left? God answered, a place of burial must be made on a hill remote from dwellings; (it is then mentioned how it should be made.) Zerdooosht adds as a commentary, it must be remote from dwellings, that no persons of a different persuasion may approach it; nor must persons of the same faith come near it.

The examination of Ragwacharee was taken by consent before Mr. Erskine.

This witness deposed that he was Dravid Bramin, and of the sect of Veeshnus that he was a Bhut and a reader of the veds; a begging Bramin and understands a little Sanscrit and has seen many ceremonies in his own country; he described the ceremony of the Pruteeshta which he saw performed in the Karnatic at Goodwill, where there was a temple of Sheew which had been defiled during the invasion of the Nizam Nazir Zung and had remained polluted about 50 years, in which neither the Leeng nor Saloonkha was broken. The witness only went at the time the ceremony was to be performed; several hundred sat down to dinner; but the witness being a Veishnavee did not sit down; the ceremony occupied a day and a half, after having described the ceremony, he went on to state, that he never saw Urcha performed for a temple; he never read any thing in a book concerning either Pruteeshta or Urcha: the ceremonies of the worship of Veeshnus and Sheew

are in his country nearly the same, he knows some of those of Veeshnoo but not of Sheew. There are two books the one Veeshnoo punchratree, the other Sheew punchratree, the former containing the rules for the Pruteeshtra of Veeshnoo. The latter for that Sheew; he has read neither. He knows nothing of Urcha, they never performed Urcha in his country for any defilement; they in such a case perform a new Pruteeshtra; if an image or Leeng be found in the ground where it has lain many years, they perform Pruteeshtra. He has never seen such a case but thinks Pruteeshtra necessary. In his country the meaning of Urcha and Pooja is the same and they are the same ceremony. When the Leeng is new more ceremonies are required and they frequently occupy from four to nine days. The Leeng stands out of the temple till the last day of the ceremony when it is brought in.

The evidence for the defendant being concluded; Mr. Advocate General was heard in reply.

He contended that the fact of an ancient consecration was established beyond dispute; and that the regularity of the modern one was not to be impeached by such a Bramin as had made his appearance, in opposition to the Pandit of the court, and the other learned persons who had been examined on the side of the complainants. According to their unanimous doctrine, a mistake of ceremony, even if it had been committed, was not of such importance as would avail the defendant: for still a sufficient portion of the second character was communicated to make the Idol immoveable, and the Pagoda holy.

But the pretence on which the alledged necessity of performing Pruteeshtra instead of Urcha was founded, could not for a moment be believed. It was said that the Leeng, for which such antiquity had been claimed, was the modern manufacture of a Mussulman stone cutter, whose place of habitation however could not be pointed out, and who had never since been seen or heard of. If secrecy was Pandoo's motive, the employment of such a person, in a work so novel to a disciple of Mahomet, was not likely to ensure that object, and in fact it did not appear that Pruteeshtra required solemnities of greater duration or publicity than Archaa.

But why affect concealment; The Punchaest of the Parsees could not have prevented what took place, if they had ever been so long apprised of the design in agitation. The spot was Pandoo's and he had a right to dispose of it as he pleased.

Indeed with all their pretence of being taken by surprise, it was plain they were by no means ignorant of his intentions, yet they did not take the only step which could have had any tendency to prevent their execution, an application to Government; and when those intentions were carried into effect, they still were passive, and so continued (though the defect and informalities now laid hold of, must then have been better known, and could more easily be substantiated) for upwards of twenty years. It was not very necessary to be on the watch against activity such as this, and when Baboolnauth, according to the defendant, was at last exposed for sale, and an opportunity presented itself to obtain possession of that obnoxious property, it was left to the Reverend Mr. Burrows to become the purchaser.

The doctrine, that Bramins on such subjects are not to be believed, would prevent the proof of all consecrations, for none but Bramins are allowed to be present at solemnities of that nature. There is therefore a necessity to admit their testimony, and in the present case, it is supported, instead of being shaken, by the evidence of circumstances. The discovery of an ancient Saloonkha and the ruins of a Pagoda, which must at one time have been public property, is not disputed.

This alone rendered it necessary for Pandoo, if he would escape execration, and the imputation of avarice the most sordid, aggravated by the worst impiety, to restore the place to its former state; and the best evidence of his having done so, is the fact of uninterrupted resort for so long a period. This would be sufficient, of itself, to induce the court to presume a grant, much more to credit those who assert upon oath that a grant was made.

It is true that previous to the consecration, persons of the cast were not excluded from the spot in question; it was without a fence, and their visits, whether of curiosity or devotion, could be productive of no harm; but after the dedication the use of the property was more than tolerated, it was invited; accommodations were prepared for the convenience of those who came there; a Bramin maintained by Pandoo attended to assist in their devotions; all this was a renewal, by unequivocal acts, of that verbal declaration of divestiture which preceded them.

The subsequent conduct imputed to Pandoo might be admitted without prejudice to the cause of the complainants, but he was a most extraordinary and inconsistent character if that conduct had truth for its foundation, at one time such was his zeal for religion that rather than not erect a Pagoda to Mahadeo, he steals a march upon the Panchaet, and submits to have ceremonies performed of comparative secrecy and silence, and therefore less flattering to the vanity of a founder. He does all this, and then, according to the defendant's account of his conduct, is guilty of acts which proclaim to every one that a mere farce of consecration has been performed, and never rests till he has undone what he had been at so much trouble to accomplish. But supposing Pandoo to have acted in the manner ascribed to him, are the public who were not in fault to suffer the penalty of his misconduct, while, by a strange retribution, he receives the reward of his impiety, by the property which he parted with being restored to his estate; if this is a competent mode of rescinding grants of Pagodas, the Hindoo community hold their right in places of that description by a very precarious tenure. It is only necessary that a man should be sufficiently wicked to destroy their title, and recover back his own.

With respect to the veneration with which the cast of the defendant view the mansions of their dead, it was a sentiment in which every one would participate. The last abode of mortality where dust returns to dust, and others are what we must one day be, cannot fail to be regarded with reverential awe, by every well regulated mind. In sympathy with these feelings, an immense space had been set apart by Government as a receptacle for the Parsee dead, and a wall, upwards of 10 feet high, prevented all intrusion on the tombs which it enclosed. Baboolnauth was not adjoining to this lofty boundary, but separated from it by a property in the possession of a Parsee. The wish for greater seclusion than this could not well be consulted even if it was seriously entertained. The surrounding solitude of 10 miles, which one witness had stated as desirable, would depopulate the Island. To gratify such a prejudice, a desert should have been chosen for the residence of the cast; but in truth, the wish was akin to that in the satire. *O si angulus ille proximus accedat*—it would be as well to have more space, but there is enough for every reasonable purpose already. A vague, unmeaning desire of this kind was not to be indulged, at the expence of destroying a place of worship held sacred by a whole people. At the same time, if any thing could be suggested to render the approach to the neighbouring tombs more private, without material prejudice to the rights of complainants, he was certain it would be readily complied with.

On Tuesday the 2d of August the Recorder delivered the Judgment of the Court substantially as follows:

This is an issue directed by this Court as a Court of Equity, to try the question whether the soil and freehold of a spot of ground called Baboolnauth Hill be in the defendant, or in the Hind. com. for the purposes of their religious worship. This spot is admitted on both sides to have been in the year 1774 the property of one Pandoo Sewjee, and the question of fact on which the issue depends is, whether in April 1800 it was in Pandoo or in the Hindoo community. If it was then the property of Pandoo it must now be that of the defendant. If it was then vested in the Hindoo community it must still continue so to be vested. All Pandoo's property in the neighbourhood was then purchased at a Sheriff's sale by the defendant. If this spot had before been *fully and lawfully conveyed* to the Hindoo community, it could not have been acted upon by a judgment against Pandoo—if it was not it was certainly purchased from the Sheriff under an execution against Pandoo's property, and is now the freehold of the defendant.

A question of fact and law it is short and difficult. But it is of great importance as it affects the religious opinions and usages of the Hindoos and Parsees, the one of whom claim the ground as the site of a temple dedicated to their worship, while the other seek to deliver themselves from this temple as an intrusion upon that solitude which they desire to spread round the mansions of their dead. I trust that both parties will acknowledge that we have investigated with the utmost patience, labour and respect, rites of sepulture and of worship all of which are repugnant to our manners, and some to our moral principle. In this respect indeed we have only done our duty. We do not affect to *tolerate* the religions of our subjects as if they were matters of suffrance and indulgence. We *protect* them equally and rigorously, and we take care that they shall be no more treated with insult or levity in this court than they would be by judges who deemed the rites to be sacred.

In the present case we have to consider the usages of the most ancient nations or religions of the world. The Hindoos have strong claims on our attention from the mere circumstances that they form, the vast majority of our subjects in India; and as one of the earliest of civilized nations, they will not be contemplated by liberal and generous minds without some portion of compassionate respect. The Parsees are a small remnant of one of the mightiest nations of the ancient world, who flying from persecution into India, were for many ages lost in obscurity and poverty, till at length they met a just Government under which they speedily rose to be one of the most opulent mercantile bodies in Asia. In this point of view I consider their prosperity with some national pride. I view their wealth as a monument of our justice, and I think we may honestly boast that the richest inhabitants of this settlement are not of the governing nation. This little tribe is on other accounts interesting. They have preserved the activity of their minds and the vigour of their bodies during a residence of a thousand years in India. This is a sufficient refutation of those dastardly and degrading theories which represent courage and understanding as incompatible with a vertical sun, and which ascribe to climate that degeneracy which ought to be considered as one of the effects of superstition and tyranny.

What fancied Zone can circumscribe the soul,  
Who conscious of the source from which she springs,  
By reason's light on resolution's wings,  
Spite of her frail companion doubtless goes,  
Through Lybia's deserts and o'er Zembla's snows?

They are said to be "purse-proud." Even this unamiable quality is a mark of some progress. Wealth must be secure before men can be purse-proud. Under a ra-



pacious tyranny the purse inspires more fear than pride. There is a sort of moral *interregnum* after nations have thrown of their ancient prejudices and before they have substituted nobler principles in their stead. The appearances exhibited by men in this state of mind have sometimes on a large scale been the most dreadful in the history of the world. On the smallest scale they are not agreeable.

The Parsee merchants are intelligent enough to know and feel the difference of their present from their former condition—They know that as long as they lived under tribunals which could be influenced by favour, they were poor and miserable—and that they have become rich and flourishing since they were subject to Courts where favour and partiality would be considered as a greater abomination than those sacrilegious pollutions which they hold in the greatest abhorrence. If they were again to fall under Courts that could be influenced their wealth would speedily vanish—They will not be such suicides as for the sake of avoiding some disagreeable judgments to wish that the principle were weakened on which their safety and their wealth depend.

Something has been said of Policy—The only policy can be considered in this place is justice, which, as a great man has well said “*is itself the standing policy of civil society.*” But I am persuaded that there never was any disaffection among the Hindoos, and that a submissive and gentle nation which has yielded passive obedience to so long a succession of tyrants and persecutors, feel nothing but gratitude towards those who protect their property and their religion—No grounds for such a disaffection were most certainly ever furnished by those persons, respectable for their blameless lives entitled to the veneration of all men for their disinterested purpose, who have sacrificed all the ordinary pleasures and advantages of life to the hope, well or ill founded, of spreading Christianity in the East; who would spurn with horror the aid of coercion if it were offered, who disclaim even the favour and countenance of authority, and who desire only that toleration, or rather obscurity, which a Christian Government most justly affords to its Hindoo and Mahomedan subjects.

But to return—the question is Whether before the sale by the Sheriff in 1800, Pandoo Sewjee had not devoted this spot to the public use of the Hindoo community by building and consecrating a Pagoda upon it.

The question depends upon considerations of *fact and law*.

1. The case of *fact* for plaintiff consists of two Parts.

The original consecration of the Pagoda, and the solemn renunciation of the property, is proved by two eye witnesses, the Bramins who say that they took part in the ceremonies—That the Hindoo code admits considerable laxity on the subject of religious perjuries seems beyond all doubt, though it is not easy to determine how far this relaxation extends—And it is the less necessary because it seems to be faintly denied, if not absolutely admitted for the defendant, that some sort of consecration regular or irregular, for private or public uses did then take place—It is of no great importance also, because I shall treat the testimony of the Bramins according to the principle of Indian law quoted by the counsel for the Defendant from my friend Major Wilks's excellent report on Mysore *that a witness is not to be believed unless his testimony be supported by other circumstances.*”

The Plaintiff has accordingly endeavoured to support their testimony by several circumstances, the most important of which is the notoriety of the subsequent public use and enjoyment of the Pagoda by the whole Hindoo community for a period of twenty five years.



This is proved by four Bramins, one of whom was the officiating Priest of this Pagoda for thirteen years, and another assisted at a religious ceremony performed in it with twelve other Bramins.

It is proved by five considerable Hindoo Inhabitants of different casts, unconnected with Pandoo Sewjee, and residing at some distance from the spot, who have occasionally offered their devotions in this temple, and who must be considered not a single witnesses but as representatives of the classes to which they belong. They seem to include the whole community. They were distinguished from the rest by no circumstance of neighbourhood or connection. Their admission seems therefore evidence of indiscriminate admission.

Two inhabitants of the village of Ghirgon prove that this spot, before the erection of the Pagoda, was the object of reverence to that village, that they visited the spot in their religious processions, and that since the Pagoda they repair thither with the same veneration as to the most renowned Temples of the Island. Now what is open to a whole village must be considered as public.

The use of the Pagoda indeed by this village is proved by the defendant's principal witness Pillagee, who also proves the fact of some sort of consecration whether regular or irregular. The consecration is rendered probable by the deceit which Pandoo practised on the Purchaser of the Parsees, manifesting his serious intention and eager desire to consecrate; and by the previous sacredness of the place and tradition that it had been the seat of ancient temple, proved by many witnesses and particularly by the respectable testimony of Mr. Burrows.

This circumstance of subsequent public use is of such nature, that if it had been false it could easily have been disproved: and it is so important as to be almost decisive, for it never can be supposed that, without some previous consecration, such an use could have arisen or continued. Nothing therefore turns upon the credit of Bramins or of other Hindoos, in a cause where their religious zeal is engaged. The whole depends on circumstances which cannot lie. Some sort of consecration is proved even by the defendant's principal witnesses; and the subsequent public use is not attempted to be disproved.

It is however said for the defendant that the subsequent conduct of Pandoo proves his consciousness that he had not dedicated this spot to religion and the public; that he received the profits of the field, and permitted pollutions in the Pagodas which never could have happened if he had not known there was no consecration.

But as he maintained the Priest he might think himself entitled to the Surplus Revenue; and as to the profanations, whatever their legal effect, which is matter for future consideration, it is obvious that, for the present purpose, they prove too much; for it never can be doubted that he meant to establish at least a private Pagoda; and it cannot be contended that these profanations would not as much affect a private as a public Pagoda.

But it is said that this was only a private Pagoda—it is however said gratuitously. It has no support from the evidence, which is universally in support of indiscriminate admission. If the evidence is altogether to be rejected, there was no Pagoda either public or private. If it is at all believed it establishes a public Pagoda and no other. There is no trace of any other, there was either a public Pagoda or none.

It seems therefore to be a fact most certainly established in this case, that Pandoo did actually consecrate and renounce to the Hindoo community the spot now in dispute.

II. But the great and I think the only arguable question remains, whether this consecration and renunciation be valid by the religion and law of the Hindoos.

It is held by the Pundits of this Court and of the Sudder Dewannee Adawlut that Ucha, a sort of lustration, the ceremony employed on this occasion is the proper ceremony in case of old images of a divinity, or symbols of his worship, which have been profaned. It is held by Vincannee Shastree, from Benares, and by from the Carnatic, that Pruteeshita must be performed in all cases where the symbol of Mahadeo has not been found in the bed of a river formed by the hand of nature.

Both parties have produced texts of books deemed sacred, or at least respectable in support of their opinion.

Before I consider this difference of opinion, I must observe in fairness to one who is too modest ever to claim justice for himself, that without the guidance of Mr. Erskine, I should not have thought myself safe on such ground as this, and that this Court possesses in him an officer whose knowledge, distinguishing judgment and enlarged understanding afford a most unusual security against imposture in all matters regarding the Religion, Laws, Manners or Languages of India.

These foreign Bramins, when they oppose the opinion of our native law officers, must do so under considerable disadvantages. Of them we know nothing—we are well acquainted with the character of our own Pundits. They have little to lose by falsehood—they are at Bombay to-day, and at Benares to-morrow. Our Pundits risk their all by imposition—detection subjects them to the loss of their consequence, their character and their very livelihood.

It is further to be observed that the foreign Bramins are on this occasion not Pundits. Under the general appellation of Bramins are comprehended many classes, of whom the great majority neither possess nor pretend to learning. Great numbers are engaged in occupations purely secular—many others, the officiating Priests in Temples, know nothing, but the detail of their ordinary ceremonies, and recite, often without understanding, the Sanscrit verses which form part of their liturgies. The Shastrees are a higher class and may apply themselves to any profane science. But the Pundits alone are doctors of Theology and Law. One of these witnesses was at first guilty of an affectation not quite peculiar to India. He gave himself out as more learned than he proved to be. But he did not persevere very strongly, and he soon acknowledged that he was no pundit, and consequently not an authority of equal weight with the native law officers of this Court.

But what was still more important is, that both these foreign Bramins are the adherents of a sect perfectly different from that whose rites are now in question. They are both Veishnuvees, and the question before us respects the worship of Mahadeo. Their Liturgical texts only relate to the worship of Veeshnoo. One of them says that he knows nothing of the worship of Sheew but from hearsay. The other saw one consecration of a Temple of Sheew, but he could be expected to have little accurate knowledge of the subject, who, as the follower of another sect, was obliged to retire when the moment arrived for the performance of the most sacred ceremonies.

These Veishnuvee Bramins are in truth no more authorities about the worship of Sheew, than the Archbishop of Toledo would be about the discipline of a Quaker meeting.

But even supposing that these Priests of another sect, of an inferior order, of a

foreign nation, of probably less learning, and of a character totally unknown to us, for whose intelligence and probity we have no pledges, were to be taught more correct in their general doctrines, than the Pundits of Bombay, this would by no means be decisive of the present question. The only necessary consequence would be that the Hindoos of Bombay have deviated from the path of Orthodoxy, that they are schismatics or even heretics. Be it so; still a schismatic or heretic may found a temple. A heretical or schismatical community may receive and enjoy it. Our business is not to reform the errors and abuses which may have crept into the Hindoo Church. We are to protect all our subjects in the exercise of that religion which they think right—as we are not to measure it by the standard which we ourselves think right, still less are we to try it by comparison with what the learned or orthodox doctors of Benares or Tripuree think right. Our question is what is the usage of the Hindoos of Bombay, of whom the founder was one, and to whose use he dedicated this temple. Now of that usage our Pundits must be allowed to be the best witnesses; and they tell us that according to that usage this Pagoda is rightly consecrated. They state indeed that the same ceremonies were employed in the consecration of the most sacred Pagodas of the Island, as that of Mumba Devi, herself, the guardian goddess from whom it has received its name. It is sufficient for the purpose of this cause to decide that this was a legitimate consecration, according to our local usage. To proceed upon other principles would lead to inextricable confusion. In a religion like the Braminical, spread over so vast an extent of country, many parts of which are ignorant and have little communication with each other, there must be great local varieties in rites and ceremonies, especially in liturgical formularies which have fluctuated even in learned countries and unvarying religions. It is divided into innumerable sects, and the opinions of the doctors both philosophical and theological, differ as much of the practice of the vulgar. In such circumstances if we were to enquire beyond the established usage of a district, or a sect, we should transform ourselves into a synod for trying the Orthodoxy of Heterodoxy of Hindoo communities.

But it is said that even among the Plaintiff's statement of law, Pruteeshta was here the proper ceremony; because the Leeng was not found but new, being made by Peer Mahomet.

Granting this fact to be proved, it is somewhat hasty to conclude that, because a consecration is originally defective, we must, at the distance of thirty years, determine it to be void. There are many cases, even in our European codes where the omission of a form directed by law does not invalidate an act. *Fieri non debet, Factum palet*. But in African law this must recur much more frequently. There moral precept and legal prohibition, Ethics and jurisprudence are blended, and all are engrafted upon superstition. It becomes a matter of great difficulty to separate these mingled ingredients; to determine what is properly law, and what according to our distinctions is only morals; what omission shall invalidate a transaction and what shall be regarded as a mere offence against religion. In the present case our Pundits inform us, that even if the story told for the defendant be true, though Pruteeshta might have been the more proper ceremony, yet Urcha is sufficient to confer sanctity on the temple. And they add, what seems extremely reasonable, that time and long enjoyment have here their usual effect of sanctioning that which might have been originally defective or irregular. Taking them to be the most competent judges, with the above reservation of local usage, the Court decides this point, on their authority. I shall therefore forbear to make any observations on the scanty and suspicious evidence, given respecting Peer Mahomet,

a man never heard of but by one witness, and by him seen only once, a Mussulman so strangely employed in fabricating what he must have regarded as the most odious and monstrous symbol of idolatry. Nor is it necessary to observe on the improbability, that Pandoo who upon every hypothesis meant to consecrate a private Pagoda, should have voluntarily adopted a mode of consecration equally imperfect for private as for public Pagodas, when it was so easy for him to have performed Pruteshtia.

It is farther argued that Pandoo desecrated this Pagoda by suffering Toddy to be kept in it, &c.—Be it so.—The consequence may be that, by the Hindoo religion, *Urcha* must be performed before it can again be lawfully used as a Temple. But the consequence cannot be that, by his acts of profanation, he retracted the donation which he made to the Hindoo community.—That is impossible.—It is impossible.—It is impossible for a donor to retract his donations by any act of his own. He cannot resume the property of which he has fully divested himself: the contrary indeed cannot be maintained without a contradiction in terms for to resume property is to exercise legal power over it. But to divest one's self of property is to cease to possess legal power over it. The ground may not now be *sacred* but it is still *public*. It will again become *sacred* when it is lustrated and purified. No evidence of Pandoo subsequently considering or treating this spot as his private property can be important, unless it were of force to break down the whole mass of that Evidence which shews that he had once renounced it to the community. In any other point of view it can only be considered as proof of his profaneness and usurpation. He might desire to resume it—but he had done an act which was irrevocable.

I have no doubt that the Sheriff intended to sell this spot—But his opinion is of no importance. *The judgment against Pandoo could only affect that which was then his Property.*

But though the Sheriff's opinion can never be supposed to have the least weight with respect to the important Questions of Law and fact which are now in dispute, I think myself bound to say that I consider that opinion as a full justification of the conduct of Defendant. It was most natural for him to conceive that to be his undoubted property of which the Sheriff delivered possession to him. As such it would have been strange if he had not defended it. The neighbourhood of the Tombs is fairly stated as only a collateral inducement—Nasserwanjee Monackjee, an opulent Parsee Merchant, of whom I have always heard a good character, has told us that they consider the rites of the Leeng as an intrusion into the neighbourhood of their Tombs, more than usually obnoxious.

Here we see the immutable character of an Asiatic race. The remains of those Persians who three and twenty centuries ago, in the armies of Xerxes, destroyed the temples of Idols, who were among the most ancient monotheists and iconoclasts of the world, still preserve their abhorrence of Idolatry, and shew it with peculiar force against those idolatrous symbols which, though they are to be found from the mountains of Thibet to the Appenines, are always peculiarly abhorrent from the moral sentiments of man unperverted and undegraded by superstitions.

There is scarcely any thing in which all nations more agree than in sentiments of affection and reverence for the remains of the dead. It is a necessary consequence of the most general laws of the human mind: every thing the most slightly connected with those whom we loved is dear to us.—Their remains are sacred. The honors paid to them may be considered as the opposite of Cannibalism. Funeral honors are an exercise of affection towards the remains of those who were

loved; Cannibalism is an exercise of revenge on the remains of those who were hated. The one nourishes that benevolence from which it issues, and which it seeks to extend beyond the narrow limits of life—The other exasperates and barbarizes the malignity from which it springs, and on which it struggles to bestow a sort of infernal immortality.

But in this, as in other cases, the same common sentiments assume, in different nations, the most dissimilar and adverse forms. Reverence for these beloved remains have prompted many nations to adopt the practice of burning their dead. It seems a pure and elegant mode of exempting them from the power of corruption, and of preserving them in such a form that they need not be banished from the view of the affectionate survivors—But to those who have not adopted this practice it would probably appear like offering violence to the object of affection; it would seem to be a sort of second killing; a barbarous and impious destruction of what even death had spared.

Sentiments equally pious have led perhaps the majority of mankind to the very dissimilar practice of interment, to remove the sacred remains from the situation where they can be seen in a humiliating and disgusting state to guard them from the world and insulting eye of the stranger to enclose them in the tranquil bosom of the Earth, with a thousand imaginary security against violation, and to leave them to the gentle and gradual decay of nature, without taking any active part in their destruction.

Feelings of a very similar nature led the ancient Persians to that peculiar mode of burial above ground which is still practised by their descendants in this country; and it must be acknowledged that no sentiment can be more natural than the desire of insulating such repositories of the dead, of guarding them by a sort of sacred solitude from outrage from the eye of frigid curiosity, and perhaps from the abhorrence of adverse sects.

For nearly as the feelings which produce this mode of disposing of the dead approach to those which lead to the common practice of interment; there is perhaps none at which our habitual sentiments are more apt to revolt.—But if our own mode of burial were a new practice, to be examined for the first time, it is not without circumstances abhorrent to their feelings, which might make it seem to be an obscure and gloomy imprisonment of the sacred remains of the dead.

In these and in all other instances, common men cannot sufficiently cultivate the sentiments which give life to their own most useful and respectable practices, without suffering themselves to feel some abhorrence for the equally natural, useful and respectable, though totally dissimilar usages of other nations.

But a philosopher respects all the venerable forms of humanity, however various and unlike, reveres in them all the attempt to carry affection beyond the grave, an attempt vain indeed for the secondary and paltry objects of animal existence, but which is not vain as a part of that grand moral discipline which humanizes the heart of man.

Counsel for the Plaintiff Mr. Advocate General, Solicitor, J. Cumberlege, Esq.

For Defendant Mr. Woodhouse, and Mr. Macklin.

Solicitor, S. Humphreys, Esq.

As this case involves considerations of great importance to the parties, it will most probably undergo further discussion in this or a higher tribunal.



## GOVERNMENT ADVERTISEMENT.

COMMERCIAL DEPARTMENT.—Fort St. George, Sept. 26th, 1808.

THE following copy of a Paragraph which will be inserted in the next general letter to Fort St. George is published for general information at this Presidency,

*“ Copy Paragraph which will be inserted in the next general letter Fort St. George.”*

“ Having observed that the country ships which have had convoy from either His Majesty's or the Company's ships have frequently quitted that protection, and thereby not only exposed themselves but subjected the ships they have left to the risk of Capture, and having had reference to the practice of quitting Convoy in this Country and to the penalty attaching to ships wilfully or negligently separating. We direct that a similar regulation be adopted with all the country ships sailing under protection of the Company's ships, and that the Commander be required either at the Custom House where the ship belongs or upon his requiring convoy at any other Port, to enter into a Bond of 5,000 Rupees as a penalty for any separation, but in the event of its appearing to the satisfaction of the Government of the Presidency where the Bond has been given, that the separation was not wilful or occasioned by negligence but has been accidental or unavoidable we shall leave it to their discretion either to mitigate or remit the penalty.”

## ADVERTISEMENT.

In pursuance of the provisions made in and by the 158th and 159th sections of an act of the 23d of his majesty and the resolution of the honorable the governor in council issued in conformity therewith his majesty's justices of the peace assembled at their general sessions at Madras on the 2d day of July last having come to the following resolution, viz. that the assessment for the purpose of cleansing, watching, and repairing the streets and highways be extended to the limits of the jurisdiction of the supreme court of judicature at Madras.

Public notice is hereby given that lieutenant Thomas Fraser the present assessor, his assistants and deputies are charged and authorized to carry into effect so much of the said act of the 23d of his majesty as relates to the survey and assessment of and on all houses, buildings, and grounds situate within the limits aforesaid, and all persons are hereby required to yield due obedience to the assessor, his assistants and deputies in discharge of the said duties in ascertaining the site, extent and true and real annual value of all houses, buildings, and pieces of ground within the limits aforesaid. And that the proprietors, occupiers, and tenants of the said houses, buildings and pieces of grounds do shew no let or hindrance to the assessor his assistants and deputies but do give all necessary and requisite aid and assistance in the premises.

## MADRAS MARRIAGES.

At St. Mary's Church, on Saturday the 1st inst. by the Reverend E. Vaughan, Pownall B. Pellew, esq. captain of his Majesty's Ship Culloden, eldest Son of His Excellency Sir Edward Pellew, Bt. Vice Admiral of the Blue, to Miss Barlow, eldest daughter of the Honorable Sir G. H. Barlow, Bt. and K. B. Governor of this Presidency.

On Tuesday the 4th instant, at the same place, captain Hart, of the Royal Navy, to Miss Williams.

At Negapatam, E. Wood, esq. of his Majesty's service, to Mrs. Mary Zillay.

On the 5th inst. at St. Mary's Church, by the Reverend Marmaduke Thompson, John Bird, esq. to Miss Georgiana Mary Dodson.

Lately at Pondicherry, by the Rev. Mr. Thomas, Lieutenant Henry Dixon, 2d Battalion 19th native regiment, to Miss Henrietta Adams.

On Saturday the 15th instant, by the Reverend Marmaduke Thompson, Mr. Samuel Davis to Miss Abigail Bastings, of the Female Asylum.

At Hydrabad, on Monday the 10th instant, by captain Sydenham, resident at that court, Alexander Kennedy, esq. to Mrs. Ure.

At St. Mary's Church at Madras, on Thursday the 20th instant, Henry Russell, Esquire, Son of Sir Henry Russell, Knight, Chief Justice of the Supreme Court of Judicature at Calcutta, to Miss Jane Amelia Casamajor, second daughter of James Henry Casamajor, Esq. Member of Council at the Presidency of Fort St. George. His Excellency Sir Edward Pellew, Bart. was present at the Ceremony, and his Majesty's Ships Culloden and Albion were decorated with the flags of every nation, in compliment to the occasion.

At Vellore, on the 20th inst. by lieutenant col. Lang, commanding that station, lieutenant Edwin Oldnall, to Miss Jane Horsman, daughter of Wm. Horsman Esq. surgeon on this establishment.

On the 19th instant at Pondicherry, by the Rev. W. Thomas, lieutenant. Wheeler, of major general Baillie's regt. serving on the Island of Ceylon, to Mrs. Adelaide Ahier, second daughter of the late Chevalier D'Euff.

### BIRTHS.

At Negapatam, on the 27th September, Mrs. Hunt, of a son.

On the 4th instant, the lady of captain Barrow, H. M. 69th regiment, of a son.

At Chicacole, on the 19th ultimo, the lady of lieutenant Wight of a daughter.

At Combagonum, on the 30th of Sept. the lady of Charles Woodcock, esq. of a son.

At Madras, on the 7th instant, the lady of Alexander Woodcock, esq. of a son.

At the Mount, on the 11th instant the lady of captain Showers of the Artillery, of a son.

At Masulipatam, on the 1st instant, the lady of captain Coigrave of the Engineers, of a daughter.

At Mangalore, on the 5th Sept. the Lady of Frederick Reeves, esq. of a Son.

At Quilon, on the 12th instant, Mrs. Ahmuty, of a son.

On the 17th instant the lady of L. H. Sterling, Esq. of a daughter.

### DEATHS.

On Saturday the 1st inst. lieutenant. Wade, of his Majesty's 93th light dragoons.

On Tuesday, the 4th instant, the infant son of Mr. Alexander Harrison.

On Friday the 9th instant Molavy Mahomed Causim—Cauzeecool Cazatt of the Provinces subject to the Government of Fort St. George—a man in high and deserved estimation among the Natives and not less respected by all Europeans who had an opportunity of knowing his character for abilities, erudition and integrity.

At Madras, on the 11th instant, Mr. F. H. Smith, Master of the Navy Taverns.

At Bellary, on the 4th instant, lieutenant-colonel George Doddsworth, of His

Majesty's 34th regiment of foot—A man most justly esteemed, highly beloved, and sincerely regretted by his brother officers and numerous friends.

On Sunday night the 16th instant, at Dr. Pascal's house, Black Town, Miss Catharine Pascal, the youngest daughter of the late Major Edmond Pascal, of this Establishment; sincerely regretted by her relations, friends and acquaintances.

On the 17th instant, lieutenant Stoney, of H. M. 53d Regiment.

On Wednesday the 12th instant, after a lingering illness at his house in Armenian street, in the 16th year of his age, Seth, the only son of Mr. Aviet Seth, a youth that seemed to promise every thing a fond parent could desire.

On Friday evening the 21st instant, aged 48 years Mr. Henry George Abich after a long and painful illness which he bore with manly fortitude and resignation—He was an honest and most industrious man, and will be long regretted by his numerous friends and acquaintances.

At Bangalore, on the 18th inst. lieutenant Stewart Reid, of the 2d bat. 2d regt.

At Trichinopoly, on the 22d Sept. Alex. Inverarity, Esq. surg. 2d regt. N. I.

### BENGAL MARRIAGES.

At Cawnpore, on the 28th August, lieut. Martin, of colonel Sheppard's Brigade, to Miss Macpherson.

On the 22d Sept. Mr. Henry Metcalf, to Miss Mary Burnett.

On the 23d Sept. Mr. John Kidd, to Miss Mary Mawbey.

On the 30th September, Mr. Marmaduke Stalkart, to Miss Charlotte Smith.

### BIRTHS.

On the 16th Sept. the Lady of Samuel Ludlow, esq. of a daughter.

On the 8th ultimo, at Berhampore, the Lady of captain J. Canning, commanding the Provincial battalion of Moorshedabad, of a daughter.

At Byram Ghaut, on the 20th August, the Lady of lieut. colonel Lewis Thomas, of a son.

On the 10th September, the Lady of John Dickens, esq. of a daughter.

On Friday, the 16th Sept. the lady of George Udny, esq. of a son.

At Dacca, on the 8th Sept. the lady of lieut. De Waal, of a daughter.

At Jaggernaut, on the 24th August, the lady of captain Innes, of a son.

On the 31st August, at Chittagong, the lady of captain James Wilson, of a daughter.

At Manomdepore, near Gauzepore, on the 26th August, the lady of Mr. Ross, of a daughter.

At Patna, on the 12th September, the lady of George Chester, esq. of a daughter.

On the 25th September, at Allipore, the lady of James Wintle, esq. of a daughter.

On the 23d September, the lady of Simon Nicholson, esq. of a son.

At the presidency on the 22d September, the lady of W. Pickersgill, of the 15th native regiment, of a son.

At Barrackpore, on Monday the 3d October, the Lady of Major Plumer, of the 2d regiment of native infantry, of a daughter.

On Monday morning, the Lady of William Dring, esq. of a daughter.

On Saturday morning, Mrs. M. Lyons, of a son.

On the 31st October, Mrs. Robert Nicholson, of a son.

On the same day Mrs. J. McArthur, of a daughter.

On the 29th September, Mrs. T. E. Pitman, of a son.

On Tuesday last, the Lady of C. Abbot, Esq. of a daughter.

## DEATHS.

At Dinapore, on the 27th August, lieut. Thompson of his Majesty's 67th regiment of foot.

Lately, at Burneah, W. E. Wynch, esq. acting collector at that station.

On the 4th September, at Kettah in Bundelkund, lieutenant John Cheefe, of the 2d battalion 1st regiment of Native Infantry.

On the 14th Sept. Mrs. Charlotte Cunynghame, the lady of R. Cunynghame, esq. of the Civil Service.

On the 18th September, Mr. Robert Anderson, many years an Assistant in the Board of Revenue.

Lately at Rangoon, captain John Stewart, of the Country Service.

On the 22d September, David Dunlop, esq. late Commander of the ship Mornington.

On the 27th Sept. the lady of John Richardson, Esq. of the Civil Service.

At Cawnpore, on the 7th Sept. Mrs. Sismey wife of Mr. Sismey, Head Apothecary at that station.

A few days ago, at Boglipore, lieutenant colonel Colebrooke, chief engineer, on the Bengal establishment.

At sea, on board the honorable company's ship Ann, Francis Mills, esq.

On the 29th Sept. Henry Wakeman, esq. of the civil service.

On the same day suddenly of an apoplectic fit, Mr. Charles Mandy Willoughby, son of major Willoughby, of this establishment.

Lately, at Saugor, Mr. Little, third officer of the honorable company's ship Experiment.

In Fort William, on the 1st of Oct. in the 28th year of his age, Major Lynch Cotton, of his Majesty's 17th light dragoons.

Lately Mr. Thos. Fortune, deservedly regretted by all, who had the pleasure of his acquaintance.

On the 17th Sept. at Monghyr, Mrs. Mary Anderson, wife of serjeant Peter Anderson, aged 50 years.

## BOMBAY MARRIAGE.

By the Reverend Arnold Burrowes, on Saturday the 1st instant, captain Pope, to Miss Bridgman,

## BIRTHS.

On the 15th September, the Lady of P. Hadow, esq. of daughter.

On the 1st October, the lady of Mr. J. Wooler, of a son.

At Chicklee, on the 5th September, the Lady of lieutenant George Gell, 8th native infantry, of a son.

## DEATHS.

At Surat, Major W. Ince, of the Bombay Artillery.

On the 3d October, captain H. A. Shewcraft, of the Bombay Artillery.

On the 4th September, at the quarters of lieutenant L. Russell, at Broach, lieutenant T. E. Newcomen, Bombay artillery.

Near Muscat, on the 17th August last, lieutenant W. Watts, of the 4th native regiment, and assistant to the resident of Muscat. The few who were intimate with him will best appreciate his worth, and regret with unfeigned sorrow, the loss of a man, whose honest disposition, modesty and unassuming manners endeared him to every person that knew him.

## CEYLON DEATH.

At Trincomallie, on the 11th ultimo, lieutenant Butcher of H. M., 66th regt. much regretted.

# *Extracts from the English Papers.*

## VACCINATION, AND ANTI-VACCINATION.

### REPORT OF THE MEDICAL COUNCIL OF THE ROYAL JENNERIAN SOCIETY, ON THE SUBJECT OF VACCINE INOCULATION.

**T**HE Medical Council of the Royal Jennerian Society, having been informed that various cases had occurred, which excited prejudices against Vaccine Inoculation, and tended to check the progress of that important discovery in this kingdom, appointed a Committee of twenty-five of their Members to inquire, not only into the nature and truth of such cases, put also into the evidence respecting instances of the Small-pox, alledged to have occurred twice in the same person.

In consequence of this reference, the Committee made diligent enquiry into the history of a number of cases, in which it was supposed that Vaccination had failed to prevent the Small-pox, and also of such cases of Small-pox as were stated to have happened subsequently to the natural or inoculated Small-pox.

In the course of their examination, the Committee learned, that opinions and assertions had been advanced and circulated, which charged the Cow-pox with rendering patients liable to particular diseases, frightful in their appearance, and hitherto unknown; and judging such opinions to be connected with the question, as to the efficacy of the practice, they thought it incumbent upon them to examine also into the validity of these injurious statements respecting Vaccination.

After a very minute investigation of these subjects, the result of their inquiries has been submitted to the Medical Council; and from the Report of the Committee it appears:—

1. That most of the cases which have been brought forward as instances of the failure of Vaccination to prevent the Small-pox, and which have been the subjects of the public attention and conversation, are either wholly unfounded, or grossly misrepresented.
2. That some of the cases are now allowed, by the very persons who first related them, to have been erroneously stated.



3. That the statements of such of those cases as are published have, for the most part, been carefully investigated, ably discussed, and fully refuted, by different writers on the subject.

4. That notwithstanding the most incontestible proofs of such misrepresentations, a few medical men have persisted in repeatedly bringing the same unfounded and refuted reports, and misrepresentations before the public; thus perversely and disengenuously labouring to excite prejudices against Vaccination.

5. That in some printed accounts, adverse to Vaccination, in which the writers had no authenticated facts to support the opinions they advanced, nor any reasonable arguments to maintain them, the subject has been treated with indecent and disgusting levity, as if the good or evil of society were fit objects for sarcasm and ridicule.

6. That when the practice of Vaccination was first introduced and recommended by Dr. Jenner, many persons, who had never seen the effects of the vaccine fluid on the human system—who were almost wholly unacquainted with the history of Vaccination, the characteristic marks of the genuine vesicle, and the cautions necessary to be observed in the management of it, and were, therefore, incompetent to decide whether patients were vaccinated or not—nevertheless ventured to inoculate for the Cow-pox.

7. That many persons have been declared duly vaccinated, when the operation was performed in a very negligent and unskilful manner, and when the inoculator did not afterwards see the patients, and therefore could not ascertain whether infection had taken place or not; and that to this cause are certainly to be attributed many of the cases adduced in proof of the inefficacy of Cow-pox.

8. That some cases have been brought before the Committee, on which they could form no decisive opinion, from the want of necessary information as to the regularity of the preceding Vaccination or the reality of the subsequent appearance of the Small-pox.

9. That it is admitted by the Committee, that a few cases have been brought before them, of persons having the Small pox, who had apparently passed through the Cow-pox in a regular way.

10. That cases, supported by evidence equally strong, have been also brought before them, of persons who, after having once regularly passed through the Small-pox, either by inoculation or natural infection, have had that disease a second time.

11. That in many cases, in which Small-pox has occurred a second time, after inoculation or the natural disease, such recurrence has been particularly severe, and often fatal; whereas, when it has appeared to occur after Vaccination, the disease has generally been so mild, as to lose some of its characteristic marks, and even sometimes to render its existence doubtful.

12. That it is a fact well ascertained, that in some particular states of certain constitutions, whether vaccine or variolus matter be employed, a local disease only will be excited by inoculation, the constitution remaining unaffected; yet that matter, taken from such local vaccine or variolus pustule, is capable of producing a general and perfect disease.

13. That if a person, bearing the strongest and most indubitable marks of having had the Small-pox, be repeatedly inoculated for that disease, a pustule may be produced, the matter of which will communicate the disease to those who have not been previously infected.

14. That, although it is difficult to determine precisely the number of exceptions to the practice, the Medical Council are fully convinced that the failure of Vaccination, as a preventive of Small-pox, is a very rare occurrence.

15. That of the immense number who have been vaccinated in the Army and Navy, in different parts of the United Kingdom, and in every quarter of the globe, scarcely any instances of such failure have been reported to the Committee, but those which are said to have occurred in the Metropolis or its vicinity.

16. That the Medical Council are fully assured, that in very many places, in which the Small pox raged with great violence, the disease has been speedily and effectually arrested in its progress, and in some populous cities wholly exterminated by the practice of Vaccination.

17. That the practice of inoculation for the Small-pox, on its first introduction into this country, was opposed and very much retarded, in consequence of misrepresentations and arguments drawn from assumed facts, and of miscarriages arising from the want of correct information, similar to those now brought forward against Vaccination, so that nearly fifty years elapsed before Small-pox inoculation was fully established.

18. That by a reference to the Bills of Mortality, it will appear, that to the unfortunate neglect of Vaccination, and to the preju-

dices raised against it, we may, in a great measure, attribute the loss of nearly two thousand lives by the Small-pox, in this Metropolis alone, within the present year.

19. That the few instances of failure, either in the inoculation of the Cow-pox or of the Small pox, ought not to be considered as objections to either practice, but merely as deviations from the ordinary course of nature.

20. That if a comparison be made between the preservative effects of Vaccination, and those of inoculation for the Small-pox, it would be necessary to take into account the great number of persons who have been vaccinated within a given time, as it is probable, that within the last seven years, nearly as many persons have been inoculated for the Cow-pox, as were ever inoculated for the Small-pox, since the practice was introduced into this kingdom.

21. That, from all the facts which they have been able to collect, it appears to the Medical Council, that the Cow-pox is generally mild and harmless in its effects, and that the few cases which have been alleged against this opinion, may be fairly attributed to peculiarities of constitution.

22. That many well-known cutaneous diseases, and some scrofulous complaints, have been represented as the effects of Vaccine inoculation, when, in fact, they originated from other causes, and, in many instances, occurred long after Vaccination; and that such diseases are infinitely less frequent after vaccination, than after the natural or inoculated Small-pox.

Having stated these facts, and made these observations, the Medical Council cannot conclude their report upon a subject so highly important and interesting to all classes of the community, without making this solemn declaration:—

That, in their opinion, founded on their own individual experience, and the information which they have been able to collect from that of others, mankind have already derived great and incalculable benefit from the discovery of Vaccination; and that it is their full belief, that the sanguine expectations of advantage and security, which have been formed from the inoculation of the Cow-pox, will be ultimately and completely fulfilled.

Signed by—Drs. Jenner, *President*; Lettsom and Ring, *V. Presidents*; Adams, Babington, Baillie, Blane, Buxton, Clarke, Croft, Denman, Fraser, Hamilton, Hooper, Lister, Marret, Myers, Rees, Squire, Walsman, Willan, and Yelloly. Messrs. Addington, Aikin, Blair, Chamberlaine, Cooper, Cordell, Dimisdale,

Field, Ford, Fox, Gaiskell, Hingston, Home, Hurlock, Jones, Key, Night, Leele (E.), Leele (L.), Lewis, Parkinson, Paytherus, Pearson, Ridout, Upton, Wachsell, Williams, and Wilson.

JOHN WALKER, Sec to the Council.

## ANTI-VACCINATION.

[FROM MR. PRUEN'S PAMPHLET.]

THE testimonials of the London Practitioners—of the London Medical Society—and of the Society of Guy's Hospital—decisively express the opinion of the most respectable and brightest ornaments of a liberal and learned profession, and since their appearance, and with these documents before them, it is that the Anti-vaccinists have published their objections. The motives, the temper, and disposition, of these opposers and rivals of a BAILLE, a FARQUHAR, VAUGHAN, &c.—an ABERNETHY, a CLINE, a COOPER, a KING, &c.—will best be learned from their works: a few specimens of which are here submitted.

Dr. MOSELEY, the *first* opposer of the new practice, starts thus:—

“The Cow Pox has lately appeared in England. This is a new star in the Esculapean system. It was first observed from the provinces. It is so luminous there, that the greasy-heeled hind feet of Pegasus are visible to the naked eye. The hidden parts of that constellation, which have puzzled astronomers, as to the sex of Pegasus: and which Hipparchus, Tycho, Hevelius, Flamsteed, and Herschel, could never discover. The reason now is evident.

“The medical Pythonissas are divided in their opinion respecting this phenomenon.

“Great events are foreboded. Some pretend that a restive greasy-heeled horse will kick down all the old gallipots of Galen. Others, that the people of England are becoming like the inhabitants of a wilderness, beyond the land of Cathay, seen in 1333, by the rare and inimitable Sir John Mandeville,—who, he says, were wild, with horns on their heads, very hideous, and speak not; but rout as swine.”

“Can any person say what may be the consequences of introducing a *bestial* humour—into the human frame, after a long lapse of years?

"Who knows, besides, what ideas may rise, in the course of time, from a *brutal fever* having excited its incongruous impressions on the brain?"

"Who knows, also, but that the human character may undergo strange mutations from *quadruped* sympathy; and that some modern Pasiphaë may rival the fables of old?"

"I flattered myself that either my ridicule, or my reasoning, in the preceding publication, had some effect for a while; but I deceived myself. The indecorous became more so. Reason was dethroned, and trampled under foot. The tempest raged. The press groaned dreadfully; and the English language expired under the load of Cow Pox Pæans!"

"It is a lamentable reflection, that men of learning should have joined in this diabolical conspiracy. But much more lamentable is the reflection, that such men should persevere in it."

"From this Cow Pox medley of *weak* philosophers, and *strong* fools, the world will form some estimate of the state of Phytic in England.

"The Medical tribe in London, must be viewed in an extraordinary light by people of understanding; when they see *what havoc* Dr. Jenner, and his Cow, have made in their intellects."

"One bewildered soul, starting in his phrenzy, vows that 'the sweet influence of the Pleiades, and the bands of Orion,' are nothing but Jennerian pustules; then decorates Vaccina with moons and stars,—worships the divine Beast in Pythagorean relationship,—sends her to the Heavens as a Constellation,—and swears he will have a Cow, instead of a Bull, in the Zodiac.

"Another *cut-throat*, *Smithfield scelerat*, drags Vaccina to the slaughter-house; and in *carnivorous hymns*, sings the praises of her divisibility on the shambles, in beef-steaks, rounds and surloins, like a savage of New Zealand.

"But these ravers are not the men, who alone have carried the Cow Pox disastrous practice, into its widely extended effect.

"The culprits, who keep out of sight, and prompt the mischief, and have not honour enough to renounce, nor courage enough openly to defend, their conduct, will not be forgotten. They may skulk behind the curtain, and keep the stage occupied, by bringing forward one silly buffoon after another, 'to feed contention in a lingering act,' and blind the public,—but they will not escape.

"It will be remembered," the Edinburgh Reviewers remark,



“ that Dr. Benj. Moseley is here speaking of such men as Baillie, Vaughan, Farquhar, &c. &c—in fact, of the whole practising Physicians of London, with the exception of his facetious friend Dr. Squirrel.”

Again, he says, “ It is certain I should have been more flattered in this victory over the Cow Poxers, *had the Flocktons themselves*, the Chief of the pantomimic war attacked me in propria persona; and not to have had their parts undertaken by their buffoons, who know nothing of the farce but what they are taught from day to day, by their prompters.”

In one of the *dreadful* cases, introduced by Moseley, he says,—

“ On all the places where the ulcers have been, after they were dried up, patches of hair appeared; some as large as a six-pence or a shilling. On the parts where the first scabs were, the hair is longest; *and some of it is very much like Cow's hair*. If the ulcerations continue to come out as others dry up, and the hair continue to grow in proportion as it has done, this poor child must be, in a few years, *inclosed in a sort of Cow's hide*.”

“ Comment.—Rowland Hill may tell people, there is no harm in a shaggy skin; and may say, the heart of Aristomenes was hairy, and that he was not the worse for it. So the fact certainly was. But then he never had the Cow Pox. Besides, the case is not similar in other respects. Aristomenes was an Athenian General; this poor child is not an Athenian General.”—&c. &c.

“ A mind that has had the genuine Cow Pox, is fitted to perpetrate the deeds of a Clement, or a Ravallac. It has made good men bad, and bad worse. The beastly subject has generated beastly morals.”

It must be acknowledged that this is “ sufficiently commiserable; but if we would sound the very base sting of humility, we must turn to the Doctor's separate chapter, addressed to the said Rev. Rowland Hill.” (Edinburgh Review, 46.)—The first of which begins thus:

“ ROWLAND,

“ I bought your pamphlet, entitled, ‘ Cow Pock Inoculation Vindicated:’ dated the 25th of March, 1806.

“ I paid a shilling for it.—Rowland, it is not dear: The same quantity of folly, falsehood, and impudence, could not have been bought for twice the money of any other Cow Poxer;—from the Ganges to the Mississippi.”

A dialogue then follow\*, which furnishes a criterion of the talents of a man, extolled by his friends, as one of exquisite wit and humour,—one who “dazzles their astonished sight by the *resulgent shield of wit*, and wittle the *justice of his cause*, the *force of his arguments*, and the *powers of his language*, combine to form a *complete Panoply*, the feeble darts of his weak assailants, like old Priam’s javelin, scarcely reach the mark, or glance harmlessly against his impenetrable armour.”—*Lipscomb’s Dissertations.*”

“Rowland. Madam, you are an otter. A thing to thank God on. You are an animal. Nay, you are a compound of all sorts of animals. The flesh of fish, fowls, and beasts of different sorts, has been incorporated into your animal frame: even from that most filthy creature the hog.”

“I believe it is nothing but custom that makes you prefer the well-fed hog to the well-fed horse; or to a roasted puppy; or to a slice of a dead man.”\*\*\*\*\*

“How Rowland.—Ought a boy to be whipped for the usurpation of an *e* for an *a*; making the word *men* instead of a *man*?

“Suppose this same impertinent letter *e* should escape from a boy’s hand, and take the place of *i* in your name, and make it appear that Hell was to be seen in Surrey Chapel,—would you apply the birch? No, Rowland, certainly not. That would be *hellish*, I mean *hillish*, severe indeed.”

“Vaccinators now, of every class,—from Cow Pox Apollo himself, down to Cow Pox Men midwives, and Methodist Parsons,—have had a fair and impartial trial; and, after an obstinate perseverance in propagating a new disease among their fellow-creatures, are fully convicted of having failed, in the presumptuous enterprise, to perform what no earthly power can achieve.”

“It was natural for all sober, reflecting people to suspect a cause, where, Dr. Pearson excepted, there has not appeared one man famed for experience, or renowned for science in Medicine, either in England, France, or Germany, that has given it any practical support. In every country the subject has seized the ‘heat-oppressed brain, of extramists only.’”

The Reader is recommended to compare this ‘*resulgent shield of wit*,’ with ‘the feeble darts of his weak assailants,’ of which a quiver full may be found in King’s Answer to Moseley, &c.

\* Some parts of this dialogue are too coarse and indelicate for insertion in the Pilot.

Thus much for Dr Moseley. Of those who follow him in his labours less may suffice. Dr. Rowley begins by remarking, that,

“ To investigate and expose imposition, to refute many medical errors, and to establish demonstrative truths in the theory and practice of the art, have occupied the attention of the Author through a long life, incessantly dedicated to the study and practice of physic.”

The nature of his investigations may be judged of by the following sentence :—

“ Indeed, no other questions are admissible in Vaccination than, Have the parties been inoculated for the Cow Pox? Have they been vaccinated?—Yes. Have they had the Small Pox afterwards?—Yes. As to How, When, Where, whether the Cow Pox took, was genuine or spurious, or any arguments, however specious, as pretexts for doubt or failure, they are evasive, and irrelevant to the question. They may confound fools, but not illustrate the credit of Vaccination.

The compliment he pays to his friend's penetration may, fairly, be added :—

“ Dr. Moseley, who sensibly first exposed the errors of Vaccination, saw this case of the oxfaced boy by my desire. He observed to me, that the boy's face seemed to be in a state of transforming and assuming the visage of a cow !”

Dr. Squirrel's book, however,” the Edinburgh Reviewers remark, “ is the most entertaining of the whole. We will venture to say, though we know it to be a bold assertion, that there never was any thing so ill written, or so vulgar and absurd, produced before, by a person entitling himself a Doctor of Medicine: There is a certain nimbleness and agility about him, however, which keeps us in good humour, and he whisks about with such a self-satisfied springiness and activity, that it is really enlivening to look on him.”

Dr. Squirrel dedicates his work to the King, assuring His Majesty, that

“ Although but a few years have elapsed since the Small Pox Inoculation has been so *unnecessarily and unjustly forsaken*, and Vaccination adopted in its stead ; yet, in the short period of seven years, this practice has, innumerable instances, proved ineffectual, and undermined the health, and destroyed more lives of the most innocent and infantile part of his Majesty's dominions than can be imagined.

"The Cow Pox is *unnatural* to the human frame; and whatever operates contrary to the law of nature, can seldom boast of long inheritance; for nature detests as enemy as well as abhors a *vacuum*, and she endeavours with as strong efforts to destroy the one as to fill up the other. Providence never intended that the Vaccine disease should affect the human race, else why had it not, before this time, visited the inhabitants of the globe? Notwithstanding this, the Vaccine virus has been forced into the blood by the manufacturing hand of man, and supported not by science or reason, but by *conjecture and folly only*, with a pretence of its exterminating the Small Pox from the face of the earth, and producing a much milder disease than the Variolous Inoculation; yet, after these bold and unqualified assertions, the natural infection has exerted its own right, and the Small Pox, subsequent to Vaccination, has made its appearance; for 'nature will be nature still:' hence the puerility and the impropriety of such a conduct, viz of introducing Vaccination with a boasted intention not only to supplant, but also to change and alter, and, in short, to pervert the established law of nature. The law of God prohibits the practice; the law of man, and the law of nature, loudly exclaim against it."

The Doctor has drawn up the following comparative statement:

2. "The Cow Pox Inoculation produces malignant effects, vitiates the blood and other juices.

"The Small Pox Inoculation produces no ill consequences whatever.

3. "The Cow Pox produces very ill health to children, which is mentioned under the third class of consequences, page 18 and 19.

"The Small Pox Inoculation improves the health and constitution, and carries off many complaints which are very uncomfortable, both to the parents and children. This circumstance I have experienced many hundreds of times.

4. "The Cow Pox matter is taken from an animal diseased, and is of a specific scrophulous kind, as is proved from its effects.

"The Small Pox matter is taken from healthy subject, and produces no disease whatever but the one for which it was intended.

5. "The Cow Pox was introduced into this country in the year 1798, since which time experience has proved that it produced many bad consequences.

"The Small Pox Inoculation has been practised nearly a hun-

dred years in this country, and no ill effects can with truth be attributed to it!!!

6. "The Cow Pox is a disease unnatural to the human constitution. Providence never intended that it should affect or pester the human race; consequently, Vaccination must be repugnant to nature.

"The Small Pox is a natural disease, which was sent to us by Providence and has afflicted mankind according to the law of nature. The inoculation was no doubt discovered by accident, and has been improved by the reason, inventive faculties, and active industry of man, so far as to lessen the violence of the variolous disease, and to render it mild and harmless."

## SEDUCTION.

MACREATH *vrs.* WARDELL.

**T**HIS was an action brought by a father to recover a compensation in damages for the loss he had sustained in consequence of the Defendant having debauched his daughter, and thereby deprived him of her services and comfort. The Defendant, who is the son of a wealthy farmer in Kent, suffered judgment by default, and this day the Jury met to assess the damages. It appeared in evidence, that the Plaintiff, who is a tradesman in Whitechapel, sent his daughter, in the summer of 1806, to pass a month with her grandmother, who resides at Rochester. Amongst other persons, the Defendant visited at the house, and a mutual affection took place between the parties. The Defendant, about the time of Miss Mackreath's intended return to London, broke his mind to the grandmother, and asked her if she thought the Plaintiff would consent to his visiting his daughter in London. The old Lady replied, if his intentions were honourable, neither she nor the Plaintiff would offer any obstruction to his happiness: at the same time, she represented that the Plaintiff had a large family, and could give his daughter no fortune. The Defendant said, his views were not mercenary; that he was actuated by an honourable love for Miss Macreath, and he had no doubt, with the assistance his father could afford him, and his own industry, that they should overcome the frowns of fortune. The Plaintiff was informed of this conversation, and relying on the grandmother's prudence, consented that the Defendant should visit his daughter. After Miss M. returned to town, the Defendant visited her at her father's house,



they frequented the Theatre together, and the Defendant was received as the destined husband of the young Lady. Miss M. was at this time little more than sixteen years old, and her mother wished her to attain her seventeenth year before she married. This was considered as no great hardship by the young people, and early in the spring of the present year Miss Mackreath again visited her grandmother, and the Defendant was seldom absent from her three days at a time. They strolled into the fields together, loitered in the shade, and frequently returned to the grandmother's after the day had closed in. In these seclusions love got the better of prudence, and the young lady expressed her eagerness to have the marriage solemnized. The Defendant was less attentive and less frequent in his visits. The young lady grew pensive, and lost her natural flow of spirits. The family were concerned at her apparent anxiety, and suspected that something more than the Defendant's absence was the cause. She returned to her father's house, where her real situation could not be long a secret from a mother's investigation, and it was discovered, to the inexpressible grief of the family, that their daughter was pregnant. An explanation soon took place, the Plaintiff instantly sought the seducer of his child, and insisted on his immediately marrying her. The defendant at first affected great concern for the discovery, and said the world should never reproach him with being the betrayer of innocence. The Plaintiff's apprehensions were hushed, and he returned to his home, fully satisfied that his daughter would soon be made the wife of the man to whom she had so incautiously conducted herself. The sequel, however, proved that he was mistaken, and from that day neither the unhappy father, or the abused daughter had seen the seducer. What aggravated the Defendant's conduct still more was, that in a letter he had sent the Plaintiff, he insinuated doubts as to the chastity of his daughter before he became acquainted with her, observing that he should pause before he formed an alliance with a person whose conduct was so extremely equivocal. This also proved the principal feature in the defence, and evidence was adduced, of Miss M's general levity of manners, and that she had been seen in company with other young men in the absence of the Defendant. It appeared, however, there were no solid grounds for suspecting that she had been frail with any other individual, or that her misconduct was at all the result of a vicious habit; on the contrary, her conduct had, at all times, been chaste and virtuous. — The Jury found a Verdict, for the Plaintiff, with *Two hundred Pounds Damages.*

## ADMIRALTY SESSIONS.

BEFORE SIR WILLIAM SCOTT, CHIEF JUSTICE, THE CHIEF BARON OF THE EXCHEQUER, MR. JUSTICE LE BLANC, AND THE OTHER JUDGES OF THE HIGH COURT OF ADMIRALTY.

**T**HOMAS BENNET, Captain of the merchant ship the *Good Intent*, was indicted for the wilful murder of William Rickman, the ship's apprentice, a boy of about fourteen years of age, by depriving him of his clothes, exposing him naked to the rain, wind, and other inclemencies of the weather, denying him sufficient sustenance, and beating his loins, stomach, back, belly and sides, whereby he became emaciated, sick, and languishingly died.

This cause excited a considerable degree of interest, both from the magnitude and nature of the charge. The Court was exceedingly crowded, and the trial lasted from ten o'clock in the morning until near eight in the evening.

The SOLICITOR GENERAL stated, that this was a charge of wilful murder upon the person of a boy only fourteen years of age, not by any one particular act, but through repeated acts of cruelty and ill-treatment, of such savage barbarity as were scarce ever recorded in any country, but least of all in the annals of British naval history.

Bennett Ireland deposed, that he was Mate of the ship *Good Intent*, of which the prisoner was Master, with whom he had made several voyages in the course of nine years. In the month of August, 1806, they sailed from England, for the island of Malta; and the crew consisted of three men and two boys, besides the prisoner and the witness. They arrived at Malta on the 26th of November following. About that time, the deceased, William Rickman, then a boy about fourteen years old, had contracted a very scorbutic habit of body, a disease most fatal in the Mediterranean; his legs were swelled, his face bloated, and his eyes dull, with other bad symptoms about him. The witness represented his state of health to the prisoner, and advised him to send him on shore to the hospital; but this he declined, as too expensive, and said he would send on board some medical person to see him, if he continued ill, but no such person came, to witness's knowledge; and witness conceived the disorder of the deceased arose from eating too much salt provisions. On the 17th of December follow-

ing, they sailed, under convoy of the Spider sloop of war, for Smyrna. The prisoner desired the deceased to cook; and on the following day, the victuals not being ready in proper time, the prisoner had him stripped quite naked, and calling the people of the ship together, he told them he had used every method he could think of to make the deceased do as he ought to do, but in vain; he was tired of thrashing him; and would now see what depriving him of victuals and clothes might do, and directed the crew not to let him have any thing to eat; for, if they did, he would put them upon short allowance. The crew frequently complained that the boy was dirty and filthy; before this time he used to be allowed to go below, but then he slept on an old cask that was kept under the long-boat for the use of the pigs on board, with nothing to cover him but an old canvas rag, used for sweeping the deck, and even this was taken from him and thrown overboard by order of the Captain. About eight o'clock at night, upon the following day, the Captain made him stand naked on the top of the cabouse, until after he went to bed. On the morning of the 25th, the prisoner desired the deceased to wash and clean himself, it being Christmas-day; but finding, in better than an hour afterwards, that he had not done so, and knowing that he could not swim, he shoved him over the side of the ship, saying, if he did not swim he might sink. The deceased clung to the ship, and in that position the prisoner threw several buckets of water over him. Upon that day he had a jacket, shirt, and trowsers to wear, as the ship in the calms had drifted near the rocks, and the Captain made signals of distress to the convoy ship, so that he expected some persons on board. This was the only instance in which the deceased was allowed any kind of cloathing during the voyage, from Malta to Smyrna, up to the time of his death. On the 26th he was severely flogged; and at another time he was seized (lashed) to the gun, and again flogged; and on the 1st of January, the prisoner had both the deceased and the cabin-boy again, flogged, because the latter had made some *burgoo* for himself and the deceased, which was taken from them and given to the pigs. Several other acts of cruelty appeared upon this witness's testimony, but particularly those which occurred on the 6th of January, the day upon which the boy died. Upon that day, the deceased having neglected to do something which had been ordered, the prisoner sent him up to the foretop, which he could scarcely crawl up to, and remained there for several hours, when the witness went to call him, and receiving no answer, he sent up for him, and found that he was dead. The prisoner

used every means in his power to restore him to life, and appeared sorry for his conduct; he attended the body to the grave the next morning, and read the funeral service over it himself. He afterwards prepared an article to be inserted in the log book, stating, that the crew having examined the circumstances of the death, were of opinion that he died by the visitation of God. The witness was then particularly interrogated by the CHIEF BARON, respecting his judgment, whether the deceased came by his death from the natural effects of the scurvy with which he was afflicted; or whether his death was accelerated in consequence of the ill treatment he had received; but these questions the witness would not answer directly. Upon his cross-examination by Mr. GARROW for the prisoner, it came out that he and the prisoner had disagreed; from whence it was inferred, that he was induced, through malice or resentment, to support this prosecution; but upon his re-examination he positively denied any such motives.

This witness was corroborated in most part of his evidence by William Potters, the cabin-boy, and who was about the same age of the deceased, and Fernandez and Francisco, two Portuguese seamen, who were on board during the whole of the voyage. These three witnesses attributed the cause or acceleration of the death of the deceased to harsh and cruel treatment used by the prisoner. The two latter spoke of acts of cruelty being committed immediately after the ship sailed from Plymouth to the time of his death.

Dr. Powell and Dr. Randall, two very eminent physicians of St. Bartholomew's Hospital, were then examined, and gave it as their opinion, that from all the circumstances they had heard in the case, the deceased came by his death not by want of food, severe flogging, or starving, from the inclemency of the weather, or for want of clothes, because any of these causes would have left him in such a state of weakness that it would not have been possible for him to have gone to the foretop, which required uncommon exertion of the body, but thought that it probably arose from some malformation of the heart, or some interior organic mischief, which the exertions of that morning had excited into action, and thus caused his sudden death.

The Learned Judge (the CHIEF BARON) upon this addressed the Jury, observing, that if they were of the opinion of these two Professional Gentlemen, it would not be necessary for him to trouble them with summing up the whole of the evidence, and they would find their verdict of acquittal; adding, that it was a well know

fact that going aloft to the maintop was one of the greatest exertions of the human body, and there was a sort of emulation among the young men in the navy, who would go up without going through lubber's hole.

The Jury consulted for a few moments, and then said that they were not unanimous upon the point.

The prisoner was then called upon for his defence, but said nothing. Mr. Cookson and Mr. Jackson, owners of the ship in question, with near twenty other respectable witnesses, were examined as to the character of the prisoner, in point of humanity and good temper, most of whom spoke of him in the highest terms.

The Learned Judge, in summing up the evidence, said that the prisoner, considering the deceased as an incorrigible and useless boy, who seemed determined not to do his duty, might have been induced to resort to harsh measures, in order to make a seaman of him; but if the Jury were of opinion that the punishment was excessive, the next question was, whether, from all the circumstances, they could conclude that it was done through deliberate malice, or brutal indifference.

The Jury, after a short consultation, found the prisoner—*Not Guilty.*

### IMPROVED CANDLES.

**W**E understand that a new method of making candles has lately been suggested by Earl STANHOPE, which, at the same time that it possesses the permanent advantage of yielding a very steady light, is likewise peculiarly well suited for adoption at the present moment, as the want of tallow from Russia, by the war with that country, has already occasioned a rise, and will doubtless still more enhance the price of that necessary article. Tallow candles have generally ten threads in the wick, and wax candles have eight. Earl Stanhope has caused both sorts to be made with six threads only. The wicks are not only to be made perfectly dry, but are also to be kept in the melted materials till it ceases to froth, before the candle is begun to be made. Several persons who have tried the candles made in this manner, find that twelve inches continue burning as many hours as fifteen or sixteen inches of candle, of the same size, made in the old way: and that the light is far superior, more brilliant, and particularly much more steady. The light of the new tallow candles has a very near resemblance to that which wax produces. In snuffing them, care should be taken not to cut the wicks too close to the tallow.