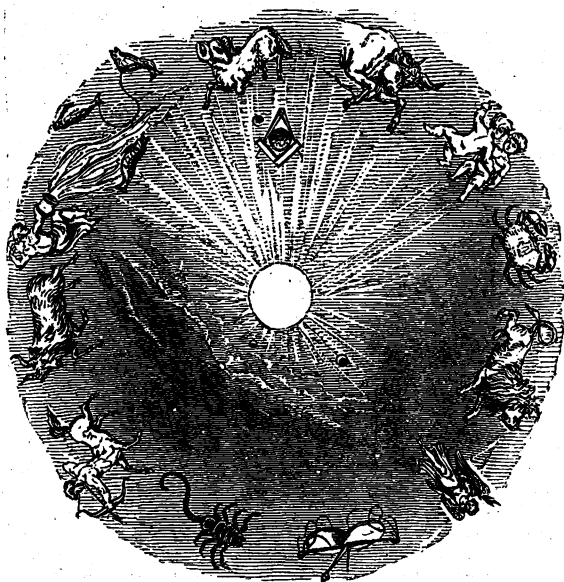


THE
FREEMASON'S
QUARTERLY REVIEW.



“ LIGHT.”

1834.

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TO THAT DISTINGUISHED

Freemason

(Whatever land may own him as a son,
Or social rank invest him with its claims,)

WHOSE LEARNING AND RESEARCH

HAVE ILLUSTRATED OUR ANTIQUITIES AND MYSTERIES ;

WHOSE HEART HATH BEST DISCERNED,

THROUGH THE VEIL OF ALLEGORY AND THE SACRED SYMBOLS,

The true Holiness of Masonry ;

WHOSE HAND,

LIBERAL UNTO ITS MEANS,

HATH RELIEVED THE WANTS OF OTHERS,

THUS FULFILLING

THE THREE GRAND PRINCIPLES OF OUR ORDER

Brotherly Love, Relief, and Truth,

THIS VOLUME IS INSCRIBED.

THE
FREEMASON'S
QUARTERLY REVIEW.

APRIL 1, 1834.

INTRODUCTORY AND GENERAL OBSERVATIONS.

IN the present state of our periodical literature, with the finest talent of the country engaged upon its pages, the fresh candidate who enters the arena of public opinion, and courts its favour, will have to contend with obstacles of no ordinary character, and should, therefore, be armed with pretensions of a peculiar class.

IN the Profession of the LAW—the almost mystic Art and Science of MEDICINE—a medium of communication amongst its members has been found absolutely necessary; indeed, to this recognised power they owe, not merely the sources of improvement, but of discussion, and the consequent prevention of abuses. The Naval and Military Services have derived those signal advantages from the Magazine they support, which ensure a unanimity among each other, and bring before an admiring world many authenticated facts and matured opinions, which tend to raise public spirit while

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they effect a still more desirable object in the removal of public prejudice. The Senate itself, to a certain degree, acknowledges that a "MIRROR OF PARLIAMENT," and a "PARLIAMENTARY REVIEW," are useful appendages and records of legislation; and even the different professions of doctrinal subjects have their own peculiar and useful media of receiving and imparting information.

Surely it will not be urged against the conductors of the FREEMASON'S QUARTERLY REVIEW, that its first number is ushered into the world unheralded by the customary announcement of vaunted promises or assurances of high support and illustrious patronage; rather may it not be inferred that, should this infant attempt prove the offspring of a just and honourable union, the conductors may fondly anticipate for it a zealous and warm-hearted friend in every Freemason, and that its steps, directed by the good wishes and support of the Fraternity, may lead their child of promise, as it attains its maturity, to repay the obligation by proving instructive and useful to many, and amusing to all.

Promises, however well-intended, become illusive from many circumstances; a support confidently relied upon may be withheld, even withdrawn, and the mind hitherto balanced by the hopes, nay, the expectations, of future security, may lose its equipoise, and its efforts become consequently abortive. It is better, therefore, that the Patronage which can alone ensure support, should follow than precede the attempt—this, at any rate, is fair play.

Further, it is considered that, had any effort been made to take the sense of so widely extended an order—embracing in its ramification the world itself—too much time would have been required; and that as the members of our profession include every class of the *great family of mankind*, from the crowned head to the yeoman, we would at once announce our readiness to afford to all a miscellany which it is confidently trusted will meet their approbation; and the conductors, while they thus offer free and unfettered their first number to the kind protection and honest judgment of the Brethren at large, ask no support but what it may be found to deserve—and anticipate no other success than that which the maturity of Masonic opinion may accord to it upon the clearest examination.

It is neither our intention, or wish, merely to follow the arrangements pre-occupied by our literary contemporaries, or take undue advantage of their industry and experience. No—like the adventurous mariner, we launch our bark upon the vast sea of time, to trace amid the billows of centuries, and the wrecks of nations, the rise, progress, and purposes of ancient FREEMASONRY.

There are few sciences in the world, perhaps, upon which mankind have more speculated, or have been more generally in error, than *Freemasonry*. The antiquary has pondered with admiration upon an institution whose origin his most anxious endeavours have failed to trace. The legislator has marvelled at the peculiar construction of those laws whose

unity encircles the earth—whose ethics bind man indissolubly to man—which, pure and perfect in their operation, have descended through the fall of nations, the barbarism of the early ages, and the superstition of feudality, unimpaired to modern times.

Although active hostility to the order in the British Empire has long ceased, many prejudices yet exist—that principle which in the intercourse between man and man is deemed the test of honour (*secresy*) is urged against the Mason as his greatest crime—the world, with a judgment that is an anomaly to reason, condemns him for that inviolable fidelity which in every other circumstance of life they would deem the surest proof of virtue. Not knowing what Masonry *is*, they have speculated in what it *may be*; imagination has dressed up an idle chimera, and condemned, in the phantasy of its own creation, an order whose principles the just of all countries must approve, whose leading features are *truth, knowledge, and charity*.

“ Truth shall yet be heard, no human power
Can stifle or corrupt her purposes ;
Through superstition's gloom her voice is heard,
It pierces through the veil of barb'rous ages.
The prejudice of time—the venal lay
Fall impotent before its godlike sound.
It pierces e'en the silence of the tomb,
Bursting the barriers of icy death,
And injured virtue walks triumphant forth,
Free from the taint of calumny or crime.”

To disabuse the world—to destroy this mental poison, and by advancing the interests of Freemasonry, advance the

true interests of mankind, the MASONIC QUARTERLY will be devoted. And here the conductors feel it their duty to assure the Brethren that the land-marks of the Order will be religiously observed. Such subjects as may fairly be discussed will find a ready insertion in its pages. Masonic literature, now a dead letter to the world, that curious relique of times past, will be carefully investigated, the prejudices of the world fairly arraigned, and the true principles of the Order displayed in their simplicity, truth, and beauty.

It has long been a desideratum with the Craft to have the means of communicating generally with each other; it is hoped the present undertaking will form a nucleus round which the talent and interest of the Order will rally—an archive, where the events most interesting to the Brethren may be recorded, and regular biographies given of such worthy Masons who, by their zeal and industry, have advanced the interests of their art.

To this end, communications from the Brethren are solicited, accompanied by the names and addresses of the writers, without which no communication can be inserted: this determination is far from being the result of idle curiosity, it arises from a sincere desire to preserve the pages of the magazine from all objectionable matter; these names and addresses will be confided to one gentleman alone, a Brother, whose Masonic character is pleaded as a sufficient guarantee that no improper use will ever be made of the confidence reposed in him. Still further to interest those who might

possibly view the literary interests of the Order with indifference, the Brethren are informed that the conductors of this Review intend, after deducting the legitimate expenses of the work, to devote two-thirds of the entire profits to the advancement of the leading principle of the Order, "Masonic charity," while the remaining third part, it is honestly believed, will barely meet the contingent liabilities.

As the Order expressly excludes all political or party discussions, the Masonic Quarterly Review will present merely a record of the proceedings of both houses of parliament, unaccompanied by any editorial remarks of the conductors; thus the reader will only have *facts* laid before his unbiassed judgment, and draw such inferences as his private opinion or peculiar chain of reasoning may suggest. An equal vigilance will be exercised in the digest of foreign news: thus, while it presents to the reader all that is important in the history of modern events, it is presumed that it will be found of value as an impartial reference in future times.

The *Drama* being a legitimate means of instruction to the people, and for the advancement of literature, due attention will be paid to its present state; impartial critiques will regularly appear, with such original papers on the ancient dramatists, and the Greek and Roman stage, as are likely to prove of general interest.

The *Fine Arts* will be a subject of observation—the influence which their exercise has upon society, their rise and

progress, and the various schools into which they may be resolved.

The *Useful Arts* will be attended to, and every endeavour made to promulgate their advancement.—On these subjects we invite the communications of our talented Brethren.

The *Reviews* will be conducted with strict impartiality, and due regard to the interests of the Public and the Authors. The conductors feel they would fail in their duty, did they not point out the advantage which must accrue, and the reliance which may be placed upon the opinions of a work intended to employ the attention of the largest society in the world, embracing in its community not merely individuals of the very highest rank, but so considerable a portion of the literary and scientific of all nations.

Whatever confidence we feel in our own resources, it must be acknowledged that we rely chiefly upon the assistance to be obtained from the intelligence and knowledge of others, to embellish our future pages. We, therefore, most earnestly solicit the co-operation of the Fraternity, and more especially of the Masters and Past-Masters of Lodges, requesting they will transmit to us whatever is useful, remarkable, and amusing, which their experience and information may have collected; so that our Magazine may give to the world its well-authenticated proofs of History, Knowledge, or Anecdote.

As we shall be supported, our future Numbers will contain some embellishments characteristic of our Order and illustrative of its glorious tenets.

With these preliminary observations we take our leave until the first of July. Errors will generally be found in all first attempts; we entreat a candid consideration, and should we be fortunate enough to secure support, it will stimulate us to renewed and more powerful exertions.

ON FREEMASONRY.

FREEMASONRY is a system of morality and wisdom, both practical and speculative; Truth is its centre; the eternal point, whence its radii diverge, pointing out to its disciples not only a knowledge of the great Architect of the Universe, and the moral laws which he has ordained for their guidance, but of those useful arts and sciences which alone distinguish civilised man from his uninformed savage brother.

It is coeval with the world—its speculative wisdom existed with our first parents while in a state of innocence—its practical principles were gradually taught them by the hard lessons of adversity; when driven from Eden, they became tillers of the earth, and watchers of its flocks.

It is not assumed that, as a *perfect system*, Masonry flourished in the earliest ages. No—centuries of toil and discovery were wanting to complete its glorious knowledge. The arts necessary to life were first imparted; not, perhaps, by especial revelation, but by the constant exercise of those peculiar powers given to man, of invention, comparison, and imitation. That all minds are not equally capable of the application of these principles, our daily intercourse with the human race amply proves; even so in the infancy of the world, when mankind first congregated together for the mutual advantages of protection and society, the non-inventive and idle became dependent for many of their comforts upon their more gifted and persevering brothers, who, to preserve to themselves and their descendants a knowledge of their Creator, and the advantages which even their slight skill in the Arts and Sciences afforded, formed themselves into an *Order*, and imparted their wisdom to the just and virtuous alone.

Encouraging each other by honest emulation, the Craft proceeded in their noble course; the barriers of savage life were gradually removed, and civilisation, like an early plant requiring the watchful care of ages to mature its beauty, put forth the first leaves of promise to an infant world. Man, the superior creature, endowed with powers above all created things, was left to his own resources for raiment and shelter; Nature was his instructress; twisted grass and plaited leaves formed his first robe—the cave, or rude bower of boughs, his banquet hall—the Universe his Church—a rock his altar.

Habitations so rough, exposed to the whirlwind and the storm, scarcely a protection from the savage beasts of the forest, could not long content man's inventive genius, or satisfy his natural wants. The hut whose walls were piled with unhewn stones next arose, necessarily imperfect from the want of tools of sufficient hardness wherewith to render them suitable for the builder's purpose; this desideratum was at last supplied, the properties of metals became known, their hardness, fusibility, and strength. It is impossible, at this remote period of the world, to say in what manner the great Architect of all conveyed this wisdom; whether the lightning, acting on some metallic substance—the dreadful volcano—or any other natural phenomenon were the instruments of his instruction—enough for man to know that the knowledge so highly beneficial to the human race *was* imparted. The Creator first proclaimed man lord of his fair works, then gave into his hand an iron sceptre, whose power should lay bare the womb of earth, to rifle her hidden treasures, displace the lordly forest, compel the ground to yield its faults in season, and, in place of the rude hut and leafy bower, bid temples, palaces, and wall-girt cities rise.

Masonry now rapidly advanced—the heavenly bodies were observed—the careful shepherds, as they watched their flocks by night, studied their varied course, till certain defined positions of the heavens became an unerring index of the seasons, whose changes their foreknowledge led them to anticipate and provide against; thus it was that, engendered by observation in solitude and darkness, the infant science of astronomy had birth.

Hitherto the knowledge and worship of their Creator had gone hand-in-hand with Masonry; but the descendants of Cain fell from the true God to idolatry; their imaginations, perverted by the prosperity they enjoyed, and the knowledge of the arts and sciences which they had gained, saw not in him the Author of all; the infection became general, and HE, deciding that the rebellious race were unworthy the enjoyment of his perfect system, determined to destroy the world. To will, with Omnipotence, is to perform. He gathered the clouds as a mantle round the earth—the secret springs of the deep were loosened—rivers burst their bounds—the ocean poured forth its many waters; and of all created things, Noah, and those preserved with him in the ark, alone remained to re-people the desert world. By them the great secrets of Masonry, in all their purity, were preserved. Once more the useful arts prevailed on earth, and time in its progress again saw towers and habitations rise.

With a perversity which proves how strongly the principle of evil had become engrafted on man's corrupt nature, the descendants of Noah tempted their Creator, by building an enormous tower, whose height was intended to reach to heaven: their pride was justly punished by the overthrow of their impious design, the confusion of tongues, and consequent dispersion of mankind. Thus the world became

more generally peopled, and nations were planted upon earth. Idolatry, the besetting sin, again prevailed. In Egypt, mixed with practical Masonry, it flourished—it existed in a less objectionable form, perhaps, with the Magi of the East, who acknowledged the Sun but as their presumed visible emblem of the unseen God.

By the Patriarchs alone was Masonry preserved pure in the midst of the idolatry of the surrounding nations—to continue it so was Abraham's motive in commanding the eldest servant of his house to seek a wife for his son Isaac from amongst the daughters of his own people, justly fearing that a union with a Canaanitish woman might endanger in his breast the true principles which he had implanted. By Isaac, the blessing and great secrets of the science were imparted to Jacob, the younger son. Esau having taken to wife Judith, the daughter of Beeri, the Hittite, and Bashemath the daughter of Elon, both women of an idolatrous nation, that peculiar knowledge which had hitherto been the birthright of the eldest son, was permitted to pass from him.

Fearing the wrath of his brother Esau, Jacob, by the advice of his mother, fled to Haran; on his way thither, the Almighty confirmed, by a dream, the promises made to his forefathers;—the miraculous ladder which appeared to him, and the stone on which he slept, and afterwards erected in token of the covenant, are beautifully typified in Masonry.

Joseph, being instructed by his father Jacob, excelled his brothers in wisdom, which exciting their envy and hatred, they stripped him, and sold him for a slave. His miraculous interpretation of Pharaoh's dream gained him the royal favour; he became a ruler in Egypt, and was enabled, by his superior skill in the Craft, if not to free it from the false worship of Isis and Osiris, which debased it,

to purify its practical knowledge, and free their system from many errors.

The death of Joseph—the oppression of the Israelites—the cruel laws enforced to prevent their increase, together with the birth and preservation of Moses, are too well known to be dilated upon. But, though a favourite at the court of the Egyptian king, and deeply versed in the learning and mysteries of their priesthood, he sympathised with the sufferings of his people: and after having slain, in a fit of indignation, one of their cruel taskmasters, Moses was compelled for safety to fly to Jethro, the priest of Midian, whose daughter he took to wife.

Under the instruction of the priest, he perfected himself in Masonic science, and was finally chosen by the great Architect of all as the instrument of Israel's deliverance from the dark bondage of Egypt.

Masonry, pure and perfect, was transmitted by the great law-giver to Joshua and his successors. Practised alike by priests and kings, sanctified by prophets, it blazed forth in meridian splendour at the erection of the temple under Solomon, who had succeeded them in the high office of Grand Master of the Craft, and who, with the assistance of the King of Tyre, and Hiram, the most skilful practical Mason of the time, perfected, with the Brethren, that glorious structure, towards the completion of which each useful art and science lent their aid. This forms a remarkable epoch in Masonic annals. A knowledge of many of the peculiar plans adopted are preserved amongst us, and events highly interesting in their character, but concealed from the unenlightened world, are illustrated in the mysteries of our order.

In lands where the knowledge of the one true God was

lost in the fables of man's corrupt imagination, practical Masonry flourished, though perverted by priests and monarchs to the aggrandisement of their systems. Egypt, with her pyramids, whose caverned recesses were devoted to the celebration of Masonic rites, became a vast storehouse of science, a fountain whence sages from distant lands drank of the draught of knowledge. Strange, that with the revolution of ages, Europe should return to Egypt, now merging from ignorance and superstition, the light she gave. Not Egypt only; Babylon, Persia, and Chaldea were equally the seats of the Craft, whence architecture, geometry, astronomy, with music and poetry, were disseminated to the world.

The Brahmin of India, the Suevi, and the Hun, may trace their rites to the same general source; it is equally discernible in the doctrines of Confucius, and the philosophy of Greece, whose sages, travelling for wisdom, transplanted to their own land the knowledge and practice of Masonry. Euclid was a distinguished Brother, to whose intimate acquaintance with the Masonic science the world is indebted for the celebrated Elements which bear his name. Plato, the divine Plato, was enabled, by the peculiar powers of his mind, to analyse and reject much of the error with which the Craft had been perverted, and approach the *great and awful* TRUTH.

With time, Masonic science, thus happily introduced into Europe, became general. Rome, as Greece declined, received the sacred art, where, mixed with Paganism, it adorned her temples, flourished in her cities, and gradually became spread throughout her vast dominions.

A new era at last dawned upon the world by that great change which for ever excluded polytheism—thus specula-

tive Masonry became purified, and, without losing its universal character, disabused of Paganism ; and the knowledge of *one true only God was restored.*

In time, many of the useful arts and sciences, once the exclusive secrets of the order, became known, and practised by the world at large, though Masons were still considered as their legitimate conservators, and unrivalled as architects.

In Lodges the Craft traversed Europe, disseminating in their progress wisdom and science, rewarded for their toil by the improved condition of mankind, and the assured approbation of their own hearts.

Employed by kings and prelates in the erection of churches, palaces, and other stately edifices, Masons flourished, and were respected till the rise of that monstrous system of feudal power, which, subdividing the interests of nations, enslaved the humbler classes of the people—and crushed, with an iron hand, those liberal arts and sciences which could not be prostituted to its purposes. During this dark era the order was alternately raised or depressed as its usefulness was called into action by the powerful, or the tenets condemned by the ignorant and superstitious ;—now protected by enlightened monarchs, who honoured it by charters, and were initiated into its mysteries—now persecuted by their successors upon the most frivolous pretences.

As the feudal power declined, Masonry became better appreciated, and pursued its useful career. England is particularly indebted to the Craft—many of its most splendid worthies, past and present, adorn its annals ; and, as proofs of operative utility, most of its architectural beauties may be cited as the work of Freemasons ; nor will it lessen the general esteem, to be informed that the erection

of the Cathedral of St. Paul was commenced and perfected by one master-hand, the entire plans of which were given by Sir Christopher Wren, the then Grand Master of the Order.

Thus, without entering into the minutia of detail, we have endeavoured to trace the progress of Masonic science through the early ages of the world—the superstitions which debased it in the East—the intellectual philosophy which, in the more polished nations of Greece and Rome, mystified and rendered its operation subservient to polytheism,—the darkness which succeeded the inroads of the barbarians of the North, and the oppression of feudal tyranny, down to these, our modern times. The following illustration may not prove unacceptable :—

In Time's young morn, ere the scarce peopled earth
Witness'd the dawn of taste—ere Science's birth
Had shed its halo o'er the mind of man,
Or Art, magnificent, her course began,
The MASON'S Craft arose ! and hand-in-hand
With Genius, talent spread from land to land
A human engine to improve mankind,
Whose plan the *Architect of all* designed ;
Where'er its benign influence was spread,
The desert smiled—and barbarism fled ;—
The savage saw before his startled eyes
The stately dome and graceful column rise,
In cavern'd wastes no longer deign'd to dwell,
Left the cool grotto and the shady cell.
Then first the palace rear'd its gorgeous fane,
And wall-girt cities rose from plain to plain—
Israel's famed temple—the Ephesian pile—
The Doric column, and the fretted aisle—

Palmyra's city—Balbec's lofty shrine,
 Proclaim, as architects, our Craft divine.
 Nor was the MASON's art to these confined,
 Its rays shed light and knowledge o'er the mind :
 LANGUAGE ! the first, the noblest gift to man,
 No longer rough in half-form'd accents ran,
 But soon in polish'd verse was taught to flow—
 Now sportive wild, or musically slow ;
 Religion's aid—which lifts the soul to heaven ;
 Music—to man, by MASONS first was given ;
 Each infant art was in our Lodges taught :
 The ancient Craft, by noblest impulse fraught,
 Sought to improve mankind—let hist'ry's page
 Record our wonders in Time's earlier age.
 Witness the pyramid—the eastern dome—
 The classic sculptures of immortal Rome ;
 Our art with time or place decay'd not then,
 It flourish'd greatly with our modern Wren ;
 London's St. Paul's by his great art was plann'd,
 Begun—rear'd—finish'd—with one master-hand*.
 Kingdoms have fallen ! Empires have pass'd away !
 Colossal sceptres fall'n 'neath Time's decay !
 Yet still *we* flourish, united heart and hand,
Our band of Brotherhood yet firmly stand,
 And *shall* endure till that last signal's given,
 Whose trumpet-sound shall rend the arch of heaven !
 Age feels our moral—it gives strength to youth—
 Our prop is HONOUR—our foundation TRUTH.

* Sir Christopher Wren was the only architect employed, and his life was prolonged to the completion of the building.

THE MASON.

IT was during the late war, towards the close of Napoleon's disastrous invasion of Russia, that a party of French officers were assembled in a rude tent, refreshing themselves after the fatigues of a hard day's march. Moscow had already been abandoned, and the hitherto victorious armies of France were in full retreat, amid all the horrors of a Russian winter. The ground was covered with a deep snow, which yielded crisply beneath the tread: the men, in clearing the space for the erection of the tent, had piled it in form of a circular embankment, into which the outward stakes were driven. The night was intensely cold; not a cloud obscured the heavens; the stars, shining with that peculiar brilliancy which distinguishes them in a northern latitude, lit up the distant plain, that, trenched by the drifting winds into billowy forms, appeared like a sea of foam, relieved only with the red glare from the watch fires of the neighbouring piquet.

Wrapped in fur cloaks and pelisses, the spoil of the abandoned city, they were seated on the ground, enjoying their repast with that true zest which only hunger gives. The party consisted of Count Lauriston, Major Guillet, Captain Adolphe Lesseau, Lieutenant Florent, who, with several inferior officers, had attended their chief in his unsuccessful interview with the Russian general, Prince Kutusoff, when, commissioned by Bonaparte, he went to propose an armistice, and treat for peace.

The supercilious manner in which he had been received by the prince, who refused either to grant a cessation of

hostilities, or forward Napoleon's letter to the emperor, chafed the fiery spirit of the count, and during their long day's march he had scarcely exchanged a word with any of his officers. Even a sullen disposition must yield at last to the contagion of good-humour and a desire to please. A Frenchman's is not the most obstinate in the world, and Lauriston, roused by the cheerful gaiety of the party, and their peals of laughter at each fresh sally, gradually forgot his spleen, and joined in the conversation.

"I wonder," exclaimed Adolphe, gaily, "what the fair dames of Paris would say, could they behold us in our winter bivouac—the snow our carpet, and the bare canvas our only shelter from the keen frost: many a fair bosom would commiserate our fortune."

"Ay," interrupted Florent, "and envy us our furs; these sables would distract the heads of half our *belles*; the empress herself cannot boast of such. Should I ever see our dear country again, I will preserve mine in lavender till I become a peer of France, and then line my robes with them."

"Take care that it does not first become your winding-sheet. That soldier will have something to tell of, who again sets foot upon his native soil. We are encompassed with dangers—not only the enemy, but their accursed climate to contend with—even I," continued the major, "veteran as I am, begin to feel its influence; how, then, will the dainty limbs of youth resist it?"

"Faith, major, you are severe on Florent; he stands not only fire, but frost, like a hero—I have seen him expose his uniform to the snow rather than derange the graceful folds of his cloak."

"And I, count," added Adolphe, "within the last month have twice seen his ungloved hand——"

"It must have been when he was bathing it with eau de Cologne, then," interrupted the major, with a slight sneer.

"You may behold it, gentlemen," hastily exclaimed the lieutenant, nettled at the observation of the last speaker, "grasping the hilt of my sword, if either of you presume to question the spirit of its master."

The mischievous major seemed more amused with the anger of the young man, than disposed to take up the quarrel, while Lauriston elevated his eye-brows with the *hauteur* of a conscious superior.

"My foolish observation has occasioned this," said Adolphe, after a slight pause; "but in truth, I meant not to offend—come, give me your hand."

Florent still looked gloomy.

"What! man," he continued, "resent a jest—so slight a one—and from me, too!—You can't be serious; come, give me your hand, friend—*brother*."

A smile of peculiar meaning passed between the young soldiers, and each instantly grasped the other's hand.

"Humph!—Brothers—" said Guillet, after a pause—"this comes of Freemasonry; I have known many a pretty quarrel spoiled in a similar manner; there was Marlet, of our regiment, he, I remember, had a dispute with an Austrian colonel, just after the battle of Austerlitz; they were to have met the next morning, and I should have been his second, had not the fool gone to a Lodge the same night, where he encountered his man; what passed, heaven and the brotherhood alone can tell—all I know is, that instead of meeting like soldiers, they entered the *café* arm-in-arm like priests—Bah! don't talk to me of Masonry, it only tends to make men——"

"What?" passionately demanded Florent, anticipating some reflection upon his courage.

"*Brothers,*" coolly answered the old soldier: "it has done so in the present instance."

"Faith," said the count, laughing, "he has you there—the major is too old a campaigner to be caught by youngsters; but, tell me, since you think so highly of Masonry, what are its peculiar claims to the consideration of mankind?"

"It is universal," replied the young soldier: "travel where you will, there Masonry has spread its branches, diffusing in its progress a knowledge of the useful arts; it is equally cultivated in the tents of the wandering Arab, and the palaces of the more enlightened European. Even here," he continued, "in this cold and inhospitable region, despite the jealous prohibition of a despotic government, the Craft still flourishes."

"Does it?" exclaimed the major: "it must be a sturdy plant, then; for this infernal frost would destroy vitality in anything less hardy than a bear:—we only have escaped, I suspect, from having robbed him of his skin."

"You are in error, major," replied Lauriston, shrugging his shoulders in contempt—"you forget the natives—they surely live here."

"Exist, you mean, count," grumbled the old soldier; "besides, they are too nearly allied to the species to require a distinct classification. Look at your Don Cossack, now—he is your bear on horseback; and in truth a most determined savage, who scorns all civilised modes of warfare, and fights after the manner of a wild Indian, appearing when you least expect him, and like the whirlwind, sweeping all before him. It was only in our last affair old General Bellont, that prince of tacticians, was completely baffled: he had formed his regiment in fine order; his position was unimpeachable, his right being protected by a heavy battery, which, ac-

according to all rule, the enemy should not have attempted. While waiting patiently for the attack, a junior officer observed a party of Cossacks defile towards the wood which flanked the battery, in order, as he justly imagined, to effect a surprise. Bellont, knowing how apt boys are to imagine themselves wiser than their elders, paid slight regard, unfortunately, to his suggestions. Well, the action commenced, the regiment manœuvred till it had drawn the enemy under the battery, when, to their astonishment, it commenced its deadly fire upon them. Bellont found that, contrary to all tactics, a party of those flying devils had turned his strong point of defence into the certain means of his defeat."

"Well, major," said Adolphe, half asleep, "brothers though some of them may be, heaven defend us from a visiting party of these bearded gentlemen! The sentinels have replenished the fires, I perceive; so, without fear of either wolf or Cossack, I have taken up my position for the night;—it will soon be day-break, and a few hours sleep will leave us all the better for to-morrow's march."

"You are wise, youngster," replied the veteran—"nothing like rest; Lauriston has already taken your advice—good night—good night!" and in a few minutes the little party were buried in sleep.

The last star was fading in the heavens when Lauriston awoke; he was still a day's march from the army, and well knew that the emperor would be impatient to learn the success of his mission. "Come, gentlemen," he exclaimed, waking his companions, who, wrapt in their cloaks, still enjoyed their slumbers, "we have played the sluggard:—to horse, and away! Laurent, call in the men."

All was soon bustle and confusion in the little encampment; the horses were led from the rude tent where they had passed the night with the men, and waited, ready

caparisoned ; while the poles of their late resting-place were being struck. Just as they were preparing to mount, a party of Cossacks were perceived crossing the plain at full speed towards them. "Fall in!" exclaimed the major, in that steady tone of command which the old soldier hears and obeys with confidence. "Count," he continued, "your life is of value to the emperor—to our country—you must fly, and leave us to make good your retreat."

"But will that be honourable?" demanded Lauriston : half anxious to be gone and yet ashamed to desert his brave companions.

"Under any other circumstances, perhaps not," replied the major; "but you are in possession of information necessary for the safety of the army:—at all risks, your life must be preserved, whatever may become of ours. Florent, with corporals Jaques and Prerinet, will accompany you—I cannot spare more—they are the only two married men of our party, and deserve the chance—farewell!—no time is to be lost!"

Lauriston instantly followed the advice of his companion ; and accompanied by the young lieutenant and the two men, commenced his retreat.

The old soldier formed his little party in the hollow lately occupied by the tent, which was protected on three sides by the embankment of snow thrown up in clearing the ground ; his number amounted to eighteen men, besides Adolphe and himself.

"How many do you count?" enquired the veteran of his companion, as the enemy gained upon them: "my eyes are so dazzled by the snow, I can scarce see ten yards before me."

"About thirty," replied Adolphe, coolly: "we shall have warm work of it—they are here!"

“Steady, men,” cried the major : “level high.”

As he spoke, the party, headed by their commander, reached the ground. The Cossacks were advancing with their usual impetuosity, when the first six were thrown into some slight confusion by the giving way of the embankment, which yielded beneath their weight, and plunged them up to their horses’ bellies in snow. The Frenchmen saw their advantage, and fired ; two fell : the others, by a desperate exertion of strength, backed, till they gained firm ground.

The attacking party now divided into two separate bodies, and commenced wheeling round their enemy, each in a different direction. The effect of this manœuvre was to distract their attention ; for at the same instant one party poured in a line through the entrance of their little citadel, while the other, leaping the embankment in the rear, attacked them at a disadvantage. The struggle was now hand-to-hand—men encountered each other with all the bitterness of national hate and personal feud.

“Our only chance,” said the major to Adolphe, who was fighting near him,” is to gain the open ground—we are cramped here ;” and spurring his horse, he dashed past the enemy in gallant style, followed by the young officer and several men. The Cossacks were too much accustomed to this desultory mode of warfare to be easily taken by surprise : the party who had leaped the embankment in the rear, headed by their officer, immediately followed, leaving their companions to despatch the few who still struggled desperately within the frozen arena. The old major was the first who fell, but not before he had slain the soldier who had intercepted his flight. Adolphe was pursued by three of the enemy, who, with their long lances poised in air, yelled in anticipation of their victim. One, whose horse was of finer metal than his companions, was gaining rapidly

upon him, when, as a last resource, he drew a pistol from his saddle, and fired. The arm of his pursuer fell powerless at his side; at this moment the officer and two men, who by a detour had gained upon his path, dashed before him.

Adolphe—his sword broken, his path beset—perceiving that all further attempt at flight or resistance would be useless, calmly awaited his fate. One of his pursuers was on the point of transfixing him with his lance, when a gleam of hope flashed across his mind—turning towards the officer, he made that peculiar sign which, throughout the world, designates a *Master Mason*. Swift as an arrow the commander rushed between the Cossack and his destined victim, striking up his lance with his sabre just as it reached the young Frenchman's breast—the disappointed savage rode grumbling away.

“I may not offer you my hand,” exclaimed the Russian, in excellent French: “it is stained with the blood of your countrymen; but you have made a claim upon my mercy which, even here in the red moment of victory, with my spirit chafed with my country's wrongs, I must—at all hazards—will respect. Your parole—”

“Is given,” answered Adolphe, scarcely believing his good fortune, for the Cossacks were seldom known to give quarter.

“Enough!” replied his captor: “follow me.”

On reaching the scene of the late action, he beheld the enemy busy stripping the bodies of his former companions, not one of whom had been fortunate enough to escape. Laureston's baggage was already rifled, and scattered about the snow. A small casket, which he knew contained the count's orders in diamonds, lay at his horse's feet. His conqueror observed the direction of his eye, and commanded one of the men to reach it him from the ground. Without

examining its contents he placed it in the pocket of his huge pelisse.

“So,” he exclaimed, after looking around, “my work is done—follow me, Frenchman.”

After giving some directions to his men in Russian, he clapped spurs to his horse, and proceeded at a rapid pace, till he had cleared the plain and entered a deep wood, when reining his steed, he motioned to his companion to ride beside him.

“I watched your eye, stranger, as it fell, just now, upon this trifle; is it yours?”

“No,” replied Adolphe, “it was the property of the chief of our party, and may be considered lawful spoil: it contains the different orders conferred upon him by Napoleon.”

“Take them!” exclaimed the Russian, with disgust; “you may, without shame, accept them; but for me, there is not an icicle upon these trees that is not more precious than the richest gem your monarch could bestow. They are mine,” he continued, observing that Adolphe hesitated to take them, “mine by right of conquest, and I give them to you freely. Once more receive my assurance—a *Brother's* assurance—that you are safe.”

After four hours' hard riding through the wood, the intricacies of which seemed well known to his conductor, they arrived at an enclosure, surrounding a low stone building of considerable magnitude. Not a window appeared on the outside—the smoke rising from the high pile of chimnies alone gave indication that it was inhabited.

“You are welcome,” exclaimed the Russian, “to my home—to the bosom of my family, the hospitality of my hearth. You will not find the luxuries of Paris, but safety may reconcile you to its inconveniences.”

Taking a rudely-carved horn, which hung suspended by a chain from the portal, he gave three distinct blasts. After being carefully reconnoitred by an armed domestic, the gates were opened for their ingress.

If the exterior of the building presented a desolate aspect, the court-yard into which they were admitted was scarcely less so. Large piles of wood, for winter fuel, nearly filled the area, and the windows of the principal rooms were disfigured by rough outward casements, rendered necessary by the inclemency of the season. Adolphe followed his guide into a large hall, cheerfully lighted by a pine log fire, around which some dozen serfs were sleeping. An old man, who, from his dress, appeared the chief person of the household, approached, and was directed to conduct the stranger to the principal apartment. The young soldier followed his conductor in silence, till he entered a room furnished with a degree of comfort, if not elegance, which surprised him. The floor was covered with warm skins neatly sewn together as a carpet, while the chairs and couches of dark wood, curiously carved, were furnished with down cushions, affording a luxurious seat to the weary traveller. The walls were hung with thick brown cloth, relieved only by a picture of some patron saint in an antique frame. Opposite the draperied window two book-cases were placed, one on each side of the fire-place, whence the stove diffused a general heat. Tables, cabinets, and a silver lamp suspended from the ceiling completed the furniture of the apartment.

Scarcely had Adolphe finished his survey, when a lady entered the room. Her manners, even more than the richness of her dress and jewels, indicated her rank—it was the mistress of the mansion into which he had been so unexpectedly introduced.

“My son, monsieur, will return as soon as he has given directions to my household; in his absence, permit me to assure you that you are in safety, and welcome to our humble roof.”

The young soldier could only bow his thanks—everything tended to increase his surprise—his own language so purely spoken—the evident rank of his hostess—the unexpected humanity of his conqueror, when hopeless of mercy. She called him her son, too. Was it possible that the rough Cossack who had preserved his life was the son of the elegant woman before him? His doubts, however, were soon ended, for in a few moments a handsome young man entered the apartment, and cordially bade him welcome. From his voice, Adolphe recognised his preserver, but so changed since their hostile encounter, that otherwise it would have been impossible to recognise him. The high jack-boots and horseman’s cloak had given place to fur-lined slippers and a light, embroidered vest; the hair, which had been carefully gathered behind the bear-skin cap which disguised him, now fell in thick curls round his open, manly countenance—at the utmost, he appeared three-and-twenty.

“You appear surprised,” he exclaimed, observing his prisoner’s countenance: “war gives an appearance of age even to the youngest of us. A party of Cossacks bivouaced near our home last night, and informed me of your encampment. Fearing your vicinity might bode us no good, I determined to conduct their attack—you know the rest. And now permit me to present you to my mother, the Countess Dantzoff, who, compelled by your victorious armies to fly from her palace at Moscow, has found shelter upon this remote estate, where, surrounded by faithful serfs, she has lived during the horrors of war in safety.”

“Could anything reconcile me to the stain which has

fallen upon the armies of France, it would be the opportunity it has afforded me of judging rightly of a noble enemy. Your time, I fear, madame, must have passed heavily, shut out from that society which you adorn. Your son, I have already proved, is too good a soldier to be ever by your side."

"My campaigns," replied the Russian, "have not been many, and, thank heaven, are likely to be soon over—but, tell me, how are we to address our guest?"

"As Adolphe Lesseau, a younger son of the noble house of De la Tour."

"And mine," replied his young host, "is Ivan of Dantzoff; and now that we know each other, I will accompany you to your room, where you may remove all traces of this morning's work. As a Frenchman, you are too gallant a cavalier to appear before ladies without due attention to the mysteries of the toilette."

His guest, bowing to the countess, followed Ivan to an apartment, where every thing necessary had been prepared for his accommodation.

"It is natural," said Ivan, "for us to feel interested for those whom we have in any way served—nay, no thanks; perhaps I may one day ask a richer reward—your friendship—but I am strangely situated; educated by my mother in a manner different from the generality of our youths, I have in vain sought for that companion with whom I could exchange confidence and feeling. Like yourself, I am a *Freemason*; but in Russia the Craft is so jealously watched by the government, that it is only in secret we can assemble; yet have I, as far as opportunity would allow, practised its mysteries, and cultivated its divine precepts. You are the first Brother, except the Masons of Moscow, whom I have ever encoun-

tered, and I feel as if Providence had bestowed upon me a new tie. You are of my own age—you have deep feeling, for I marked you when the bodies of your companions were being stripped before your eyes. While you sojourn here, I may learn much of that world I can never hope to visit. You must be my instructor, and endeavour to forget that even for a moment we have been enemies. Should peace be made, or opportunity offer, you shall return to your native country; but many months must elapse ere you can pass the vast empires which divide you from France; meanwhile, be happy here with us.”

Adolphe grasped his hand, and warmly expressed his gratitude. “I make no professions of friendship, dear Ivan, but time will show that I am not ungrateful.”

“Farewell,” replied his host, “sleep and refresh yourself; you must require it after last night’s hard bivouac. You will meet at dinner my cousin Catherine, and Ann of Crandstein, the daughter of a distinguished noble. Her father leaves her under the protection of my mother, while he is absent with the army. Adieu; and once more remember—we are BROTHERS.”

The rescued soldier closed the door as his host departed, and falling upon his knees, returned thanks to heaven for his almost miraculous escape. “Poor major,” sighed Adolphe, as he threw himself upon the couch, “all thy bantering has found an end at last.” The events of the day passed in rapid succession through his brain, till gradually becoming less distinct, his over-exerted spirit found refuge in sleep. After a short repose, he was roused from his slumber by a slight pressure of the hand, and found, on starting from his couch, Ivan standing by his side.

“I regret to disturb you,” exclaimed his host; “but the hour of dinner has arrived, and the ladies expect our presence.”

The young soldier followed him to the apartment where he had left the countess : Catherine, and her companion, the Lady Ann, were with her. Never had a more beautiful being met his gaze than Catherine Zerinski. Her form, just merging into womanhood, was cast in the full, voluptuous mould of perfect beauty ; her blue eyes lit up a countenance of the most amiable expression, while a profusion of light brown curls, whose luxuriance the small fur cap she wore could not restrain, fell upon her shoulders, and gave a graceful *contour* to the head and neck.

“How !” exclaimed Ivan, gaily, observing his evident admiration, “a soldier, and taken by surprise. What reparation can you offer for having driven our divinities to seek refuge in these deserts ? But here,” he continued, “is one whose anger you will find more difficult to propitiate ; not that you have been an enemy, but that you have hitherto suffered her to remain unnoticed.”

The Lady Ann, whose age and appearance served as foils to her more juvenile friend, received Adolphe’s apology and advances with that careless good-humour which at once restored him to himself. The ceremony of introduction being over, their conversation became general ; and if at times the polished Frenchman smiled at his preserver’s ignorance of the world and romantic enthusiasm, the elevation of his sentiment and goodness of heart became more and more apparent.

To Ivan, the young and ardent child of nature, the accomplishments of Adolphe were subjects of admiration : he gazed with respect upon the man who had visited the glorious capital of Europe—whose steps had wandered amid the gardens of Italy. His classic descriptions excited his imagination, and every hour he deemed himself more fortunate in the possession of such a companion, while the

mysterious bond of fraternal union by which they were bound sanctioned the rapid growth of their mutual friendship.

Frequently would the lovely Catherine desert her female companions to listen to their conversations, and hang, with attentive ear, upon every word the young soldier uttered. Sometimes he would sing to them the airs of his native land, descriptive of her vine-clad hills and old romance, or of those victories which had rendered her at once the terror and astonishment of Europe. The fair Russian possessed a rich natural voice, and was slightly skilled in music. At Ivan's request, Adolphe became her instructor: together they practised those lays whose passion-breathing strains, (before either dreamt of danger) imparted the fatal sentiment they too well described—Adolphe and Catherine loved. The unsuspecting girl knew not the nature of her feelings—she fancied her interest for the stranger proceeded from friendship, and gratitude for his instruction; but he, more practised in the feelings of the heart, saw his danger, without resolution or inclination to avoid it.

The young Frenchman had been the guest, rather than the prisoner, of Ivan, about two months, when one morning his host entered his apartment with a letter in his hand—

“Bad news, dear Adolphe,” he exclaimed: “some enemy to our happiness has informed the Governor of Moscow that a French officer of high rank has found refuge here; he writes to thank me for my services, and commands me to give you up to the general of the district.”

“Mine was a lot too fortunate to last,” replied his friend: “but it is the fate of war, and I submit. If in the dungeons of Moscow I feel the privations of your hospitable home, the recollection of your generous friendship shall console me. When must I depart?”

“Depart !” exclaimed Ivan : “can you then think so meanly of me as to desert you in the moment of danger? are you not my friend—*my brother*?—consign you to the dungeons of Moscow! not if the emperor himself commanded it. You are my guest—a name sacred to the poorest peasant—you never have been my prisoner; I resign all claim upon your honour—I here restore your parole. I had not named this unfortunate affair, but prudence may compel us to adopt precautions for your safety, which, had you not been aware of the motive, must have appeared strange to you.”

“Generous Ivan, how shall I express my gratitude! yet let not your zeal in my behalf compromise you with your government; you have a mother——”

“Who would blush for me,” interrupted his friend, “were I capable of violating the rights of hospitality. I will meet the general—he was my father’s friend—I will appeal to his generosity; should that fail, we must descend to artifice: meanwhile, you must lay aside your uniform, and be content to disguise yourself in habiliments of mine—the ladies are already aware of the necessity of concealment, and will not be surprised at the exchange.”

“Unfortunate that I am,” exclaimed Adolphe, to disturb the happiness and tranquillity of your family. Should I be discovered, the vengeance of the emperor would fall on them—and your domestics, they——”

“Have neither eyes or ears but as we direct. At the worst, too, we have a chamber so curiously concealed that suspicion’s self might pass it in her search. It was provided as a place of refuge for the females against an enemy—it may now preserve a friend: there we can conceal you till the arrival of Aran, a Jew merchant, who annually visits these wilds to purchase furs—disguised as his servant, you

may securely reach the frontier. Farewell!—I must to horse—and remember that—

‘ By the mystic word and sign ;
By our secret art divine ;
By each point of fellowship ;
By the grasp and by the slip ;
By the rite we dare not name ;
By a Brother’s sacred claim——’

German Masonic Song.

these walls are your home—your safety is my duty and peculiar care.” While speaking the above lines, Ivan grasped the hand of his companion ; at the conclusion he shook it warmly, and quitted the apartment.

Ivan had left his home about two days, when Aran, the long expected Jew merchant, arrived in the neighbourhood to purchase skins of the serfs and neighbouring boors. His caravan consisted of six sledges, which were well laden with the fruits of his long journey. To Adolphe’s offers he turned a deaf ear. “The danger was too great—it would interfere with his trade.” His scruples were eventually removed by a sight of Lauriston’s casket. The eye’s of the avaricious Israelite sparkled as he beheld the gems ; and he consented, on condition that he received a considerable portion of the treasure, to allow the young soldier to accompany him in the disguise of one of his drivers—and even promised to shorten a portion of his rout, in order to facilitate his escape. It was finally arranged that they should depart in four days.

Aware of his own feelings, and more than suspecting the nature of Catherine’s, Adolphe was considering how he could best impart to her the intelligence of his departure. The countess being indisposed, had kept her chamber, and it was not till late in the evening that an opportunity presented

itself. He was seated at his guitar, playing a Russian air from memory, when Catherine entered the apartment.

"Is it possible," she exclaimed, smiling, "that so accomplished a troubadour can descend to the savage strains of the frozen North can anything Russian dwell upon your memory?"

"I must indeed be cold, Catherine," he replied, "ere I forget the generosity of Ivan, or the beauty of his fair—country-woman," he added, checking himself, lest his too pointed meaning should bring on the declaration he deemed it most honourable to avoid.

"A compliment," replied Catherine, "at the expense of poor sincerity—you are detected, I can read the heart—as a punishment, you shall sing some lay of your own dear country."

"Willingly," he replied; and striking a slight prelude on the instrument, he sang the following words, not inapplicable to his own feelings—

Farewell ! farewell ! I would not fling,
Around thy brow the veil of sorrow :
Brightly for thee the morn may spring;
And mirth and pleasure wait thy morrow !
The words of love thy lips have spoken,
Each burning thought alike forget,
Keep not of me one parting token
To wake the strain of vain regret !
Strike not the lute, whose chords for me
Breathed music's strain or passion's spell :
Each note would breathe again in thee
The memory of this sad farewell !
Gay hours of bliss—long happy years—
And love's best joys—fair maid ! be thine :—
His broken heart, his burning tears,
And sighs of vain regret are mine !"

The deep manly voice of the young soldier trembled at the concluding stanzas. From his emotion, even more than the words of his strain, Catherine felt he was about to depart.

"You are going to leave us!" she exclaimed, bursting into tears; "and I shall see you no more." The undisguised feeling with which these few words were uttered, betrayed too plainly the state of her feelings. Adolphe threw himself upon his knee before her, and declared his love.

"Honour," he exclaimed, "has hitherto bound my tongue in silence; as a captive and enemy, I dared not ask your heart—but these cruel wars must end; I will return—I can rely on Ivan's friendship—I shall demand your hand——"

"You will find me his wife!" passionately interrupted the agitated girl; "know you not I am betrothed to him?"

"God!" exclaimed Adolphe, "what have I done!—there wanted but this, wretch that I am! Is this my return for his generous friendship? Forget me, Catherine," he continued, "better we had never met—think not of me:—I were a monster, unworthy of the name of man, could I gratify my own passion at the expense of his happiness. He is gentle, affectionate, formed to be beloved—you will soon recall your heart from this wandering, wayward choice, and learn to look upon him as your husband."

"Never, never," replied Catherine, "can I love Ivan but with a sister's love! You never felt the passion, or you could not coolly resign me to another!—But, go," she continued, more calmly: "in your own land, doubtless, you will find one worthier of your heart than the deserted Catherine——"

"Never loved!—You wrong me. Witness these tears,

that shame my manhood—the pangs that rend my soul!—Nothing but the powerful call of gratitude and imperious honour could tear me from you. My heart may break with the effort, but it must be accomplished! One embrace:—the first and last of happiness I ere may know.”

At this moment, Ivan, who had unexpectedly returned, entered the apartment, but started as if a serpent had stung him, on beholding Catherine in the arms of his friend—Unperceived, he quitted them.

“Farewell, for ever!” exclaimed Adolphe, as he disengaged his arm from the trembling form of Catherine; “think of me but as a dream.” He imprinted upon her brow a single kiss, and rushed from her presence.

“’Tis over, thank heaven!” he murmured; “the struggle’s past;” as sinking upon a couch in his own room, he begun to reflect upon his future course. “Here I must not remain another hour—we must never meet again. I owe it to her peace—to Ivan’s friendship—to my own honour.” Hastily writing a letter, which he left upon his table, he threw his cloak around him, and placing Lauriston’s casket in his bosom, he silently and unobserved quitted the hospitable mansion which had so long concealed and sheltered him. The night-fires guided him to Aran’s tent, who, won by the gift of the jewels, consented to depart instantly. The arrangements were soon made. While his people were striking their tents, Adolphe changed his dress for the meaner habiliments of a sledge-driver. An hour before midnight every thing was prepared, and the party silently commenced their journey.

“Thus ends my dream of friendship,” said Ivan, as starting from his feverish slumber, he prepared the next morning to visit the deserted chamber of Adolphe. “I have read, it is the nature of woman to be false, and man

to deceive. Hitherto I have deemed it the cynic's censure; I now find it the philosopher's truth. Yet, the false mistress and treacherous friend should not have been Catherine, and Adolphe Lesseau.—How, gone!" he exclaimed, as looking round the apartment, he searched in vain for its late inmate: "can Catherine be the partner of his flight?" His eye fell upon the letter—he trembled as he broke the seal; it ran thus:

"DEAR IVAN,

"Condemn me not, that I have withdrawn from your hospitable home without bidding you farewell; but my honour and your happiness demand that I should act as I have done. Till a few moments preceding the writing of this, I knew not of my danger. May you and Catherine be happy! Farewell.

"ADOLPHE."

"He is true, he is true!" said Ivan, rapidly glancing over the paper; "human nature forgive me, that I doubted thee! He loved, but knew not of my engagement to Catherine. I was to blame—he should have been forewarned."

Ivan took no notice of the scene he had witnessed to Catherine or his mother, trusting that time would lessen her grief, and her heart gradually appreciate his devoted affection. By a tacit agreement, the name of Adolphe was never mentioned between them. As the spring advanced, the countess removed to St. Petersburg, her palace at Moscow being destroyed. Here they visited, and gradually plunged into the fashionable dissipation of the court. But, although Catherine moved amid the brilliant throng, her buoyancy of spirit was gone—she appeared to endure rather than enjoy, and Ivan found that the shaft had pierced deeper than he at first imagined.

Two years rolled on, and the once blooming Catherine had become a delicate invalid. Apathy and languor, the forerunners of consumption, had gradually tainted the springs of health, and frequently obliged her to keep her chamber. She was one evening reclining upon a sofa, listening to a romance that Ivan was reading; it turned on France and her minstrel knights. A deep sigh from his auditor drew his attention; she lay pale and gasping—a tear upon her cheek. His generous nature could endure it no longer.

“Catherine!” he exclaimed, “we must change the scene; your health is too delicate for this cold northern climate—you shall travel—the genial airs of France will restore you.”

“France!” cried Catherine, half springing from the couch: “Can you be serious? Should we meet——”

“Adolphe, you would say; why, you must punish him for his desertion. Yes, dear Catherine,” continued Ivan, “I now look upon you but as a sister; my friend is worthy of your love—honour and gratitude alone prevented your union—they shall be rewarded. Nay, no words: I shall be repaid the sacrifice in your happiness and again embracing my friend. Summon your spirits; in a few days, we will set out for France.”

In the summer of the same year, the military Lodge of St. Louis was assembled in Paris. The room was crowded with officers, and foreign Brothers of distinction. Count Laureston, as Master, was in the chair. The usual signal for silence being given, he thus addressed the assembly:

“Brothers; it is my pleasurable task to record another instance of the advantages resulting from Masonry. A Brother here present, while escorting me, during the late war in Russia, from an interview with Prince Kutusoff,

was attacked by a party of Cossacks. I had barely time to escape with my despatches: his men were slain, and one of the enemy about to despatch him, when it became apparent to the commander of the party that the Frenchman was a *Brother*—he saved his life—concealed him in his own house, and finally enabled him to reach his native land. I find, by the list of this night's visitors, that, unknown to each other, the two Brothers are present."

"How!" exclaimed Adolphe, rushing forward, "my friend here?"

A group of foreign officers at the same moment opened their circle, and Ivan was clasped in the embrace of his friend.

Accompanied by Catherine, he that very day had arrived in Paris, and hearing that a Lodge was held in the hotel where he was staying, he sent in his name and certificate to the Master.

We will not detain our readers by dwelling upon the happiness of Catherine, or the gratitude of Adolphe; the following announcement, from the journals of the same month, will conclude our tale:—

"Married, at the chapel of his Excellency, the Russian Ambassador, Count Adolphe Lesseau, to Lady Catherine Horndoff. Count Ivan, of Dantzoff, gave away the bride."

The above tale is founded upon a fact, communicated at Cambridge, during the autumn of the last year, by a Brother of distinguished character and literary reputation.

BOARDS, COMMITTEES, &c.

Not included in the Freemason's Calendar.

GRAND STEWARDS, 1833, 1834.

	of No.		of No.
Br. William Brown . . .	P. 6	Br. Samuel Odell . . .	30
" George Walford . . .	T. 2	" Campbell W. Hobson .	32
" William E. Maclagan .	S. 1	" William Lucas Hanley .	37
" William Read . . .	4	" Wm. Cornelius Jourdain	66
" Wm. Wilson Scrimgeour	8	" James Smith . . .	72
" Fredrick Bassett . . .	14	" James Green . . .	108
" John H. Freer . . .	21	" Edward Hugh Blakeney	116
" Robert Bell . . .	23	" R. W. Arden . . .	233
" Edward Chuck . . .	27	" Charles West Wheeler .	324

BOARD OF GENERAL PURPOSES.

R. W. BROTHER JOHN RAMSBOTTOM, *M.P.*, *President.*R. W. BROTHER LORD H. JOHN SPENCER CHURCHILL, *Vice President.*

	of No.		of No.
R. W. Br. Henry R. Lewis,		Br. W. R. Key, Jun. W. M.	7
" Henry R. Willett,		" Arthur L. Thiselton .	29
" John Easthope,		" Henry Rowe . . .	70
V. W. Br. William Meyrick,		" Robert T. Crucefix, <i>M. D.</i>	113
W. Br. John Henderson,		" William Martinson . .	215
" William Shadbolt,		" William Bolus . . .	227
" Thomas F. Savory,		" George Price . . .	229
" Henry Heath,		" Peter Gilkes* . . .	255
" Sir John Soane,		" Thomas France . . .	318
		" Edward Evans . . .	329

* Since deceased.

BOARD OF FINANCE.

R. W. BROTHER JOHN EASTHOPE, *President.*V. W. BROTHER WILLIAM MEYRICK, *Vice President.*

	of No.		of No.
R. W. Br. Henry R. Lewis,		Br. W. R. Key, Jun. W. M.	7
" John Goff,		" Henry Rowe . . .	70
" William W. Prescott,		" Robert T. Crucefix, <i>M. D.</i>	113
W. Br. R. W. Silvester,		" William Martinson . .	215
" Thomas Moore,		" William Bolus . . .	227
		" Peter Gilkes* . . .	255

* Since deceased.

COMMITTEE, OR BOARD OF THE GRAND CHAPTER.

THE THREE GRAND PRINCIPALS.

Com. J. C. Buckhardt,	Comp. J. Deans,
" W. W. Prescott,	" R. Spencer,
" W. Meyrick,	" J. McCann,
" L. H. Pettit,	" P. Broadfoot.

BOARD OF STEWARDS

FOR CONDUCTING THE MASONIC ANNIVERSARY FESTIVAL TO CELEBRATE
THE BIRTH-DAY OF H. R. H. THE DUKE OF SUSSEX, M. W. G. M., ON
MONDAY, THE 27th DAY JANUARY, 1834.

Brother W. Stuart, <i>M. P.</i> , S. G. W., No. 580 .	<i>President.</i>
" William Yatman 6 .	<i>Vice President.</i>
" Charles Bayley 2 .	<i>Treasurer.</i>
" Edward Tribe 1 .	<i>Secretary.</i>

	of No.		of No.
Br. Charles Hancock	2	Br. Charles Ward	233
" W. B. Bullock	4	" Henry Hoar	237
" W. R. Key	7	" Rev. Thomas Moore	324
" John Hawley	8	" Thomas Archer	343
" John G. Leigh	108	" Rev. James Macdonald } (St. James's Chapter) }	2
" Thomas Kittrick	183		

BOARD OF STEWARDS

FOR CONDUCTING THE FESTIVAL OF THE ROYAL MASONIC BOY'S
INSTITUTION, MARCH, 12, 1834.

Brother Richard William Jennings, No. .	2 .	<i>President.</i>
" John Chanter	107 .	<i>Treasurer.</i>
" George Richard Corner	1 .	<i>Secretary.</i>

	of No.		of No.
Br. John Cuff	14	Br. Percy William Earl	108
" Edward Chuck	27	" Edward Hewson	233
" William Lucas Hanlay	37	" John Coles Fourdrinier	237
" William Brooks	72	" Richard N. Gresley	324

(* *The Board of Stewards for the Girls' Institution have not yet
associated—the Festival is appointed to take place on the 21st of May.)

COMMITTEE

FOR CONDUCTING THE EXCURSION TO THE NORE, ON THE 17th JUNE, 1834.

Brother Lythgoe, *President*,
 " Broadfoot, *Vice Pres.*
 " Coe, *Treasurer*,
 " Wray, *Master of Cerm.*
 " Barnes, *Secretary*,
 " Begbie,
 " Burling,
 " Carpenter,
 " Clifton,
 " Freer,
 " Fuller,

Brother Hoare,
 " Jackson,
 " Kelly,
 " Lewis,
 " Read, Captain,
 " Sansum,
 " Thisleton,
 " Wallace,
 " Walmisley,
 " Wilson.

The following Meetings are fixed for 1834 :—

R. A. M.—Fourth Wednesday in February, May, August, November.

KNIGHTS TEMPLARS (No. 20.)—Third Friday in March, June, September, December.

ROSICRUSIAN (No. 20.)—MAY 8.

MASONIC INTELLIGENCE.

UNDER this head, we propose to offer to our readers a general summary of Masonic intelligence, collected from such *authentic* sources, as can alone give it importance in the estimation of the Brethren, and serve not only for the purposes of present information, but as a valuable archive of future reference to the Craft.

Such an arrangement has long been a desideratum which the quarterly communications do not afford ; they chiefly relate to points of finance, and make occasional allusions to the transactions of the Order ; yet they neither enter sufficiently into detail to satisfy the inquiring mind, or so condense their proceedings, as to offer even a partial synopsis of them.

But, however anxious our desire to be explanatory, we shall, with the most assured caution, avoid such reference to any *part* or *point* of the matters under the consideration of the Grand Lodge, as would, in the slightest degree, compromise our tenets : our system will merely be an amplification and illustration of that which should, if published in proper time, always precede our own commentary.

The quarterly communication of December last exhibits a satisfactory

announcement of the state of the Order: its finances were improving—the Lodge of Benevolence voted various sums to such deserving objects as possessed a fair claim upon Masonic charity. Such was the general unanimity of the Craft, that “the Board of General Purposes” had no other report to make, than to recommend the more extensive circulation of the Masonic Calendar, by the sale of which the funds of the boys’ and girls’ schools would be essentially aided. The Grand Lodge perfectly coincided with the Board, and directed the Lodges to be addressed accordingly. Here, it may be as well to observe, that we shall carefully avoid trespassing upon the province of the Calendar: its existence is necessary to the Order, and its consequent success of too high value to be endangered by us. Should those who have the conducting of it, as editors, or the control of its operation through the press, use either our plans in effect, or our pages in illustration of Masonry, or in extending its interests, they not only have our free permission to do so, but shall be aided by our best advocacy. The price of the Calendar, we admit, is not too high; but we are free, also, critically to confess, that as a means of information, it is neither sufficiently Masonic to interest the Craft, nor does it enter into such matters of general interest, as would ensure it a circulation among the other classes in society, who, even from curiosity, might purchase a pocket reference, in so many respects likely to excite their attention. May these remarks meet a kind notice from all quarters.

JANUARY 27th.—This being the anniversary of the natal day of His Royal Highness, Prince Frederick Augustus, Duke of Sussex, Most Worshipful Grand Master, K. G., &c. &c., it was observed by a large assemblage of Brothers in Freemason’s Hall, with the most marked demonstrations of respectful regard. Besides his royal highness—the illustrious guest—there were present the Hon. Twisleton Fiennes, Col. Wildman, P. G. M. for Nottingham, Rev. G. A. Brown, A. G. M. for Cambridge, Huntingdon, and Suffolk, Lord G. Churchill, and, as usual, a considerable number of Grand Officers. The chairman, Col. Hugh Baillie, P. G. M. for Bristol, as soon as the cloth was removed, gave the customary loyal and sentimental tributes—“The King, Grand Patron of the Order,” “the Queen, Grand Patroness of the Female School;” “the Royal Family.” He then arose, and in excellent taste addressed the Brethren upon the occasion on which they had assembled, and drew their attention to the important services of his royal highness, the M.W.G.M., who, during a period of twenty years, had now presided over them, nearly completing, he observed, with great happiness of expression, three periods of apprenticeship, and who still, at a time

when most men contemplated that retirement which a long life of active service justly entitled them to, continued in the unceasing exercise of his high duties. In the name of the Fraternity, he assured his royal highness of their continued attachment and dutiful regard for his person; of their high estimation of his character as a prince, and esteem of his principles as a man. The Chairman concluded his address by expressing a hope that his royal highness's life would be prolonged to preside over them for as many years to come, as those which had so happily been passed under his judicious and fraternal government.

When the demonstrations had subsided which this effusion naturally gave rise to, his royal highness rose under evident agitation, caused, as he justly stated, by that kind and spontaneous ebullition of feeling on the part of his Brethren, which might well unman even so practised a Mason as himself; added to which, he stated, what he felt assured would be heard by them with regret, that his health, although improved since he last met them, was not sufficiently re-established to admit of his attention to many general duties which devolved upon him as a public man; and that for the future, he could hardly hope to be enabled to preside at any other assemblies than those of the Order, the interests of which were ever nearest his heart. His sight, he added, was materially affected; but whether in Lodge, or in the solitude of his chamber, Masonry would ever receive his active and serious attention. His royal highness then significantly alluded to the improbability of his serving them again for the long period of twenty years, although he hoped their Right Worshipful Chairman, his friend, might live to serve the Order for even a longer period; a wish not improbable, as his present health and robust constitution gave promise of a green old age. On entering into a review of his past conduct, his royal highness drew the attention of his admiring auditory to many interesting details connected with his deceased and illustrious brother, the Duke of Kent, as well as his late majesty, and our present gracious King. He concluded his address by thanking the Brethren for their kindness, and proposing the health of their worthy chairman, which was received with every mark of respect, and acknowledged in return by a suitable address.

On the healths of the Grand Masters of Scotland and Ireland being given, his royal highness expressed his approval, and directed that in all Masonic meetings it should be remembered, and duly honoured. After several other toasts and speeches, the M. W. G. M. asked permission to give one, and in terms of courtly gallantry proposed, "The Ladies in the Gallery," gracefully complimenting them on their health and beauty, and invoked the great Architect to preserve the first blessing, as the only known means of prolonging the other. The retirement of the

ladies was the signal for "Green grow the Rushes, O!" and soon afterwards his royal highness, attended by the chairman and grand officers, left the hall, after an evening passed in a most agreeable and satisfactory manner. (We speak from observation.)

The liberality of the stewards call for our especial thanks. The dinner was excellent, the wines superior, and plentifully supplied; and we doubt not but their example will be emulated by their successors. The professional Brethren contributed their musical and vocal talent with their usual success. Sir George Smart presided at the piano. The following Glee, composed by Brother Edward Taylor, for the occasion, was admirably executed:—

"The Warrior exults in his deeds of renown,
And the brows of the victor with laurels we crown;
More peaceful, yet not the less noble our theme,
A Prince's deserts, and a People's esteem.

Chorus.

Here's to SUSSEX, our Master, our Prince, and our pride,
And long may he live o'er the Craft to preside!

"Fair Charity, hail! may we long at thy shrine
A garland of love and goodwill intertwine!
But how can we fail in our homage to thee,
When a Prince condescends thy vicegerent to be!

Chorus. Here's to SUSSEX, &c.

"Success to the Craft! where united we find
Worth, genius, and all that ennobles the mind:
Here brother meets brother, and friend enjoys friend,
And wit, mirth, and music in harmony blend.

Chorus. Here's to SUSSEX, &c."

They afterwards entertained the ladies with a concert in the glee-room, which was soon filled by those who, by customary indulgence, are favoured with the *entrée*. The enjoyment of the ladies' society was heightened by their frank confession, that they had for some time anxiously expected the Brethren. Many of the grand officers availed themselves of their privilege by courtesy. The whole arrangements were well made, and led to the happiest results. Masonic festivals, we believe, are the only entertainments where the ladies are complimented by a general collation of the season, and afterwards by a concert.

Jan. 22d.—The annual ball and supper, under the sanction of the Bank of England Lodge, being appointed for this evening, was graced by a more than usual assemblage of ladies. The evening passed off with every possible enjoyment.

Feb. 26th.—The Most Worshipful Grand Master, as Worshipful Master of the Lodge of Antiquity (No. 2), presided in Lodge and at the banquet, both of which, in compliment to his royal highness, were most numerously attended. The Lodge was held and closed in the new hall.

The banquet was afterwards served in the grand hall, which assumed more the appearance of a public festival, than the assembling of a private party. The scene, altogether, would have been of unmingled happiness, had not his royal highness, in addressing the assembly, adverted to his indisposition; he also stated, that when in Lodge, he had presented two silver trowels to the members, as a token of his favour, and trusted that their industry would keep them well employed.

March 12th.—Anniversary of the Boys' Festival; the Right Hon. and R. W. Brother, Lord Dundas, D. G. M. in the chair. After the usual toasts of "the King, Grand Patron of the Order," and "the Queen, Grand Patroness of the Royal Freemason's Female School," the president, in very appropriate terms, proposed the health of "the Most Worshipful Grand Master," confined by ill health, and compelled to retire on account of a contemplated operation, to be performed upon his eyes. Brother Cabbell proposed the health of Lord Dundas, which was received with the most marked enthusiasm, and gratefully acknowledged. The Boys' committee now withdrew for the purpose of introducing the children, soon after which the procession commenced, headed by the Stewards, followed by the Treasurer and Committee, each of whom led in two children; the company standing, in testimony of their esteem for the institution. After the procession had twice passed round the hall, the children were arranged on the platform facing the chairman, who called upon the company to dedicate their next toast to the continued prosperity of the Royal Masonic Institution for Boys; after which he invested the youth Rackstraw with the silver medal which had been voted to him as the best writer of the year. This interesting scene took place amid those plaudits of the heart and hand which may be felt, but can scarcely be described. The next toast, "Success to the Royal Freemason's Charity for Female Children," was received with equal approbation as the preceding one.

The noble chairman next gave the health of "W. Brother, Thomas Moore," treasurer to the charity, who returned thanks with great

feeling and elegance, and concluded by clearly demonstrating the financial state of the accounts of the charities, adverting particularly to the item of £100. 19s. paid into his hands by the committee who conducted the excursion the Nore last summer.

Brother Meyrick proposed "the Vice-presidents of the Charity." The compliment was eloquently acknowledged by R. W. Brother Petitt.

Brother Moore proposed "the President, Vice-president, and Committee, who conducted the excursion to the Nore," and stated, that the next trip was fixed for the 17th of June. Brother Coe, the indefatigable treasurer to the committee, returned thanks.

Lord Dundas proposed "the Stewards of the day, and thanks to them for their entertainment," on which Brother Jennings, the President of the Board, rose, and in their names acknowledged the honour, concluding a very neat address by showing the value of perseverance in a good cause, stating, that on the first summons of the Board, they could only muster five stewards. Naturally disheartened at this cheerless prospect, their first impression was to dissolve as a body; and had such a step been decided upon, the festival could not have taken place, and a meeting so desirable to Masonic intercourse, and its happy illustration, by so many gratifying proofs of its utility, would have been prevented, and the funds of the charity materially injured. The five stewards*, with most praiseworthy zeal, impressed with its importance, determined, on consideration, to conduct the festival, at all hazards, trusting to the liberality of the Brethren that their efforts would not be disregarded. They were right in their conclusion; for the Board became, soon afterwards, sufficiently numerous to prevent the expenses proving much more than usually onerous.

The health of "the Fair Visitors in the Gallery" was next given by the noble chairman, in terms of gallantry and politeness. When the ladies left the gallery, his lordship and the grand officers withdrew from the hall.

For the first time since the Union, a new arrangement was ordered by the Most Worshipful Grand Master, namely, that the professional Brothers should not retire to the ladies' room, where a concert had always been given. We subjoin the proceedings of the stewards, in consequence of this edict, as published by them, a copy of which was found on every plate, on entering the hall.

The Master of the Grand Steward's Lodge was requested to take the chair, and was supported by a considerable number of the Brethren,

* Their names deserve to be recorded.—Ed.

whose conviviality was aided by the exertion of the vocal Brothers present, viz.—Messrs. Hobbs, Fitzwilliam, E. Taylor, and Hawkins: the company separated about eleven.

The number of Grand Officers present was very limited, but their liberality was never more conspicuous; had a greater number attended, the subscription might have equalled the contributions of last year. We regret to record any falling off on the present occasion, but trust the deficiency will be amply made up on the Festival for 1835. Grand Officers should not neglect to attend on these interesting occasions, as the want of their countenance and support cannot fail to produce an ill effect on the subscription list, which the Treasurer found considerably lessened.

The following is a copy of the circular alluded to :—

“ The Board of Stewards feel it their duty to lay before the Brethren the communication, which under command of his Royal Highness the Most Worshipful Grand Master, was transmitted to them on the 8th instant*, by the Grand Secretaries, in the following letter :—

“ ‘ *Freemason’s Hall, 8th March, 1834.*

“ ‘ SIR AND BROTHER,

“ ‘ We are commanded by the M. W. Grand Master, His Royal Highness the Duke of Sussex, to acquaint you, that inasmuch as unpleasant circumstances have occasionally arisen by Brethren endeavouring to obtain admission into the Glee-room, on the days of the various Masonic Festivals, to hear the professional Brethren who are engaged to sing in the Ladies’ room, and as those occurrences have tended to the detriment of the Craft, the Grand Master feels himself called upon to direct, that in future the attendance of the professional gentlemen in that room should be dispensed with.

“ ‘ His Royal Highness is persuaded that your Board will see the necessity for this direction, and will make their arrangements accordingly.

“ ‘ We have the honour to be,

“ ‘ Sir and Brother,

“ ‘ Fraternally yours,

“ ‘ WILLIAM H. WHITE } G. S.
“ ‘ EDWARDS HARPER, }

“ ‘ *To the Secretary of the Board of Stewards,
for the Festival in behalf of the Masonic Institution for Boys.*

“ In consequence of the above notification, the President of the Board

* The Quarterly Communication was held on the 5th.—Ed.

of Stewards had the honour to wait upon his Royal Highness, and submitted to his consideration the situation in which the Stewards were placed by this order, which was only communicated to them at a period long subsequent to the completion of the various arrangements connected with this Festival, he represented the great disappointment and inconvenience likely to arise from his Royal Highness's recent order, whereby the Brethren were to be deprived of that portion of the entertainment which had invariably been regarded as a source of high gratification, and which they had for a series of years been in the habit of receiving on occasion of similar Festivals, and, in conclusion, he stated to his Royal Highness the plan which the Board of Stewards had decided upon to avoid the recurrence of the evil which had occasioned his Royal Highness to issue the present order, and which they feel little doubt would have had the desired effect*. His Royal Highness, in reply, expressed his conviction that the interest of the Craft would be best maintained by his confirming the order he had issued, and that to avoid any misunderstanding as to his determination upon the subject of the reference from the Board of Stewards, he would, *for their guidance, direct a further Letter* to be addressed to them, and on the 10th inst. the President received the following Letter:—

“ ‘ *Freemason's Hall, 10th March, 1834.*

“ ‘ SIR AND BROTHER,

“ ‘ We are commanded by the M. W. Grand Master, the Duke of Sussex, to say that his Royal Highness had very maturely considered the subject before he gave directions, that for the future the attendance of the professional Brethren in the Ladies' room should be dispensed with, and the more he has reflected on the matter, the firmer is his Royal Highness's conviction that the practice is attended with disadvantageous results to the Craft, he therefore cannot consent to vary his directions.

“ ‘ His Royal Highness thinks he made himself distinctly understood upon this point yesterday, but lest that should not have been the case, his Royal Highness feels it better to convey his intention in writing.

“ ‘ We have the honour to be,

“ ‘ Sir and Brother,

“ ‘ Your obedient Servants,

“ ‘ WILLIAM H. WHITE, } G. S.
“ ‘ EDWARDS HARPER . }

“ ‘ *To the President of the Board of Stewards,
for the Festival of the Masonic Institution for
Boys.*

* The plan has not yet become generally known.—Ed.

“ Under these circumstances, the Board of Stewards have to intimate to the Brethren that there will not be any Singing or Music out of the Hall; and to *express their regret at being deprived of the pleasure of introducing their Brethren into the Glee Room*.*”

Feb. 26th.—The Ark Mariners met, and renewed the objects of their order.

March 21st.—The Knights Templars of No. 20 elected their Commander for the ensuing year, who appointed his officers.

The arrangements are proceeding with more than usual activity, and promise well for the continuance of this branch of our order.

The Provisional Committee associated for the purpose of erecting a tablet to the memory of Brother Gilkes have frequently met, and we are requested to state that the subscription promises well for the object in view.

The reports from the various Lodges of Instruction are most satisfactory.

April 30.—The Grand Festival will be held on this day.

The Fraternity should be reminded that the Anniversary Festival for the Female School will take place on the 21st May, when it is hoped that by a numerous and influential meeting a liberal subscription for this most excellent charity will be ensured.

THE NEW RED APRON LODGE.

The Pilgrim Lodge having declined to send a Steward to the Grand Festival of 1834, they have of course lost the privilege of conferring this distinction for the future. The M. W. G. M. has, in consequence, empowered the Jerusalem Lodge, No. 233, to return a Grand Steward. The Lodge has selected Brother R. W. Arden, who has been approved by his Royal Highness, and will officiate therefore as a member of the present Board of Grand Stewards.

* The words in italics were not so printed in the circular, but in the usual type; we have placed them in italics, rather to mark *our* regret that the Board of Stewards should have themselves somewhat extended an order already sufficiently discouraging; at the same time we must freely admit they have been placed in an unusual, as well as in a most unpleasing, situation.

Masonic Obituary.

1832.—W. Brother WM. FORREST, Lieut.-Col. *H. E. I. C. S.*, a warm-hearted, liberal, zealous, and truly kind man. Colonel Forrest was a Grand Deacon, W. D. M. of the Prince of Wales's Lodge, and President of the Nore Committee.

1833.—Brother MEYER, of the Globe Lodge, a distinguished Mason, sincerely attached to the Order: this Brother has bequeathed legacies to both Charities as well as to his Lodge.

Brother FARDEN, of the Lodge of Emulation. The Brethren have lost in him an attached friend; his death was sudden and awful. Brother Farden has also borne testimony to the merits of his Lodge by a pecuniary bequest.

Funeral of the late Brother PETER GILKES, P.M.—On the 19th Dec. the remains of this distinguished Brother were consigned to the tomb in St. James's Church-yard, Piccadilly. The highest tribute of respect to departed merit was amply offered in the number as well as by the character of a larger concourse of the Fraternity, than were probably ever congregated at any Masonic meeting, whether of a public nature, or upon any occasion of festivity. It was a melancholy satisfaction to perceive that one universal feeling of regret for the departed pervaded the whole assembly, who felt, indeed, that a master spirit had fled to those eternal mansions where alone the greatest secret is known. Even the public at large joined in the expression of general sympathy, and testified by their unusual attendance, literally crowding the large and elegant church, how deep an interest they took in the interesting, though melancholy scene. Never was the beautiful service of the Church of England delivered in a more impressive manner—it was fearfully, awfully sublime—and at the final conclusion the clergyman appeared wrapt in his holy ministry. The pall was supported by the following Brethren, viz. Key, Thisleton, Pitt, Edger, Mott, Fenn, Shackle, Wilson, Price, Tate, George, and Patten. After the funeral the Brethren returned to Broad-street, when a committee was appointed to carry into effect a very general desire of erecting to the memory of their departed friend and Brother, some entablature, commemorative of his distinguished Masonic character. A deeply cherished hope had been felt by thousands that his Royal Highness the Duke of Sussex would have granted a dispensation to allow the funeral obsequies to be conducted according to the Masonic ceremonial; but the situation of the church being in so very great a thoroughfare, would probably have caused much inconvenience, as the public curiosity

would, no doubt, have been greatly excited ; and even the attendance of the Fraternity itself would have been considerably increased. It may be remembered, that the day was most unpropitious from wind and rain ; or, as it was, the assemblage would have been greater.—[This account is taken from the *True Sun*. In our next we propose to give a graphic illustration of the character of Brother Gilkes.—Ed.]

1834.—Brother THOMAS ARCHER, Lodge of Good-fellowship, Chelmsford, Provincial Grand Officer.

PROVINCIAL.

AT AN ESPECIAL GRAND LODGE HOLDEN IN THE EXCHANGE-ROOMS, NOTTINGHAM, ON THURSDAY, THE 12TH OF SEPTEMBER, 1833.

Present.

HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK, DUKE OF SUSSEX,
K. G. & C. & C. M. W. G. M., ON THE THRONE.

R. W. Br. Col. Thos. Wildman, Prov. G. M. for Nottinghamsh. as D. G. M.

V. W. Br. W. F. N. Norton, Prov. S. G. W. as S. G. W.

V. W. Br. John Strong, Prov. J. G. W. as J. G. W.

R. W. Br. Rt. Hon. Lord Raneliffe, Prov. G. M. for Leicestershire.

R. W. Br. Sir Frederick G. Fowke, Bart., P. S. G. W.

R. W. Br. Lord H. J. Spencer Churchill, P. S. G. W.

V. W. Br. T. M. B. Pigot, D. Prov. G. M. for Nottingham.

" William H. White, G. S.

" The Rev. Luke Jackson, Prov. G. Chaplain for Notts.

" J. Smith Wright, Prov. G. Treasurer.

" Henry Percy, Prov. G. Registrar.

" Edward Percy, Prov. G. Secretary.

W. Br. Sansom, Prov. S. G. D.

" Ludham, Prov. J. G. D.

" James Fellows, Prov. G. Director of Ceremonies.

" Thomas Danks, Prov. G. Sword Bearer.

" Capt. R. H. Pigot, R. N., G. Pursuivant.

The Masters, Past Masters, and Wardens of various Lodges.

The Provincial Grand Lodge having been opened by the R. W. Prov. Grand Master, a Deputation was appointed to receive the M. W. Grand Master in the Magistrates' Room, whence his Royal Highness was con-

ducted into the Grand Lodge Room, and, having taken his place on the throne, the Brethren saluted his Royal Highness as Grand Master. The R. W. Prov. Grand Master took his place as Deputy Grand Master, and his Royal Highness was pleased to direct the several other Prov. Grand Officers to retain their respective situations as his Grand Officers for the day.

The Grand Lodge was then opened in ample form and with solemn prayer.

The Provincial Grand Master begged permission to present to his Royal Highness an address which had been unanimously adopted by the Prov. Grand Lodge, and which he read as follows :—

“ Most Worshipful and Royal Sir,—We, the Prov. Grand Master, Deputy Prov. Grand Master, Prov. Grand Wardens, and Brethren of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of the County of Nottingham, in Grand Lodge assembled, this 12th day of September, 1833, gladly embrace the opportunity thus afforded us of approaching your Royal Highness with our expressions of profound respect, attachment, and gratitude, and of testifying to Your Royal Highness our most dutiful acknowledgments of the kind patronage you are now conferring upon us as members of the Provincial Grand Lodge of Nottinghamshire, and to assure your Royal Highness that we are feelingly sensible of the benefits the Brethren of this province will derive from the proof of your Royal Highness’s fraternal regard and attachment to the principles of that noble Institution under which we are embodied,—principles so closely identified with the maintenance of social order and universal charity.

“ May the Great Architect of the Universe, under whose providence we are here assembled, long continue to us the fostering protection of so kind and vigilant a Grand Master, and crown the endeavours of your Royal Highness to promote the prosperity of our Institution, so entirely devoted to the purposes of good brotherhood, and of mutual and diffusive benevolence.

“ Under such auspices, the grand cause of Masonry can never fail to enjoy happiness and security, and we should especially feel deficient in that debt of obligation which we owe to your Royal Highness if we did not avail ourselves of so favourable an occasion to express to your Royal Highness how deeply we appreciate that fraternal countenance and support, which, as members of the Craft, we have ever received from your Royal Highness. We are fully confident that, under the benefits of such influence and example, the mystic, ancient, and universally-extended Order in which we are enrolled, will, not only in this

province, but in every other under your Royal Highness's guidance and control, continue to maintain the exalted position it has already attained, and spread wider and wider those blessings which it is so well calculated to confer upon mankind."

To which address his Royal Highness was pleased to return the following answer :—

" R. W. Prov. Grand Master, Deputy Prov. Grand Master, Provincial Grand Wardens, and Brethren of the Provincial Grand Lodge of the County of Nottingham,—

" I accept with great pleasure your expressions of devotion to the Craft, and of attachment and confidence in me.

" It is only upon the assurance of the existence of such feelings that I can either expect to govern the Fraternity or hope to preserve that harmony so necessary to the respectability, the harmony, and the prosperity of our Society.

" May the Great Architect of the Universe, under whose protection we are here assembled this day, bless all your undertakings till time shall be no more."

The M. W. Grand Master then called the attention of the Brethren to several subjects connected with the interest of the Craft, and concluded by expressing the great satisfaction he felt at the numerous and highly respectable meeting of this day, and at the prosperous state in which he found the Fraternity in this province.

All business being concluded, the Grand Lodge was closed in ample and solemn form, and adjourned.

LAMBTON CASTLE.

'Tuesday, the 21st January, 1834, being the day fixed for the holding a Provincial Grand Lodge of the Free and Accepted Masons of this county, the Brethren from the various Lodges in the province assembled at Lambton Castle about twelve o'clock in considerable numbers, and shortly afterwards the Provincial Lodge was duly opened by the Deputy P.G.M. After some preliminary business, a resolution was unanimously adopted to present a splendid masonic jewel* to the Provincial Grand

* This splendid masonic jewel was made by Br. Tate, of Regent-street. It is oval shaped, bordered with flowers in various tints of gold, of exquisite workmanship; and in the centre, on a blue enamel ground, is placed the square and compasses, with a star of five points in brilliants. The design is chaste and elegant, and the effect altogether most excellent. It bears the following inscription :—" Presented to the Earl of Durham, Provincial Grand Master, by his grateful Brethren, 21st January, 1834."

Master, which resolution was afterwards embodied in the following address :—

“My Lord,—The Free and Accepted Masons of the province of Durham, in Provincial Lodge assembled, beg leave to present your lordship with a Masonic jewel, purchased with the voluntary subscriptions of the Brethren, as a token of our fraternal consideration for your constant attention and personal kindness to the Craft ; and to mark the high sense of gratitude we entertain for your dignified and zealous discharge of the important duties of Provincial Grand Master.

“Done in open Provincial Lodge, on the 21st of January, 1834.

“JOHN P. KIDSON, P. G. S.”

The Stewards were immediately sent to the Right Worshipful P. G. Master, who was received with the “high honours” and great cheering.

The resolution was communicated to him by the Deputy P. G. M. at his entrance, and Lord Durham immediately replied to the following effect :—

“Brethren,—I receive this splendid proof of your esteem and regard with feelings of the deepest gratitude.

“I understand it to be the result of a voluntary, unsolicited subscription, of so small an amount individually, as to include all classes, and so universally adopted, as to emanate from men of all opinions and principles.

“This is, indeed, a proud testimonial—an ample reward for all those past services which you have honoured by your unanimous commendation, and an incitement, if any were wanted, to the most unremitting exertions for the future.

“You do me no more than justice, when you state that I have ‘zealously discharged the important duties of Provincial Grand Master.’ It is now nearly sixteen years since I was appointed by our illustrious Grand Master, the Duke of Sussex ; and I have the satisfaction of knowing, that during my presidency, Masonry has not fallen from its ‘high estate’ in this province.

“I have ever felt it my duty to support and encourage its principles and practice, because it powerfully develops all social and benevolent affections—because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for the purposes of moral instruction or of social intercourse.

"Such being my conviction of the inestimable benefits which society derives from Masonry, it cannot be a matter of surprise that I have availed myself of the advantages which my situation affords, in order to promote the interests of our excellent institution.

"In the pursuit of this object, I have been enlightened by your example, encouraged by your kindness and affection, and supported by your active and steady co-operation. If to these claims on my gratitude is added the event of this day, the whole amount of obligation is such, that I fear no actions of mine will enable me to repay it: of this you may rest assured, that the connection which subsists between us is as gratifying to my pride as it is dear to my heart."

This eloquent address was listened to with profound attention, and at its close the Brethren testified their high gratification by the most enthusiastic cheering.

The Masonic business of the province having been concluded, the Lodge was adjourned, and the Brethren requested to assemble at three o'clock, and in the interim they amused themselves by wandering over the castle and gardens. On the terrace they were joined by the Earl and Countess of Durham, and the excellent band of his lordship played several spirited and enlivening airs. The weather was peculiarly mild, and the Brethren were highly gratified in their walks by the courtesy and attention they received. A little before three o'clock the party again assembled, and proceeded in procession to the dining-room, where a most splendid repast was prepared, and by the most excellent arrangements, the whole party was accommodated with ease and comfort, consisting of about 150 persons. The tables were decorated by a most gorgeous profusion of gold and silver cups; the dinner was of the very first order, and the champagne and wines of all descriptions were of the very best quality. Abundance flowed throughout, and the noble chairman repeatedly desired his honoured guests to order whatever his house could afford. After dinner the Lodge was again formed, which prevents us (reluctantly) from giving an account of several excellent speeches which were delivered on the occasion. We may be permitted, however, to say, that the meeting was one of unbounded satisfaction to all parties; that the attention and courtesy of the noble lord was unceasing, and that the recollection of this day will form a bright era in the annals of Masonry, and will long be remembered by the Brethren as one of the happiest of their lives.

Among the company present, we observed Sir H. Williamson, Sir W. Chaytor, Sir C. Sharp, W. Harland, Esq., M.P., J. G. Boss, Esq., M.P., W. Mills, Esq., J. Fawcett, Esq., and a large assembly of the very long and respectability of the county.

**GRAND MASONIC PROCESSION, FOR THE PURPOSE OF LAYING
THE FOUNDATION-STONE OF THE JAMAICA-STREET BRIDGE,
IN THE CITY OF GLASGOW, ON TUESDAY, THE 3D OF SEP-
TEMBER, 1833.**

A programme of the procession :—

The Magistrates of Glasgow.
Judicial and Civil Officers of the Corporation.
Magistrates of Twelve Burgh Towns.
Sheriffs.
Lieutenancy, Justices of the Peace, and Professors.
Members of Parliament.
Military Officers.
City and County Bridge Trustees and Officials.
River Trustees.
Merchants' House.
Trades' House.
Fourteen Incorporations.
Commissioners of Glasgow Police.
Commissioners of Suburban Police.
Mason Lodges.

The Masonic part of the procession took the places assigned them in the Cathedral at eleven o'clock, and the Civic part at half-past eleven. Divine service was performed by the very Reverend Principal Macfarlan; the anthems by Mr. Orme's church band, and Messrs. Lithgow's vocal band; after which, the Public Bodies and Mason Lodges proceeded down the High-street, along the Trongate and Argyle-street, down Jamaica-street, along Clyde-street, and the Timber Accommodation-bridge, and then along Carlton-place, to the site of the bridge.

The procession returned by Bridge-street, Oxford-street, Portland-street, the Accommodation-bridge, Jamaica-street, Argyle-street, Buchanan-street, St. Vincent-place, Queen-street, and Ingram-street, to the Assembly-rooms.

The gentlemen composing the Civic part of the procession, and the Brethren of the Grand Lodge appeared in black, with white gloves. The Mason Lodges in black, with white stockings and gloves.

OFFICERS OF THE GRAND LODGE OF SCOTLAND.

His Majesty King William IV. Patron of the Ancient Order of St.
John's Masonry in Scotland.

Right Hon. George Lord Kinnaird, Grand Master.
Right Hon. Francis Lord Elcho, Past Grand Master.
Right Hon. Henry Earl of Buchan, Depute Grand Master.
Sir John Hay, of Hayston, *Bt.* &c. Substitute Grand Master.
Sir John M. Nasmyth, of Posso, *Bt.* Senior Grand Warden.
David Anderson, of St. Germain's, Esq. Junior Grand Warden.
Sir William Forbes and Co., Bankers, Treasurers.
A. Lawrie, Esq., Grand Secretary.
James Bartram, Esq., Grand Clerk. J. Maitland, Esq., Assistant.
William Cunningham, Esq., Grand Jeweller.
William Burn, Esq., Architect to the Grand Lodge.
Mr. Arch. Paterson, Bible-bearer.
George Buchanan, Grand Tyler. D. Ross, Assistant Do.

PROVINCIAL GRAND MASTERS.

Ayrshire R. W. M. of Mother Kilwinning.
Perthshire, East Lord Kinnaird.
Glasgow Henry Monteith, of Carstairs.
Inverness-shire W. Brodie, of Brodie.
Middle Ward, Lanarkshire . W. F. Campbell, M.P.
Perthshire, West Earl of Ormelie.
Renfrewshire, West Sir M. S. Stewart, Bart. M.P.
Forfarshire Lord Panmure.
Dumbarton & Stirlingshire . T. G. Stirling, of Airth.
Fifeshire Earl of Rosslyn.
Upper Ward, Lanarkshire . Sir C. M'D. Lockhart, of Lee, *Bt.*
Berwick & Roxburghshire . W. Hay, of Dunse Castle.
Peebles & Selkirkshires . . Sir J. Hay, of Hayston, *Bt.*
Ross, Cromarty, Orney, &c. . Colin M'Kenzie, of Kilcoy.
Argyllshire & Isles Rinald M'Donald, of Staffa.
Banffshire Earl of Fife.
Dumfries-shires Major W. Miller.
Aberdeenshire, East Lieut.-Gen. Hon. Alex. Duff, M.P.
Renfrewshire, East John Maxwell, of Pollock.

KNIGHTS TEMPLARS OF SCOTLAND.

Office-bearers of the Royal Grand Conclave.

Alexander Deuchar, Esq., Grand Master.
 James Moray, Esq., of Abercarnie, D. G. M.
 Sir Patrick Walker, Knt. of Coats, Grand Prior.
 Major David Deuchar, Royal 1st Foot, D. G. P.
 John James Watts, Esq., of Hawkesdale, G. Marshal.
 Wm. Douglas, Esq. }
 A. W. Swinburne, Esq. } G. Captains.
 H. P. Steele, Esq. }
 R. T. Crucefix, *M.D.* }
 D. Deuchar, Esq. } G. Standard-bearers.
 Murray Pringle, Esq., G. Treasurer.
 W. H. Blackie, G. Sec. and Registrar.

OFFICERS OF THE GRAND LODGE OF IRELAND.

The King's Most Excellent Majesty, Patron.

M. W. His Grace Augustus Frederick Duke of Leinster, &c. &c. Grand Master.
 R. W. W. White, Esq., Deputy Grand Master.
 R. W. The Most Noble Howe, Marquis of Sligo, S. G. W.
 R. W. Sir Coghill Coghill, J. G. W.
 R. W. Pierrepont Ol. Mitchell, Esq. G. Treasurer.
 R. W. Sir Josias W. Hart, Bart., G. Secretary.
 R. W. Rev. J. A. Cogan, G. Chaplain.
 W. John Fowler, Esq., Deputy G. Secretary and Treasurer.
 Br. Fras. M'Dermott, Grand Poursuivant.
 Br. Rob. Braughall, Grand Tyler.

FREEMASONS' CHARITY FOR FEMALE CHILDREN,

52, Jervis-street, Dublin.

The objects of the above praiseworthy Institution, although on a limited scale, are the same as those which are so happily and successfully promoted in London.

THE SECOND JUBILEE IN COMMEMORATION OF HANDEL.

THE intended Grand Musical Festival in honour of this celebrated composer having been suggested by his Majesty, and likely to take place shortly, it may not be uninteresting to our readers to carry them back to the former jubilee of 1784, a period of fifty years. On that occasion the profits were very bountifully applied in aid of two public charities, which we hope will partake again as largely, at least, of public liberality on the ensuing festival. His Majesty has directed the sum of £500 to be contributed, in his name, towards this desirable object. The Festival is to consist of four performances and four public rehearsals. The directors are Earl Howe, Earl Denbigh, Lord Cawdor, Lord Belfast, Lord Burghersh, Lord Saltoun, Sir B. Stephenson, and Sir Andrew Barnard, who have appointed Mr. Parry, the composer, their Assistant Secretary. The whole of the musical arrangements are under the direction of Sir George Smart.

We shall, in the first place, proceed to give some account of the life of George Frederick Handel, and afterwards describe the interesting particulars of the jubilee of 1784.

George Frederick Handel was born at Halle, a city in the circle of Upper Saxony, on February 24, 1684. His father was a physician and surgeon at that place, and was more than sixty years old when this son was born; he had also one daughter by the same wife, and a son by a former marriage, who was a domestic to the Duke of Saxe-Weisenfels, and resided at his court.

The destination of Mr. Handel by his father, was to the law, but a superior propensity to music rendered every effort of his father to attach him to legal pursuits ineffectual. He is said, when forbid to touch musical instruments, to have found means to get a little clavichord conveyed into a room at the top of his father's house, to which he constantly resorted as soon as the family retired to rest, and, astonishing as it will seem, without any rules to direct his finger, or any other instructor than his own ear, he found means to produce from the instrument both melody and harmony.

At the age of seven years, by perseverance and resolution, he may be said to have compelled his father to take him on a visit to his brother at the court of Saxe-Weisenfels, where he was allowed to indulge his fondness for music without interruption. By the recommendation of the duke, his inclination was no longer opposed; and on his return to

Halle, he was placed under the care of Frederick William Zachau, organist of the great church in that city. At the age of nine years he composed motets for the service of the church, and continued to make one almost every week for three years. By the time he had arrived at the age of thirteen years, he determined to visit Berlin, where he arrived in 1698. He continued there a short time, and then returned home; soon after which he lost his father. His attachment to his native place being much lessened by this event, he determined on another place of residence. He therefore went to Hamburg, and performed at the opera there with great reputation. It was here, at the age of fourteen years, he composed his first opera, called *Almeira*, which was performed thirty nights without intermission.

At Hamburg he remained three years, and during that time composed two other operas, namely, *Florinda* and *Nerone*. He then resolved to visit Italy, and accordingly accepted an invitation he had received from the Grand Duke of Tuscany to go to Florence. After a year's stay there, he went to Venice, and from thence to Rome, at each of which places he composed some operas. From Rome he went to Naples, and then returned to Germany. He soon fixed on Hanover for his residence, and received particular marks of distinction from the Princess Sophia, and her son the Elector, afterwards George I.

In the year 1710, by permission of his patrons at Hanover, he came to England, and engaged with Mr. Aaron Hill, who had the management at that time of the theatre in the Haymarket, where the opera of *Rinaldo* was performed, a work composed in a fortnight. It was represented with great success, and the person who printed the music is said to have got £1500 by it.

Though much solicited to stay in England, he this time resisted the temptation, and returned to Hanover, where he remained two years. He then obtained leave to revisit England, upon condition of his returning within a reasonable time. He arrived in London about the latter end of the year 1712, at which time the negotiations for the treaty of Utrecht were in great forwardness. On the restoration of peace, he composed a *Te Deum* and *Jubilate*, which were performed at St. Paul's Cathedral, her majesty herself attending the service.

The queen died in 1714, and the Elector of Hanover came to the crown. Handel had given offence to his new sovereign both by his remaining in England, and by exerting his talents in celebrating a peace which was considered as a disgraceful one by the court of Hanover. To restore him to the king's favour, Baron Kilmansegge

contrived a party on the Thames, at which Handel produced his celebrated water music. Inquiry being made concerning the composer, he was soon afterwards introduced to the king, and restored to his former situation.

Being now determined to make England his residence, he accepted an invitation to reside first with Mr. Andrews, of Barn Elms, in Surrey, and afterwards with Lord Burlington. With this nobleman he continued three years: he then received a pressing invitation from the Duke of Chandos to undertake the direction of the chapel at his superb mansion, Cannons. He went there in the year 1718, and resided with his Grace until the institution of the Musical Academy for the performance of operas at the Haymarket, under the patronage of the king, and most of the principal nobility. Of this exhibition Mr. Handel was appointed director; and in that station he remained until 1726, when disputes arising between him and his employers, the academy was broke up, and a new subscription entered into with a new manager.

On this event, Mr. Handel engaged with Heidegger, in opposition to his former friends, and they continued together for three years. At the end of that term he undertook to perform operas on his own account, and this scheme he persisted in, until he had expended almost the whole property he had acquired; his health, too, suffered in an equal degree. To get rid of that dejection of mind which his repeated disappointments had brought on him, he was advised to use the waters at Tunbridge, and a regimen calculated to assist their operation: his disorder was, however, too deeply rooted; his mental powers were even affected; and to complete his distress, the palsy seized his right arm, and he was rendered incapable of using it in any manner.

Medicines being found ineffectual, he was prevailed upon to try the baths of Aix-la-Chapelle, which soon restored him to his former health. On his return to London, he again tried his fortune with some new operas, but not being satisfied with their reception, he struck out a new mode of entertainments. These were oratorios, which were for some time favourably received; but on a suspicion that the public were growing indifferent towards them, he determined to try the temper of the people of Ireland. Accordingly, he went to Dublin in the year 1741, and gave a performance of the Messiah, for the benefit of the prisoners in that city. He returned to London in the year 1742, and performed Sampson, which was received with such applause, as seemed to insure him success in his future attempts of that kind.

From this period may be dated that almost uninterrupted flow of

success which attended him in his oratorios, during the rest of his life. In gratitude for the favour shown him by the public, and actuated by motives of benevolence, he performed the Messiah for the benefit of an institution which then stood in need of every assistance, the Foundling Hospital; and this he continued to do for several years. At the theatre his Messiah was frequently performed to such audiences as he could no otherwise accommodate than by erecting seats on the stage to such a number as scarcely left room for the performers. In this prosperous state did his affairs go on, till he was afflicted with the misfortune of blindness, which, great as it was, did not totally incapacitate him from study, or the power of entertaining the public.

In the beginning of the year 1751, he was alarmed by a disorder in his eyes, which, upon consulting with the surgeons, he was told was an incipient gutta serena. From the moment this opinion of his case was communicated to him, his spirits forsook him; and that fortitude which had supported him under afflictions of another kind, deserted him in this; scarcely leaving him patience to wait for that crisis in his disorder, in which he might hope for relief. He submitted, however, to some operations, but without any beneficial effect.

Towards the beginning of the year 1758, he began to find himself decline apace; and that general debility which was coming on him was rendered still more alarming by a total loss of appetite. When that symptom appeared, he considered his recovery as hopeless; and, resigning himself to his fate, expired on the 14th of April, 1759. He was buried in Westminster Abbey, the Dean, Dr. Pearce, Bishop of Rochester, assisted by the choir, performing the funeral solemnity. Over the place of his interment is a monument, designed and executed by Roubiliac, representing him at full length in an erect posture, with a music paper in his hand, inscribed, "I know that my Redeemer liveth;" with the notes to which those words are set in his Messiah. He died worth about twenty thousand pounds, almost the whole of which he bequeathed to his relations abroad.

As the Commemoration of Handel gave rise to one of the most splendid exhibitions which has ever been seen in this kingdom, we think it our duty to communicate to our readers the particular circumstances which first led to its being adopted.

In a conversation which took place in the beginning of the year 1783, between Earl Fitzwilliam, Sir Watkin Williams Wynne, and Joah Bates, Esq., one of the Commissioners of the Victualling Office, at the latter's house, it was lamented, that, as London contained a greater number of

eminent performers on different instruments of music, than any other city in Europe, there was not some public periodical occasion which would bring them all together ; by which means a performance might be exhibited on such a scale of magnificence, as could not be equalled in any part of the world. The death of Handel naturally presented itself to three such enthusiastic admirers of that great master, and it immediately occurred that the next year (1784) would be a proper time for the introduction of such a custom, as it formed exactly a fourth of a century since his death, and a complete century since his birth.

The plan was soon afterwards communicated to the Managers of the Musical Fund, who approved it, and promised their assistance. It was next submitted to the Directors of the Concert of Ancient Music, viz. : Earl of Exeter, Earl of Sandwich, Viscount Dudley and Ward, Viscount Fitzwilliam, Lord Paget, Right Hon. H. Morice, Sir Watkin Williams Wynne, Bart. Sir Rich. Jebb, Bart., who, with a readiness that did honour to their feelings of humanity as well as of music, voluntarily undertook the trouble of managing and directing the celebrity. The design at last coming to the knowledge of the king, it received the sanction of his patronage. Westminster Abbey was fixed upon as the properest place for the performance, as Handel was buried there ; and application was made to the Bishop of Rochester for the use of it, who readily consented, as the scheme was honoured with the king's patronage ; and who only requested, that, as the performance would interfere with the annual day of the Westminster Infirmary*, a part of the profits might be applied to that charity. This was agreed to, and it was afterwards settled that the profits of the first day's performance should be equally divided between the Musical Fund and the Westminster Infirmary. The profits of the other days were applied solely to the Musical Fund.

The organ was taken down, and a grand gallery erected in the room, for the reception of the king and queen, and all the younger branches the royal family of an age capable of relishing the performance, together with the royal attendants. This gallery was hung with crimson velvet fringed with gold. Over the western door of the Abbey was erected a large new organ, built by Mr. Green for Canterbury Cathedral, but fixed up in the Abbey for this occasion. The base of the orchestra, which contained a band of about five hundred vocal and instrumental performers, was seven feet from the ground. In short, the whole formed a *coup d'œil*, equally novel, magnificent, and splendid.

* Now called the Westminster Hospital.

The arrangement of the performance of each day was as follows:—

FIRST DAY.

IN WESTMINSTER ABBEY.

PART I.

Coronation Anthem, to introduce the king.

Overture of Esther.

Dettingen Te Deum.

PART II.

Overture and Dead March in Saul.

Verses selected from Handel's Funeral Anthem on the death of Queen Caroline, with a few slight alterations in the words, to adapt them to the occasion.

The Anthem of "O sing unto the Lord."

The whole to close with the last Chorus of "Israel in Egypt."

SECOND DAY.

The performance of this day was held at the Pantheon*. This assembly differed in many essentials from the preceding one. The music was sprightly, to contrast it with the solemn style of the Abbey selection, and consisted of a miscellaneous collection from his operas, oratorios, and other works.

The brilliancy of the place, and the time of the performance, which was evening, contributed to heighten the effect. Several improvements were made in the Pantheon, to give every possible dignity to a building of unrivalled elegance and beauty. Here, as in the Abbey, a gallery was erected for the king and queen and the royal family. The hangings, drapery, and furniture, were in the first style.

THIRD DAY.

This day closed the Festival. The Jubilee on this day was resumed in the Abbey, and concluded with the Messiah, which was selected as alluding to the Resurrection. The number of voices and instruments which were united in the performance of this oratorio, produced an effect that those best versed in the power of sounds had but a very imperfect idea of.

The number of performers were as follows:—Violins, 96 ; Tenors, 30 ; Violoncellos, 30 ; Double basses, 20 ; Oboes, 30 ; Bassoons 28 ; Trumpets, 14 ; French-horns, 12 ; Trombones, 3 ; Kettle-drums, 5 ; Total, 268. Vocal performers, 225.

* In Oxford-street.

THE FATE OF GENIUS.

" Envy will merit like its shade pursue."

STRANGER of earth—inmate of heaven—
 Young GENIUS, at thy birth was given
 A hand, whose nerves are strung by fire,
 A breath, whose melting strain the lyre
 Responsive answers, as her strings
 Echo the soul's bright wanderings ;
 An eye, whose range encircles o'er
 The star-wrought sky—the rugged shore ;
 Earth opes her bosom wide to thee,
 The varied wonders of the sea ;
 The hidden gem, transparent, bright,
 Illumined in its living light ;
 Each coral—shell, of lovely hue,
 Of morning blush, or ocean blue ;
 Produce of every distant clime,
 Nurtured by art, or born with time ;
 All that we feel, or dream to be,
 Fair Genius, still are known to thee.

Tis thine the envied lot to trace
 Man's fever'd, strange, and chequer'd race ;
 To view him in his desert wild—
 Creation's lord, and Nature's child ;
 Free from the world's dissembling guile,
 Free from the hollow, cheating smile ;
 Free from the tongue, whose every tone,
 Tutor'd by craft, is craft's alone ;
 Free from each stain or vice that can
 Distinguish him from *social man*.

If, 'mid the herd of human kind,
 One warm, unfetter'd, generous mind
 Should linger yet—and such there are,
 Blooming like desert flowers afar ;
 Ere hope decays, ere manhood, worth
 All that should be the pride of earth—
 The feelings of ingenuous youth,
 The impulse high—the voice of truth,
 Are wreck'd upon the treacherous sea—
 The rock of worldly infamy.
 Hence let him fly—the burning plain—
 The Arab's tent—the Helot's chain—
 His nature will not more debase
 Than commune with the human race.

Friendship and love, how fair ye seem,
 When pictured in some poet's dream :
 Earth's baser passions fade away ;
 We feel as when in Eden's bower ;
 Confiding truth knew no decay,
 Nor dreamt of change in every hour.
 We feel as when the heart's warm thought
 In every glance of love was spoken ;
 When woman's faith could not be bought,
 Or for the lust of gold be broken.
 'Tis but a vision—let it pass ;
 A dream too bright to last for ever ;
 A vapour's breath upon a glass,
 A bubble dancing on a river.

The well-school'd tongue of glowing youth
 May breath the vow of seeming truth ;
 Love light her torch in each bright eye—
 The dew-gemm'd tear—the half-drawn sigh ;
 Should speak the language of the heart ;
 But trust them not—she acts the part.
 Burst the soft chain—her vows restore—
 Her lips have breathed them oft before.

Should man the open palm extend,
Woo thee with smiles, and call thee friend ;
Praise thee for merits not thine own—
Condemn thy foes—their fault unknown ;
See as thou seest—hear with thy ears—
Re-echo back thy doubts and fears ;
Shrink from that man—avoid him—fly—
Friendship, like love, can mask and lie.

O God ! that thus we should profane
The noblest feelings thou hast given—
Polluted by the world, should stain
Virtues that drew their birth from heaven :
We turn thy good to deadly ill,
Insult the blessings we receive,
When love or friendship at man's will
Are used as weapons to deceive.

Yet in this world—this lazar tomb—
Hearts pure and free will sometimes bloom ;
Hearts form'd for virtue's noblest deed,
Hearts that with indignation bleed
To see fair freedom's rights divine
Prostrate at foul ambition's shrine ;
Eyes that still drop a generous tear
To consecrate a patriot's bier.
Such were the tears that genius shed
When Sidney bow'd his honour'd head ;
Earth's victor on his gorgeous throne,
Whose rule extends from zone to zone,
Whose navies sweep the distant sea,
Whose vassals bend a Helot knee,
Might cast his gaudy robe aside,
And envy Sidney as he died.

Others there are of different caste,
O'er whom thy wings bright shadow pass'd,
Nor rested there—whose souls retain
A portion of that grov'ling flame,

That grosser fire—whose incense turns
 To ashes in the shrine it burns.
 Envy, with such, delights to dwell,
 Their hollow hearts her fitting cell ;
 Should one appear of nobler worth,
 Of talent more of heaven than earth—
 Young passion's warm—energetic child—
 As ocean rough—as desert wild—
 Each human trait, by which alone
 His fellowship with man is shown—
 They magnify, and seize with joy
 The meaner part—the sad alloy—
 The taunt—the brand—the curse of all—
 The heritage of Adam's fall.

Superior talent is a mark
 For Calumny to aim her dart ;
 Should Genius wear a vestal veil,
 Live pure as ice—the guard would fail ;
 Envy would still some crime invent—
 Distort his fairest, best intent :
 Malice would prompt some dastard slave,
 To whisper slander o'er his grave ;
 Or WIFE be found, so lost to shame,
 To breathe some hint to blast his name.

That woman's breast, fair as the snows,
 Tinged with the blush of Spring's first rose,
 The seat of every soft desire,
 A temple for Love's living fire,
 Weak in regret, and prone to change,
 Should nourish a revenge so strange,
 So wild and fiendlike, it would seem
 The horror's of a maniac's dream
 Passes my thought :—mid weakness still—
 Mid jealousy and wayward will—
 I deem'd one spark of feeling given,
 Worthy alike her sex and Heaven.

Come, Geinus! come—from Byron's tomb—
Spread thy wings' bright shadow o'er me ;
The venom'd foul engender'd gloom,
By falsehood raised, shall fly before thee :
I ask thee for no laureate wreath,
I court no lasting deathless fame—
One ray of light—one kindling breath—
To vindicate the Byron's name.
Come—and though this mortal form
Should perish in the dazzling rays,
Like Semele I'd hail the storm,
And die with transport in the blaze.

(To be continued in our next.)

LOVES OF THE FLOWERS.

ZEPHYR AND LOTUS.

LOTUS FLOWER.

ZEPHYR, Zephyr, whither straying,
Leavest thou thus thy longing bride?
With some brighter flowret playing,
Dost thou now my frown deride?

ZEPHYR.

Hither, hither to thee flying,
Zephyr comes to dry thy tears ;
Cease then, love, O cease from sighing!—
Zephyr all thy sorrow hears.

LOTUS FLOWER.

Come and sip my fragrant breath ;
From Nilus tide I spring to meet thee :
With thee is life—when from thee, death—
My fairy spirit longs to greet thee.

ZEPHYR.

Over valley—over mountain—
Gathering dew, I've known no rest ;
My wings are gemm'd in Flora's fountain,
I come to shake them o'er thy breast.

THE TRAPPISTS.

THE monastic establishments are generally the first objects which excite the attention of the English traveller. Their gloomy grandeur and solitary situation, so different from the simple temples of his own country, render them subjects almost of fear as well as admiration. To his mind no punishment would equal that of perpetual incarceration within their walls; and unless he is sufficiently versed in that great mystery the human heart to comprehend the enthusiasm which has led, and still leads, men to prefer the solitary privation of the cloister to the social enjoyments of life, he passes them over as subjects which have excited his curiosity, but whose purposes and philosophy are too deep for his investigation.

Profound and many were the cogitations on this subject of a simple-minded north country baronet whom I stumbled upon in Rome, where some extraordinary caprice, or still more extraordinary accident, had misplaced him. The pope did not so much puzzle his judgment; he readily conceived him to be a sort of king in petticoats, and the red-legged body of cardinals his house of lords; but the monks, with their shaven crown and bare feet, he candidly confessed he could not comprehend. They were too serious for jesters, and too dirty even for Roman gentlemen! They lived in palaces, yet begged like mendicants. As we were frequently thrown into each other's society, I became the confidant of his thoughts upon the subject, and was amused by their ingenious speculations. He arrived at last at this conclusion—that the monks were priests who had been guilty of crimes, and were sentenced to the monasteries as a sort of ecclesiastical hulks. Delighted with the *originality of his discovery*, he became a champion of its truth, and finding all argument upon the subject thrown away, I left him to the enjoyment of his opinion. His last words to me on my quitting the eternal city were, "Rely upon it, the monks are no better than they should be."

By a singular coincidence we met again at Amiens, just as I was on the point of setting out to visit an establishment of Trappists situated in its immediate neighbourhood. The very name was sufficient for the baronet; it was an order he had never visited, and he immediately offered to accompany me, entertaining me with a history of his adventures during our ride to the place of destination, a description of which may not be uninteresting.

Within seven miles of Amiens stands the Monastery of La Trappe,

where, by the rules of their patron and founder, St. Bruno, hospitality is extended to all who demand it after the hour of sunset. Anxious to behold a society of men who had renounced all the social ties of life for penitence and silence, never to be broken but in prayer, I determined to avail myself of the privilege, and pass one night within their walls—a resolution which I forbore to acquaint my companion with, whose English notions would have been scandalized at the idea of receiving a bed and supper from charity, when he had plenty of cash to pay for the accommodation. .

On our summons at the lodge, the porter, with his shaven crown, in the white dress of his order, presented himself at the gate, and after listening to our request in silence, communicated by signs to a lay brother, who acquainted his superior with our arrival; on his return, the iron barrier between us was removed, and we entered the gloomy precincts.

The monastery, a fine building, is situated in an extensive park, much of which is cultivated by the brothers for domestic purposes; it at once reminded me in its architecture of the chateaux so common in Normandy, although evidently, from its ecclesiastic form and arms upon its grand porch and key-stones, intended for religious purposes. The chapel, a Grecian building of modern date, is connected with the great square by means of a gothic cloister, the interior of which serves as the cemetery of the order. In our progress through the park we passed several of the brothers variously engaged; some were weeding the ground, others gathering fruit, and one old monk, with a venerable white beard, was wheeling a heavily laden barrow towards a ruined oratory, now used as a storehouse for their winter fruit; my companion proceeded to address them, and was only convinced by repeated failure that silence was most religiously observed by them. Having followed our guide through the park, we entered the hall, and from thence were conducted to the reception room; here he left us to announce our arrival to his superior. Scarcely had we time to look around us and observe the word *Silence* written in large letters upon the wall, when the father of the hotel, so called from his office of receiving strangers, entered the apartment, followed by several novices and lay brothers bearing a repast of vegetable soup, fish, fruit, and a sweetmeat. I was about to ask some question, when the father placed before me a board with the rules of the house written upon it both in French and Latin. I found by them that even visitors were enjoined the strictest silence during their meals—a circumstance which evidently occasioned no slight annoyance to my talkative companion.

Scarcely had we finished our dinner, when the bell commenced for

vespers ; being anxious to behold the brotherhood assembled for the exercise of their faith, we hastened to the chapel, which charmed me by its fair proportions and chaste simplicity ; it forms with the ante-chapel a room about three hundred feet long, adorned on either side by deep windows of richly stained glass between Corinthian pilasters ; the altar, with its rood or crucifix, is entirely of white marble—no gaudy saints in brocade robes disfigure it ; the candlesticks and ever-burning lamp before it alone were of silver : the fraternity having taken their seats when we entered, the effect was picturesque and beautiful. Between seventy and eighty monks were ranged on either side of the prior in richly carved oaken stalls, black with age, against which their white robes and graceful scapularies presented a bold relief. Vespers were chaunted without the accompaniment of music, and produced upon the mind an effect at once soothing and solemn. At the conclusion of the service, the superior gave the signal to depart, by striking his oaken crosier upon the pavement, when the brotherhood slowly left the chapel in procession, each bowing as he passed the altar and the elevated chair of the prior. As we were leaving the chapel, a fellow-countryman, whose angular habiliments like our own, had appeared misplaced when contrasted with the flowing robes of the Trappists, addressed me. In the course of our walk through the cloisters he informed me that his name was Spencer, that he had resided as a boarder at the monastery for some months, but expected to quit it in the course of a few days in consequence of his approaching ordination. The name instantly caught the attention of my companion, who remembering the sensation created just before by the conversion of the Hon. and Rev. Spencer to the Church of Rome, plainly asked him if he was Lord Althorp's brother, and received his denial, which was *rather equivocal*, with disappointment and doubt. We accepted his offer, however, of showing us over the establishment, with pleasure, nor did he at all seem disinclined for a companion. The long silence which he had been compelled to observe towards the monks must have been irksome to one, however religiously inclined, who had no intention of entering their order.

The first department to which he conducted us was the refectory, a large Gothic Hall, with a finely-painted window, and curiously carved roof. The evening repast of the monks was placed on platters of wood ; it consisted only of bread, fruit, and water ; the name of each brother was attached by a label to his seat. On my observing that most of the fraternity bore names honoured in the Roman calendar, our conductor informed us, that on taking the vows, the name by which they had been previously known in the world was never mentioned, a more suitable and religious one being always adopted. We retired just as the fra-

ternity entered in procession, with their superior at their head, chanting a Latin grace.

The library is a long gallery leading from the refectory to the prior's apartment. The books, chiefly old fathers of the church, are arranged in presses. The only valuable one's are a few missals and an exquisitely illuminated MS. of Virgil, most laboriously illustrated with the pencil. Above the presses are a number of pictures, representing the life of St. Bruno, copied from the celebrated series by Le Sœur, in the gallery of the Louvre, commencing from his retirement from the world, his being summoned to Rome, his refusal of the mitre from the hands of the pope, his miracles and death in the full odour of sanctity. Just as we were on the point of leaving the library, Spencer remembered a curious volume of English poems in MS., written by a brother of the name of Eloi : his original one it was impossible to ascertain. Some of them were curious, and reminded me of the monkish rhymes : a short specimen may not prove uninteresting. It is from a poem called the Messiah, and particularly excited my companion's attention.

“ A god, and yet a man,
A maid, and yet a mother ;
We wonder how wit can
Conceive this, or the other.

“ A god—and can he die ?
A dead man—can he live ?
What wit can well reply,
What reason Reason give ?”

It concludes by an exhortation to faith. The prior's apartment was by far the best furnished in the building, the walls hung with portraits of his predecessors, the windows of rich stained glass.

We afterwards visited the dormitory ; the beds or hard mattresses were placed on wooden frames, which caused me to express a hope that ours would be a little more suited to our previous habits. This was the first intimation to my companion of my intention of passing the night within the walls, whose opposition and horror were loudly expressed ; nor was he reconciled to the arrangement, till he found that the hour when departure was permitted had passed, and the gates fastened for the night. We were soon afterwards summoned to our evening repast. Previous to retiring for the night, I once more visited the chapel, to be present at the funeral service of a brother, who had expired the evening before. The body was placed, in a rude coffin,

upon a bier in the centre ; the monks, with the superior at their head, forming a circle round it. The dim light of the tapers on the altar, and the torches carried by the brothers, gave a mellow tone to the scene which a painter's hand could alone do justice to, or a poet's tongue describe. A priest read, in a most impressive manner, the awful service of the dead, and the ashes of the deceased were consigned to their parent earth. Returning through the cloisters, I encountered the father of the hotel, who conducted me to the apartment where I had left my companion, who seemed all the better pleased at my return, observing, that two Englishmen would be a match for any six of them. We soon after retired to our cells, where we found the accommodation much superior to what we had ventured to anticipate. At midnight I was disturbed by the chapel-bell summoning the brothers to their devotions. I would willingly have witnessed them, but was prevented, my cell being barred on the outside. This, however, excited no alarm, and I slept soundly till morning.

After an early breakfast, we took leave of our countryman, Spencer, whose manners, whatever his previous rank in life, gave indication of a gentleman. The baronet gave him a warm shake of the hand, and advised him to return to Old England, and leave the half-starved set with whom he was associating. We then departed, much pleased with our first, and perhaps last, visit to the far-famed monastery of La Trappe.

SIR COLQUHOUN GRANT, the present colonel of the 15th hussars, being in command of a corps at Clonmel, gave offence to an honest shopkeeper named Mulcahy, who struck him on parade, in presence of the whole regiment. The officers rushed forward to seize the delinquent ; but Sir Colquhoun interposed, declaring that he had been the aggressor, and as the gentleman thought proper to resent his conduct in so gross a manner, it remained for him to seek the usual reparation.

"Oh !" exclaimed Mulcahy, "if it's for fighting you are, I'll fight you, but it shall neither be with swords nor pistols, nor any thing else but my two fists;" (and fine big mutton fists they were, sure enough.)

"Well, then," replied the gallant officer, "with all my heart. By insulting you, I have put myself on a level with you, and of course cannot refuse to meet you on your own terms. Come along, sir."

The men were dismissed, and Sir Colquhoun, accompanied by his adversary, and some mutual friends, repaired to the mess-room, where he very speedily closed up Mr. Mulcahy's peepers, and sent him home perfectly satisfied. That was the proudest day of Mulcahy's life ; and many a day has he boasted of the black eye he got from a K.C.B., as if it were an honour emblazoned upon his escutcheon. "Ever since that morning," would he say, "let me meet Sir Colquhoun Grant where I might, in town or country, among lords or ladies, dressed in plain clothes, or dizened out in gold and scarlet, he would give me his hand, and say, 'How are you Billy?'"

THE BIRTH AND PROGRESS OF MUSIC.

Long ages since—when Time was young,
 Ere sin or sorrow dimm'd its birth,
 Music from heaven delighted sprung,
 To seek a resting place on earth.

In Eden's vale—'mid blooming bowers,
 And happier scenes than man can dream,
 She pass'd those sun-bright golden hours
 We picture from the poet's theme.

Happy awhile there dwelt the maid,
 Her home a rose-tree by the spring,
 Her draught beneath its cooling shade
 The dew brush'd from an angel's wing.

A blight at last fell o'er the world,
 I blame not woman's wayward will,
 For when with man from Eden hurl'd,
 She was his joy—his blessing still.

Music deeply mourn'd the change,
 Her note of joy awhile had flown,
 'Mid rocks and caves she loved to range,
 On earth as Echo only known.

Tired once with idly straying,
 Through the forest and the glade,
 Or with wanton sun-beams playing,
 The maiden ventured from the shade.

The Birth and Progress of Music.

Genius saw her straying near,
His step was swift, his spirit brave,
Half won by hope, subdued by fear,
She yielded—and became his slave.

With him her step, from clime to clime,
Pass'd o'er the earth, the joy of all,
Spreading around her art sublime,
From humble cot to regal hall.

Her strain was heard when Greece was free,
When Persia's banner kiss'd the sun—
Was heard at famed Thermopylæ,
And on thy plain, O Marathon!

Italia, too, hath heard that strain,
Borne o'er the Adriatic Sea,
Hath cursed proud Austria's galling chain,
And wept, fair Venice—wept for thee.

To Gallia's vine-clad hills she came,
When driven forth by tyrant power,
Each cot received the sacred flame,
And sang her strain in freedom's hour.

Albion caught the strain at last,
(The refuge of the brave and free)
The songs of Greece, each danger past,
Revive, and breathe once more in thee.

MISCELLANEOUS.

THE QUEEN'S DRAWING ROOM.—The Queen held a Drawing Room on Thursday, the 20th March, at St. James's Palace; the first this season at which her Majesty received presentations.

The King's Guard were on duty in the Standard Court, and their band played alternately with that of the Life Guards.

The Duchess of Kent came in state, with a guard of honour from the 1st regiment of Life Guards, attended by Lady Catherine Jenkinson and Sir John Conroy. Her Royal Highness entered the Palace by the Colour Court, where she was received by the King's Guard with the usual honours. The Duke of Gloucester arrived at the Palace directly after the Royal Duchess.

At two o'clock, the Queen having taken her accustomed station in the Throne Room, the Drawing Room commenced. Her Majesty was attended by the Dowager Duchess of Leeds, Mistress of the Robes; Marchioness of Westmeath, Lady in Waiting; Miss Boyle, Maid of Honour in Waiting; Earl of Denbigh, Lord Chamberlain; Earl of Erroll, Master of the Horse. In her Majesty's suite were also the Countess of Mayo, Lady Clinton, and Countess Howe, Ladies of the Bedchamber; Miss Hope Johnstone, Miss Eden, Miss Bagot, and Miss Mitchell, Maids of Honour; Lady Caroline Wood, Lady Gore, Mrs. Berkeley Paget; Sir George Hoste, Lieut.-Col. Wilson, and Major Wright, Gentlemen Ushers; Hon. C. Grimston, Page of Honour.

The King was attended by the Lord and Groom in Waiting. Monsieur Tricoupi, the Minister from Greece, had an audience of the Queen, to whom he was introduced by the Earl of Denbigh her Majesty's Lord Chamberlain, and conducted by Sir Robert Chester, the Master of the Ceremonies.

The portrait of the King, which was painted by Sir Martin Shee, at Brighton, will be exhibited at the Royal Academy, in May.

The King has been pleased to direct letters patent to be passed under the Great Seal, granting the dignity of a Baron of the United Kingdom of Great Britain and Ireland unto the Right Hon. Sir T. Denman, Knt., Chief Justice of the Court of King's Bench, and the heirs male of his

body lawfully begotten, by the name, style, and title of Baron Denman, of Dovedale, in the County of Derby.

The newly-created Baron Denman has selected his title from an estate which, we believe, his lordship possesses in the county of Derby. One of his lordship's sisters married the late Sir Richard Croft, and another was the wife of the late eminent Dr. Baillie, who has a very numerous family. One of the noble and learned lord's sons, now the Hon. Joseph Denman, is a lieutenant on board his Majesty's sloop *Snake*, on the South American station. All his lordship's predecessors have been Peers—Lords Kenyon, Mansfield, Ellenborough, and Tenterden, having been called up to the House of Lords after their elevation to the Chief Justiceship of the King's Bench.

His Majesty has been pleased to command, that the Hon. Band of Gentlemen Pensioners shall be in future called his Majesty's Hon. Corps of Gentlemen at Arms.

OPENING OF THE TRADE TO CHINA.—On Monday a numerous meeting of the merchants, ship-owners, and others interested in the trade to China, was held at the City of London Tavern, to receive the report from the committee appointed to correspond with his Majesty's Government, on various matters of great importance to the commerce of the country, particularly as regards the trade to Canton, under the regulations adopted by Government for that purpose. John Horsley Palmer, Esq., in the chair. After an address from the chairman, the report was read, and subsequently approved. It gave the following information as derived from Government:—1. That the East India Company will give instructions to their agents in China, and to their governments in India, presuming no unforeseen impediments to arise from the state of the Indian finances, to make advances upon the cargoes to be shipped in India and China for this country in the course of the present year, under certain regulations, which may be seen at the secretary's office at the East India House, such advances for the year 1834 being limited to about the sum of 1,000,000*l.* or 1,200,000*l.* sterling, a moiety of which will be applicable to the shipments from China. The committee were further informed, that in future years the amount of the advances will probably be considerably increased. That the rates of exchange for bills taken in India and China will be fixed at the time of making the advances at the rates then current. That parties wishing to avail themselves of the opportunity of fixing the rates of exchange upon the commencement of their operations in this country, may take advantage of the East India Company's offer to draw direct

from London upon their government at Calcutta. 2. That the East India Company will limit their sales of tea in 1835 to 16,000,000 of pounds, unless the market value should, during that year, exceed the proposed upset prices now advertised for sale in June next, in which case they reserve to themselves the right to put up for sale at such upset prices any further quantity which they may deem to be expedient. 3. That his Majesty's Government will not at present make any alteration in the proposed scale or mode for collecting the duties upon tea after the 24th of April next. 4. That his Majesty's Ministers will recommend to Parliament to withdraw the duties proposed to be levied by the late orders in council upon the British trade and shipping in the port of Canton, provided the East India Company will concur in defraying one-third of the charge for maintaining the consulate establishment at that port.

LANDER'S EXPEDITION.—It appears that the expedition has failed as a mercantile speculation, and suffered great loss of life from sickness; but has otherwise proved the easy accessibility of the interior of Africa, and the probability that other expeditions, fitted out at less expense, and embracing a greater number of objects, would be more successful. The natives were, in the main, willing to trade, and their country was so exuberantly fertile, that they could not long want the means of doing so to great advantage, if only the slave trade were effectually abolished. But at present they scarcely thought of other exportable produce than their fellow-men; and sold them, both up the river to the Fellatahs, and down the river to the Ebo, Bonny, Benin, and Calabar tribes, for further transfer to European slavers. Mr. Laird describes the population on the river as dense, and some of the towns as large; Ebo having 6,000, Atta 15,000, and Funda even 70,000 inhabitants. There is no union, however, among them, each attacking and plundering the other as opportunity or provocation instigate. Mohammedanism is on the increase among them; but there is little bigotry and much superstition. In form they are stout and well-built, but undersized. The females are plump and good-looking when young; but being married at about twelve, they are old at twenty, as among the coast tribes. Cattle are small, and not numerous; sheep and goats abundant, and of middle size; poultry very small, but sweet and good.

ROYAL SOCIETY.—Last week, a paper giving an account of the operations resorted to in order to recover the specie and other property on board H.M.S. Thetis, which sunk in Cape Frio in 1832, was read. These operations were carried on by Commander the Hon. J. F. F. de

Roos and crew of H.M.S. Algerine. Owing to the remote position of the Cape, the means employed were of necessity simple—a capstan, cable, and diving-bell, one-fourth of a ton, made from a ship's tank. During heavy swells, the oscillations of the bell were from twenty to twenty-five feet in extent, consequently little could be done; in heavy weather the party was employed in devising means to blast and rend the rocks around the wreck, which was accomplished by cylinders, &c. After some search, the divers discovered the bed of the treasure, and first found a quantity of specie and old church plate, mixed up with decayed meat, the stench of which was most disgusting. Whales sometimes visited the Cape. One of these monsters occasioned no small alarm in the minds of those of the party who were conducting the operations on the surface, for it approached within ten yards of the spot where the bell had been let down; luckily, however, it turned away. By a great and simultaneous effort, another rock was blasted, and a large sum of money was found. In short, from repeated exertions, about 15-16ths of the whole property was recovered, after which the captain and his companions departed to Rio de Janeiro.

BRITISH MUSEUM.—In a recent return to Parliament, respecting old coins purchased by the Museum in 1833, it stated that no coins were sold during this period; but it is now generally known, that a sale of duplicate coins is contemplated, of the value of £500.—*Vide Annual Report to Parliament in 1832.* Would it not be better that these coins, as well as all duplicates of books, prints, and objects of natural history, instead of being sold, as they must be, at a very great loss, and many of them for a mere trifle, should be ordered by Parliament to be presented to some of our provincial libraries and museums, as those of Birmingham, Bristol, Leeds, Liverpool, Manchester, Newcastle, Norwich, the Ipswich library for the use of the county of Suffolk, &c.

At the late conflagration in the house of Mr. Fairburn, book-binder, Duke-street, Adelphi, a considerable quantity of valuable manuscripts were destroyed, and among them that of the School for Scandal, in the handwriting of the late R. B. Sheridan, Esq., which Sir G. Chetwynd had taken the day previously to Mr. Fairburn to be bound up with others, and which he intended as a present to the British Museum. It was rendered still more interesting, having several interlineations and emendations in the handwriting also of Mr. Sheridan, which marked the quickness of his conception in improving several passages which, in their original state, it seemed almost impossible to mend. As a curiosity, the destruction of the manuscript is a literary loss which cannot be repaired.

At Antwerp, lately, a picture, about a foot high, and a foot and a half wide, was bought by a glazier of that town for ten sous. On the following market-day he sold it for seven francs and a half, and the latter purchaser, having ascertained that it was a Holy Family, by Raphael, re-sold it to an amateur at Bruges for 3,200 francs.

Judge Bouldin, of the House of Representatives, New York, fell down and suddenly expired, while in the act of eulogizing his eloquent predecessor, the late Mr. Randolph. His wife, who was in the gallery, witnessed the distressing event.

GREECE.—Late accounts state that the government is actively engaged in the revision, commenced under Capo d'Istrias in 1830, of all the ordinances of the Emperor Basilius Mazedo, which form the basis of the civil rights of the Greeks. All such of these laws as are to remain in force will be collected into one code. It is also occupied in searching for all that is not to be found in the Basilica, which have great authority with the Greeks, and which even are referred to by the Turks to decide their differences with their enemies. It is hoped that the scattered fragments of these laws will be easily discovered. It is added, that nothing will be admitted into the new legislation of Greece, but such laws as are completely in accordance with the manners and habits of the people.

TURKEY.—Accounts from Constantinople state that matters there have again taken a very grave aspect, and that the Government is evidently much embarrassed. It is said that our representative there has assumed a more decided tone, and to have peremptorily required the sultan to do that which he will not do unless compelled; and it is affirmed that our ambassador, Lord Ponsonby, has lately presented a memorial to the Porte, stating the objections of his government to the treaty of the 8th of July last, and requiring that attention shall be paid to it. The *Augsburgh Gazette* states, that the Russian government had fixed April 15th for the final evacuation by the Russian troops and authorities of the principalities of Wallachia and Moldavia. The emperor, it is added, had given up his claim to the instalment due by the Porte, and on account of which the two principalities had been held by him as security since the last war.

THE DARDANELLES.—A Russian brig of war, lately about to pass the strait of the Dardanelles, without being furnished with a firman from the Porte, was stopped by the commander of the first fortress, and compelled to veer about. The Turkish government wished, it is said,

to prove, by this act, that it did not grant greater privileges to Russia than to the other powers.—*French Paper.*

EARTHQUAKE AND FAMINE IN THE EAST INDIES.—Extract of a letter from the Rev. A. Leslie to the Rev. F. Franklin, of Coventry:—"Monghyr, East Indies, Oct. 10, 1833. We have latterly been exceedingly disturbed by earthquakes. On the 26th of August last, at eleven at night, we had a most fearful shaking; almost all the houses of the British inhabitants have been more or less injured, and several ruined. Among the latter is our poor unfortunate dwelling, nearly every wall is split. It has been, by a committee of gentlemen, pronounced unsafe as a place of residence, and is consequently condemned to be taken down. We had, during that night, about twenty shocks, two of them most awful. The earth literally 'reeled to and fro, and staggered like a drunken man.' There was one simultaneous shout of consternation throughout the whole city: every person ran to the open plain. I, in my night clothes, rushed out at the first door I found open, and jumped over a high wall. Poor Mrs. Chamberlain was lying in the other side of the house in the agonies of death, attended by her daughter, another lady, and two native women. I had just lain down to rest. When I had jumped over this wall at the back of the house, my first thoughts were of dear Mrs. Chamberlain and her attendants; as soon as I was able, I ran round to the side where they were. We pulled the bed on which the dying woman was out of the room, under the veranda which protects the house from the sun, and there we had to keep her amidst the awful shocks, until the morning light, when they became less frequent. Poor woman! she was only once, and that for a moment, sensible of what was going on. She died the following night. Since that awful night we have had many shocks, though none of them so severe as then. The last we had was on the 4th of October, when we, in common with all the other inhabitants, had to fly from our house. No injury, however, was done beyond the rents in the houses being made wider. When or how they will end who can tell? A little higher up the country the earth opened, but to no great extent. The earthquake has been felt throughout India, but, with one exception, in no place so severely as at Monghyr. Many of the poor natives have had their houses thrown down—happily no lives have been lost. But in the other place to which I have alluded, many, from the buildings being higher and more crowded, have been killed. Several of the English residents here have slept out, under light and temporary erections, ever since the first grand shock. 'Tis an awful time in India; in addition to the earthquakes, the people are dying in different parts of the land

from famine. *In one or two cases the parents have actually boiled and eaten their children!* The cholera, too, has raged frightfully—in the district of Cawnpore 30,000 have died, and in the city of Lucknow no less than 50,000. So the newspapers tell us. In Calcutta forty Hindoos were burned daily—there has, too, been great mortality among the English—and besides all this, there has been great distress among all classes, in consequence of three of the largest mercantile houses failing.”

SERIOUS LAUGHTER.—*La Lanterne Magique* relates the following:—“A few days since a young man at Lyons laughed so heartily at a joke uttered in his hearing, that his laugh became convulsive, and continued upwards of two hours. The medical men found great difficulty in calming this nervous crisis, and but for their success he would positively have died of laughter.”

REVIEW OF LITERATURE—FINE ARTS—EXHIBITIONS—THE DRAMA, &c.

The Pilgrims of the Rhine.—The talented author of “Pelham” and “Eugene Aram” has evidently been crippled in his genius by the task assigned him, that of writing a tale illustrative of certain scenery of the majestic Rhine and Pays Bas. The work before us bears internal evidence of having been adapted to the illustrations, not the illustrations to the work. The tale is of two lovers who are attached with that fervency and purity which characterises the beautiful creations of the poet’s mind, but is so seldom found in real life. Gertrude is the victim of that fatal disease which draws life from the veins of beauty as in a dream, which lights up the cheek with a false lustre, and veils the approach of the grim monster, death, beneath the roses of apparent health—*consumption*. To alleviate, if possible, by change of scene, the rapid progress of the fatal disorder, attended by her lover and father, the voyage of the Rhine is undertaken; and the tales, which form the principal feature of the work, are related by Trevelyman to wile away the time. The reader is first introduced to a courtly circle of fairies, who, had Shakspeare never written his “Midsummer’s Night’s Dream,” might have struck us by their grace; then follows the “Maid of Malines,” an episode to the well-known tale of “Valerie,” which the exquisite acting of Mademoiselle Mars has rendered familiar to most of

our readers. The following, one of the virtues, is more original in its construction, and conveys a highly useful moral.

The cunning of Master Fox is illustrative of a style known only to the English reader; by the fables of Gay, and the adaptations of Æsop, animals are made to perform the offices, and are placed in the situations of men, have reasoning powers assigned them, and fall into adventures. This has long been a favourite mode in Germany, where political events and opinions are often disguised by allegory, but scarcely suited to our English taste. Perhaps the passages most worthy of the author are the death of Gertrude and the beautiful pathetic scenes which precede it. The illustrations are of the most exquisite description; the frontispiece of Thurinberg is honourable to the art of the engraver; perhaps the one we are least satisfied with is the Hotel de Ville, Louvain, of which only the east end is given instead of its magnificent front. In the present view the fine old cathedral might have been introduced, it stands directly opposite it. The church of Cologne and the tomb of the three kings are exquisite. The drawings are all by Mr. Robberds, who has long been favourably known as an artist. The work has been produced regardless of expense, and will, we doubt not, receive the patronage its high character and beautiful gems of art deserve.

The Royal Mariner, and other Poems, by Charles Doyne Sillery, Esq., have been favourably received. This gentleman possesses a rich vein of imagination, joined to a classical mind and acute observation. There is a freedom and raciness in several of the sonnets which reminds us of some of our earlier poets; he has evidently thought much, and stored his mind with the best efforts of those who have preceded him in the world of letters. Although young, he has been rocked by the tropic billows, wandered beneath the palms of India, and philosophised by the tomb of the mighty master spirit at St. Helena. Most appropriately his work is by permission dedicated to the Queen, and we cannot dismiss it from our hands without expressing a hope that its success will be such as to encourage our poet to persevere. By a careful revision of his style, and the correction of those slight errors which evidently proceed from an excess of sensibility and redundancy of imagination, he will arrive, we confidently predict, at that eminence which true genius, if aided by industry, seldom fails to achieve.

Portrait of H. R. H. the Duke of Sussex.—By Brother J. Harris. This lithographic engraving represents the Royal Duke as M. W. G. M. in his full Masonic dress, and seated on the throne.

As a work of art it is chaste and correct. To the members of the Order it is interesting as a characteristic delineation of their illustrious Master in Grand Lodge. The official minutiae are carefully and faithfully preserved.

The Medica Sacra; or, Diseases mentioned in the Bible. By Thomas Shapter, M.D. This book is one of those curious productions which display acute reasoning and deep research, without being applied to any purpose that can possibly be productive of benefit to mankind. Many from curiosity may read it, but few will be interested. It belongs to a class of literature not generally appreciated by the world; too profound for common speculation, and too learned for any to comprehend its critical acumen but men versed in the original languages of the sacred writings. While we thus candidly express our opinion, we fully acknowledge the great industry and evident learning of its author, and can readily promise that his valuable time and attainments, if applied to subjects which can more readily associate with general interest, will find a useful success.

FINE ARTS.

THE exhibition of pictures near the Haymarket presents a galaxy of talent highly creditable to the state of the arts. England has gradually been forming a school of painting, in which the excellencies in the old masters are combined with the peculiar tone and chasteness of its own; the rich colouring of Claude revives in our modern Turner, while Lawrence and his successor, the president of the Academy, as portrait painters, stand unrivalled in Europe—David, the idol of the French school, sinks into insignificance beside them. Martin has a splendid picture for the ensuing exhibition. We know not which to admire most in this extraordinary man; the rich, classical imagination embodied in his designs, his architectural wonders, which strike the admiring beholder as reliques of a world forgot, or the gorgeous tone of colouring which pervades the whole. Justly may England be proud of a man who has created a school of so peculiar and intellectual a character, combining in its beauties the passion of a Raphael, the bold light and shade of a Rembrandt, and the brilliancy of a Rubens.

The celebrated statue called the Prophet, from the chisel of the Danish sculptor, Thorwaldson, has just been purchased in Rome by an English amateur. We know of few specimens of that great man in this country, except those at Chatsworth.

The Emperor of Russia has, for several years, been adding to his collection: his agents, both in France and Italy, have bought up several

gems on his account. He is in treaty for the celebrated Raphael, the property of Edward Bertie, Esq. We trust it will not be permitted to leave this country, as it would form a splendid addition to our new national gallery. Vernet valued the picture, some years since, at £16,000. The French government, previous to the valuation, were in treaty for the purchase. This Raphael formerly belonged to the Royal Chapel, and was removed by the all-powerful Cardinal Mazarine. It is one of the pictures which Napoleon was so anxious to recover.

THE DRAMA.

THE KING'S THEATRE.—Laporte has already commenced his campaign, but from the present incomplete state of his arrangements, criticism would be hardly fair, and might be prejudicial to the prospects of his season. Several of his greatest attractions have not yet been able to reach England; meanwhile, Taglioni and her assistant artists have proved stars for the fortunate manager, and delighted the lovers of the ballet with their grace and beauty. By our next, his campaign will be more than opened, and we shall be fairly enabled to enter into the merits of his arrangements. We hear a German company are engaged.

The union of the two great theatres has, contrary to expectation, proved advantageous to the manager. The novelty of *Gustavus* at COVENT GARDEN THEATRE, heralded, as it was, to public notice, by reports of its continental success, answered Mr. Bunn's most sanguine expectations. Like all vehicles for music, its character does not fairly bring its dramatic merits within the range of criticism. Phillips executed his beautiful music in a style which delighted every lover of the science, and added to his reputation. The choruses were worthy of our national theatre.

At DRURY LANE, the principal features has been Jerrold's interesting drama of the *Wedding-Gown*. On reviewing the merits of this gentleman, we scarcely know which to admire most—his terse and polished writing, his fine, manly sentiments, or that consummate skill which, without violating probability, excites and keeps alive the interest of his audience. Farren's acting was natural, and like every effort of that most accomplished artist, presented a finished picture. Had Mrs. C. Jones, Messrs. Meadows and Webster more to do, the *Wedding-Gown* would have been an almost faultless production. We opine that their respective parts have been curtailed "of their fair proportions" to suit the stage business; it is not possible that such powerful outlines were not in the manuscript as delicately shaded as "Bees'-wing" itself. The *Minister and Mercer* has been highly successful. The acting of

the above-named gentleman has, in our opinion, not only added another leaf to his fame, but entirely supports the piece—the likeness of a well-known diplomatist is admirable.

Knowles, at the VICTORIA, has brought out his *Blind Beggar of Bethnal Green*—more beautiful, we confess, as a poem than a drama. Its success was worthy of its author's deservedly established fame.

The ADELPHI closed a prosperous season, after the usual number of translations and melodramas, and Easter now gratifies the holiday-folks by Ducrow and his superb stud of horses at ASTLEY'S, while the SURREY, receiving an accession of strength by a union with the Adelphi company, offers, certainly, an unrivalled attraction. The other minors take the field with every promise of success.

COVENT GARDEN THEATRICAL FUND DINNER.

The customary Anniversary Festival of this useful Institution took place on the 7th of March at the Freemasons' Tavern. The Right Hon. Lord Saltoun presided on the occasion, surrounded by many of the nobility and patrons of the drama.

The chairman adverted to the absence of the Duke of Sussex, whom the meeting would regret to learn was suffering from severe indisposition, which alone prevented him from presiding that evening, and ably advocating the merits of the Institution.

The usual toasts were drunk.

"Better health to Mr. Fawcett" (who, we are sorry to say, was prevented giving his usual talented assistance to the fund), being proposed from the chair, was drunk amidst great cheering.

Mr. Mathews rose, and in a lengthened speech stated, that having in his previous song put forth his feelers to try the disposition of his audience, and found he could make them laugh when he wished, he should now attempt to make them serious. Mr. M. then proceeded to show the origin of this fund; and after exposing the false notions of the public respecting the remuneration to actors, he animadverted with great severity upon the conduct of a Sheffield clergyman, who was accustomed to send his clerk to a printing-office in the town to get timely advice of the arrival of the players, in order that the minister might have a "fling" at them from the pulpit. He also commented, with great force and equal severity, upon a statement he had seen in the newspapers, wherein a member of Parliament was reported to have said, on the occasion of the debate on the Dramatic Bill, "that the time of the House ought not to be squandered away in legislating for the 'outcasts of society.'" Mr. M. indignantly asked, was Garrick an

outcast, or was Shakspeare an outcast? For himself, he would rather be the most degraded of outcasts than the utterer of that opprobrious epithet. He then appealed to the press to vindicate the drama from those unfounded attacks, and he called on the members of the profession to be urged by such calumnies to greater exertions for their distressed brethren. He called upon them to come forward to the aid of the widows and children of those men who had raised the profession to its present dignity, and he trusted that every one of them had a tear of pity, and a hand open as day to melting charity. Mr. Mathews sat down amidst immense cheering.

The party broke up about eleven o'clock, after an evening which cannot have failed to gratify the most fastidious.

DRURY LANE THEATRICAL FUND DINNER.

The 57th anniversary festival of this Institution, which emanated from the exertions and under the auspices of David Garrick, in the year 1777, was celebrated at the Freemasons' Tavern on the 19th of March. The assembled friends of the fund amounted to at least 300. The Marquis of Clanricarde was in the chair, supported by Lord Dunsarvon, Lord Edward Poulett, Lord Graves, the Hon. Mr. Macdonald, Sir Paul Jodrell, Sir William Curtis, Sir Vincent Cotton, Sir Thomas Harvey Farquhar, Sir Andrew Barnard, &c., and a host of the most distinguished patrons of the drama.

Immediately after the removal of the cloth and the drinking of the usual loyal and appropriate toasts, it was stated by the noble Chairman that he was happy to congratulate the company on the flourishing state of the fund. He regretted that illness had prevented his royal highness the Duke of Sussex from attending, and that the task of filling his situation had devolved on so incompetent a person as himself. He would refrain from going into a detailed state of the amount of subscriptions about to be announced, because that was a task which peculiarly devolved upon Mr. Harley, who would address the company.

Mr. Harley then rose and spoke in substance as follows:—"My lord and gentlemen,—According to the system of Dr. Gall, my bump of locality must be more than ordinarily developed, for on every anniversary of this institution I am found in the same place; I return you my thanks for your repeated forbearance. My task this evening is a pleasing one: it is to express to you how many hearts you have gladdened, how much distress you have alleviated, and the deep gratitude that warms the bosoms of those who have distributed and of those who have shared your bounty. Yet the pleasure is dashed with feelings of pain; that

pain is excited by the many additional claims that have been made upon the funds during the interval that has elapsed since last we met, and those claims require renewed exertions on your part. This fund may vie with the proudest in alleviating calamity, in a judicious administration of its resources, in the deserving character of its recipients, and in the generous sympathy it has awakened. The stage holds up the mirror to nature; reflects the virtues, the follies, and the vices of mankind. Virtue is its friend and patron; Folly stands self-reproved, blushes at her own ridiculous figure, and reforms; but Vice alone has no delight in its instructive impersonations, and is consequently its inveterate foe. Unless that you pronounce that the theatre is a vain amusement for the frivolous, you cannot but feel an interest in the welfare of its professors; and until the actor shall be raised above the common lot of humanity, this fund, which goes to mitigate the evils of poverty, can hardly require a more eloquent advocate than its own merits. It asks your support for those who have softened the asperities of life by their humour, and taught the unthinking how to feel by well counterfeited woe. To those who were in extreme cases we have afforded temporary relief; we could not turn a deaf ear and a cold heart to the touching remonstrances with which we have been implored. Many have been rescued from pecuniary embarrassment, provided with an outfit, recommended to engagements, and restored, grateful and happy, to their families and profession. Familiar as many of us are with the tragic scene behind the curtain of life's drama, truth may almost be said to transcend fiction. While I deplore the loss of my immediate predecessor, Edmund Kean, as master of this fund, let it be a subject of congratulation that the dramatic evergreen who preceded him in this honourable office lives in the full enjoyment of that which should accompany old age—

‘As honour, love obedience, hosts of friends,’

with only one enemy—an obstinate one—that has never left him *in toto*—the Autolicus and Touchstone of our youthful days—the inimitable Jack Bannister. Pleasant is the recollection of the days that are past. In that chair the Duke of Clarence called upon the rich and powerful to uphold the drama by a liberal support of its indigent members, and seconded the appeal with his princely munificence; the same condescension that shed a lustre on his charity accompanies the ‘King’s’ equal bounty this day. I regret with your lordship that indisposition prevents the Duke of Sussex from presiding. May renewed health enable his Royal Highness to resume the situation at our next anniversary, which your lordship has ably filled this day.”

The subscription exceeded £1200.

MADAME MALIBRAN AND THE KING OF NAPLES.—Malibran is now at Naples. The *Petit Courier des Dames* says that there has been “a row” between her and the King of that country, and thus accounts for it:—Some time since *Othello* was performed. The pathetic *Desdemona* had excited the feelings of all and the tears of many who heard her; when the King suddenly stopped the opera before its close, and ordered the ballet to commence instead. One of the first lords of the Court of Naples gave a fête to the élite of that capital, and invited his Majesty. “What do you give this evening?” said the King, after having graciously accepted the invitation.—“Sire, a spectacle, concert, and ball.” “Very well; some good buffoonery, without doubt, for the spectacle?” “Sire, the most amusing that can be had.” “And who sings at your concert?” The courtier named the most fashionable singers of the theatre and city, but like a skilful courtier, reserved the name of Malibran to close his sentence, and prove to his Majesty how much he wished to please him. “Take care,” was the King’s answer, “that she sings before my arrival.” An eruption from Vesuvius could not excite more talk and speculation in Naples than this intimation.

At the close of the fourth act of *Robert le Diable*, the machinery which forms the vault of the cathedral gave way, and fell with great force upon the head of Nourrit, who was playing the principal character, and so completely stunned him, that he was obliged to relinquish the character for the remainder of the evening. Alexis Dupont went through the close of the fourth act with the book in his hand, and Lafont appeared in the fifth. It was reported that Nourrit was killed, but we are happy in being able to state that the accident is not likely to be followed by any serious consequences.

PUBLIC EXHIBITIONS.

THE EXETER CLOCK.—One of the most complicated and ingenious productions of mechanical science perhaps ever exhibited, is now to be seen in Regent-street. It is the work of an English artisan, Jacob Lovelace, born in the city of Exeter, 15th March, 1656, who, to the disgrace of the age, ended his days in great poverty in that city, April 1, 1716, aged sixty years; after devoting thirty-four to the completion of this singular monument of his mechanical skill. The clock contains thirteen distinct and accurate parts, the principal of which are:—

A perpetual almanack, showing the day of the month on a semicircular plate. The index returning to the 1st day of every month, on the close of each month, without a stop on even in leap-years.

A circle, showing the leap-year, the index revolving only once in four years.

Within the circle, which indicates the twenty-four hours, the sun is seen in his course, with the time of rising and setting ; and underneath is the moon, showing her different quarters, phases, age, &c.

To these works are to be added chimes, automata, organs, and a panorama representing Apollo and Diana as day and night, each followed by their respective hours. The bare enumeration of these various powers suffices to show that the object is a wonderful one. We have been told that it surpasses the famous clocks at Strasburgh and at Lyons, and this may be true, although we confess our inability to offer a decided opinion upon the subject. It is, however, a most complete production, and well worthy of an attentive inspection.

THE CONCORDIA.—This is Mr. Niggel's model of an instrument, now on exhibition in Old Bond-street. It is a striking and interesting novelty, and cannot fail of attracting the attention of the musical world. Mr. Moschelles, the celebrated pianist, has thus expressed his opinion of it: "It is a grand piano-forte with a double row of keys, the lower one having the sound of the ordinary piano, whilst the upper one happily imitates the tones of the stringed and wind instruments. Its construction seems to be the most simple, and so is its management ; as an additional pedal, without the aid of bellows, is all that is required to set forth its qualities. I think this new invention may be considered as an enlargement upon the effects of the piano-forte, and as leading also to future improvements."

Indeed, one great excellence of the concordia is its simplicity of construction, by which it is not liable to get out of tune ; and another, that its mode of management may, as Mr. Niggel, states, be perfectly acquired in eight lessons. To exemplify the effect, it may be stated, that, with one hand, a person may perform violin variations upon one row of keys, while, with the other, he accompanies himself on the piano-forte. Thus the effect of the two instruments is produced. By placing both hands on the upper row of keys, we have a quartette of stringed instruments. When perfect, the concordia constitutes an orchestra, as it were, of ten instruments ; the piano-forte, violin, harp, violoncello, &c. The harp, as well as the violin, is beautifully distinct ; and, as we have observed, all is accomplished by means of the ordinary strings of the piano-forte, without the aid of bellows, cylinders, or other machinery. The instrument is of German manufacture, and, admirable as it is, we are confident it may be yet greatly improved. The price, we understand, is moderate.

PARLIAMENTARY ANALYSIS.

HOUSE OF LORDS.

Tuesday, Feb. 4.—His Majesty opened the Session of Parliament in person. He was very well received by a numerous assemblage of the populace, on going to and returning from the ceremony. The House was almost entirely filled by ladies of rank and fashion, elegantly attired. His Majesty entered the House shortly after two o'clock; he looked very well, and appeared in excellent health. After the Commons had been summoned, his Majesty read the following Speech in a distinct and audible voice:—

“ MY LORDS AND GENTLEMEN,

“ In calling you again together for the discharge of your high duties, I rely with entire confidence on your zeal and diligence, on your sincere devotion to the public interest, and on your firmness in supporting, on its ancient foundations, and in the just distribution of its powers, the established Constitution of the State.

“ These qualities eminently distinguished your labours during the last Session, in which more numerous and more important questions were brought under the consideration of Parliament, than during any former period of similar duration.

“ Of the measures which have in consequence received the sanction of the Legislature, one of the most difficult and important was the Bill for the Abolition of Slavery. The manner in which that beneficent measure has been received throughout the British Colonies, and the progress already made in carrying it into execution by the Legislature of the Island of Jamaica, afford just grounds for anticipating the happiest results.

“ Many other important subjects will still call for your attentive consideration.

“ The reports which I will order to be laid before you from the Commissions appointed to inquire into the state of the Municipal Corporations, into the administration and effect of the Poor Laws, and into Ecclesiastical Revenues and Patronage in England and Wales, cannot fail to afford you much useful information, by which you will be enabled to judge of the nature and extent of any existing defects and abuses, and

in what manner the necessary corrections may, in due season, be safely and beneficially applied.

“ It has been the constant aim of my policy to secure to my people the uninterrupted enjoyment of the blessings of peace. In this I have been much assisted by the good understanding which has been established between my Government and that of France ; and the assurances which I receive of the friendly disposition of the other Powers of the Continent, give me confidence in the continued success of my endeavours.

“ I have, however, to regret that a final settlement between Holland and Belgium has not yet been effected, and that the civil war in Portugal still continues.

“ You may be assured that I will be careful and anxious to avail myself of any opportunity which may afford me the means of assisting the establishment of a state of security and peace in countries, the interests of which are so intimately connected with those of my dominions.

“ Upon the death of the late King of Spain, I did not hesitate to recognise the succession of his infant daughter ; and I shall watch with the greatest solicitude the progress of events which may affect a Government, the peaceable settlement of which is of the first importance to this country, as well as to the general tranquillity of Europe.

“ The peace of Turkey, since the settlement that was made with Mehemet Ali, has not been interrupted ; and will not, I trust, be threatened with any new danger.

“ It will be my object to prevent any change in the relations of that empire with the other powers, which might affect its future stability and independence.

“ GENTLEMEN OF THE HOUSE OF COMMONS,

“ I have directed the estimates for the ensuing year to be laid before you. They have been framed with the view to the strictest economy, and to such reductions as may not be injurious to the public service.

“ I am confident I may rely on your enlightened patriotism, and on the cheerful acquiescence of my people for supplying the means which may be required to uphold the honour of my crown, and the interest of my dominions.

“ The accounts which will be laid before you of the state of the Revenue, as compared with the Expenditure, will be found most satisfactory.

“ MY LORDS AND GENTLEMEN,

“ I have to lament the continuance of distress amongst the proprietors and occupiers of land ; though in other respects the state of the country, both as regards its internal tranquillity, and its commerce and manufactures, affords the most encouraging prospect of progressive improvement.

“ The Acts passed in the last Session for carrying into effect various salutary and remedial measures in Ireland, are now in operation, and further improvements may be expected to result from the Commissions which have been issued for other important objects of inquiry.

“ I recommend to you the early consideration of such a final adjustment of the tithes in that part of the United Kingdom as may extinguish all just causes of complaint, without injury to the rights and property of any class of my subjects, or to any institution in Church or State.

“ The public tranquillity has been generally preserved, and the state of all the provinces of Ireland presents, upon the whole, a much more favourable appearance than at any period during the last year.

“ But I have seen, with feelings of deep regret and just indignation, the continuance of attempts to excite the people of that country to demand a repeal of the Legislative Union.

“ This bond of our national strength and safety I have already declared my fixed and unalterable resolution, under the blessing of Divine Providence, to maintain inviolate by all the means in my power.

In support of this determination, I cannot doubt the zealous and effectual co-operation of my Parliament and my people.

“ To the practices which have been used to produce disaffection to the State, and mutual distrust and animosity between the people of the two countries, is chiefly to be attributed the spirit of insubordination, which, though for the present in a great degree controlled by the power of the law, has been but too perceptible in many instances.

“ To none more than to the deluded instruments of the agitation thus perniciously excited, is the continuance of such a spirit productive of the most ruinous consequences ; and the united and vigorous exertions of the loyal and well-affected, in aid of the Government, are imperiously required to put an end to a system of excitement and violence, which, while it continues, is destructive of the peace of society, and, if successful, must inevitably prove fatal to the power and safety of the United Kingdom.”

His Majesty then retired, and the House adjourned during pleasure.

THE ADDRESS.

The Duke of SUTHERLAND moved the Address in answer to his Majesty's Speech. (The Address, as usual, was merely an echo of the Speech itself.)

Lord HOWARD OF EFFINGHAM seconded the Address, which was carried unanimously.

Feb. 6th.—The Lord CHANCELLOR communicated his Majesty's Answer.

Feb. 7th.—Lord DACRE presented a petition from several denominations of Dissenters, praying relief in respect to the ceremonies of baptism, marriage, and burial, for free admission to the Universities, and for exemption from clerical rates.

March 3d.—The Marquis of WESTMINSTER gave notice of motion relative to votes by proxy.

March 7th.—House entirely occupied with petitions from Dissenters, complaining of grievances.

March 10th, 11th, 13th, 15th.—Various petitions were presented: some for the better observance of the Sabbath, some for church reform, church protection, &c.; but the Dissenters' petitions were by far the most numerous.

March 17th.—Several petitions were presented by their lordships. The North American Postage Bill was read a third time, and passed. The Marquis of Lansdowne laid on the table four Orders in Council for the regulation of the trade with China.

March 18th.—Lord SKELMERSDALE took the oaths, and subscribed the Parliamentary Rolls. The Mutiny Bill, and several other bills, were brought up from the Commons. The order for taking into consideration, on Thursday, the Report and Resolutions of the Parliament-Office Committee was discharged, on the motion of the Marquis of Lansdowne.

Lord WYNFORD presented a petition against the Borough of Warwick Bill. After a long conversation, Lord DURHAM gave notice that he should move the second reading of that bill on the 24th of April.

The English and Irish Judgments Bill was read a second time.

March 20th.—On the motion of the Duke of RICHMOND, a Select Committee was appointed to inquire into the expediency of substituting declarations in lieu of oaths, in certain cases.

LORD WHARNCLIFFE gave notice that, after the recess, he would bring forward a motion respecting secondary punishments. The Irish Juries' Amendment Bill and the Mutiny Bill were read a second time.

The LORD CHANCELLOR presented the last report of the Common Law Commissioners, of which he expressed his high approbation, so far as he had been able to consider it. His lordship suggested, at the same time, that he had much doubt whether the country ought to accept the services of the commissioners gratuitously. The report was ordered to be printed.

March 21st.—The Liverpool Disfranchisement Bill was read a first time. EARL GREY presented a petition from Cambridge in favour of Dissenters. The Duke of WELLINGTON cautioned the House against interfering with the statutes of such corporations. After some further discussion, the petition was ordered to be laid on the table.

March 22d.—Their lordships sat to-day for the first time on a Saturday since the opening of the session.

The Mutiny Bill was read a third time and passed. Some members of the House of Commons brought up the report of the committee, together with the minutes of evidence upon which the Liverpool Free-men Disfranchisement Bill is founded, in conformity with the message of their lordships.—Laid on the table.

March 24th.—The Marquis of LANSDOWNE presented the copy of Order in Council, adopting the Act of the Legislature of Jamaica for the total abolition of slavery.

March 26th.—The LORD CHANCELLOR, in presenting a petition from the Dissenters of Edinburgh and Leith, expressed his dissent from that part of the prayer which contemplated the separation of church and state. His lordship afterwards introduced a bill for extending the criminal jurisdiction of the metropolis. Their lordships adjourned till the 29th, when they met for the hearing of appeals.

HOUSE OF COMMONS.

Feb. 4th.—The House, after hearing his Majesty's speech (see proceedings of the House of Lords), adjourned, and again met for the despatch of business at 4 o'clock.

After several notices of motion by various honourable members, Mr. LEFEVRE moved the ADDRESS, and was seconded by Mr. MORRISON.

Mr. HUME moved as an amendment, "That the House should consider the state of the established Church, its temporalities, and the maintenance of its clergy, with a view to the removal of the complaints made by Dissenters, and thus carry into effect the recommendation proceeding from the throne at the commencement of the last session. For the amendment 39—against it 191; majority against the amendment 152.

Mr. Hume then moved, "That this House pledges itself to cause such reductions to be made in all the civil, military, and naval establishments as shall bring home to all his Majesty's subjects an immediate and large reduction of taxation, the practical advantages and blessings of a continued peace, which this House rejoices to learn is not likely to be disturbed." Seconded by Mr. WARBURTON, and negatived without a division.

Mr. O'CONNELL moved that a paragraph in the Address "expressing indignation at the continued attempts to excite the people of Ireland to demand a repeal of the Union," be entirely omitted. After much discussion, there appeared to be for the amendment 23—against it 189; majority 166. The Address was then agreed to.

Feb. 5th.—The report on the Address was read a first time. On the second reading Mr. COBBETT moved an amendment, which was negatived without a division.

CHARGE AGAINST CERTAIN IRISH MEMBERS.

Mr. FINN proposed an amendment to that part of the Address which expressed regret that attempts had been made to excite the people of Ireland to demand repeal of the Union. He denied that there existed any connexion between political agitation and prædial outrage.

Mr. LITTLETON maintained that there was a connexion between them; and vindicated the Coercion Bill by a comparison of the number of crimes committed immediately before and after the passing of that measure.

Mr. O'CONNELL said nothing could be more fallacious than such a test of the efficacy of the Coercion Bill; and remarked, that the periods

of the greatest political agitation in Ireland had uniformly proved to be those least remarkable for prædial outrage. Before the passing of the Coercion Bill, crimes had diminished from three to one; whereas that bill left nearly the same proportion remaining. The measure about to be brought forward, regarding tithes, would, it was said, give relief to the people, without lessening the amount of their burthen, which was something like playing a game at which every body would win. Their attention having been called to the Coercion Bill, he would allude to a circumstance in some degree connected with it. It had been publicly stated that votes had been procured in support of that measure in a manner so disreputable as to be scarcely within the bounds of belief, but he did not wish Ministers to suppose that he believed the part which was attributed to them in the transaction. He wished, however, to give them an opportunity of refuting the charge. The utterance of the calumny was attributed to the Hon. Member for Hull, who was represented to have said,—“It is impossible for those not actually in the House to know all the secret machinery by which votes are obtained. I happen to know that an Irish Member, who spoke with great violence against every part of that bill, and voted against every clause of it, went to Ministers and said, ‘Don’t bate one single atom of that bill, or it will be impossible for any man to live in Ireland.’ ‘What,’ said they, ‘this from you who speak and vote against the bill?’ ‘Yes,’ he replied ‘that is necessary, because if I don’t come into Parliament for Ireland, I must be out altogether, and that I don’t choose.’”—The constituency of Ireland had a right to know whether there was such a person as was thus described. He believed that it was totally untrue. He therefore inquired of the Noble Lord, whether he or any other Member of the Cabinet had ever stated that an Irish Member had acted in the manner described, and whether any Irish Member ever went to the Noble Lord, or any other Minister, and made the imputed statement?

LORD ALTHORP said that, to the first of the questions he could answer positively for himself, and, to the best of his belief, for his colleagues, that no such assertion had ever been made. With respect to the second, as far as he was aware, no Irish Member had made any such statement to a Cabinet Minister. [The Noble Lord placed a strong emphasis on the word “Cabinet,” which was remarked by the House, and elicited loud cries of “hear.”] But he should not act a manly part if he did not declare that he had good reason to believe that some Irish Members, (certainly more than one) who voted and spoke with considerable violence against the bill, did in private conversation use very different language.—MR. O’CONNELL, starting up, exclaimed,

"The Noble Lord is shrinking—state the names of those Members?"—Lord ALTHORP (across the table). Does the Hon. Member accuse me of shrinking?—Mr. SHIEL. Tell us the name of our accuser ("Order.")—Mr. O'CONNELL.—I retract the word "shrinking." I feel that I ought not to use a harsh expression towards the Noble Lord. I now ask the Noble Lord who are the Irish Members who have acted as he has described?

Lord ALTHORP.—I am answerable for what I say, and I have no right to shift the responsibility upon others. I am perfectly ready to name the Irish Members to whom I have alluded if they choose to call upon me; but unless they do so, I think I should not be justified in doing it (cheers).—Mr. O'CONNELL. I am authorized by every Irish Member now present ("No!")—then I ask the Noble Lord whether I am one of the Members to whom he alludes?—Lord ALTHORP. No.—Mr. FINN. Am I one?—Lord ALTHORP. No.—Mr. SHIEL and several other Irish Members rose with the view of putting the same question. Great confusion prevailed, and shouts of "Order" and "Chair."

Mr. HUME thought that the discussion must now terminate. He appealed to the Chair whether his Hon. and Learned Friend could proceed further in the matter.—Mr. O'CONNELL said that after the imputation on "more than one" Irish Member, an opportunity of clearing themselves ought to be given to those who demanded it.—Mr. SHIEL. Am I one of the Members to whom he alludes?—Lord ALTHORP. The Hon. Gent. is one (confusion).—Mr. SHIEL. And I, in the face of this House, in the face of my country, and in the presence of my God—I say, if any individual ever communicated that I expressed my approbation of the Coercion Bill, he has been guilty of a scandalous falsehood (cheers). As the Noble Lord has intimated his own responsibility for the allegation, I shall not now dwell upon the subject further.—Mr. O'CONNELL, after what had just passed, felt it his duty to retract the language he had applied to Mr. Hill, and to beg his pardon for having used such language.—Mr. HILL said he was satisfied with this retraction. He lamented the time chosen, one of domestic calamity to him, by Mr. O'Connell for his attack on him. (Hear, hear.)

The SPEAKER felt it to be impossible that the subject could terminate where it then was, but he was sure the House would agree with him that it could only be set at rest within those walls.—Mr. O'CONNELL concurred. If he had known that Mr. Hill was suffering under a domestic calamity he would have abstained from any remarks whatever, until such time as they might be used without the pain to his feelings which the presence of a domestic calamity would create. He now thanked him for accepting his apology.—A long and stormy discussion

then ensued as to the meaning and extent of the "responsibility" which Lord ALTHORP took upon himself. The Noble Lord's own explanation of it was as follows:—He had assumed the responsibility, but had not undertaken to vouch for the truth: what he meant was this—that though he had heard such a statement, he would take upon himself not to give up the name of the person from whom the information proceeded. This observation he had made in reply to a question put, and if his saying so gave offence he was answerable for that.—Col. L. HAY had heard similar representations respecting other Irish Members, and took upon himself the responsibility of saying so.—Sir F. BURDETT now declared that if his Noble Friend and the Hon. Gent. did not come forward and pledge themselves that they would not further depart from the rules of the House, he should move that they be committed to the custody of the Sergeant-at-Arms.

The SPEAKER impressed upon both the Hon. Members (Lord Althorp and Mr. Shiel) that what they should be required to do had in it nothing in the slightest degree degrading. In the course of some further discussion Mr. COBBETT gave the following account of the matter: It is as if a man came into a company, and said, "There is a person in this room who has stolen a horse;" one of the party requires him to be more explicit; he replies, "You stole the horse;" the other rejoins, "It is a lie; tell me your authority." The answer to that is, "I will not give up my authority, I take all the responsibility upon myself." Is not that the same thing as standing in the place of the person who first uttered the accusation?—The SPEAKER, after a temperate exposition of his duty, called upon Mr. Shiel to assure the House that the matter now before it should not be prosecuted by him without its walls, but remain, as at present, entirely confined to its sole jurisdiction.—Mr. SHIEL remained silent; but Lord ALTHORP immediately declared, that as he had not taken offence in consequence of any thing which had been said, he was quite ready to assure the House that he should not adopt any hostile proceedings without the walls of the House (hear, hear).—This heightened the indignation of Mr. O'CONNELL, who declared, that though the Noble Lord had not taken offence, he had given great offence. The Noble Lord was not plaintiff but defendant in the cause.—The SPEAKER considered the call of the House to have been, that the Noble Lord would not out of its walls himself any further prosecute or respond to any call (cries of "No, no!") To that extent, at all events, he considered himself charged by the House to call upon the Learned Gent., as well as upon the Noble Lord, to declare their intentions.—Lord ALTHORP would not promise that he would not respond to a call.—Sir F. BURDETT moved that both parties

be taken into custody, which was done. The matter then dropped, and the amendment having been negatived, the Address was finally agreed to.—Subsequently

Lord ALTHORP through Mr. STANLEY, and Mr. SHIEL through Mr. HUME, severally declared their willingness to give the required assurance, and were consequently released from the custody of the Serjeant-at-Arms.

Feb. 6th.—The SPEAKER communicated to the House the answer of his Majesty to their Address.

THE CHARGE AGAINST CERTAIN IRISH MEMBERS.

Mr. O'CONNELL called the attention of the House to a breach of its privileges, requiring, after what occurred last night, a very serious and deliberate investigation. He had read last night, in the *Examiner* of the 10th Nov., an extract from a speech alleged to have been delivered by Mr. Hill, at a public meeting at Hull, imputing to certain Irish Members that they had privately expressed their approval of the Irish Coercion Bill, against which they had spoken violently and voted; and he moved that the paragraph be now read by the Clerk of the House, preparatory to referring the matter to a Committee of Privilege.—Mr. STANLEY interposed. Before the paragraph was read, he wished to ask whether the necessary consequence of reading it would be any step against the printer or publisher of the newspaper. If so, he took the earliest opportunity of stating unhesitatingly that he should object to the preliminary motion.—The SPEAKER was understood to say that the reading of the paragraph would not necessarily implicate the printer and publisher, unless it should turn out that he had misrepresented information derived from and attributed to another quarter.—Mr. STANLEY portrayed most forcibly the dangers and the difficulties which must necessarily attend the institution of such an inquiry; and his solemn warning as to the consequences of the inquiry in case the denial of Mr. Shiel should not be fully made out.—Mr. O'CONNELL, however, gave notice that he should bring the matter before the House on Monday, as a breach of privilege.

Leave was given to amend a clerical error in the Factories' Regulation Bill, which was read a first time.

Feb. 17th.—Mr. BERNAL brought in a bill to prevent bribery and corruption in the Borough of Hertford—read a first time.

SUPPLY.

The House went into a committee, *pro forma*.

FLOGGING IN THE ARMY.

On the motion of Mr. HUME, a return of punishments in each regiment for 1831, 1832, and 1833, was ordered.

BREACH OF PRIVILEGE.

The SPEAKER called on Mr. O'Connell, but Mr. SHIEL rose and advanced to the table. Without intending to interfere with the discussion, he took the opportunity of repeating, with the simple strenuousness of one whose conscience was pure, that he was innocent of the charge imputed to him. He left his fate in their hands; and threw himself with a perfect confidence on British generosity and good faith; but he did hope that in entering upon that inquiry the tone of acrimoniousness which had betrayed itself a few days back would not be again exhibited. Mr. STANLEY said, that as it was the intention to sift the charge, it was important to know distinctly what it was that was to be rebutted. The charge which had been made was, that the hon. and learned Member had used language out of the House which was at variance with his declared and avowed sentiments in it. He wished to know whether Mr. Shiel assented to the statement of the charge?

Mr. O'CONNELL characterised this as a most insidious attempt to shun the real merits of the question. The delay interposed had been attended by two advantages; one, that the House could now approach the discussion with calmer feelings; the other, that he had had time to make up his mind to the infinite difference between the statements of the noble Lord (Althorp) and those of the hon. Member for Hull. On a former occasion he had stated that he acquitted the hon. Member for Hull of stating what he was unable to prove, but he felt he had been too hasty in making such an admission. The publication in which the speech of Mr. Hill was reported contained an allegation, which he challenged him to justify. Mr. Hill had stated that one Irish Member had betrayed his country and his conscience, but the noble Lord had in one sense gone further, for he had included many Members in his charge. This he believed was a miserable slander; he had charged many of the Irish Members—Lord ALTHORP. Some.—MR. O'CONNELL. Now, he thought that even one was too many. The scale in which hon. Members might measure the difference between "some and many" was too nicely balanced for his feeble understanding. There were three newspapers in which the report of Mr. Hill's speech appeared; one, the *Hull Packet*, he was informed, was a steady supporter of the hon. Member.—[AN HON. MEMBER, *The Hull Rockingham*.]—Moreover, the speech had the appearance of having been communicated by the

hon. Member himself. The speech had the advantage of appearing in the first person. But he (Mr. Hill) had not denied that the report was a true one; and he would not only have to show that he believed the charge, but to satisfy the House that it was well-founded. It was not a hasty expression, dropped at Brookes's or in the street, but a distinct intimation to Ministers, urging them to proceed with a measure fatal to Ireland. He would pass over the admission made that it was not to a cabinet minister that this advice was given; he would give the hon. Member all the latitude that the word "Ministry" could convey. The right hon. Secretary had thrown a shield over his learned friend, which he had turned into a weapon of offence; but his learned friend would not go to that right hon. Gentleman for a character. Adverting to the course taken by Lord Althorp, he said, he hoped the House would not protect the noble Lord, but would ascertain the grounds upon which he rested his firm belief of the accusation. Above all things, he was desirous to get at the original reporter of the story.

Mr. HILL reminded the House that on Wednesday last Mr. O'Connell stated that he (Mr. Hill) was perfectly justified in every thing which he had said. The hon. Member now seemed to wish to retract or explain away what he had then said. Did he (Mr. Hill) not now, in the opinion of the hon. Member, stand perfectly justified in every thing which the newspapers had represented him to have said at Hull? ("Oh!" and a laugh.) Was he to have the hon. Member's retraction or not? Did the hon. Member withdraw that retraction or did he not? He would have either one thing or the other; he would not accept half a retraction. Let there be a full retraction or none. He understood the hon. Member on Wednesday to mean that whether right or wrong, whether accurate or mistaken, he (Mr. Hill) was sincere in what he had said at Hull—that he firmly believed the story, and, believing, merely repeated it.

KING LEOPOLD'S ANNUITY.

Feb. 11th.—Mr. ROBINSON moved for "an account of the sums paid into the Exchequer, or otherwise received by the Government out of the annuity granted by act of Parliament to Prince Leopold, of Saxe Cobourg, since the accession of his Majesty to the throne of Belgium, specifying the time of such payments."

Mr. GUEST seconded the motion, which, after some observations, was agreed to.

Feb. 12th.—It was agreed that Mr. O'Connell and Mr. Hill should be added to the Committee of Privileges appointed to inquire into the case of Mr. Shiel.

THE BUDGET.

Feb. 14th.—Lord ALTHORP moved that 14,000,000*l.* be raised by Exchequer Bills, and to repeal entirely the House Tax, which yielded 1,200,000*l.* The motion was agreed to.

LAW OF LIBEL.

Mr. O'Connell moved for leave to bring in a bill to amend the Law of Libel, which was granted.

PENSION LIST.

Mr. D. W. HARVEY moved for a select committee to inquire into the grounds on which the several pensions on the Civil List had been granted. After an animated debate, there appeared for the motion 182—against it 190; majority 8.

ADJUSTMENT OF TITHES IN IRELAND.

Feb. 20th.—Division in favour 219—against 42; majority 177.

Feb. 21st.—Sir E. KNATCHBULL moved for the rescinding of the previous order respecting Baron Smith. On a division, the motion was carried by 161—against 155.

Feb. 27th.—Sir W. INGILBY moved for a committee of the whole House to “take into consideration the partial or total repeal of the Duty on Malt,” which was lost by a majority of 101.

ARMY ESTIMATES.

Feb. 28th.—Mr. ELLICE moved that 88,950 men should form the effective force of the army for the year, which was agreed to by a division of 281 to 45.

March 3rd.—In a committee of Supply, Mr. ELLICE moved that 3,056,873*l.* be granted to defray the charges of his Majesty's land forces at home and abroad (except the regiments in the East Indies). Agreed to.

Mr. ELLICE next moved for 12,848*l.* for general officers, &c., and 90,313*l.* for the affairs of the army in England and Ireland, and 6,977*l.* 3*s.* 3*d.* for the Royal Military Asylum, which were respectively allowed.

CORN LAWS.

March 6th.—Mr. HUME, pursuant to notice, moved the following resolution:—“That this House do resolve itself into a Committee, to

consider of the Corn Laws, and of substituting, instead of the present graduated scale of duties, a fixed and moderate duty on the import, at all times, of foreign corn into the United Kingdom ; and for granting a fixed and equivalent bounty on the export of corn from the United Kingdom, with the ultimate view of establishing a free trade in corn." After a very animated discussion, an adjournment was moved by Mr. Ewart, and agreed to.

March 7th.—Debate resumed on the Corn Laws, and the motion lost by a majority of 157.

REMUNERATION TO CAPTAIN ROSS.

March 10th.—An interesting conversation took place on the subject of a petition presented by Mr. C. Ferguson from Captain Ross, praying to be indemnified for the expenses incurred by him in his voyage to the North Pole. A variety of opinions were offered, and it was ultimately agreed that the subject should be brought forward on the 12th.

SUPPLY.

In a Committee of the House, Mr. ELLICE moved for 82,179*l.* for the volunteer corps ; 16,547*l.* for rewards, &c. ; 114,000*l.* for general officers, not being colonels of regiments ; 81,240*l.* for half-pay, &c. to officers of disbanded foreign corps, and other parties. Several other votes were also agreed to, and the House resumed.

March 11th.—Mr. O'CONNELL brought on his motion respecting the Oaths taken by Members of Parliament, and urged their abolition. After a protracted discussion, the hon. member withdrew his motion.

OBSERVANCE OF THE SABBATH.

Sir Andrew AGNEW moved for leave to bring in a bill to promote the better observance of the Lord's-day. After a conversation of some length, leave was given. The hon. baronet then obtained leave to bring in a bill to explain and amend certain acts relative to the observance of the Lord's-day in Scotland ; after which he further moved for leave to bring in a bill to enable local authorities to change Saturday and Monday fair and market-days to other days. This, however, was negatived by a majority of 182 to 137.

March 12th.—The Hertford Borough Bill was read a second time. The Liverpool Freemen Bill caused much personal recrimination among some hon. members, which was subsequently explained.

BISHOPS IN PARLIAMENT.

March 13th.—Mr. RIPPON brought forward his motion for leave to bring in a bill to relieve the bishops of the established church from the exercise of their legislative and judicial functions in the House of Lords. On a division, for the motion, 58, against it, 125; majority against it, 67.

COOPERS' COMBINATION,

Mr. HUME moved for copies of the correspondence on this subject, which was subsequently agreed to.

March 14th.—In a Committee of Supply, Lord ALTHORP moved that a sum not exceeding 700,000*l.* be granted from the consolidated fund for the service of the ensuing year.—Agreed to.

March 24th.—The Cambridge petition, for the admission of Dissenters to degrees in the Universities, was discussed at great length, and adjourned till to-morrow. Captain GRONOW brought in a bill for erecting an iron bridge from the Horseferry, Westminster, to Church-street, Lambeth.

In the evening, on the report of the Ordnance Estimates being brought up, Major Beauclerk objected to the grants of 10,000*l.* for Nova Scotia, 10,000*l.* for Kingston, and 8,000*l.* for the Mauritius.

Mr. STANLEY observed, that the importance of the works at Kingston, was so highly rated at the time they were begun, that even his hon. friend, the member for Taunton, than whom a more rigid economist did not exist, offered no objection to the grant. He (Mr. Stanley) thought that when a vote had been sanctioned by successive parliaments, it would be very bad policy, when 60,000*l.* or 70,000*l.* had been expended on these works, to permit them to crumble to ruins. With respect to Halifax, he, of course, knew nothing of its military capabilities; but he understood that the fortifications now erecting there would be finished in the year 1837 or 1838, and they were highly necessary for protecting the town and shipping, particularly on the land side. If the House refused to lay out the necessary sums to finish what was now in the course of completion, all that had been already spent would have been thrown away. The works at Kingston were necessary to protect the canal and the internal communications with Canada, and fortified the side on which we were most subject to an attack. Next to Quebec, these works were the most important we possessed in that part of the globe. This portion of the vote was

assuredly necessary ; and he hoped it would be remembered, that they were not new works to be begun, but old works to be completed.

Mr. COBBETT said, that the money was not to go to fortify the harbour of Halifax: oh, no! it was not for that—it was to build a citadel. Hon. members did not know, and he was sure the right hon. gentleman opposite did not know (a laugh), that thirty years ago this citadel was considered as complete as could be. He saw it himself thirty-four years ago, when the Duke of Kent commanded there.

Col. MABERLEY said, that when he came into office, he thought it right to carry to perfection the works which the House had thought it necessary to construct ; and if any part were now left unfinished, it would be a complete throwing away of money, and would render nugatory the decision to which the House had come. With respect to the value of Halifax, and the province to which it belonged, he must remind the hon. member that it was not the same as when he saw it. If the hon. member had an estate there, he would find that his property was very valuable. It was a rich country, and its resources were very great. It was necessary that there should be a citadel to protect the town on the land side. As to the fortifications in the Mauritius, they came recommended to the Ordnance on the principle of economy. Their completion would enable us to do with fewer soldiers there, and thus a great saving would be effected.

The House afterwards divided, and the votes were carried by a majority of 54.

The Exchequer of Receipt Bill was re-committed and reported.—The Stafford Borough Disfranchisement Bill was read a third time and passed.—The Hertford Borough Bill was re-committed.—The second reading of the House-duty Repeal Bill was postponed till the 14th of April.

March 25th.—The debate on the Cambridge University petition was resumed, and again adjourned. In the evening, Mr. BROCKLEHURST moved for a return of the state of the South Sea Company's affairs, down to Jan. 1. Agreed to.—Sir J. TYRRELL inquired whether the Government had made any representation respecting the outrage on English fishermen by a French vessel?—Lord PALMERSTON replied, that the Government had instituted inquiry ; that a correspondence on the subject was now proceeding ; and that the subject was one on which Government felt all proper anxiety.—Colonel EVANS presented a petition for the relief of the Polish exiles.—Lord PALMERSTON said, that Government had all possible sympathy for the Poles, but it could not propose any grant upon the subject.

March 26th.—The debate on the Cambridge petition was again renewed, and adjourned to the first sitting after the recess.—Mr. BUCKINGHAM gave notice, that on the 24th of April, he should move an address to the Crown, praying for relief for the distressed Poles residing in this country.

The House then adjourned to Monday, the 14th April.

THE
FREEMASON'S
QUARTERLY REVIEW.

JULY 1, 1834.

OPINIONS OF THE PUBLIC PRESS.

THE spirit in which we began our labours has not, we have been gladdened to experience, been misinterpreted:—the subjoined opinions (and some of them possess internal evidence of being the emanations of brethren eminently qualified to bear such testimony), whilst they fully discern our motives, rightly appreciate their final end and aim. Our attempt, if not intimately understood, must have excited the opposition of the honestly zealous: in numbering, however, amongst our subscribers brethren as celebrated for their profound knowledge of our mysteries as for the virtue and benevolence with which they practically illustrate them, we have the surest and most animating conviction of the purity and usefulness of our design.

ALL THAT WE REQUIRED WAS TO BE FULLY AND PERFECTLY UNDERSTOOD, conscious that our success could only be commensurate with the most undisguised and ample knowledge of our intentions. We have a two-fold pride in our hopes of prosperity: FIRST, that we have been the means of affording to the *United Craft*, and to the *World* in general, something more than a dry register of Masonic news; and SECONDLY, that in so doing we have in no iota violated those sacred and eternal principles which are the vital essence of our glorious mystery.

With some pride and equal satisfaction we call the attention of our readers to the following extracts:—

Morning Post.—To see freemasonry enlisting the publicity of the Press in its cause is, no doubt, calculated to excite a feeling of surprise. It appears, however, that the principles of the craft may be openly avowed and advocated without endangering its secrets. This being the case, it certainly does appear singular that so numerous and powerful a sect should have remained so long without a recognised and accredited organ. For the mere purpose of carrying on ordinary and official intercourse between distant lodges, of telegraphing each other, as it were, by notices and signals intelligible to the initiated only, one would have thought the obvious utility of such a publication would have suggested its establishment at a much earlier period. Independently of these advantages in a work devoted to masonic intelligence, the *Freemasons' Quarterly* aspires to compete with other periodicals in the wide field of general literature and science; and, inasmuch as Masons are men who thirst after knowledge, and seek to distinguish themselves by acquirement without the boundary line as well as within the confines of their craft, this attribute of the work has been wisely resolved upon. From the specimen furnished by No. 1 of this *Quarterly*, we have very little doubt of its success. The original papers are written in a very superior style, one in which force and elegance combine, and there is a rich vein of philosophic thought in the matter. This observation will apply to the first article on "Freemasonry," deducing that "craft and mystery" with considerable ingenuity, from the days when the Great Architect of the Universe planted Adam in Paradise, downwards in one continued unbroken stream, to the present time. The story of "The Mason," founded upon fact, is full of romantic interest, and powerfully told. There is also a very pleasing biography of HANDEL, and a detailed account of the Grand Musical Commemoration in Westminster Abbey, for a repetition of which, preparations are now making. The poetry is original and good, far above the usual order of periodical versification. Notices of theatricals and the fine arts, with spirited criticisms, and the usual digest of Parliamentary and general intelligence, have also their proportionate share of space. We have no hesitation in saying that well-directed exertions, and a liberal supply in the general department of the work, will ensure the proprietors a very extensive circulation.

Morning News.—It is now fourteen years since we joined the fraternity of Free and Accepted Masons. Many and strange have been the mutations of our fortune since then,—pursued by adversity,—chastened by affliction,—anon, cheered by brighter prospects,—sometimes even in the actual enjoyment of prosperity's "all sunny sheen,"—again, perchance, "sinking amid sorrows,"—yet, in each and all, our attachment to the craft has always afforded either enjoyment or consolation. How can we, then, but feel exceeding gratification at beholding, within the mysterious precincts of editorial location this outward sign of the still more mysterious—this right hand, as it were, of Freemasonry, disarming, (because grasping) the right hand of criticism? Critical, in such a case, we could not be; nor is there need, for this first, as we would fondly rely, of a vigorous and long-lived race, has in it so much deserving of praise, that to be critical would be unkind, not to say unjust.

We commend the whole design of the *Freemason's Quarterly*: it will go far to convince the uninitiated that the fraternity are bound together not less by sentiment and affection than by symbolical ties—that their aim is happiness—the means they use peace, truth, and brotherly love; and it will aid in the diffusion of instruction, and in drawing still more closely together the bonds of amity among the craft, by obtaining a place in the library of every lodge in the United Kingdom.

Courier.—It may be considered as a sign of the times that the secret society of Freemasons wish to avail themselves of the press, to give publicity to their proceedings, and to establish a periodical of their own. One of the objects of the *Freemason's Quarterly Review*, of which this is the first number, is stated to be, to disabuse the world respecting the prejudices which exist against the society of Freemasons, and "by advancing the interests of Masonry, advance the true interests of mankind." Those, however, who expect to find in this publication all the secrets of the craft at length exposed to view, will be disappointed, for the conductor expressly states, that, "the landmarks of the order will be religiously observed;" and the signs of the Zodiac and other emblems are exhibited on the cover, in resemblance of the mystical circles drawn by the professors of the black art, as an intimation, we presume, that

the work, so far as the mysteries of the craft are concerned, will be a sealed book to the uninitiated. The first article is "on Freemasonry," which is described in glowing colours.

The other articles in this Review consist of a tale entitled "The Mason," illustrative of the advantages attendant on being a member of the craft, with stories of a general character, several pieces of poetry, a variety of Masonic intelligence, information on miscellaneous subjects, and a summary of the leading events of the past quarter.

Sun.—As the Freemasons constitute a social, close-knit corporation, and this periodical is for the most part dedicated to their interest, giving full reports of the proceedings of their lodges, &c. from time to time, we have little doubt that it will rapidly get into circulation among them. Among the contents is a singular and interesting tale entitled the "Mason," which the author assures us is founded on a fact communicated at Cambridge during the autumn of the last year, by a member of the masonic fraternity, of distinguished character and literary reputation. This tale is well worth a perusal, and we regret we have not space to do it justice by making an extract or two from it. There are many pleasing snatches of verse in this number; the best of which is a fragment of a poem on the old subject of the fate of genius, which, however, contains not a few novel thoughts. The magazine is neatly got up; and, considering the body for whose amusement it caters, is by no means dear in point of price.

True Sun.—Just at this critical juncture, the Freemasons have brought out the first number of a magazine, as if with the view of being upon their guard, and securing as far as possible the means of defence. And why not? As the introductory address reminds us, Law hath its Magazine, Medicine its Magazine, the Church, its Magazines, the Naval and Military Services their Magazines—literary as well as warlike; and even the Parliament hath its "Mirror" and "Review." Why should not the Freemasons be as free as any of them to institute and maintain its Magazine? The first number affords a fair promise of success to the project. It contains various interesting articles, and plenty of masonic intelligence for its readers, whether at home or abroad.

Age.—At first sight we expected to find some mystical writing, interesting to the order alone. We have been agreeably disappointed. The articles on Freemasonry are so agreeable as to prove equally interesting to the general reader, who will, in this Review, find some well written, if not elegant, tales in prose and verse. This Quarterly deserves that success which the fraternity are morally bound to ensure.

Bell's Messenger.—Amongst the many periodicals which are almost daily issuing from the press, we have to notice a work devoted to Freemasonry. It contains many interesting articles, and we have no doubt will prove an amusing treat to the general reader, as well as to those to whom it is more particularly dedicated. There is an article called "The Mason," written with great power and effect; it has reference to the war in Russia under Napoleon, and is full of forcible and picturesque writing. It is our duty to add, that this work is exceedingly well got up, and the masonic intelligence of the quarter must be full of interest to the several chapters and brethren of the lodges throughout the kingdom.

New Bell's Messenger.—The Freemasons' Quarterly Review! Well, there does appear to have been a desideratum in periodical literature, unknown to us before, which the work upon our table promises fully to supply. Why ought not the Freemasons to have a Review of their own? They are, both in numbers and importance, able to support such a publication, and we are inclined to think that success will crown the exertions of the spirited conductors of this. It contains a great variety of intelligence of interest to every Mason, and some literary articles of merit.

Court Journal.—The Freemasons' Quarterly Review, is produced in a very neat form, with excellent paper and print, and containing apparently a variety of matter that will prove acceptable to the fraternity for which it is designed.

Weekly Dispatch.—This first attempt is worthy the importance and extent of an Order whose general proceedings are conducted with such secrecy that little has transpired but their acknowledged union and charitable regulations. The work proposes to treat upon those general principles by which the support of the fraternity over the whole world is to be propagated, and enters into an examination of Freemasonry from the earliest data to the present era. Interesting anecdotes are introduced, and there are several poetical articles which exhibit a cultivated and superior taste. The intelligent reader, who may not be a Mason, will appreciate the general interest which a perusal of the Review must naturally create; but the Freemason will gladden at the details of the craft, which are now, for the first time brought

to public view. This publication will, if we are not mistaken, make many proselytes to the Order, by removing the prejudices of the sceptic, while it tends to confirm the union of the brethren by an honourable appeal to their understandings.

Sunday Herald.—This is the first number of a work, the want of which has long been felt by “the brethren.” All the advantages expected from a like publication are more than met in the *Review* before us; which cannot but be most welcome as well to the old and learned Mason, as to the varietal tyro in the “craft.” The professed object of the work is “to disabuse the world—to destroy this mental poison [*i. e.* the ignorant prejudices against the craft], and by advancing the interests of Freemasonry, to advance the interest of mankind.” The article *On Freemasonry* is penned in a learned spirit: the mind of the writer is evidently deeply imbued with the magnificent mysteries of its “Religion.” *The Mason* is a well-told, animated tale; though somewhat too lengthy. In *Masonic Intelligence* we have an admirable digest of the proceedings of all lodges, &c. &c. *The Fate of Genius* displays considerable poetic powers; there is in it a kindling imagination with deep thought. *The Trappists* contains some most interesting information on that singular order. Altogether the *Review* appears to have been the work of much labour, much thought, and we have not the slightest doubt of its obtaining instant popularity.

The News.—“Another, and another, and another!” we are tempted to exclaim on seeing the novelties in periodical literature which press upon us. “Come like shadows, so depart,” may be said of most of them; but not so, we both hope and believe, of the present. True, it is devoted to one class, Masonic brethren; but so have been some of our most prosperous modern attempts of the sort—*The Mechanics’ Magazine*, *The United Service Journal*, &c. &c.: and, by addressing themselves peculiarly to a large class, success has been the consequence. We predict a similar result in the present instance. All that may be told of the proceedings of the Masonic Society is here given, with lighter articles, such as tales, poetry, to relieve the attention of the reader by turning his mind to matter of another and pleasing description; even to the general reader it promises to afford much to interest and amuse him. The writer of this notice does not pretend to know more of Masonry than what he has been told of it—namely, that it bases itself on the great principles of social brotherhood, charity, and benevolence; and that the only “secret” they profess is that of knowing one another, and in adversity, helping, so far as is not inconsistent with their domestic duties, to relieve the wants of their less fortunate brethren. Any publication, therefore, possessing their patronage, and for such objects, should have the support of all who prefer virtue to its opposite, and love man because he is a brother. There is a great fund of facts which the Lodges, throughout the united kingdom, ought to possess in a less perishable form than merely tradition.

Weekly True Sun.—This spirited periodical has just started into existence, and promises well for the objects it professes to support. It has often struck us that something was wanted in the order itself as a medium of public communication—which this review will admirably supply. As a first number, it is surprisingly well got up: it contains the happiest allusions to the principles of Freemasonry, and is sufficiently general to interest every intelligent reader—while to the practical Freemason it seems to us to be indispensable. Among its chief beauties are, “An Ode on Freemasonry,” containing some pleasing and pointed versification; “A Tale, founded on an anecdote in real life;” “The Fate of Genius;” “The Birth of Music,” and “The Trappists.” Heartily do we wish our new Freemason friend success.

Satirist.—This is the first number of what promises to be at once a useful and an interesting periodical. To the fraternity of Masons such a work must prove most acceptable. It will afford the facilities of communication between the brethren, and if conducted, as we have reason to believe it will be, with talent and energy, there can be no doubt of its utility, and less of its success. The present number may be improved, but it, nevertheless, possesses much matter of general as well as of exclusive interest. We wish it success.

Town.—The appearance of a periodical of this nature is quite a novelty in the literary world. It had long been a matter of astonishment that a society so ancient, numerous, and respectable as that of the Freemasons, should not have originated some publication through which to diffuse its opinions, and represent in a true light its objects. This has now, we think, been successfully done, and we have much pleasure, therefore, in recommending the first number to the favourable consideration of the public.

Bath Chronicle.—This is a publication entitled not only to the support of the craft, but to the patronage of the literary world in general. It is written with considerable spirit, force, and judgment, and it is well calculated to amuse as well as to instruct. Its exterior character is attractive: in short, it presents all the requisites for making it a favourite with the reading public.

Bath Journal.—We have an addition to our periodical literature, and of such talent, as will find with many a welcome reception. Fulfilling the promise of the title, the editor gives us a copious supply of masonic intelligence; but renders his book by no means deficient in matters of general interest—political, scientific, literary, &c.

Bath and Cheltenham Gazette.—The appearance of this new work adds another to the list of proofs, that our national appetite for literature continues unabated. Following the example of many large and influential bodies of people, the Freemasons propose to have a magazine of their own, and the present number is the auspicious and promising commencement of the undertaking.

Bath Herald.—It is well known that there are many subjects upon which the venerable order of free and accepted Masons, with all the solemn and impenetrable secrecy which distinguishes it, can openly commune. There are many operations, also, with which the whole Craft require to be made acquainted, and a medium has at length been adapted by the establishment of this Review, which is calculated to effect this in the most complete, satisfactory, and entertaining form.

Bristol Gazette.—"The Craft" alone seems to be unrepresented in the great witenagemot, or parliament of literature. To remedy this defect, "*The Freemasons' Quarterly Review*" has emerged from "*darkness to light*." As it has but just now fallen into our hands, we have been able only to cast an eye over it, but from what we observe, it will be "a moveable jewel," and, with a little *graveling*, will in a short time become "*a perfect Ashler*." The brotherhood will understand us.

Bristol Mirror.—We hail with great pleasur the appearance of a work which has long been a desideratum. The clergyman—the lawyer—the doctor—the sailor—the soldier—even the operative, has long been in possession of an exclusive publication, by which, as upon a modern rail-road, there is a quick conveyance of opinion and of knowledge; in fact, a beneficial interchange of commodities in the several professions and callings.

Brighton Guardian.—Amongst other new publications which have lately come before us, is one bearing the above title, which will doubtless prove highly acceptable to the "brethren of the mystic tie." It is got up very neatly, and of course is principally devoted to Masonic subjects and intelligence. An interesting article on "The Trappists" contains some curious specimens of the religious poetry of these ascetics.

Dublin Morning Register.—"The Freemasons' Quarterly Review." We have received the first number of this periodical, the object of which is fully described in its preface.

From the manner in which the Review is conducted, it is well calculated to attain the objects of its projectors, and there can be no doubt that its popularity with the uninitiated will be greatly increased if it affords them similar amusement and entertainment as may be found concentrated in the well-told tale of "The Mason," and "The Trappists."

Gloucestershire Chronicle.—That so large and influential a body as that of the Freemasons should have remained without either organ to develop its principles or medium to communicate generally with its members, must be a matter of surprise and admitted to be a deficiency. Its inconvenience has been felt, and an effort is now made to obviate it in the establishment of a Quarterly Review, pledged to its principles and devoted to its interests. Henceforth this miscellany is to trace, amid the billows of centuries and the wrecks of nations, the rise, progress, and purposes of ancient Freemasonry—to investigate masonic literature, that curious relic of times past but now a dead letter to the world—to become an archive, wherein shall be recorded whatever may most interest or affect the brethren; an arena upon which the prejudices of the world against the noble science shall be fairly arraigned to be fully dissipated, whilst its simplicity, truth, and beauty, are triumphantly established. But whilst thus faithful to its mission and true to its principles, it will combine all that extraneous information, whether relating to the drama, fine and useful arts, home and foreign intelligence, which so much add to the interest of other periodicals—but this without a touch or taint of party spirit or private feeling so dissonant to the principles, so opposed to the practice of enlightened Freemasonry. Before we close our short notice of this new accession to the strength and numbers of the Quarterlies of the day, we cannot refrain from expressing our satisfaction of

the general conduction and execution of this inaugural number, alike creditable to the editor and publishers, and worthy of the interest it represents, and which bids fair to secure for it a large patronage and support.

Gloucester Journal.—This publication supplies a want which has long been felt amongst the 'Craft.' As an eligible medium of conveying masonic information it will be cordially received; and we have no doubt, therefore, adequately and extensively supported. Nor is its interest entirely confined to the brotherhood, for it contains literary articles of a miscellaneous nature, suitable to the general reader. We cordially wish success to the undertaking.

Norwich Mercury.—The first number of a periodical, entitled *The Freemason's Quarterly Review*, has appeared, which proposes to combine general information upon passing events, with more particular attention to the subject of Masonry. The topics of which it treats will be found valuable to the brethren, who are invited in an introductory address to support an undertaking which has for its object the advancement of the interests of the body, and the disabusing the world, upon a subject which, taking truth, knowledge, and charity for its basis, deserves respect rather than the prejudice it encounters. In the first number we may more particularly point out the articles headed on Freemasonry and Masonic Intelligence, and a tale called *The Mason*, which is well imagined and elegantly written.

Norfolk Chronicle.—Among the advertising columns of our paper will be found the announcement of a new periodical, entitled "*The Freemasons' Quarterly Review*." Of this publication we have been favoured with a copy of the first number, which came out at the commencement of the present month, and willingly call the attention of the Masonic Craft in this city and county to its pages. Nor would we decline to say something more, as of our selves, respecting it,

————— "But, alas!
To their own bards must leave the mystic class."

"In vain" (adds CRABBE, in his admirable poem of *(The Borough)*—

"In vain shall one, and not a gifted man
Attempt to sing of this enlightened clan,
I know no word, boast no directing sign,
And not one token of the race is mine."

Alike disqualified with the poet, both for singing and for saying much on such a subject, we can only undertake to express our satisfaction that the opinions of our London contemporaries have been so generally favourable to the merits of the work.

Oxford Herald.—This work is published with a view to disabuse the world respecting the nature of Freemasonry, and to give *the craft* the means of communicating generally with each other. It is handsomely printed, and contains much interesting information, not forgetting amusing matter, which will afford great pleasure to all classes of readers, the uninitiated as well as the initiated. It commences with a concise yet well written history of Masonry which flourished in the earliest ages, and has continued improving until the present time. This history is followed by a tale called '*The Mason*,' which the writer states is founded upon a fact, communicated at Cambridge, during the autumn of the last year, by a brother of distinguished character and literary reputation. We are sorry that we cannot at present find sufficient space for this story of real life, which proves the utility of the mystic brotherly association even amidst the horrors of warfare. The present number contains also a very curious account of a Trappist's Monastic Establishment in the neighbourhood of Amiens, and a very full programme of the grand Musical Jubilee of 1784, a repetition of which will shortly take place. To Masons we most particularly recommend this periodical, as it contains what has long been with them a desideratum, viz. Masonic Intelligence from all parts of the united kingdom; to render which the more complete, the co-operation of the Fraternity, and more especially of the Masters and Past Masters of all Lodges is earnestly solicited by the Editor.

We look that our work shall rapidly grow, for it is planted by the river of Truth; so that it shall be said of it, as of the cedar, "Thus was he fair in his greatness; in the length of his branches; FOR HIS ROOT WAS BY GREAT WATERS."

ON FREEMASONRY.

HAVING traced Masonic science in its progress from the creation of the world, through the Antediluvian, Patriarchal, Jewish, Heathen, and modern ages, it now becomes our duty to divide it into its different epochs, and illustrate each by such evidence as may best establish its divine origin and high antiquity.

We shall commence with its first grand epoch, from the creation of the human race to the destruction of a guilty world by the deluge; but it may previously be necessary to offer a few observations upon the nature of the evidence by which we are supported. The true value of tradition lies in an appeal to the common sense of all mankind, and is a reliance upon the testimony of men without reference to their nation, or religion, but drawn from principles which the whole species alike partake of, and uninfluenced by such as are peculiar to their community or faith. It may fairly be considered admissible proof, when it contains nothing improbable or inconsistent with Scripture and reason; and ought to be received as genuine, when the authorities from whence it is derived are not suspected of being themselves deceived, or of wishing to deceive others. This may fairly be presumed of the Hebrew Patriarchs, through whom alone Masonry is asserted to have been transmitted in its purity. Its gradual deterioration amongst heathen nations is universally admitted. Oral tradition often affords assistance to history by supplying the loss of monuments and records, even at the present time, in countries where letters are but little known; it hands down events with an artless simplicity which bears internal evidence of their truth: but our records stand upon a yet firmer basis, the bond of fidelity by which

Masons in all ages and countries have been united : its value may be inferred from its surviving those revolutions of time, government, religion, and manners which have shaken all other institutions.

Before the time of Moses, it is presumed that tradition could scarcely err ; and that inspired legislator modelled Masonry into so perfect a system, and even circumscribed its mysteries by landmarks so peculiar and unalterable, that from him its transmission was little liable to perversion. The length of life in the early ages of the world too, was such, that our traditions may safely be relied on, proceeding from Amram, the father of Moses, from Joseph the son of Jacob, who received it from Isaac, who received it from Abraham, to whom it had been communicated by Shem, who had it from Lamech, who was cotemporary with Adam—thus the links, forming the vast chain of Masonic truth, were preserved.

Masonry, as we before observed, is both a speculative and operative science ; the first is founded upon the knowledge of the existence of a God, and the code of ethics which for the guide of man he has commanded to be kept holy. The latter embraces a practical acquaintance with those useful arts rendered necessary to man after his fall, by which the means of life are provided, the inclemencies of the season averted, the mind cultivated, and taught to trace, in the wonders of creation, the divine wisdom of the great Architect of all, the bond of civilisation preserved, and the still dearer one of social life ornamented and adorned.

The first work of the Almighty at the creation of the world was LIGHT, in honour of which circumstance and to show the connexion between its great founder and the ancient science of Masonry, it was designated by the word

Lux, and known by its equivalent in all languages; the term Masonry is merely a corruption from the Greek Μεσοπαρεω—*Sum in medio Cæli*, first applied to the science by Pythagoras, when, after travelling through Judea, he returned to Greece and instituted a lodge of Geometricians upon a new principle, and purified the mysteries of his native country from the gross errors which debased them. After the flood, the *professors* of *Lux* were called Noachidæ, although the science itself retained its primitive name for centuries afterwards, and is still so designated in all our Latin records. The Evangelist St. John, the great patron of Masonry, recognises it by this title; for, speaking of Christ, he says, he was the true light ($\phi\omega\varsigma$): Yet a little while the light is with you ($\phi\omega\varsigma$). Walk while ye have light, that ye may be children of light ($\nu\iota\omicron\iota \phi\omega\tau\omicron\varsigma$).

The great work of creation being perfected, Adam was placed in Eden as lord of the fair world, and taught with the knowledge of the Most High that science now known as speculative Masonry. Enjoying the companionship of angels, and a holy communion with God himself, the first pair passed their time in worship and innocence. After the fall and its consequent misery to mankind, Adam still retained the knowledge imparted to him in paradise, and practised it upon earth; in illustration of his unhappy dereliction from purity are founded some of those characteristic insignia of Masonry, which convey a remembrance of our degenerate state, and the glorious promise of redemption that cheers it. Such tokens were unnecessary when man was in a state of innocence, but after the fall they were instituted by the great Father of mankind, and remain the immovable landmarks of the order even to the present time.

As the number of the human race increased, their bad passions were called into action; and Cain, influenced by envy, apostatised from the principles of Masonry, and took the life of his brother. The judgment and sentence of a justly incensed Deity followed, the fratricide and his family were driven forth, Cain being protected from personal violence by a peculiar mark which distinguished him from the rest of mankind. Of the nature of this mark or brand many have been the conjectures of the ancients; some have imagined it to have been the word Abel imprinted on his forehead; others the four characters forming the word (יהוה) Jehovah; others that he trembled so as scarcely to be able to devour his food—an absurd notion drawn from the LXX. who translate fugitive and vagabond *στῆνων καὶ τρέμων*. With his descendants Cain peopled the land of Nod, where they gradually forsook every good and laudable pursuit, as well as speculative Masonry, devoting themselves only to the practical science, which they retained and exerted for their benefit. Thus Jabal, the sixth in descent from Cain, first invented tents; Jubal, his brother, music; Tubal-Cain, his half-brother, the art of working metals. With their assistance Cain constructed the first city—rude and imperfect, no doubt—and named it after his eldest son Hanoth. The recollection of his guilty deed perpetually haunting him, he lived in continual fear lest the race of Adam should revenge the death of Abel; and the better to defend himself, fortified the new built city and trained its inhabitants to arms for its protection. Rough and inhospitable in their nature, the descendants of Cain soon became remarkable for their licentiousness. Lamech, according to Eusebius, first introduced bigamy, and even more hideous vices; pure Masonry was entirely abandoned

by them, and cultivated only by the line of Seth, the son of Adam, who received it from his father, and practised it in all its beauty and truth.

From a knowledge of the true God, this virtuous race proceeded to investigate his attributes; of these the celestial orbs appeared the most prominent. They were contemplated in solitude and silence, their positions gradually defined, their transits observed; and thus the sublime science of astronomy had birth. Seth continued to preside over the craft until the time of Enoch, whom he installed shortly before his death grand superintendent, and died happy in leaving the science under the direction of so excellent a master.

The degeneracy of mankind increasing from the union of the lines of Cain and Seth, which even the authority of Adam was unable to restrain, God communicated to Enoch the knowledge that they would eventually become so wicked as to compel him to destroy the world. From this information he formed his plans for preserving the knowledge of the sacred science, amidst the devastation necessarily attending the predicted calamity. The mysteries committed by Seth to his charge occupied his most anxious consideration; being inspired by the great Architect of the Universe, and in commemoration of a *vision on the holy mountain*, he built a temple in the bowels of the earth, the entrance to which was through nine porches, each supported by a pair of pillars, and curiously concealed from human observation. Enoch, Jared, and Methuselah, were the three who constructed this subterranean structure; but the two latter were not acquainted with the secret motives which inspired Enoch to this purpose: it was formed in the depths of a mountain afterwards called *Calvary*, in the land of Canaan, and dedicated to the living God. Enoch

next made a plate of pure gold in form of an equilateral triangle, each of whose sides was eighteen inches, this he enriched with precious stones and encrusted on a triangular agate of the same dimensions. On this plate he engraved the *ineffable characters* that he had seen in his vision; and alone, in silence and solitude, he descended into the temple, and placed this invaluable treasure upon a cubical pedestal made of the purest marble. He afterwards formed nine doors with rings and closed up the whole, that the secrets there deposited might be preserved amidst the impending destruction of mankind, for the contents of this secret temple were not communicated to any of the human race.

Anxious to preserve those useful arts and sciences which were embodied in practical Masonry, Enoch next erected two pillars—one of marble, the other of brass—on both of which were engraved the elements of the liberal arts: the former, he conceived, would withstand fire; the latter, water. A notification was afterwards added to each that he had concealed a treasure of inestimable value in the bosom of the earth:—“*Let him that hath wisdom find it.*”

After solemnly admonishing mankind Enoch expired, leaving the government of the craft to his son, Lamech: with him all restraint ended, and the sons of Seth gave themselves up to the idolatries of the Cainites, who had impiously exalted Tubal-Cain to the rank of a god, and worshipped him under the name of Vulcan: to him, after the flood, the Egyptians afterwards assigned power, prescience, and immortality. Lamech, unable to reform mankind, resigned the government to Noah, who openly rebuked the crimes of the human race; but finding his efforts vain, under the direction of the Great Architect, he commenced building the Ark of gopher wood: in it, when completed, the few just among mankind, together with two of every

living thing, were preserved amidst the destruction of the world.

The cities stained by the vices of their inhabitants, even the brazen pillar erected by Enoch, were swept away before the raging waters of the deep, which overwhelmed the proudest monuments of human art, and removed the solid rocks from their foundation. The pillar of stone alone remained; and by it the science of practical Masonry was preserved to a future world.

“ Let there be light,” the Great Creator said ;
 His will was spoken, and His will obey’d,
 Vast, ancient Chaos with obedience heard,
 And trembling own’d His presence in his word,
 From her deep womb, divinely fair and young,
 In the dark east the youthful stranger sprung :
 Led by His hand, in smiles and blushes drest,
 Traced her first progress to the glowing west ;
 Bounded the reign of chaos and of night,
 Creation’s first-born child, and blessing—*light*.
 Hail ! sacred type of essence more refined,
 Whose rays were destined to improve mankind :
 ’Twas thine to view the Architect’s great power,
 To share the wonder of creation’s hour,
 That saw each star with holy lustre burn,
 The young-born earth on its strong axis turn,
 Fair vegetation her bright mantle spread,
 Clothing the valley’s depth, the mountain’s head.
 Didst thou not hang enamour’d o’er the scene ?
 Tinting each leaf and shrub with brighter green ?
 Kindling the dew-drops with thy living rays ?
 Till morning’s gems outvied the diamond’s blaze
 In that dread hour ? when first the awful word
 Proclaim’d that man was nature’s sovereign lord,
 Who call’d to being by the Godhead’s breath,
 While yet obedient subject not to death ;

Gifted with energies, which time alone
Can bound or span, with this fair world his own ;
Woman, his sweet companion from her birth,
His joy alike in paradise or earth,
Was, ere the Architect, 'mid songs of love,
Resumed his throne in the vast lodge above,
Pronounced, with all that breathe in land or flood,
Created pure, and in his judgment good.
Transient man's innocence, 'twere vain to tell
How weakly tempted, he as weakly fell,
Though wrath omnipotent the sentence gave,
His love as infinite resolved to save ;
And death, the punishment, was changed to be
The birth of future immortality.
This was his hope when Eden's distant bowers
Were but remember'd, like the sun-bright hours
Of faded youth, which oft to age appears
Through the long vista of receding years.
This sacred pledge—the great Creator's name,
And holy worship with our parent came,
Who in the progress of revolving time,
Gave to his race that mystery sublime,
That science pure, with deepest wisdom fraught,
Which angel lips in Eden's vale had taught ;
That secret art, that illustrative rite,
First named in honour of its emblem, *light* ;
But known to modern ages as our free,
Accepted, ancient science, *Masonry*.
Brightly it flourish'd, till man's innate pride
Sullied its purity, and God denied ;
Offering that homage to mere wood and stone,
Which reason claims as due to Him alone ;
Enoch, ere yet the dreadful doom was hurl'd,
That brought destruction on a guilty world,
Conceal'd within the cavern'd womb of earth,
The awful symbols that from God had birth ;
In darkness shone the light in that lone spot,
The darkness felt, yet understood it not.

Now framed the ark, foredoom'd the just to save
From nature's universal watery grave;
Burst were the bonds that held the mighty sea,
Unchain'd the tempests and the winds set free;
Onward the waters came, in that dread hour,
O'erwhelm'd alike the palace and the tower;
Then bow'd the mighty, e'en the fearless pray'd,
Confess'd their God, and call'd aloud for aid;
O'er their despairing heads the billows past,
Till nought was seen but waves and skies at last,
And that lone bark, that on the mighty deep,
Lay like some huge leviathan asleep,
Round it the waters smooth'd their ruffled crest,
The lightning's forked fires were laid at rest,
O'er it the tempest's wings were calmly furl'd,
The ARK of safety to a future world.

The Mason, versed in the literature of the craft, will doubtless perceive that advantage has been taken of the industry and research of those who have preceded us in the vineyard of Masonic science; far from wishing to deny our obligation, we record with pleasure the assistance afforded us by Smith, Da Costa, and the learned Oliver, whose time and diligence have been most praiseworthy employed in illustrating the beauties and antiquities of that order whose origin is truth, and whose benefits to the human family are like those of a mighty river, increasing their means of communication, watering the earth, and refreshing the dwellers upon its banks.

LANAH, A TALE OF THE FLOOD.

(A VISION.)

THE awful fiat of the incensed Deity was pronounced, and the hour predestined for the destruction of earth's guilty race drew near. Noah, who with his sons, were faithful followers of *Lux*, or that pure Masonic science which teaches the knowledge of the one, true, only God, had completed the ark of safety and awaited the appointed time when he and his race alone should be preserved amid the strife of waters and the wreck of a lost world. Japheth his youngest son, was deeply imbued with the love of his Creator; it was a feeling calm yet so intense, that it gave the tone to his existence. Each flower whose perfume gladdened his grateful sense, or gemmed winged insect that nestled in its fragrant bosom, was precious in his sight, for *He* had made them and pronounced them good. But deeper far than for the soulless wonders of creation was his regard for his fellow-creatures: he gazed upon them—the lost—the young—the beautiful—and his heart yearned to save them. He had warned them of their idolatries, expostulated with them, prayed for them—but in vain: proud of their strength and lustiness, they turned his words to scorn and bade him hold his peace. The ark was finished, the vast labour of years was accomplished, and Japheth knew that the hour of desolation was at hand:—“Yet once more will I seek them,” he exclaimed, as he descended from the mountain home of his father to the plain beneath, inhabited by the now united race of Cain and Seth, “once more warn them of the wrath to come.”

It was the great festival of their worship,—the day on which the licentious priests selected their dupe, the bride of their false god. Beneath an oak, whose aged roots were coeval with the earth, stood the idol of Tubal-Cain, first deified by his descendants for his skill in working metals, and in after ages adored by the Egyptians and Grecians under the name of Mulciber or Vulcan. Crowds of his infatuated votaries were seated on the sloping hills that rose like a natural amphitheatre on either side of the primeval wood that skirted the back of their rude deity, and enclosed the scene. Young maidens, the most beautiful of earth's daughters, with their long tresses braided with flowers, were dancing to the timbrel and the lute in honor of the god, while bands of priests sang hymns and waved their censers in his praise. The bride—the victim—crowned and garlanded, sat, surrounded by her friends, gazing upon the scene; the fire of false enthusiasm was in her eye—burnt upon her cheek. Japheth shuddered, as at a distance he beheld the scene, and hastened his steps, lest the vengeance of an outraged God should fall upon them before his warning could be heard. As he approached the hymn of the idolaters fell upon his ear:—

Io triumphe—raise the strain,
And wave the streaming censer high;
Breathe on the silver lute again
Praise to the God who rules the sky.
Young priestess, with thy flowing hair,
Thy step of pride and eye of fire,
Golden thy locks thy forehead fair—
Hail ! worthy of a god's desire.
Flowers before thy feet we cast,
Countless the joys that soon are thine;
Within a god's embraces claspt,
With him immortal and divine.

The priests advanced to receive the maiden, when Japheth, who had reached the unhallowed circle round the idol, interrupted the ceremony. "Hold," he exclaimed, "while yet the hour is given for repentance; for the time of desolation and destruction is at hand. Dash to the earth yon impious idol; fall on your knees, and call for mercy to your fathers' God, to him who formed you."

Surprise at the first moment chained their tongues, but soon the anger of the hardened multitude found words. "He blasphemes the worship of great Tubal-Cain! Listen not to the dreamer—hence with him!" they cried.

In vain he entreats for a hearing; though an angel spake, they had been deaf. With threats and curses they drove him from their presence, and completed the rites of their idolatry.

Grieved at the result of his mission, Japheth wandered in the depths of the forest, to meditate upon the beautiful works of creation, so soon to be destroyed.—"And must it be?" he exclaimed:—"is the irrevocable doom indeed pronounced? Must all that now appears so bright and beautiful, so joyous in existence, be overwhelmed by the dark flood—the stately trees—the innocent flowers—the creatures of the air, must they all perish a sacrifice for man's impiety?—No," he continued, throwing himself upon his knees, "at the last hour, THOU wilt relent—the fearful doom will be arrested:—THOU wilt respect the world thy love hath formed, and turn the hearts of men with signal mercies!" As Japheth bowed his head to the earth in adoration, a rustling in the thick underwood attracted his attention, and instantly the awful roar of the fierce monarch of the wood warned him of his danger; with one bound the huge monster cleared the opposing branches and interlacing shrubs, and stood before him, lashing his sides and erecting his dark mane in savage

fury. Even in this fearful moment, the enthusiasm and deep religion of Japheth sustained him—he remembered the promise made by Jehovah to his father that his race should be preserved: fixing his eye calmly upon the lion, he awaited the result. The enraged animal, excited by hunger, couched for the deadly spring:—at that instant an arrow, from an unseen hand, pierced the monster's brain, and stretched him powerless on the earth. Japheth's first impulse was to return thanks for his preservation; his next to seek his preserver, who having advanced to ascertain the effect of his aim, stood calmly gazing upon the scene. "No thanks," exclaimed the stranger, as Japheth was about to speak, "thou owest me none; hadst thou but moved a limb, or blinked an eye, I had not stirred to save thee: 'twas thy disdain of life, thy readiness to cast the burthen from thee, nerved my arm—I did not mean thee kindness."

"Whate'er the motive, I am bound to thee," replied Japheth "not less that thou art of the fearful race of Cain, the rather that I may hope to save thee from the general wrath that soon too surely will overwhelm the earth."

"What," interrupted his hearer, scornfully, "art thou one of Noah's dreaming race, that pratest of death and desolation?—Fables! the earth is firm as it hath ever been; the seasons are the same; the laws which regulate them still unchanged: who then is he, whose unknown power shall compass this and bring such desolation?"

"The Architect who framed the earth, who gave the seasons their appointed time, whose will hath spoken to my father Noah;—witness the ark."

"Bring some other proof," replied the Cainite: "I too am versed in the great mysteries taught by Adam to my father Cain. The laws to regulate, construct yon wooden temple are to me well known; bring me the wisest

of earth's sons, I'll name with him each star; grows there a plant beneath the moon whose properties I am unacquainted with? The ductile metal 'neath my skill becomes the useful instrument of life.—Go, visionary! Lanah is too wise to be deceived.”

“Oh the pride, the accursed pride of knowledge! Deeply deeply earth's children feel the serpent's curse! Worm,” continued Japheth, addressing Lanah,—“what is thy wisdom opposed against His word?—Thou canst name the stars, but canst thou tell what power sustains them in their spheres?—thou canst describe the virtues of each plant, but canst thou tell the mystery of its being, or why the perfume of the violet differeth from the rose?—thou art skilled above men—the sciences our father Adam taught thou hast remembered; but that Holy one, that crowning gift to man, the Creator's name and awful worship, thou art a stranger to. Brother in promise,—canst thou abase thy nature, and rejecting the faith thy fathers followed, bow to idolatries of wood and stone?”

“No,” replied Lanah, proudly, “the inventions of man's hands I scorn as you do. Tubal was a man wise beyond his race; he lived and died:—I ne'er have bowed my head to kindred earth, nor will I reject one fable to take up another. On yon mountain's peak lies my secluded home: Leah expects me; she is of your race, and worships as her father taught her: wilt share the homely feast, and tell her of her friends?—she will rejoice to meet thee.”

“Willingly,” answered Japheth, “my soul yearneth to behold and warn her of the coming wrath, that the hour may find her watching.”

“Be it as ye list,” replied his companion, and together they ascended the steep path that led to the mountain home of Lanah.

Leah was anxiously watching by the side of her boy, when Japheth and her husband entered her dwelling. Morning had seen him strong and active as the mountain roe, but ere the setting sun had lengthened the shadows of the earth, a pestilence had smitten him, and the fond father beheld his only son stretched on a bed of leaves, the fever burning in each vein, his limbs distended in mortal agony. Affection was the most powerful passion of Lanah's heart; he cast himself beside the helpless sufferer, and tears rolled down the strong man's cheeks. His total abandonment to grief was beautifully contrasted with the enduring patience of the heart-broken mother, who, while the sighs of bitter anguish convulsed her bosom, still rendered the necessary offices to her offspring, and moistened his parched lips with the juice of the pomegranate. "Mourn not," exclaimed Japheth, "he is spared the awful doom;—rather rejoice at the dispensation of Omnipotence, and let this affliction soften thy heart."

"I know thee, man of God," replied Leah,—“I knew thee while yet a dweller in my father's tents. My boy hath never bent the knee to idols; I have trained him in my father's faith: pray for him, that he may live!”

“Pray, sister, rather, for his departing soul—for thine own state; the end of flesh is near.”

“Dreamer,” said Lanah, starting from the rude couch, “he shall not die! I have wisdom far above thy thought—the flowers, the roots of the field are known to me—I will express their precious virtues. Were the death film on his eye, I could recall its parting sight; were the last sigh on his lip, I know a medicine to arrest its flight! Leah, my beloved, watch thou by his couch: I will return ere the sun shall rest upon the distant plain.” Imprinting a kiss upon

the brow of the sufferer, he rushed from the dwelling, and sought the woods beneath.

"Tell me," said Leah, fixing her gaze on Japheth, "is there hope? Lanah is skilled in plants and flowers, may not our boy——"

"The doom is spoken," he replied; "but grieve not thy son will be returned to earth:—how many thousands as young and fair, as loved as he, will feed the monsters of the deep, the huge leviathan—the ravenous shark; for the measure of the earth's iniquity is full. Soon shalt thou follow him. Thou mournest! Kneel—kneel and pray with me; pray for the departing soul of thy offspring, for the death-struggle is upon him." Deep and holy were the supplications of Japheth and the heart-broken mother or the departing child. When Lanah returned, the life had fled, nothing but dust lay before him.

"Now, prophet of evil," he exclaimed, as he entered the dwelling with the simples he had culled, "to prove thine augury false!"

Japheth pointed to the corse, beside which the mother was absorbed in prayer.

"Dead!" shrieked the agonised parent: "it cannot be. The breath yet lives upon his lip; his eyes are closed in sleep, not death—not death!" And the father cast himself on the bed of leaves, by the side of all that remained of his lost son. Feeling, that in the paroxysm of his grief, reason would be unheard, Japheth left the dwelling, and slowly descending the mountain, returned to the home of his fathers.

"Thou art late, my son," said the venerable Patriarch Noah, addressing him as he reached his dwelling: "let not thy love for the beautiful beings of earth tempt thee

from thy father. This day have two of all created things taken refuge in the ark. The lion with the lamb, the eagle and the dove, dwell there in peace: it is a sign that the great doom is near at hand. This is the last night thou mayest pass on earth! Let us then adore the great Architect of all, and praise him for his mercy." Surrounded by his children, Noah offered sacrifice; the last till his deliverance should be accomplished. Fervently did he pray for his race—for the doomed children of the earth. With sad and melancholy thoughts the brethren sought their rest. Each had some favourite tree or flower to grieve for; even the virtuous Noah, as he cast his eyes upon the green fields and waving trees, almost repined to think that they, unconscious and incapable of sin, should suffer for the guiltiness of man, first created for his pleasure, and condemned to destruction for his crimes. "Farewell," exclaimed the aged patriarch, "thou beautiful but guilty world! Would I could love thee less—or that thou wouldst more deserve the love of that Great Being whom I serve!" And leaning on his staff, the holy Patriarch wept in bitterness of soul.

At last the awful morning dawned brightly, as unconscious of the impending desolation. Japheth resolved once more to seek the dwelling of Lanah, and save, even at the last hour, if possible, one from the doom of death. "Alas!" he exclaimed, as crossing the plains he beheld his fellow-creatures following their accustomed occupations, "Alas, for the guiltiness of earth!" Such was the infatuation of mankind, that all warnings were neglected, and each, even to the hour of destruction, pursued the imaginings of his heart.

But, oh! that world all lovely then,
As at Creation's early day,
Thought cared not how, the way or when,
Its dream of guilt should pass away.
The bride received her bridegroom's kiss;
The maidens cull'd the nuptial flowers;
Life's rosy cup seem'd heap'd with bliss;
Pleasure employ'd the passing hours.
The aged rich, still sought for gold,
Base gain was all the miser's care;
He thought not once of growing old,
His hope, his fear, his heaven was there.
Alas! that such a guilty scene
Of frailty, passion, hope and fear—
So unprepared should now have been
The awful hour of judgment near.
The Sun, that fatal morn arose,
In cloudless splendour o'er the sea;
But ere he reached his final close
Hail'd the great doom of destiny.
Yet ere he left that eastern clime,
Where Eden's earliest flowerets sprung,
Where he first mark'd the march of time—
In sorrow o'er those scenes he hung.
Each vived ray, that drank the dew,
A parting summons seem'd to tell,
And ling'ring, took a long adieu,
As conscious of his sad farewell.

All was silent when Japheth reached the dwelling of Lanah. Twice did he strike his staff against the door; no voice replied to him, or bad him enter: he raised the latch, and found his worst forebodings realised. Leah had taken the infection from her child, and had already passed away from earth. Lanah, stronger in frame, had longer resisted the contagion; but at last even his iron constitution yielded to its enervating influence, and the fever was raging in his veins. He was kneeling between the bodies of his wife and son when Japheth entered.

"Thou art come again, dark prophet of evil!" exclaimed Lanah, as he stood before him, "Thy predictions are powerless now—they are gone—nothing can harm them more; and I am left a blighted tree in the lone wilderness without one leaf to shelter me! But 'tis thou hast wrought this—I feel thou hast. I was happy till I met thee; and shall I not be revenged? Shall I not tear thee like the lion in the wilderness, or with this staff dash out the brain that hath wrought this cruelty?" Calm and unmoved the son of Noah stood erect before him—Lanah dropped his weapon. "I cannot harm thee," he continued; "that look of conscious security and firm demeanour unnerve my hand—teach me thy faith; yet no—no," he continued rapidly, "let me die, and forget my miseries."

"Canst thou forget them in the grave?" said Japheth. "Dost not feel that thou art immortal?"

"Ay," replied his hearer, "immortal in the elements into which I soon shall be resolved: immortal in the air that animates this heart: immortal in the fire that warms, that burns in every vein."

"Peace! such is the immortality of brutes; man hath a higher promise, a purer hope—to mix with angels, to live before his Creator, and rejoin in blest communion those he hath loved on earth."

"That were indeed to live! To listen to the voice that charmed us here, to gaze again upon the eyes that loved us—that were a hope divine. Man—prophet—Brother, teach me thy faith!"

Lanah cast himself upon his knees, and bowed his head before Japheth.

* * * * *

The gates of the earth and the windows of heaven were opened, the waters rose, and the tempest was heard afar;

still Lanah prayed, and listened to the instructions of his companion; darkness overspread the earth, and morning still found the solitary penitent and Japheth kneeling on the mountain. The gloom of despair had disappeared, and the humbled Cainite, meek as a child, trembling yet with hope, awaited the approach of death. "Brother," he exclaimed, "the bitterness of death is passed—thou shalt behold a better world, arise, and teach it wisdom. I am going, pray—pray for my departing soul!" His companion prayed aloud, and in a few moments the death-struggle was past.

Already had the waters covered the face of the earth, overwhelming its guilty race—the mountains and high places alone were visible: a lion, frightened with the roar of death, and an eagle, whose tired wing had sought in vain for rest, rushed into the dwelling; but, respecting the sanctuary of man, fled from it and perished;—the waters had overwhelmed the rocks and high places, reaching unto the level of Lanah's habitation. With a serene and unshaken faith Japheth prayed, the ark at last approached and received him in its refuge, leaving the remains of Lanah, his wife, and child, alone upon the rock of the dead.

FREEMASONRY IN THE 46TH REGIMENT.

WERE it possible to awaken the departed nations of the earth, and, giving to the Egyptian, the Syrian, and the Chaldean a tongue, bid them declare the vast benefits that have accrued to mankind from the silent but powerful operations of Freemasonry, how would the cynic and sceptical philosopher start to find that the sciences, whose pursuit had strengthened their mental powers—the learning, whose possession had made them proud—the refinements of civilization, which habit had rendered necessary to their existence—were but the vigorous offspring of that venerable parent, whose claims they had so scornfully rejected. Eternal as the benefits conferred would be the gratitude of the whole human race to those early brethren, who devoted their time and energies to improve the condition of mankind, could they but trace the progress of the Order through the persecutions of cruelty, the opposition of bigotry, and the equally fatal darkness of ignorance and prejudice. To encounter these enemies to human happiness, to destroy this hydra, the good, the enlightened and benevolent of all nations enlisted under the sacred banner of Masonry; lessening by their inventive genius, the wants and miseries of savage life, and gradually adorning it with those social charms which form the great bond of union through the world.

Should the sceptic still ask the utility of our Order now, when the art of printing has rendered oral learning vain, when science has descended from her pedestal to become the playmate of the child, and the youth of to-day is wiser than the sages of old,—let him ask of the hundreds of innocent children whom Masonic charity hath clothed, whom Masonic virtue hath trained in the paths of respectability and truth? There will he find his answer.—Let him seek the proscribed wanderer from distant lands, whose exile hath been cheered by the hand of fraternal fellowship. Ask of the venturous mariner, whose vessel, tossed on the foaming waves, the sport of the tempest and the storm, has cast him helpless on some unknown shore :—faint and exhausted, he finds a home where kindred never dwelt; a means of communication where language were unintelligible; help where all seemed to

have deserted him. How often, amid the horrors of war, have desolation and death been averted by the grasp of Masonic brotherhood! Its influence is felt equally by the soldier and the civilian.

Several of our regiments have lodges attached to them; and the annals of one, No. 227, under the Grand Lodge of Ireland, held by the distinguished 46th, furnish facts alike honourable to the craft and the human heart. During the services of the above regiment in America, General Washington was initiated into Masonry in their Lodge. Well can we imagine the gush of holy feeling with which his benevolent mind, so deeply imbued with the love of his fellow creatures, received the sublime tenets of our Order. That the impression was of a highly wrought character, his after conduct proved; for when war broke out between the States and the Mother Country, and he became divided from the brothers of his adoption; in feeling—in communion of soul, he was their brother still. The Masonic chest of the 46th, by the chance of war, fell into the hands of the Americans: they reported the circumstance to General Washington, who embraced the opportunity of testifying his estimation of Masonry in the most marked and gratifying manner; by directing that a guard of honour, under the command of a distinguished officer, should take charge of the chest, with many articles of value belonging to the 46th, and return them to the regiment. The surprise, the feeling of both officers and men may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble Brother. It was a scene of moral beauty; a triumphant vindication of the purity of Masonic principles. The guard of honour with their flutes playing a sacred march—the chest containing the constitution and implements of the craft borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant regiment, that with presented arms and colours hailed the glorious act by cheers, which the sentiment rendered sacred as the hallelujahs of an angel's song.

This lodge offers another proof of the excellence and useful influence of Masonry, nearly as distinguished as the former.

When in Dominica, in the year 1805, the 46th was attacked by a French force, which it gallantly repelled; but in the action had the misfortune again to loose the Masonic chest, which the enemy succeeded in securing on board their fleet, without knowing its contents. Three years afterward, the French government, at the earnest request of the officers who had commanded the expedition, returned the chest with several complimentary presents; offering by that act, the acknowledgement and homage of an enlightened nation to the purity, value, and usefulness of Masonry.

Among the archives of this lodge are many interesting records of high value to its Masonic character. It has been the parent of three other military lodges; and has had the honour of enrolling among its members many characters distinguished as much by their Masonic attainments, as their gallantry in the field, or value in the society which their highly polished manners and intellectual qualities adorned. The memory of one member of their lodge is particularly endeared to his Brother Masons by the bequest of a series of lectures on Masonry; which, although not exactly based upon those delivered in the grand steward's lodge, or the London lodges, are beautiful illustrations; and serve as honourable proof that Capt. James Saunderson considered the gallant bearing of the soldier derived additional splendour from the sentiments of the Mason.

The regiment has now about twelve brethern Masons in its community, who have addressed the grand lodge of Ireland for a renewal of their original charter, setting forth their honourable claims upon the craft. Their request has been acceded to, on condition of sending in the names of three original members; but, alas! time and the too hazardous events of a military life, have left but one survivor of this honourable band of brothers, whose name has been returned with the two senior Masons of the regiment. They are now anxiously awaiting the return of their warrant to enable them to emulate the examples set them by their noble brother Washington and their gallant brethren of France.

The military brethren have ever shown themselves anxious to maintain the hospitality and fellowship of the Order. At Canterbury, where the 46th has been stationed, they have frequently honoured the United Industrious Lodge, No. 37, with their pre-

sence, and repeatedly had occasion to compliment them upon their courtesy, good fellowship, and pure Masonic discipline. It had been suggested that His Royal Highness the Duke of Sussex should be petitioned for a warrant ; but so many proud and honourable associations are crowded upon their recollection to sanctify their allegiance to the grand lodge of Ireland, that it was finally determined to renew it from the same authority.

May every Brother who may read these honourable testimonials of Masonry deserve and maintain the dignity of the Order, as well as our brethren of the gallant 46th !

BIOGRAPHICAL SKETCH OF THE LATE BROTHER PETER GILKES.

“ An honest man 's the noblest work of God.”

THE biographies of men, who have devoted themselves to one peculiar branch of science or literature, are generally characterised by the influence which one absorbing pursuit necessarily acquires over the mind, directing its energies, and controlling its operation. Thus we find that the mathematician acts more frequently upon the sober demonstration of wisdom, than the less dignified incitement of mere impulse; while the painter and the poet, enwrapt in the ideal and beautiful, create for themselves a visionary world, in which imagination too often supersedes the use of reason. The principles by which the merchant is guided in the private relations of life, are generally analogous to his proceedings in commerce; while the ardent temperament of the soldier, or equally venturous mariner, leads them to seek for happiness in those exciting busy scenes, so anxiously avoided by the student and the churchman.

Taking it, therefore, as an axiom that the study on which the mind is most exercised imparts its tone to the character, the sincerity of a man's pursuit may be judged from their mutual affinity: tried by this test, the life of our late brother will be found

alike honourable to humanity and Freemasonry, — to whose science he was an ornament, to whose principles his exertions were devoted.

BROTHER PETER WILLIAM GILKES was born on the 1st of May, 1765, in the neighbourhood of Carnaby Market, and baptised a member of the Catholic church in the same year; he was named after the late Lord Petre, who had been an excellent friend to his family. His parents were respectable persons in an humble line of business, which he himself followed till the death of his mother. By his industry and perseverance he acquired a small property, the interest of which amounted to about nine shillings per day. Finding himself independent, and being of an unambitious nature, he determined to retire from business and devote himself to pursuits more congenial to his disposition; his accounts were soon closed. He engaged a single room, which he furnished plainly, and arranged with Hannah, an old faithful servant of his late mother, to attend to his apartment, and prepare his frugal meals. Few lives present a lesson of more perfect contentment and real philosophy than the conduct of our late brother: young—in possession of a business in which a competency had already been gained, and, in which, comparative wealth appeared ultimately attainable, he resigned the tempting prospect for leisure to cultivate his mind, and improve the interests of his fellow-creatures. The funeral of a distinguished brother, whom the craft honoured by a public procession, first directed his attention to Masonry; enquiry satisfied his mind of the utility and benevolent views of the order, and he was initiated in the year 1786, at the age of twenty-one, in the British Lodge, now No. 8 of the craft. Delighted with the science, he devoted his energies and time to qualify himself for those honours which Masonry holds out for the deserving, and to the attainment of which vice and idleness present the only barrier; as a fact honourable to the order, it cannot be too generally known, that its highest offices are equally open to the honest intelligent citizen as the prince and peer.* The Lodge of Unity, now 82, satisfied with his

* The power vested in the Most Worshipful Grand Master to confer peculiar distinctions does not invalidate this position, inasmuch as the holiness of Masonry invariably points to the motto, "*detur digniori*."

attainments and general conduct, first elected him their Master, which office he discharged with reputation to himself and advantage to the craft. During his Masonic life he filled successively the chairs of 23, 188, 201, 211, 318, 259, and 7, several times each, and died the Worshipful Master of the St. Michael's Lodge, No. 255. For the last sixteen years of his life he was a distinguished member of the board of benevolence, to qualify himself for which, he, during that period, annually filled the chair of a lodge, and discharged its arduous duties. Here it was that the true charity of his character displayed itself: the petition of the widow and the orphan found in him a zealous advocate,—indeed, it has been advanced by many, that his anxiety to promote the object of petitioners frequently exceeded his judgment, as his known character for punctual attendance at the board of benevolence led almost every petitioner to propitiate his interest, and no doubt Brother Gilkes could not always sufficiently discriminate between the respective merits of all, and he was the more especially moved to vote liberally from a personal acquaintance with almost every petitioner,—and in this sense, but only in this sense, could his general judgment be considered questionable. So praiseworthy was his conduct, not only at the board, but on the Masonic committees, of most of which he was a member, that it procured for him the notice and approbation of His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master, a fact alike honourable to the condescension and urbanity of the prince and the virtues of the Mason.

Such was his reputation, that many distinguished foreign brothers, who were members of his lodge, No. 7, on their departure for the Continent, requested his signature to their Grand Lodge certificates with a list of the different lodges of which he was so distinguished an ornament.

The difficulties Brother Gilkes had encountered in perfecting himself in Masonry, made him resolve to teach gratuitously such brethren as were disposed to attend him every day from one o'clock till time to attend some lodge or other, where his evenings were generally spent; he was always ready to receive them for this purpose, and even made several journies into Lincolnshire, Cambridge, and Norfolk, refusing all remuneration further than

the mere expenses of his visit. In imparting instruction his manner was impressive, and his language peculiarly correct; he frequently regretted that his circumstances would not allow him to support the Masonic schools, but as they were in a prosperous condition, he considered that his trifling charities were as well bestowed upon unfortunate brethren or poor individuals whom he had known under more fortunate circumstances. Many a wandering Mason has received assistance at his hand—his heart was as charitable, and his views as expansive as the confined nature of his means would possibly admit: his little gifts naturally partook of his own particular character. On one occasion he sent ten shillings to a poor woman in distress who was taken suddenly ill in the room adjoining the one he occupied, and on her demise five shillings more to the family; this sum he had reserved for a ticket for the grand festival in honour of the Grand Master's birth-day. His absence caused inquiries to be made, when this interesting fact was at last elicited.

In the year 1822 several of his pupils admiring his truly disinterested Masonic zeal, subscribed a handsome sum for the purchase of a jewel, which was designed by brother Harris, one of the subscribers, who also executed his portrait,* as well as the portrait of the Grand Master, Lodge Tracing Boards, &c. To this splendid token of esteem the veteran Mason would frequently refer with pride, and show it to younger brothers, who were presented to him, as an incentive to persevere. This jewel he intended to leave to the late brother Meyer, of the Globe Lodge, for whom he entertained so sincere a respect as to have appointed him his executor; but death, who is no respecter of persons, prevented brother Meyer from fulfilling this trust, which afterwards devolved upon brother W. R. G. Key, Past Master of No. 7, to whom he bequeathed his craft medal. In 1825 he received from some brethren in Lincolnshire, whom he had instructed in Masonry, another elegant and valuable jewel, which he left to one of his pupils, H. S. Cafe; a small arch jewel he bequeathed to companion A. L. Thiselton. Some pupils who ultimately domiciliated in the West Indies, and propagated most advantageously the instruction of their respected tutor, sent him over a cask of rum, which was very acceptable, as

* A very striking likeness of brother Gilkes.

it enabled him to entertain his London pupils on their first visit occasionally with one glass, (he never would offer more than he might be enabled to make the compliment more general.) He would advert with honest pride and pleasing jocularly to the circumstances of the glass being made a bond of union among his pupils thus separated. Every subscriber to his jewel received a bottle of his sanctum, as he termed it, in token of his thankfulness.

After attending one of the Romford Lodges about two years since, his foot slipped in getting into a coach, and a bad leg ensued, which reduced him excessively; he rallied for a short time, during a visit he paid to Reading, for the purpose of opening a new lodge, but on his return to London he gradually declined. The last lodge in which he officiated was the Robert Burns, No 25, but the task was too much, he was compelled to request brother Key to complete the ceremony. After this, he never went into Masonic business, but resigned the Globe Lodge, of which he had been a member upwards of thirty years. His death was worthy the tenets he professed in life,—when asked if he wished anything further done for him, he expressed his thanks for the kindness of all around him, declared that he was perfectly happy, forgave every one who had ever injured him, and trusting that no one owed him any ill will, he died in peace and charity with all men, and resigned his breath to the Great Architect of All, who gave it.

By his will he left a legacy to the daughter of his old servant Hannah, who, on her mother's death, succeeded to the office of his attendant, and faithfully discharged the duties of her station. With the exception of some trifling legacies, he left the remainder of his little property to his brother and family.

Several interesting circumstances, very creditable to the character of our friend, transpired after his decease—one in particular deserves notice: a widow applied to the executors to know if any legacy was left her, and grounded her hopes upon the circumstance, of having regularly received from him 5*l.* for *many years past*. As his illness was short, and his will made only preceding his decease, the object of his bounty unfortunately escaped his recollection.

Brother Gilkes was a bachelor, but always practised the gallantry he felt for the fair sex. In opening a new lodge he would

place the ladies in the *chair* before commencing the solemnities, complimenting them upon their sanction to the furtherance of our mystical rites, by their precedence on the throne.

In early life he lost the sight of his right eye, in consequence of a severe attack of fever. His features were handsome, his countenance intelligent and expressive,—his habits, as we before observed, unobtrusive and kind. He was in a manner something Johnsonian in regard to Masonry,—no advantage could be taken of him in lodge,—he would not allow the slightest deviation in *word* or *manner* or *matter* to please the most learned or the most accomplished in other subjects: we have observed him correct many men of rank and influence for deviations from the standard of Masonic illustration, and who, to their credit, acknowledged the reproof with all the courtesy which became their allegiance to the craft. He resembled the Great lexicographer in his personal appearance, being somewhat slovenly in his habits, which no doubt was owing to his inordinate addiction to smoking, and a privation from the happier and more joyous comforts of wedded life. In his habits he was abstemious, never taking at dinner more than a boiled potatoe if about to attend a supper lodge. His memory was extraordinary: he had an excellent small library, and could repeat the whole of Scott's and Byron's poetry,—a fact well known to several of the brethren. He was a great smoker, and used to declare, that for the last thirty years of his life, he averaged thirty pipes of tobacco and coltsfoot per day; he generally used the same pipe for three months, and when completely black would give it to some brother,—one of them is at present to be seen in the museum of brother A. L. Thiselton, who was present at his decease. In his youth he must have been an extremely powerful man; for when in his 67th year on his return from the Blackfriars Lodge, he was attacked in Lincoln's-Inn-Fields by four men, three of whom he knocked down; he generally carried a cook's knife to defend himself with in case of an attack, but fortunately he had left it at home on the night of the attack.

Although universally held in esteem amongst Masons, his conduct was always characterised by good sense: he never aspired

beyond his station in life, *and declined the honour of an office in the Grand Lodge*, because he considered that his circumstances in life were not equal to the appointment.

He was exalted in the Caledonian Chapter, but did not attend arch Masonry frequently ; he often expressed the highest satisfaction at the manner in which companion Broadfoot elucidated the historical, symbolic, and fiducial mysteries.

We have given a faint but honest outline of the life of our deceased brother,—those who had the happiness of knowing him will appreciate its truth, while the moral which his course has taught, will not, we trust, be thrown away upon those to whom the same honourable career lies open.

BOARDS, COMMITTEES, &c.

Not included in the Freemason's Calendar.*

GRAND STEWARDS, 1834, 1835.

	of No.		of No.
Br. George Leach	1	Br. William Sansum	30
" George Birnie	2	" John Smith	32
" Frederick Braithwaite	4	" John Brayne	37
" Henry James Prescottt	6	" Henry Rowe	61
" Francis J. Robotham	8	" Richard Lea Wilson	72
" Samuel W. Darke	14	" Jos. Copland Bell	108
" William Bolus	21	" Hugh Fraser	116
" W. H. Langley	23	" Ferdinando Jeyes	233
" John M. Carrow	27	" Richard N. Gresley	324

(The officers of this board are not generally elected until February.)

BOARD OF GENERAL PURPOSES.

R. W. BROTHER LORD CHURCHILL, *President.*

		of No.
	G. S. L.	
R. W. Br. Lewis,	Br. Giraud, W. M.	
" Petit,	" Wilson	19
" H. R. Willett,	" Rowe	22
" B. B. Cabbell,	" Cooper	40
V. W. Br. William Meyrick,	" Crucefix, <i>M.D.</i>	49
W. Br. Rev. W. Fallofield,	" Robottom	70
" W. Shadbolt,	" Wheatley	82
" Thomas F. Savory,	" Paxon	196
" John Henderson,	" France	215
" Sir John Soane,	" Lewis	227

BOARD OF FINANCE.

R. W. BROTHER RICHARD PERCIVAL, *President.*

		of No.
	G. S. L.	
R. W. Br. H. R. Lewis,	Br. Giraud, W. M.	
" W. W. Prescottt,	" Wilson	19
V. W. Br. William Meyrick,	" Rowe	22
" George Cuthbert,	" Crucefix, <i>M.D.</i>	49
" Thomas Moore,	" Robottom	70
" Henry Heath,	" Wheatley	82

* As the officers of the Grand Lodge and Grand Chapter for 1834-1835, will appear in the Freemasons' Calendar, we do not insert them; but the proceedings of their appointments and elections will be found in the proper place.—Ed.

GRAND CHAPTER.

COMMITTEE OF GENERAL PURPOSES.

Comp. Prescott,	Comp. Broadfoot,
" Meyrick,	" Crucefix, <i>M.D.</i>
" Warre,	" Key,
" Pollock,	" Maccallum.
" Buckhart,	

COMMITTEE OF INQUIRY INTO CEREMONIES, ETC.

M. E. C. HIS ROYAL HIGHNESS THE DUKE OF SUSSEX.

E. C. Rt. Hon. Lord Dundas,	E. C. Rev. G. A. Browne,
" J. Ramsbottom, <i>M.P.</i>	" T. F. Savory,
" Rt. Hon. the Earl of Durham,	" W. H. White,
" Colonel Tynte,	" Buckhart.

BOARD OF STEWARDS

FOR CONDUCTING THE ANNIVERSARY FESTIVAL OF THE ROYAL FREE-
MASON'S CHARITY FOR FEMALE CHILDREN, MAY 21, 1834.

Brother Joshua Walker,	No. 6	<i>President.</i>
" Richard W. Jennings,	2	<i>Vice President.</i>
" Alexander Dobie,	1	<i>Treasurer.</i>
" George Franks,	195	<i>Hon. Secretary.</i>

	of No.		of No.
Br. William Haslewood	12	Br. Hugh Frazer	116
" R. T. Hall	17	" William Hogg	156
" George Henekey	21	" James Herne	167
" N. Ashman	30	" Rev. David Morgan	233
" Hugh James	32	" George Price	237
" William Lucas Hanley	37	" John Coles Fourdrinier	237
" Jonah Wilkinson	37	" William Day	317
" F. Buckingham	54	" John Hamilton	324
" John Chanter	107	" James Andrew	593
" John Godfrey	108		

MASONIC INTELLIGENCE.

RECENT circumstances of a public nature, which it is not necessary to enlarge upon, have drawn the attention of our zealous and indefatigable Grand Master to the Act of Parliament which recognises and protects our order; and in consequence the following communication has been addressed to the Masters of lodges by H. R. H. the Duke of Sussex. For the information of all we shall append an extract from the act itself.

Freemasons' Hall, London, April 26th, 1834.

W. MASTER,

WE are especially commanded by the M. W. GRAND MASTER to direct that you will, immediately upon receipt of this, register with the Clerk of the Peace for the County, Stewartry, Riding, Division, or Place, in which your Lodge is situated, a correct List of the Members of your Lodge, with their Titles, Professions, Trades, or Business, and also their Residences; in which Return you are also to state the Times and Place of your Meetings: and you will forthwith apprise us, for the Grand Master's information, when you have complied with this direction. In default of your so doing, your Lodge will be liable to erasure.

For your guidance and instruction, a Form of the Return to be made to the Clerk of the Peace accompanies this.

By Command of the M. W. GRAND MASTER,

WILLIAM H. WHITE, { G.S.
EDW. HARPER, }

FORM OF CERTIFICATE.

Name of the County.

(to wit)

WE, the undersigned,

of

in the County of

and

of

in the County of

, two of the Members of

the Lodge of Freemasons, held at the House of

of

in the said

County, called the Lodge of

and being No.

in the List of Lodges, do hereby certify and declare, pursuant to an Act of the 39th Year of His late Majesty King George the Third, entitled, "An Act for the more effectual Suppression of Societies established for seditious and treasonable Purposes, and for better preventing treasonable and seditious Practices," that the said Lodge of

which we are respectively Members as aforesaid, hath been usually held, and now is held, under the Denomination of a Lodge of Freemasons, under the Constitution of the Grand Lodge of England, and in conformity to the Rules prevailing amongst the Societies or Lodges of Freemasons, in this Kingdom, and that the said Lodge meets on the
in every Month, at the House above stated,
and is composed of the following Members. (then the names to follow).

Extract from Act, 39 Geo. III., c. 79.

SECT. 5. AND whereas certain Societies have been long accustomed to be holden in this Kingdom under the Denomination of *Lodges of Free Masons*, the Meetings whereof have been in great measure directed to charitable Purposes; be it therefore enacted, That nothing in this Act shall extend to the Meetings of any such Society or Lodge, which shall, before the passing of this Act, have been usually holden under the said Denomination, and in conformity to the Rules prevailing among the said Societies of Free Masons.

Provided always, That this Exemption shall not extend to any such Society, unless two of the Members composing the same shall certify upon Oath, (which Oath any Justice of the Peace or other Magistrate is hereby empowered to administer,) that such Society or Lodge has, before the passing of this Act, been usually held under the Denomination of a *Lodge of Free Masons*, and in conformity to the Rules prevailing among the Societies or Lodges of Free Masons, in this Kingdom; which Certificate, duly attested by the Magistrate before whom the same shall be sworn, and subscribed by the Persons so certifying, shall, within the Space of Two Calendar Months after the passing of this Act, be deposited with the Clerk of the Peace for the County, Stewartry, Riding, Division, Shire, or Place, where such Society or Lodge hath been usually held: Provided also, That this Exemption shall not extend to any such Society or Lodge, unless the Name or Denomination thereof, and the usual Place or Places, and the Time or Times of its Meetings, and the Names and Descriptions of all and every the Members thereof, be registered with such Clerk of the Peace as aforesaid, within Two Months after the passing of this Act, and also on or before the Twenty-fifth Day of *March* in every succeeding Year.

And be it enacted, That the Clerk of the Peace, or the Person acting in his Behalf, in any such County, Stewartry, Riding, Division, Shire, or Place, is hereby authorised and required to receive such Certificate, and make such Registry as aforesaid, and to enrol the same among the Records, of such County, Stewartry, Riding,

Division, Shire, or Place, and to lay the same, Once in every Year, before the General Sessions of the Justices for such County, Stewartry, Riding, Division, Shire, or Place.

GRAND FESTIVAL OF THE ORDER.

APRIL 30*.—This day being appointed for the Anniversary of the Grand Festival, about two hundred and fifty of the Brethren assembled at Freemason's Hall to celebrate the day. Present, His Royal Highness the Duke of Sussex, Most Worshipful Grand Master, in the chair; supported by His Grace the Duke of Leinster, Grand Master for Ireland; Lord Durham, the newly appointed Deputy Grand Master; Lord Monson; Lord John Churchill; C. K. Tynte, Esq., M.P.; J. Ramsbottom, Esq., M.P.; John Penlease, Esq., M.P.; numerous present and past Grand Officers, Provincial Grand Masters, and other distinguished Brothers. At six o'clock the Grand Officers entered the Hall, and marched thrice round to the accompaniment of the organ, on which Sir George Smart played a Masonic march. As soon as the cloth was removed and the ladies had returned to the gallery, his royal highness gave the customary toasts: first, the King, Grand Patron of the Order; the health of Her Majesty, Grand Patroness of the Masonic School for Female Children, followed.

Lord Durham, having obtained permission of the Grand Master, rose and addressed the Brethren. He called their attention to the number of years which his royal highness had presided over them—his zeal, undeviating courtesy, and anxiety to promote the interests of the Order. "On this occasion," continued His Lordship, "we are more than usually bound to him:—we all know and lament his royal highness's indisposition; but, not studying his personal convenience, thinking of nothing but the welfare of the Craft, he has this day come amongst us, to preside over our festivity, and direct us in our more serious duties. Not that I feel it necessary to remind our Brethren of this disinterested devotion on the part of our Grand Master—they have doubtless appreciated it; and I call upon them to join in drinking his health, on this occasion, with all the enthusiasm and affectionate regard that his high character and endearing qualities demand."

His Lordship was listened to with the utmost attention and respect; and when the applause which followed the toast had at last subsided, his royal highness rose to return thanks. In consequence of his in-

* A grand lodge was previously held in the new Masonic Temple, where the appointment of grand officers for the year took place.

disposition, he wore, during and after the banquet, a black skull cap ; and the resemblance between his royal highness and his late father was strikingly apparent. He commenced his address by assuring the Brethren that it afforded him pleasure to meet them upon all occasions, and that he deeply appreciated the compliment which he had just received. The noble lord had alluded to his indisposition, and certainly at some personal risk he had attended the festival, even at a time when he was excused from Court ; but he felt it his duty to be there, and had obeyed the summons. "In consequence of late events," continued his royal highness, "I have deemed it advisable, by a circular to the Master of every Lodge, to call the attention of the Craft to that Act of George III. which protects the assemblies of Masons, and directs that the number and place of meeting of every Lodge should be left with the Clerk of the Peace. That complied with, Masons are exempt from all interference by the statutes which have been enacted for the suppression of secret societies. In this proceeding I have been actuated by a desire to preserve a due obedience to the laws by which the order has been protected and supported, and extend the respectability and high character of the Craft." In proposing the health of the Duke of Leinster, his royal highness observed:—"On this occasion we have been honoured, Brethren, with the presence of the Most W. G. M. for Ireland ; and it has ever been my wish to mark the fraternal union between the three Grand Lodges, by paying respect to the authorities of the Sister Orders. I beg you will therefore join with me in drinking the health of the Duke of Leinster M. W. G. M. for Ireland ; and also that of the M. W. G. M. for Scotland.

His Grace the Duke of Leinster, in returning thanks, briefly alluded to the mutual desire of fraternal concord which existed between the Grand Lodges ; and assured the Brethren that he but performed his duty in being present on the occasion of the festival ; and that the Masons of Ireland would look but coldly on him on his return, had he neglected so important a point of his Masonic duties.

His royal highness next called the attention to an appointment which he had found it necessary to make in consequence of his increasing indisposition, that of Pro-Grand Master, and proceeded to inform the Brethren that, for that high office, he had selected Lord Dundas, the late deputy Grand Master. In alluding to the severe bereavement with which that distinguished nobleman had been afflicted, he trusted that he sufficiently explained the cause of his absence ; and concluded by proposing, that as a token of sympathy and respect, his health as Pro-Grand Master should be drank in solemn silence—a tribute which all sincerely paid to the worth of that distinguished brother.

In proposing the health of Lord Durham, the deputy Grand Master, his royal highness observed, that from the many years which he had known him, and from the knowledge that Masonry flourished so well in the province over which he presided, he had the highest confidence in the manner in which he would discharge the duties of that distinguished office.

His lordship, in returning thanks, warmly eulogised the M. W. G. M., and called upon the Order to observe with what prudence and unremitting zeal his royal highness watched over the interests and respectability of the Craft: instancing the late necessary circular issued by him as Grand Master and rendered of importance by the proceedings of parties to whom he could not there more particularly allude; but thus much he would observe, let those who had borrowed the language of their societies from them, imitate their love of order, their obedience to the laws, and ever peaceable conduct; and neither of the parties would regret, the Mason, that his precepts had been copied, or the communities that they had followed such pure examples.

The Grand Master next gave the health of the Grand Officers for the year ensuing, with an exordium upon the duties of their appointments.

Brother David Pollock, Grand Warden, in returning thanks, assured his royal highness, not only on his own part, but that of his brother officers, that their best exertions should be given to promote the welfare of the Craft; and concluded, by thanking the Brethren for the courtesy they had shown him and his colleagues in office.

After a variety of songs and glees from the professional Brethren, the Grand Master, in a speech full of gallantry and feeling, complimented the ladies in the gallery. He could not see them, he observed, but he felt the cheering influence of their presence. Their health was drank with the warmest enthusiasm, during which they retired.

Shortly afterwards his royal highness, attended by the Grand Master for Ireland, Lord Durham, and the Officers of the Grand Lodge, withdrew amid the plaudits of the Brethren.

To compliment the board of Grand Stewards on their liberality would be only to insult their judgment; we shall draw a veil over the parsimony which, for the first time in our recollection, governed the regulations of a festival, that for a long series of years have been characterised by the most courteous attention and unbounded liberality; and we do this the more readily from a strong impression on our minds, that the disappointment of this year will be more than compensated by the exertions of the present Grand Stewards, who have expressed themselves most anxious to renew the festival in its original splendor.

ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN.

APRIL 10.—GENERAL COURT.—Lord J. H. S. Churchill, in the Chair.

The following Sub-committee for the revision of the By-laws were requested to continue their services ; and J. Ramsbottom, Esq., to whom the thanks of the Governors were unanimously awarded for his past kindness, was solicited to continue in the office of Treasurer.

COMMITTEE OF BY-LAWS.

Mr. Baumer	Mr. S. Staples
Dr. Crucefix	„ G. Stone
Mr. Franks	„ Taylor.
„ Shadbolt	„ White.

The following thirty Annual Governors were elected to be added to the General Committee of Governors for the year ensuing.

Mr. Acklam	Mr. Hawley
„ Begbie	„ Jackson
„ Bossy	„ Laurence
„ Bolus	„ Lovell
„ Cardozo	„ Mawley
„ Cotterell	„ Odell
„ Crew	„ Rodgers
„ Cox	„ Serjeant
„ Cragg	„ Sherman
„ Froggatt	„ Stalschmidt
„ Fenton	„ Trevor
„ Freer	„ Taylor
„ Farncomb	„ Wallas
„ Field	„ Warter
„ Hogg	„ Whiting.

An animated conversation ensued upon the subject of the falling off in the subscription at the anniversary of the Boys' School (vide p. 49, No. I.), and it was stated that His Royal Highness the Most Worshipful Grand Master, had been addressed by the board of Stewards for the ensuing festival of the Female School, soliciting a revocation of the orders issued upon the Boys' anniversary—but the reply of His Royal Highness had not been received*.

* The reply was afterwards sent to the Vice-president of the board, but it being expressly commanded that it should be considered as a Masonic communication, and not to be promulgated through the Hall in print, we cannot publish it. Suffice it therefore, to state, that His Royal Highness still entertained the same sentiments, and the Board afterwards acted in full conformity with his former directions.

The following children were successful on the ballot, and admitted into the school.

Carritt, Hanson, Fordyce, Tulk, Cox.

April 24.—At a general Committee of Governors held this day, the following gentlemen were elected on the several Sub-committees.

HOUSE.	AUDIT.
Lord J. S. Churchill	Mr. Acklam
Mr. Baumer	„ Baumer
Dr. Crucefix	„ Bossy
Captain Deans	„ Cardozo
Mr. Franks	„ Harper
„ Gordon	„ Rodgers
„ Lewis	„ Shadbolt
Dr. Moore	„ Staples, S.
Mr. Prescott	„ Stalschmidt
„ Shadbolt	„ Taylor
„ G. Stone	„ Tubbs
„ White	„ White.

The public examination of the children will take place on the 24th of the present month (July). We earnestly invite the attendance of the Governors and their friends, and can assure such ladies as may be disposed to honour the charity with their company, that they will derive real pleasure in observing, not merely the personal appearance of our interesting young friends, but that the result of their general examination in education, domestic duty, needlework, &c., will prove highly creditable to their excellent matron.

ANNIVERSARY FESTIVAL OF THE FEMALE SCHOOL.

MAY 21.—A numerous assembly of the Brothers sat down to the anniversary banquet of the Female School, at Freemasons' Hall, the Rt. Hon. and Rt. W. Lord Durham, in the Chair, supported by Brothers Lord John Churchill, J. Ramsbottom, *M. P.*, David Pollock, G. W., and Stone, J. W., together with many present and past Grand Officers and other distinguished Brethren.

After the customary loyal toasts of the King and Queen, as Patron and Patroness of the Charities, the noble chairman, in a speech replete with eloquence and feeling, introduced the name of the Most Worshipful Grand Master, the Duke of Sussex, to the notice of the company, marking his own sense of personal obligation to his Royal Highness, by the reverential esteem and terms of affectionate regard in which he characterised his many virtues, stating, that his acceptance of the exalted office of Deputy Grand Master, to which he has been recently appointed, was equally occasioned by his wish to relieve his Royal Highness, then absent from indisposition, from some of his onerous official

duties, and the earnest desire he felt to identify himself even more immediately with the fraternity at large, than could be permitted by his provincial rank. This sentiment met with its usual demonstration of enthusiastic respect. His lordship next gave the health of Lord Dundas, Pro-Grand Master. The health of the Vice-presidents next followed ; which compliment was ably acknowledged by Brother L. H. Petit, who advocated the advantages of the female school, advancing some happy, but forcibly defensive arguments in favour of an institution that opposed the shield of education to the allurements of the vicious and profligate, who well might be expected to be hostile to those whose meetings began and ended in prayer. Could those, he observed, who would destroy the barriers of religion and morality, witness the scene about to follow, how would they shrink appalled by its glorious holiness, to behold sixty female children protected from want, and removed from the temptations of vice to a virtuous and honourable domicile, where their prospects are still further cheered by the approbation of the good and beautiful of their own sex, whom he saw assembled in the gallery on this interesting occasion. After Brother Petit's eulogium and thanks, the Treasurer and House Committee retired to superintend the introduction of the children, who, preceded by the stewards of the day, shortly afterwards entered the room, to whom succeeded the treasurer, leading the two younger children ; the procession was closed by the members of the House Committee. After parading twice round the room, the children were arranged on the platform facing the gallery. Some of the children sang the following hymn from the orchestral gallery :—

When warlike music swells the gale,
And bids the patriot victor hail ;
Each heart with joy triumphant bounds,
Exulting in the glorious sounds.

Yet envy not these prouder strains,
Ye who can feel for other's pains ;
Who ope the fount which heals our woe,
And bid the streams of mercy flow.

For higher transport here you prove,
Here at this social feast of love ;
If Charity awake the lyre,
And gratitude the notes inspire.

Poor though the tribute which we pay,
In simple and untutored lay ;
'Tis all that infant voice can give,
All that the noblest hearts receive.

The Earl of Durham, in adverting to the soul-stirring scene before him, took a laudable opportunity of drawing the attention of his hearers to the necessity of a liberal subscription, if they hoped and wished to perpetuate the best interests of the order, which never could be more worthily shown than in supporting the weaker sex, who repaid them by the natural munificence of a grateful and joyous love. He concluded by proposing "Prosperity to the Female School." When the plaudits had at last subsided, the children withdrew.

The health of the treasurer, "Brother Ramsbottom, *M. P.*" was next given, and at the desire of the worthy brother, the House Committee rose with him. In acknowledging the compliment, the treasurer felt that he could only share it with that committee whose anxiety and personal attention were so conspicuous, and at the same time, so successful. In a brief address, he laid before the meeting the eminently praiseworthy conduct of the Matron, to whom the Governors were deeply indebted for upwards of thirteen years' faithful services, a period of time far exceeding the general duration of such appointments. Such had been her conduct, that the children always looked up to her more as a mother than a governess. He concluded by announcing a pecuniary bequest, through the interest of the Matron of the Magdalen.

The healths of the Grand Masters of Scotland and Ireland were then given and drank with every demonstration of respect. Brother David Pollock, *S. G. W.* then rose and proposed the health of the Chairman in a very neat and appropriate manner, adverting to the advantages attending his provincial government of the craft, and anticipating many happy and fraternal ones by the accession of so distinguished a Brother to the Deputy Grand Mastership. The Earl of Durham eloquently returned thanks, and adverted to the holy and glorious principles of Masonry, as far as was admissible in a popular assembly; indeed, our noble Brother's sentiments were so happily illustrative of our glorious career, that we shall not weaken their power by giving an imperfect sketch of them.

The medical officers of the institution were then noticed, and the compliment acknowledged by Dr. Granville. The stewards of the day followed, for which Brother Joshua Walker, President of the Board, returned thanks; after which, as a concluding toast, the noble Chairman gave "the Ladies in the gallery," and thanked them for their attendance, assuring them, that the only cause he could assign for their exclusion from lodge duties, arose from the conviction on the minds of the Brethren, that the charms of their beauty and the true feelings of love would prevent the brethren from becoming good and industrious workmen in the craft. His lordship finally acknowledged the pleasure he had enjoyed, and retired, after which the company separated.

The musical department was well supported, and the stewards merited every praise for their liberality. The wines were of excellent quality, and care taken to supply them cool ; and what was still more satisfactory, the Past Grand stewards were admitted without reservation to the ladies' room : but what a different scene awaited them there ; instead of the cheerfulness and pleasurable satisfaction which the *Concert* always caused, the ladies, beautiful as ever, could not but acknowledge how highly they should have enjoyed the delight which the vocal brethren always inspired. One arch beauty ventured to hint that she would address us on the subject we now ; invite her to do so, and promise every attention to her correspondence.

The following verses by a Member of the audit Committee, were spoken before the ladies by Sophia Deaken :—

WHEN Nature her unerring course began,
And planted Reason in the soul of man,
Truths in succession open'd to the view,
Till on their solid bases Knowledge grew :
Knowledge to Reason thus became a friend,
And both united for one glorious end—
To raise the soul, to elevate mankind,
Till Wisdom sprang to being in the mind.
Thus one truth brought another to the test,
Till Charity, benignant as the rest,
With meek and lowly heart and open hand,
Appear'd to bless the world at God's command.
Why heaves her breast ? what bids the sad tear flow ?
Feeling hath made her sensible of woe.
'Tis hers to sympathize with hearts distress'd,
And soothe the pangs that rend the mourner's breast ;
To raise the crush'd, to bind the broken reed,
And succour mis'ry in her hour of need ;
To seek the wretched, and with patience mild,
With Education train the orphan child.

To you, then, generous Patrons, who pursue
The dictates here that Virtue holds to view,
Who spread the balm that charity provides,
That reason honours, and that virtue guides,
Our thanks, our heartfelt thanks are due—
All that of good we have proceeds from you.
Heaven will approve each off'ring this night,
And crown the donor with a pure delight ;
A blessing nobler far than earth bestows,
Futurity's sublime and bright repose.

ROYAL MASONIC INSTITUTION FOR BOYS.

· **APRIL 14.—QUARTERLY GENERAL MEETING**—After the annual business was gone through, a discussion took place upon the diminished subscription at the late festival ; and a sub-committee was appointed to regulate some plan which might obtain the sentiments of the Governors and subscribing Lodges on the subject.

The following circular was addressed to the Governors, consequent upon the appointment of such committee ; the majority of whom having declined to act, the remaining members, at a monthly meeting of the general committee, were requested to report progress at an especial general meeting.

“ May 16, 1834.

“ A Special General Meeting of the Governors and Subscribers of this Institution will be held on Friday next, the 23rd of May, at Freemason’s Hall, Great Queen Street, at one o’clock precisely ; to take into consideration the subject matter referred to a sub-committee at the last quarterly general meeting ; and the report made thereon.

“ By order.

“ A. U. THISELTON,

“ SECRETARY.”

MAY 23.—A special general meeting of the governors and subscribers of this institution, convened by public advertisement, was held this day, at Freemason’s Hall. Present, His Royal Highness the Duke of Sussex, Most Worshipful Grand Master, and president, Lord John Churchill ; J. Ramsbottom, Esq. M.P. ; many Grand Officers, and a few other governors and subscribers.

The resolution of the last Quarterly Court, from whence the present meeting emanated, was read.

Mr. Lythgoe opened the business of the day, by a liberal and enlarged examination into the results of the late regulations of his royal highness, to whose well merited consideration by the whole fraternity of Freemasons, he paid a just and warm eulogium, congratulating the meeting upon the presence of that illustrious individual which must convince the most sceptical, that his readiness to meet public questions was the surest criterion of his inviolable adherence to the interests of the charity. And although it was a subject of regret, to differ from the Royal President, he did so with a perfect conviction, that the sincerity of his motives were unquestionable. That he considered the effect of the late regulations had been injurious to the funds of the charity in

causing a lessened subscription on the late anniversary festival. And that it had created some distrust, whereby a difficulty would occur in securing Stewards on a future occasion, and that already one Lodge had declined to send a representative. Mr. Lythgoe concluded his admirable address with the appropriate and courteous expressions of his hopes, that as the Most Worshipful Grand Master had been graciously, although (to him) unexpectedly been pleased to attend, that no discussion should take place on the subject; and conceiving it better to wait the further effect of time, he moved "that this meeting do not think it necessary to take any further steps relative to the late sub-committee," which proposition was seconded by Mr. Moore, the Treasurer. Before the question was put, Mr. L. Thompson rose and deprecated the mode of the proposers' address, which he considered founded in sophistry, and adverted to the festival of 1831, when some irregularity occurred, he perfectly coincided in the new regulations, which were fully justified by expediency. He characterised the convening of the present meeting results of a hole and corner system, advocated by a few who would fan the flame of discord; declaring that earnest summonses had been circulated to ensure a full attendance of the governors*.

His Royal Highness the Duke of Sussex, President of the Institution, then addressed the meeting at considerable length, reverting to the period of his election to the Masonic Throne, dwelling with especial force upon the nature of the former festivals, and explaining the manner in which the entertainments had gradually assumed the character of a concert in the ladies' room. He declared most emphatically that he acted from information, that at the festival of 1831, there had been irregularities which could only be prevented by such measures as would effectually check their repetition; and that on the recent promulgation of his orders, he had *personal* proof, that it was necessary to exercise the power with which he was invested. But that, at the Boys' Festival, his order only went to stop the concert in the glee room; but *not* to prevent those brethren, who had for a long custom been privileged with the *entrée*, from associating with the ladies. That therefore *he* was not answerable for the conduct of others who exceeded his directions, doubtless from a misconstruction of them; although those directitons were addressed to them in writing, to prevent their

* Mr. Thompson, we sincerely hope, had been imposed on by some person. If circulars were issued, how came it that so *few* of the governors who invariably attend to conduct the business of the charity, on *other* occasions, were absent on this?—was it owing to the order of attendance being reversed? The meetings of the charity are always held in the evening. The present order was for one, precisely. And how happened it, that the Grand Officers who seldom attend on general matters of business; were in the proportion of three to one at the present meeting. The hole and corner allusion, indeed, was a most unhappy one. Ed.

being misunderstood *. His royal highness gave full credit to the proposer of the resolution for his motives, and, although he did not fully approve of the manner in which the present meeting had been convened, without any communication with him as the President; yet he hoped the explanation he had given of his reasons, and his determination to abide by them, would dispel every doubt, and tend to unite all in union and peace. His royal highness appeared much moved during his eloquent address, and visibly affected his hearers by the earnest and impressive manner of his delivery.

It was suggested that the minutes of the last meeting should be rescinded, to which an objection was taken, that the present meeting had no such power. His royal highness coincided in the objection, and preferred leaving the matter in the hands of a general quarterly meeting. Dr. Crucefix then observed, that as one of the General Committee, it was only fair to exonerate Mr. Lythgoe from individuality in the late proceedings, as the minutes were passed unanimously; and that such Committee acted upon what they considered to be best for the interest of the charity, although the explanation of the illustrious president would, no doubt, satisfy the committee, that the information by which they were regulated was, to a great degree, incorrect.

The original motion was then unanimously agreed to.

EXCURSION TO THE NORE.

Tuesday, the 17th of June, being the day appointed by the Committee for the annual excursion to the Nore, in aid of the funds of the Boys' School, a party of about three hundred and seventy of the brethren with their families and friends, embarked on board the Albion, where they were received by the President Brother Lythgoe, Brothers Coe, treasurer, Broadfoot, Thompson, Hoare, and Wray; the latter brother officiated as Master of the Ceremonies. The morning broke gloomily, but the bright rays of the sun dispersing the threatening clouds, the dance and song became the order of the day. During the intervals of the dancing, which was kept up with great spirit and regulated with every possible good taste by Brother Wray, several Irish comic songs were sang by Brother Bryant, with such fun and humour as to keep the company in roars of laughter. The appearance of several of the boys, with one of the principal masters, heightened the interest of this

* We alluded in our last to this circumstance, being then of opinion that the Most Worshipful Grand Master did not convey any command to exclude the brethren from the Glee Room. See note to page 51.

pleasing excursion. Altogether the day was passed in unmixed enjoyment; even the occasional shower added to this feeling, by suspending the dance that it might be resumed with increased ardour. At four o'clock the President and many of the Committee sat down to dinner in the state cabin. On Brother Coe making his appearance, he was received with that applause his exertions in the cause of the charity so warmly merited. A handsome silver cup richly chased, presented to him as a tribute of gratitude by the Committee, was filled with wine, and placed before Brother Lythgoe, who availed himself of the opportunity of proposing the health of Brother Coe, the founder of the excursion, by which nearly one thousand pounds had already been collected for the laudable purpose of furnishing education to the unprotected orphan—snatching him from the temptations of vice and ignorance, and placing him in a situation where he might, by industry and perseverance, become a useful member of society. The address of the President was received with that good feeling which characterises the conduct of the members of our order to each other. Brother Coe rose and returned thanks, declaring that that day was one of the happiest and proudest of his life. An orphan boy himself, he had early been taught the value of education, and cheerfully devoted his best exertions to promote the interests of an institution that snatched the unfriended child from the streets, and gave not only food to his lips, but what was of more consequence to his happiness—food to his mind. He called upon all to aid him, and concluded by observing, that with charity in their hearts, they might hope to meet in the Grand Lodge above. The health of the President was then given, with many thanks for his condescension in accepting the office, to which he gave a respect from his urbanity and attention to the comfort of the guests. The Brother returned his thanks in a short but eloquent address.

The health of Brother Wray followed, the Master of the Ceremonies, who acknowledged the compliment by thanks, observing, that at all times his services were at the command of the Brethren, when they could contribute to their happiness or the interests of the charity.

At half-past nine the party landed off St. Catherine's pier, highly delighted with their excursion.

Not the least gratifying result of the day, is the hope that the funds of the charity will be benefited to the same, (or nearly so,) of the last year's profits, which exceeded one hundred pounds.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, MAY 7.

As the annual circular has not been published, we cannot give those ample particulars which may be expected. This delay on the part of those on whom the duty devolves is much to be regretted; and we earnestly call upon the newly appointed Committee of general purposes to remedy this inconvenience.

The investiture of the companions, nominated as Grand Officers by the M. E. Z., took place after the confirmation of the minutes of the preceding chapter.

Some resolutions of former convocations were directed to be printed in the forthcoming circular.

A committee of general purposes was elected to meet on the first Wednesday in July at three o'clock, at Freemason's Hall, to arrange the plan for their future proceedings. (See page 148.)

The Committee of enquiry into the ceremonies of the order appointed by H. R. H. the Duke of Sussex, were requested to continue their sittings, and to report to the next Grand Chapter. (See page 148.)

By a Resolution of the Grand Chapter, of 2nd August, 1826, it is declared "that no Companion shall be eligible to be elected into either of the Principal Chairs of a Chapter, unless he be the actual Master or a Past Master of a Craft Lodge: nor shall any one be elected into the Second Chair, until he has duly served in the Third Chair, nor into the First Chair, until he shall have duly served in the Third and Second, for the full period, from one annual election to another respectively."

A List of Chapters in the London District, with Times and Places of Meeting.

2. St. James's Chapter, Freemasons' Tavern.—First Thursday, February, March, April, May, November, and December.
3. Chapter of Fidelity, Crown, Clerkenwell.—Third Friday, January, April, July, and October.
5. St. George's Chapter, George and Vulture Tavern, Cornhill.—Fourth Monday, January, April, July, and October.
6. Chapter of Friendship, Thatched House Tavern, St. James's street.—Fourth Friday, February, May, and June.
7. Royal York Chapter of Perseverance, George and Blue Boar, Holborn.—Fourth Tuesday, January, April, July, and October.

8. British Chapter, Freemasons' Tavern.—First Monday, February, March, and May.
9. Moriah Chapter, Freemasons' Tavern.—Fourth Monday, January, March, May, and November.
12. United Chapter of Prudence, Green Man, Berwick Street, Soho.—Fourth Tuesday, January, February, March, September, October, November, and December.
13. Union, Waterloo Chapter, Red Lion, Woolwich.—Occasionally.
21. Cyrus Chapter, George and Vulture Tavern, Cornhill.—Fourth Tuesday, January, February, May, October, and November.
49. Mount Sinai Chapter, Bedford Head Tavern, Maiden Lane, Covent Garden.—Second Monday, January, February, March, April, May, September, October, November, and December.
98. Albion Chapter, Albion Tavern, Aldersgate Street.—Occasionally.
109. Moira Chapter.
169. Mount Sion Chapter, George and Vulture Tavern, Cornhill.—Fourth Tuesday, January, March, May, July, September, and November.
196. St. John's Chapter, Radley's Hotel, Bridge Street, Blackfriars. Occasionally.
206. Domatic Chapter, Fitzroy Hotel, Charlotte Street.—Occasionally.
218. Jerusalem Chapter, George and Vulture Tavern, Cornhill.—Second Tuesday, January, February, March, April, September, October, November, and December.
248. Chapter of Hope, Deptford.—Occasionally.
324. Prince of Wales's Chapter, Thatched House Tavern, St. James's Street.—First Friday, February, April, June, and December.

MAY 8—The solemn convocation of the Rosicrucians, attached to the Cross of Christ Encampment, was held this day, in Clerkenwell; as was also the Annual Council of the *Ne Plus ultra*, for the admission of new members. The veteran principal, M. E. C. Goldsworthy*, presided on the occasion, and completed his arduous duties with that exemplary attention and singular precision, which marks his superior attainments in these exalted degrees. We were still more gratified to observe him in the enjoyment of improved health; and that although naturally fatigued from a journey of upwards of a hundred miles, undertaken for the express purpose of attending the rites of these convocations, his cheerfulness added much to the pleasure of the afternoon. It is our further gratifying task to state that a vote of thanks to this

* This excellent Mason was a member of the board of reconciliation at the period of the union.

worthy Mason was passed at the last encampment, and that it is to be accompanied by the present of a silver chalice.

MAY 24.—The Committee appointed by the M. W. G. M., to examine into the subject of the Act of Parliament, referred to in a late promulgation by his royal highness, met this day; Brothers Meyrick, D. Pollock, and Henderson attended; the result of their deliberation has not transpired.

MAY 26.—At the chapter of observance a solemn convocation of Rosicrucians was held this day, and seven members introduced under the auspices of the M. E. Brother Lewis, who we understand officiated as principal, with every possible satisfaction to the august assembly.

MAY 28.—The Ark Mariners held their quarterly meeting.

JUNE 20.—At the Cross of Christ Encampment several distinguished Companions were this evening installed Knights Templars by the E. C. Baumer.

THE GILKES' TRIBUTE.—We have the pleasure to state that the subscriptions received are sufficient to enable the Committee to determine upon the design, and that the monument will be erected in September next.

APRIL 20.—A probationary sermon was this day preached at the Magdalen Hospital by the Rev. Thomas Haverfield, *B.D.*, candidate for the office of alternate preacher to that Institution.

The objects of the charity are too generally known to require comment, and they afford to the spiritual reasoner a field for the display of powerful talent, almost to be coveted by those who, under similar circumstances, wish to make a strong impression upon a committee of governors. Our reverend brother was, indeed, fully equal to the task. The beautiful allegory—the pointed metaphor—and the endless benevolence of the Most High, were touched upon with such peculiar reasoning, as conveyed conviction and consolation to the many whose hearts, we can believe, had writhed under severest affliction that woman can feel. But who shall attempt to describe the awful picture that the preacher drew of the means used to desecrate the loveliest and best of God's works, and then to leave her to perish in disgrace—in despair. Brother Haverfield's address will be long remembered by those who heard it; and although he has not proved the successful candidate, he must have impressed the governors with a high opinion of his superior qualifications for the office on a future vacancy.

QUARTERLY COMMUNICATION.

JUNE 4.—The Grand Lodge assembled this day. The general business of the Society was gone through, and the new Grand Officers took their seats; after which the election to the different Boards was proceeded in. (*See p. 147*). The M. W. G. M. addressed the Society at great length; but we have to regret, that as the circular has not been published, we cannot give such details as we could wish.—There are no less than three circulars due.

MASONIC CHIT CHAT.—The furniture of the Grand Lodge has received an addition of two handsome chairs for the Grand Secretaries, with appropriate table covered with purple cloth, in front of which the arms of the Grand Lodge are very tastefully embroidered. As a specimen of art, the work will bear a critical examination, and is highly creditable to the fair artist, Miss Watts, who executed it.

We have heard some whisperings regarding the establishment of a Masonic Club. Something of the sort would, in particular, be highly advantageous to our country and foreign brethren, and the subject is worthy of attention.

There is a more stirring rumour of a Master's and Past Master's Quarterly Club, which promises well, and would prove very beneficial to the interests of thecraft.

His present Majesty, King William the Fourth, our gracious Patron, having conferred a mark of his royal favour on the Prince of Wales's Lodge, No. 324,* over which he presided after the decease of his illustrious brother, the late Duke of York, who also succeeded the late King on becoming Regent, the Most Worshipful Grand Master has been graciously pleased to present to the Lodge of antiquity, the Gold Square, which he has worn for twenty years, to be for the future worn by the Deputy Master of that Lodge.

Lord Monson has presented to the Prince of Wales's Lodge, three beautiful ivory gavels, elegantly carved, and bearing the emblematical devices correctly displayed. They are worthy of inspection, and we advise the cognoscenti of the craft to pay the Lodge a visit, were it only to know how well Brother Acklam can turn out his work as a craftsman.

SUMMER RECREATION.—The Strong Man Lodge will celebrate their centenary, on Thursday next the 3rd inst. at the Star and Garter, Putney. Every arrangement is making to ensure a happy day.

The Bank of England Lodge, have engaged the large room at the Star and Garter Richmond, for the 23rd., a large party are expected to join them, and a great treat is expected.

* The members are now directed to wear their aprons half-edged with purple.

The Lodges of Regularity, and Nine Muses, have not yet fixed their days of summer festivity.

SUBJECTS UNDER CONSIDERATION.

A PARTHIAN GLANCE at some past and recent circumstances.

THE AGED MASON'S ASYLUM, with a plan for its erection. Suggestions on raising the funds necessary for that purpose, and for its future endowment, in connexion with a Masonic Asylum for the Orphans and Children of deceased or indigent Freemasons.

THE FREEMASON'S PROVIDENT RESOURCE.

FREEMASONRY VINDICATED. By a Member of the Supreme Council of the Trinosophers, &c. &c.

ON THE CAUSES OF THE DECAY OF OUR NATIONAL MORALITY, and on some modern Schemes for its renovation, by W. G. J., a Member of the Order.

THURLUGH, the Milesian: a Romance from Real Life. By H. O'Brien, Esq.

Masonic Obituary.

JAN.—Brother EDWARD WHITTINGTON. He was initiated in September, 1813, in the Old Cumberland Lodge, then 95, which, at the union of the two societies, became 119, was afterwards united with the Lodge of Fortitude, No. 12, and is now entitled the "Lodge of Fortitude and Old Cumberland." Brother WHITTINGTON was at different periods a member of the following Lodges:—16, Royal Alpha; 318, Unions; 11, Enoch; and 281, St. Andrews. He was exalted to the degree of R. A. in United Chapter of Prudence, No. 12, on the 20th February, 1815.

Many zealous Masons have, no doubt, equalled our deceased Brother in masonic attainments, but none ever surpassed him. He was distinguished alike by the kind courtesy of his manner, as for his anxious endeavours to obtain instruction, which he was always ready to impart to those who sought it.

APRIL.—We have to record the death of Brother DANIEL DIXON, of Norwich, a zealous and expert Mason, who carried, in the private relations of life, the pure principles of his Masonic duty. He was initiated in Lodge 112, now the Lodge of Unanimity, 590. By the Craft of his native province his loss will be regretted. His family and society will long remember the many amiable qualities by which he endeared himself to them.

PROVINCIAL.

HERTFORD.—The Marquess of Salisbury was in due form installed as Provincial Grand Master of Masons, at the Shire Hall, Hertford, on Thursday the 7th of November last. Upon which occasion several officers of the Grand Lodge of England were present. After having been inducted into the chair, his lordship was pleased to nominate and appoint his Provincial Grand Officers for the ensuing year. The ceremony being concluded, the brethren assembled partook of an elegant banquet, at which the noble Marquess presided.

[The lateness of the communication prevents the insertion of further particulars ; but we feel obliged by our correspondent's kindness, and hope for his future contributions.—ED.]

SOMERSET.—Thursday, 22d May, agreeably to public announcement, a Provincial Grand Meeting of the free and accepted Masons of the Province of Somerset, was held at the New Masonic Hall in the Corridor, which, in its furniture and other arrangements, is allowed to be as complete as any in the province. The Lodge was opened in ample form by Col. Tynte, *M.P.*, the Prov. G. M., supported by Captain Maddison, the D. Prov. G. M., C. J. K. Tynte, *M.P.*, the Prov. G. M. for Monmouthshire, Bythute, Prov. G. S. Bristol, and a very large attendance of Brethren. The Lodges represented were the Royal Cumberland, Royal Sussex, and Honour, BATH—Perpetual Friendship, BRIDGEWATER—Unanimity and Sincerity, TAUNTON—and Brotherly Love, YEovil. We particularly noticed the attendance of the following Bath Brethren, viz., Barlow, Sowden, Borthwick, Hay, James, Conyngham, and Yea. Also among the visitors Brothers Cave, W.M. of Yeovil, Eales White, W.M. of Taunton, assisted by his friends, Leigh Warre, and Maddison, Stradling of Bridgwater, Barnett of Gosport, Reed of Tiverton, and several other brethren from Wilts, Ireland, and the East Indies. The business of the Lodge was then proceeded in, and after the labours of the day, was closed in due Masonic form with solemn prayer. In the evening, about seventy of the Brethren, in full clothing, sat down to a most elegant dinner, provided in the Hall by Brothers M. and G. Temple, in the first style of taste and comfort, and the assortment of wines were allowed to be, in flavour and quality, never surpassed. The Hall rang again with acclamation at the termination of a delightful address by Brother Maddison, in which he had drawn the attention of the meeting to the eminent services of their beloved Prov. G. M. ; which drew from that distinguished supporter of the Craft, a reply

which equally gratified and instructed the company. The evening was spent with that social hilarity and harmony befitting genuine Masons. Several songs were sung by the brethren present, with great effect. Brother Eales addressed the chair, and delivered a warm and well merited eulogium upon the manner in which the entire proceedings had been conducted; calling the attention of the brethren to the gratifying increase of Masonic feeling in the province, and indeed, proving it by the auspicious addition of nearly seventy members to his own lodge within a very few years; and having obtained leave to propose the health of the newly raised "Master Masons," the brethren present will not readily forget the sentiments uttered by Brother Borthwick on this occasion, nor the consummately polished and classical language in which they were expressed; neither will they lose sight of those feelings so congenial to Masonry, which were so well described and pourtrayed by Brother Barnet, of the Theatre Royal. The Stewards, Brothers Drake, Conyngham, and Morrison, were warmly thanked for their liberal and gentlemanly conduct. The day was also made memorable by those holy acts of fraternal charity, which exalt the craft beyond all the human institutions of the world.

WEYMOUTH,—WEDNESDAY, JUNE 4.

CEREMONY OF LAYING THE FOUNDATION-STONE OF THE EMBANKMENT WALL FOR THE NEW PARK.

THE fourth of June, a day hitherto not unknown in the annals of Weymouth, nor unendeared to the feelings of its inhabitants, has now an additional claim upon their recollection, in having witnessed the commencement of an undertaking, in the success of which the whole town is interested.

All business was suspended, and the day was resolved into a general holiday. The vessels in the bay were gaily decked in their colours, and presented a most animated appearance.

A public breakfast was given by the Mayor.

The Provincial Grand Lodge was opened in due form, in the Masonic Hall, at which the Brethren of All Souls, with many visiting Brethren, attended.

The procession was headed by the Mayor and Authorities, assisted by the Clergy and Inhabitants, to whom succeeded the Mechanics and other Societies:—after which followed the MASONIC BODY, in the following order:—

Stewards.

Prov. Grand Tyler.
Visiting Brethren, two and two.

Lodges of the Province.

Grand Organist.

Prov. G. Deacons.

Prov. G. Secretary.

Prov. G. Treasurer, with bag of coins.

Past Prov. G. Officers.

Prov. G. Junior Warden.

Standard.

Prov. G. Senior Warden.

Three Brethren, with massive Gold Cups, containing
corn, wine, and oil.

Prov. G. Chaplain.

Volume of Sacred Law borne by two Brethren.

Standard of Prov. G. Master.

Prov. G. Sword Bearer.

D. Prov. G. M.—Brother Eliot.

Two Stewards.

Prov. Grand Tyler.

Stewards.

Stewards.

Stewards.

On arriving at the church the procession opened ranks, and the D. Prov. G. M. and his brethren walked into the church to a Masonic march, most admirably played by the band.—The arrangements in the sacred edifice were most complete. The ladies gave, as may be expected, great effect to the *coup d'œil*.

An admirable sermon was preached after service, by the Rev. W. Braney. The divine ceremonies were heightened by the Hallelujah Chorus, with an ode, &c.; and concluded with the Coronation Anthem.

The procession returned in the same order, and on reaching the spot where the stone was ready for the ceremony of laying, the Masonic body passed up and took their station within the ropes. The Prov. G. Treasurer having delivered the coins to the Mayor, his Worship deposited the same with the following inscription in a cavity cut for the purpose, and which he then closed up.

“By the blessing of Almighty God, in the 4th year of the reign of the most illustrious William the 4th, Geo. Arden, Esq. Mayor of the Borough of Weymouth and Melcombe Regis, and William Eliot, Esq., D. Prov. G. M. of the Free and Accepted Masons for the county of Dorset, amongst the acclamations of a prodigious concourse of all ranks of people, laid the foundation stone of this new embankment wall, on the

4th day of June, in the year of our Lord 1834, and of the Order of Masonry, 5834.

JAMES BOWER, ESQ. }
GEO. ANDREWS, ESQ. } BAILIFFS.

JAS. RICHARDS, Surveyor. JAS. BOWER, Architect.

May the undertaking prosper and be crowned with success."

The Mayor, assisted by the brethren, then entered upon the Masonic part of the ceremony, and after leaving the contents of the goblet upon the stone, offered the usual prayer. After the cheers of the multitude had subsided, the corporation chaplain made a suitable thanksgiving.

The D. Prov. G. M. then addressed the meeting, on the subject of the auspicious solemnity, and concluded by invoking a blessing from the Great Architect upon the undertaking.

The Mayor replied in a very happy manner, and complimented the brethren upon their workmanlike and pleasing association. Soon after the respective Lodges separated.

A ball in the evening was fashionably and numerously attended.

The dinner was served in the National School rooms, which were arranged in a style of sumptuous elegance, with evergreen flowers, and a fine portrait of George the Third. The Mayor presided, and was supported by a large party of influential friends; among whom we noticed the D. Prov. G. M., Mr. T. Fowel Buxton, M.P., Mr. Devenert, Mr. Lenvin, Mr. Fooks, W. M. of All Souls, &c. Our limits will not allow us to do justice to the speeches delivered on the occasion; and we ought, therefore, not to impair their forcible energy by any curtailed report. The evening passed away in perfect harmony, and will be long remembered.

SWANSEA.—The Members of the Indefatigable and Beaufort Lodge, No. 288, held a grand festival at the Bush-Inn, on Tuesday, the 24th inst. at four o'clock, in celebration of the festival of St. John the Baptist, on which occasion they were favoured by the company of many visiting brothers. Sir C. Cole, K. C.B., Prov. G.M. for South Wales presided, and by his truly Masonic and gallant bearing, contributed greatly to the pleasure of a most delightful meeting.

NEWCASTLE ON TYNE.—At a meeting of the Newcastle on Tyne Lodge, No. 24, held on the 3d April at the Nag's Head, a member of the Society of Friends was duly instituted into the mysteries of the masonic craft. We particularly allude to the novelty of this circumstance, as it is not gene-

rally known that a dispensation has been granted from the Grand Master, His Royal Highness the Duke of Sussex, whereby the affirmation is received from Quakers, instead of the rite usually administered, which we conceive must open a new era in Freemasonry.

EDINBURGH.—The Supreme Grand Royal Arch Chapter of Scotland held a chapter of instruction in the Hopetoun Rooms, British Hotel, Queen Street, on Friday the 30th of May, at four o'clock in the afternoon; and thereafter the Grand Chapter, and many of the Royal Arch Masons of Scotland dined together in Masonic decorations,—the Right Hon. the Earl of Aboyne, K. T., First Grand Principal, in the chair. Supported by a great number of the rank and talent of the Masonic community.

DUBLIN.

MASONIC ENTERTAINMENT.—The members of that distinguished Lodge, No. 50, Dublin, gave a grand entertainment at the Rotunda in that city, in April last, to a party of fashionables; the number present exceeded four hundred, embracing nearly all the beauty and fashion of the Irish metropolis. Captain Baldwin, a most distinguished Mason, was the principal conductor, and evinced the same tact in the ceremonials of a ball-room which always distinguishes his conduct in a Masonic lodge. The Deputy Grand Master, Sir Edward and Lady Blakeney, were among the visitors. The dances were under the direction of Mr. Montague.

The following correspondence will be found interesting:—

“*Commercial Buildings, College-green, May 8, 1834.*

“SIR,

I have the honour to enclose a copy of certain resolutions entered into by the Governors of the Masonic Female Orphan School, on Wednesday, the seventh instant, and have the honour to be, Sir, your very obedient servant,

“JOHN FOWLER, D. G., Secretary.

“The Venerable Archdeacon Lindsay,

“Rector of St. Mary's.”

FREEMASON ORPHAN SCHOOL.

At a meeting of the Governors of the Masonic Female Orphan School, held for the last time at their house, No. 52, Jervis Street, on Wednesday, the seventh day of May, 1834, the Right Worshipful the Deputy Grand Master in the Chair.

The following Resolutions were unanimously entered into, viz. :—

That previous to the removal of this Institution to our new Establish-

ment, we consider it a bounden duty to express our most sincere and grateful thanks, and the same are hereby accordingly given, to the Venerable Archdeacon Lindsay, Rector of St. Mary's, for his kind and unremitting attention to the children of our Orphan School, for the instruction they have received, and the accommodation given them in his parish church, also for his many liberal donations to the funds of the institution.

That a copy of the foregoing Resolution be forthwith transmitted to Archdeacon Lindsay, and that the same be printed and published in the Dublin newspapers.

(Signed) JOHN FOWLER, D. G., Secretary.

"Monkstown Glebe-house, Dublin, 14th May, 1834.

"SIR,

I had the honour of receiving a letter from you yesterday, conveying to me a resolution of thanks from the Governors of the Masonic Female Orphan School. I beg you will assure the Board that although I consider myself totally unworthy of such a mark of their approbation, I yet cannot but feel highly gratified by the kind and friendly disposition which it manifests towards me. I wish it had been in my power to be more useful to the children whom they have so humanely taken under their protection. The Institution appears to be founded on the purest principles of Christian benevolence. Although therefore it is removed from my parish, it will always be attended by my wishes for its prosperity; and I hope its benevolent supporters will enjoy the happiness which results from the performance of charitable actions whilst they live here, and that hereafter, in another world, they will be rewarded by a gracious and merciful God. I remain, Sir, your most obedient servant,

"CHARLES LINDSAY.

"To John Fowler, Esq., D. G. Secretary."

June 8.—A considerable number of the fraternity attended in Commercial Buildings, and walked in procession to St. John's church, when an excellent and appropriate sermon was preached by the Reverend Brother James Kelly. The collection (above thirty pounds) was paid into the hands of the treasurer of the Girls' School, for the benefit of that excellent Institution.

We are requested to state that the veteran Brother Braughl, who for many years filled the office of Grand Tyler to the Grand Lodge of Ireland, died lately. Brother Braughl was well known to the craft; he is succeeded in his office by Brother William Guy.

UNITED STATES.

(FROM THE MASONIC MIRROR.)

"Freemasonry is a moral order instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the most innocent and social pleasures, founded on liberality, brotherly love, and charity."

Newcastle, Kentucky, Tuesday, March 11, 1834.

Notice.—Simpson Lodge, 31.—Newcastle, Kentucky.

Lodge Meeting, First Monday in each Month.

Lecture Meeting, on each Friday preceding the Third Monday.

The following article will be found interesting.

HISTORICAL SKETCHES OF MASONRY.

BY WILKINS TANNEHILL, ESQ.

March 5th, 5792, was the commencement of a new era in the history of Masonry in Massachusetts, the complete union between St. John's Grand Lodge and the Massachusetts Grand Lodge. For the space of thirty-six years two grand lodges, equally respectable, and acknowledging the same general laws and principles, existed in the same city. When we consider that the design of a grand lodge is to erect private lodges, prevent innovations, and promote a regular intercourse amongst brethren, it must appear obvious, that the existence of two supreme authorities in one place, and over the same jurisdiction, must tend to excite a collision of interest, and to interrupt that perfect harmony, which is the essence of the institution.

On the day above-mentioned the two grand lodges assembled, for the last time, in their respective halls, and each nominated a Grand Master, Grand Wardens, Grand Treasurer, and Grand Secretary ; after which, they appointed seven electors who met in convention, and after having duly considered the lists of candidates, unanimously elected

M. W. John Cutler, Grand Master,
 R. W. Josiah Bartlett, S. G. W.
 R. W. Mungo Mackay, J. G. W.
 R. W. Samuel Parkman, G. Treasurer,
 R. W. Thos. Farrington, G. Secretary.

On the 2d of March following, the Grand Lodge was opened by the R. W. John Warren, P. G. M., who announced the elections aforesaid. The Grand Master and Grand Wardens elect, were then introduced by the Grand Marshal, when they were duly installed.

At a special meeting on the 2d of April, 1792, a committee was appointed to complete a book of constitutions. The committee proceeded to the duty assigned them, and soon after completed the work, which was dedicated to the illustrious WASHINGTON. The Grand Lodge presented him the volume with the following address:—

“The Grand Lodge of Free and accepted Masons for the Commonwealth of Massachusetts, to their honoured and illustrious brother, GEORGE WASHINGTON, President of the United States.

“Whilst the historian is describing the career of your glory, and the inhabitants of an extensive empire are made happy in your unexampled exertions; whilst some celebrate the *Hero*, so distinguished in liberating America, and others the *Patriot* who presides over her councils, a band of Brothers, having always joined in the acclamations of their countrymen, now testify their respect for those milder virtues which ever grace the *man*.

“Taught by the precepts of our society, that all its members *stand upon a level*, we venture to assume that station, and to approach you with that freedom which diminishes our difference without lessening our respect.

“Desirous to enlarge the boundaries of social happiness, and to vindicate the ceremonies of their institution, this grand lodge have published a book of constitutions, (and a copy for your acceptance accompanies this), which, by discovering the principles that actuate, will speak the eulogy of the society; though they fervently wish the conduct of its members may prove its higher recommendation.

“Convinced of his attachment to the cause, and readiness to encourage its benevolent designs, they have taken the liberty to dedicate this work to one, the qualities of whose heart, and the actions of whose life, have contributed to improve personal virtue, and to extend, throughout the world, the most endearing cordialities; and they humbly hope, he will pardon this freedom, and accept the tribute of their esteem and homage.

“May the Supreme Architect of the universe protect and bless you—give you length of days and increase of felicity in this world, and then receive you to the harmonious and exalted society in heaven!

“JOHN CUTLER, Grand Master.

“JOS. BARTLETT, }
“MUNGO MACKAY, } Grand Wardens.

“*Boston, Dec. 27th, 1792.*”

To this address the following answer was returned:—

“To the Grand Lodge of Free and Accepted Masons for the Commonwealth of Massachusetts.

“Flattering as it may be to the human mind, and truly honourable as it is, to receive from our fellow-citizens, testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a society, whose liberal principles are founded on the immutable laws of truth and justice.

“To enlarge the sphere of social happiness is worthy the benevolent design of a masonic institution ; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of masonry is, to promote the happiness of the human race.

“While I beg your acceptance of my thanks for the book of constitutions which you have sent me, and for the honour you have done me in the dedication, permit me to assure you, that I feel all those emotions of gratitude, which your affectionate and deep and cordial wishes are calculated to inspire. And I sincerely pray, that the Great Architect of the universe may bless you here, and receive you hereafter to his immortal temple.

“GEORGE WASHINGTON.”

On the retirement of General Washington, from the office of President of the United States, to the calm tranquillity of private life amidst the shades of Mount Vernon, the Grand Lodge of Massachusetts presented the following address :—

“The *East, West, and South* of the Grand Lodge of ancient, free and accepted Masons, for the Commonwealth of Massachusetts, to their most worthy Brother, George Washington.

“Wishing ever to be foremost in testimonials of respect and admiration of those virtues and services, with which you have so long adorned and beautified our common country, and not the last nor least to regret the cessation of them in the public councils of the union, your brethren of this Grand Lodge would embrace the earliest opportunity of greeting you on the calm retirement you have contemplated to yourself.

“Though as *citizens* they love you in the active labours of political life, they hope, as *Masons*, to find you in the pleasing sphere of fraternal engagement. From the cares of state, and the fatigues of public business, our institution opens a recess, affording all the relief of tranquillity, the harmony of peace, and the refreshments of pleasure. Of those you may partake in all their purity and satisfaction. And we will assure ourselves that your attachment to this social plan will increase ; and that, under the auspices of your encouragement, assistance, and

patronage, the craft will attain its highest ornament, protection, and praise. And it is our earnest prayer, that when your light shall be no more visible on this earthly temple, you may be raised to the *all-perfect lodge above*, be seated on the right of the *Supreme Architect of the Universe*, and receive the *refreshment* your labours have merited.

"In behalf of the Grand Lodge, we subscribe ourselves, with the highest esteem, your affectionate brethren,

"PAUL REVERE, Grand Master.

"ISAIAH THOMAS, G. S. W.

"JOSEPH LOUGHLIN, G. J. W.

"*Boston, March 21st, 1797.*"

On the 12th of June, the following answer was received by the Grand Lodge:—

"To the Grand Lodge of Free and accepted Masons for the Commonwealth of Massachusetts.

"BROTHERS,

"It was not until within these few days that I have been favoured by the receipt of your affectionate address, dated Boston, the 21st of March.

"For the favourable sentiments you have been pleased to express on the occasion of my past services, and for the regrets with which they are accompanied for the cessation of my public functions, I pray you to accept my best acknowledgments and gratitude.

"No pleasure, except that which results from a consciousness of having, to the utmost of my abilities, discharged the trusts which have been reposed in me by my country, can equal the satisfaction I feel for the unequivocal proofs I continually receive of its approbation of my public conduct; and I beg you to be assured that the evidence thereof, which is exhibited by the Grand Lodge of Massachusetts, is not among the least pleasing or grateful to my feelings.

"In that retirement, which declining years induced me to seek, and which repose, to a mind long employed in public concerns, rendered necessary, my wishes, that bounteous Providence will continue to bless and preserve our country in peace, and the prosperity it has enjoyed, will be warm and sincere; and my attachment to the society of which we are members, will dispose me always to contribute my best endeavours to promote the honour and interest of the craft.

"For the prayer you offered in my behalf, I entreat you to accept the thanks of a grateful heart; with assurances of fraternal regard, and my

best wishes for the honour, happiness, and prosperity of the members of the Grand Lodge of Massachusetts.

“GEORGE WASHINGTON.”

For want of information, we are here compelled to close our account of Masonry in Massachusetts.

EXTRACT FROM AN ORATION,

DELIVERED ON THE ANNIVERSARY OF ST. JOHN THE EVANGELIST, IN
THE PRESBYTERIAN CHURCH IN NEWCASTLE, KENTUCKY, DEC. 27,
A. L. 5833.

If the principles of Masonry sometimes lose their moral influence in the formation of a character, yet her powerful check never passes unnoticed by the Mason, however abandoned.

Where, say those who have never been initiated into the mysteries of our order, where have you evidence of this? And are we unable to produce it? Have we no witnesses to introduce which will justify this remark? Truly we have. And though we have but few, they speak with an emphasis which must be heard. We will point you then, to yonder proud ship—proudly dashing along the waves of the ocean—now boarded by a crew of unconscious pirates bent on plunder, rapine, and the spilling of innocent blood. In the midst of this scene of consternation, the mystic sign is given—it is seen and understood by a heart already swollen with the pride of this new and valuable conquest—in a moment the arm of the pirate is unnerved—his spirit of avarice is overcome by the force of Masonic obligation, and the ship is permitted to sail on in the track pointed out by her pilot, without fear of danger.

We would point you to the field of battle. See the young American officer leading his little band of patriots. Instantly they are attacked by a party of British and Indians, and officers and men are borne along the current of retreat! Burning with shame, and almost suffocated with rage, the officer makes an unsuccessful attempt to lead the few remaining of his men back to the scene of strife. At this moment he is seen prostrate, severely wounded, and deserted, for the few who had returned to the action now lie lifeless by his side. I will not attempt to describe his feelings,—he raised himself to a sitting posture. While the savage's rude hand was entwined in his victim's hair and the knife did its office—his eye wandered from the senseless body before

him, to the fallen officer. A British officer was some yards from him, when the dark-haired warrior sprang forward with uplifted tomahawk, yet reeking with the warm blood of the last victim to his savage fury. While yet the fatal blow hung over his head, and his fainting soul yet lingered on the verge of death's dark mansion, he lifted his heart to the Grand Master of all, and as the last lingering hope, his tongue uttered the mystic word, and his dread enemy fell dead at his feet. *The officer was a mason*, he saw in him a brother whom he could not save but by the sacrifice of his ally. A bullet from his pistol directed by that *All-seeing Eye*, whom sun, moon, and stars obey, pierced the savage to the heart.

Again we will point to you yonder forest. We will show them that minister of vengeance, the proud Indian, whose very nature is to sport with the tomahawk and play with the scalping knife, at the very instant he is about gratifying his vengeance and barbarous thirst for blood, under the influence of Masonry, yielded to the dictates of benevolence, and breathing a spirit of mercy. Yes, we will point to the brave Tecumseh, in chase of an unknown brother, his tomahawk already uplifted to strike the fatal blow—the secret symbol of friendship is made known—the hatchet falls to the ground, and the sturdy warrior embraces the captive brother with all the ardour of affection.

Now let me ask what, save the spirit which Masonry inspires, could have ever conquered the sordid avarice of the one, or the unhallowed revenge of the other? What but this could have been an arm of salvation to those victims?

* * * * *

To the much respected ladies whose presence adds dignity and ornament to this assembly, my attention must now be directed. You, my worthy hearers, are excluded from a participation in the honours and advantages of our ancient order. Your attractive charms—your captivating eloquence—your graceful manners, and your acknowledged superiority of taste, which would increase the dignity, splendour, and usefulness of any society, are yet lost to this institution. With only a vague and partial interest, you witness, as unconcerned spectators, our proceedings. Wherever you behold anything worthy of commendation, we acknowledge ourselves indebted for your approving smiles, and what is wholly excluded from your view, we believe you hope may not be altogether evil. We regret that we cannot challenge a greater portion of your approbation; that when we solemnly assure you that the sole object of our association is the good of mankind, and we call heaven to witness the correctness of what we say, that we cannot command your implicit confidence; but we confess, that many things

appear in the conduct of the best of us calculated to stagger your faith and justify your hesitation.

The inquiry why, when we acknowledge your charms and sound your praise, we still exclude you from our society, has heretofore been a subject of much speculation with your sex ; and although the present race of females have been generally taught by wisdom and experience the futility of all such questions, it is our duty, as far as our power extends, to gratify all your laudable wishes,—and duty to our order demands that we should refute the foul slander broached by some one, that we, by excluding you from our fraternity, treat you as an inferior race of beings, unworthy to participate in our highest enjoyments, and partake of the advantages we procure for ourselves.

Without inquiring into the circumstances attendant on the original formation of the sexes, or relying on the plain and obvious deductions of reason, I will only name some of the characteristic features of each.

Man is distinguished for robustness of constitution, strength, and vigour of intellect, strong passions, courage, and perseverance, and also a host of evil qualities, which it would be ungallant, if not unjust, to attribute to you. On the contrary, woman is adorned with charms of person, endowed with vivacity of fancy, elegance of taste, captivating manners and patient in suffering ; but withal, a frailty of body and delicacy of sensibility, which unfit her for the rough exercises, deep study and hardy enterprises of man.

From these premises, the weakest intellect is capable of drawing the inference that a society may exist for moral purposes alone, whose peculiar rites and ceremonies make it unsuitable, if not impossible, for females to be admitted as members.

And does it hence follow, that we treat you as an inferior race of beings? Reason, justice, and common sense forbid such a conclusion. The Mahometan delusion denies to your sex the possession of rational and immortal souls, and among barbarous and savage nations woman is a servile, drudged, and much-abused slave ; but wherever civilization has diffused its blessings, (and there only has Masonry flourished,) you are exalted to your proper stations in society, and have become the acknowledged friends, companions, and equals of man.

Should any fair hearer still ask the question,—why was not Masonry originally so constituted as to permit us a participation in its honours and advantages? I can only answer, that the wisest and greatest king who ever reigned in Israel, is its acknowledged founder, the occasion of the erection of the Holy Temple, he employed three thousand six hundred overseers, eight thousand journeymen, and seventy thousand apprentices, for the space of seven years, and we are not told that

a single female was found among them. If so wise a king, and a professed admirer of the sex, thought females unsuited to his purpose in that great enterprise, is it stranger that a society, established under these circumstances, should be calculated exclusively for man? But the inquiry is perfectly idle, for it is simply asking why Masonry, *is* Masonry, and not something else.

Still it is denied that we are justly chargeable with the slightest indignity or disrespect to your sex. Our principles, our interest, our honour—nay, I will maintain our very practice contradict the assumption; for we give you our service, we give you our esteem and admiration, we give our hearts. In your defence our arm is ever ready; for your protection we jeopardize all. To purchase your favour and your approving smiles, we toil—we suffer—we bleed—we die! All this we acknowledge to be justly due to “Heaven’s last, best gift to man.” And although at certain times and in certain transactions, we deprive ourselves of your company and your councils; yet we ever have, and ever shall adore that being,

“ ————— whose form and whose soul
Are the spell and the light of the path we pursue;
Whether sunn’d at the tropics, or chill’d at the pole,
If woman be there, there is happiness too.”

We requested in a former Number that the Grand Secretary of each State would present a sketch of their respective proceedings; and we again call the attention of our brethren to this subject, hoping they will take a pleasure in conferring this favour.

What our transatlantic friend and brother Editor has thus addressed in his quarter we take opportunity to reiterate in ours; and hope our Provincial Grand Secretaries will, throughout the triple kingdoms and all the dependencies, oblige us by those general details of their proceedings, which must ensure to our readers equal gratification and instruction.—(*Editor of the Freemason’s Quarterly Review.*)

✍ Our brother editors of the provincial press are most earnestly requested to forward such papers as may contain any Masonic information, accounts of meetings, correspondence, or even Masonic advertisements as early as possible; such papers to be addressed conspicuously TO THE EDITOR OF THIS REVIEW (to prevent accident) at Messrs. Sherwood and Co., 23, Paternoster-row; Mr. J. Churchill, 16, Princes-street, Soho; at the printer's, Mr. Wilcockson, Whitefriars, London *.

TO CORRESPONDENTS.

Our numerous friends are requested to bear in mind, that while every possible care shall be taken to examine their contributions, and to attend to their suggestions, that a considerable indulgence must be accorded us in the way of *business*. We shall, whether in censure or praise of our exertions, always esteem that to be a favour which is in itself just and honest.

No two persons may perhaps agree upon the interpretation of the character of our Quarterly as a whole, and yet the majority will probably admit that it has an end and an aim for good. We state thus much by way of closing *some* of our accounts, and to herald those fresh sources of information which are daily opening to our view.

A GRAND STEWARD (now past) is requested to send his name and address, without which the article cannot be even forwarded to the proper quarter. His observations, however, upon the president, treasurer, and secretary of the last board is correct, the names should have stood thus (*see Board of Grand Stewards, p. 41*) :—

Br. Wm. Brown . . . No. 6, President.
 „ Geo. Walford . . . „ 2, Treasurer.
 „ W. E. MacLagan . . „ 1, Secretary.

This is the only error of any importance that has reached us, and we readily admit it to be such.

A GRAND STEWARD (also past) will understand why we do not think it necessary to comment upon the *possibility* of this Review not reaching many numbers: the remark, by his own admission, came from a quarter not perhaps favourable to promulgation. The success of the Quarterly must depend upon the Fraternity at large, and can in no manner be influenced by *private* opinion, while it can prove itself an organ of *public* utility. Nay, even hostility may indirectly support it, while *public indifference* alone can bar its success.

A VOICE insists on being heard, but we must improve its note (with permission); at present it is harsh and unmusical.

BRO. R. V. TURNER (of Oxford); many thanks for his promised kindness and co-operation.

BRO. REV. G. OLIVER. This distinguished Mason's correspondence is duly acknowledged; we anticipate, for the sake of our friends, his powerful support in the "good cause."

MR. O'BRIEN. We trust the correspondence so well begun will lead to still more interesting communication. He will perceive we have examined his romance of real life.

BRO. DOUGLAS JERROLD. A powerful article from the pen of our talented Brother appears in the present number. His suggestions shall be attended to.

BRO. G. E. WHITE (Provincial Grand Warden) will be pleased to accept our thanks for the deep interest he has shown. We implicitly rely upon his promised aid in the West of England.

R. In the present form the allusions are too popular, but if he will alter the underlined phrases, the article may appear. The quotations are apposite and the illustrations chaste.

A MASTER, A PAST MASTER, and a MEMBER OF THE BOARD OF FINANCE are referred to the Masonic Intelligence of the present number, where they may observe that their wishes are likely to be attended to.

A TEMPLAR shall be noticed.

AN ARCH-MASON. Certainly, and with lively interest.

BRO. J. B. VILLA. Our talented brother will perceive that his contribution is passing the alembic.

AN ADMIRER OF THE LATE BROTHER PRESTON is informed that this distinguished Brother was a member of the Universal Lodge, but we believe he was not initiated in it.

A MARCHING REGIMENT. We anxiously await the promised budget.

S. K. O. (Dublin) shall be attended to; and when the annual appointment of Grand Officers shall take place, our friend is requested to send a correct list.

BRO. A. B. FOOKS. We are grateful for his good opinion, and the promised support of our Dorsetshire friends.

BRO. CHARLES DOVNE SILLERY. We invoke his muse, and with an earnest of her power in the present number, can promise our friends much future gratification.

BRO. GREVILLE JONES. A communication from our esteemed friend came too late; it will appear in our next.

* Our Brethren, the Provincial Grand Secretaries, and, indeed, all who are interested in the promulgation of Masonic intelligence, will please to observe this intimation.

THE TAPESTRY-WEAVER OF BEAUVAIS.

A MYSTERY.

BY DOUGLAS JERROLD.

THE oldest people of Beauvais remembered Schatten. Some vowed he was fourscore, some a hundred years old ; and ever as the subject was touched upon, Schatten would widen his huge mouth, and cry with a low chuckle, "Ay, ay, a thousand—more or less. I shall live to see wrinkles in the sun." None knew from what stock he sprang—from what land he came. Such questions he would ever parry with some extravagance. "I was born of felspar and quartz, and my home was the Hartz Mountains when they were no bigger than mole-hills." And thus Schatten lived on. He saw the child rise into manhood—wed—become a parent—a gray-headed man—a corpse ; and so with the child's child, and yet no change came upon Schatten. He stood, a flinty image gazing on dying generations.

A low hovel in an obscure part of Beauvais was the dwelling of the weaver. There was his loom ; and there, day after day, and night after night would he work, at times droning a song to cheer what seemed the monotony of an eternal business. Notwithstanding the inexplicable mystery about the man, he was, on the whole, a favourite with his fellow-townsmen. There was something so meek in his demeanour, so placid, so unassuming, and his speech was so soft and gentle, that although his name had been mingled in strange recitals, he had never been molested, but, on the contrary, was considered a harmless, well-meaning man ; one, who far from sneering at the pleasures of youth, looked upon them with seeming satisfaction. No one more frequently witnessed the bacchanal revelries of the toppers of Beauvais ; for though Schatten was no drinker himself, he witnessed with unaffected pleasure the loose joviality of others. The like at feasts : although he was temperate as theameleon, he would most readily carve huge collops for others. He seemed to hold in peculiar admiration a purple, bloated face and swaggering paunch, though his own sharp visage was as yellow as saffron, and his figure lank as a thread-paper. This urbanity towards the failings of others was, it will be conceded, the secret of his popularity. Though he himself abstained from all animal indulgence, he not only did not gloomily lecture on the lawlessness of appetite, but, on the contrary, smiled on its achievements. This charity hath served many besides old Schatten.

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B B

But there was another circumstance that greatly assisted the goodly reputation of the weaver: it was the character of his many visitors and pupils. His hovel was the resort of the loveliest girls—the most beautiful youths, not only of the town of Beauvais, but from the great city itself—from elegant, voluptuous Paris; for even at the period of which we write, it was distinguished for the refinements and luxuries of life.

Schatten, in his capacity of tapestry-weaver, had pictures of every variety of subject; and by some extraordinary coincidence, those professors who excelled in the beautiful art, seemed by common consent to seek old Schatten, that he might immortalise their radiant sketches in his still more exquisite tapestry. There was no subject which painting could pourtray—no imagination which it could robe in life and colour, that was not ready for the loom of Schatten. If a battle were the theme, there might be seen contending heroes, with stern rapture in their faces, glory about their heads—their every limb glowing as with Mars' own fire—their swords like sunbeams, and the smoking blood more like libations to purple Liber, than torrents in which the human life gushed forth. Thus, a battle woven by old Schatten was a grand and glorious thing—each combatant was an excited god; whilst the drained and pallid carcass—the dreadful wounds, with jagged and gaping mouths—the rigid muscle straining against death—the fixed and stone-like eye, and clotted hair—all the gross, substantial horrors of systematic slaughter, were thrown into the shade: they were not to expose that common liar—Glory. If the subject were beauty, there might be seen—as erst was chosen by the antique master—one charm from twenty different faces, making a miracle of perfection. All that was voluptuous and entrancing shone in the dewy light of woman's eye: there was an eternal youth in her red lip, a tenderness in her warm cheek; too pure for the earth, too exquisitely fragile, she seemed of a sisterhood 'twixt humanity and angels. The same masterly hand was displayed though the subject was the banquet of the glutton—the supper was still spread "in the Apollo." The same power shone in the golden heaps of the miser: the food, the wine, seemed ambrosia and nectar, bestowing immortality on the lip that tasted: the gold glittered like something dropped from the skies, to be worn as amulets against calamity.

A man so potent in his handicraft as Schatten, might have surrounded himself with all the symbols of wealth; and, had he been ambitious, have successfully contended for the highest honours of citizenship. But, it was plain, he valued gold as ashes; and for the trappings of state and place, the most regal shows, the pomp and blazonry of kings, were with him matter for a biting jest. He would turn with indifference from a triumphal procession, to gaze with pleasure at a hatchment: he sneered

at silken robes, and all the jewelled bravery of fashion-mongers; but smiled, with unfeigned complacency, if his dull eye glanced at a mourning suit.

"Alack!" cried Michel Sous, a withered money-scrivener of Beauvais—"I hear 'twas a brave sight; and, plague on my shanks, I have missed it. Which way went the procession?" The man of bonds and pieces remained gaping for the answer of the tapestry-weaver, who stood, cross-legged, leaning on his staff, with a face immovable as granite. It was a day of triumph, a time of holiday, and Michel had for once quitted his bags and desk to sun himself in the glory of his fellow townsmen. "Weaver, I say, which way went the procession, and where shall I find it?"

"It went, after some turnings, into the churchyard: take up a handful of mould, and, in truth, you clutch a part of what you seek."

"Why, thou art drunk, merry, or mad!—The churchyard and mould!—I ask you where went, where *is*, the procession?"

"Where I tell you. I saw it pass by me, and after some windings and shiftings, I saw each brave puppet—who strutted as though the angels were looking at him—I saw him shrink, and bend, and totter, and the yellowness of age crept over him, and his eye faded, and his hair whitened, and he crawled into the earth as the fox slinks beneath his cover. The trumpets lay dumb and cankering in the soil—the rustling flags dropt like tinder at the breeze—the rust-eaten sword crumbled beneath the mattock of the digger, and rank grass grows above the pomp of the last hour."

"Why, Schatten, thou art dreaming. Blessed St. Mary! thou surely didst not see the sight, else thou hadst told me a truer story of its progress."

"Not so: trust me, I saw the revel—but I beheld it from the pinnacle of time; and I tell you again, all the men who passed me I watched into the churchyard. Their haughty eyes—their trophies, flags, and clamorous pipes—I say to you, they are dust! The shout of triumph hath died in the distance, and *hic jacet* is now the only tongue."

"So, so—a riddle," crowed the scrivener; and he hobbled on, to seek a less perplexing respondent. Such were, at times, the answers of old Schatten, who, when he pleased, could be as grave and oracular as a father confessor. Such were his reflections on pageants, which, to many thoughtless and mercurial minds, were the symbols of all earthly greatness. It was his pastime to analyse appearance—to unravel the glossy web of policy—to unfold the swathings of vain pomp and ceremony, and point to the foul mummy they encased. Yet, would he vary this custom with smiles and laughter—and witty sayings, which gave a savour

to the wine they honoured. He would, with his thin voice, troll a song in praise of beauty, and, with quick conceits, prick on lusty youth to deeds of jollity and wild adventure; nay, he would often mingle in the revelry. Many a time have the townsfolk of Beauvais laughed at the gambols of old Schatten, who, pranked in his best, would trip it with some blue-eyed belle, who, seemingly unconscious of the deformity of her partner, would glide through the dance all smiles and sweetness, as though youth were wedded to immortality, and wrinkles and gray hairs were not the inheritance of the children of earth. Alas! but a few months, or weeks, and the poor maiden—she who seemed the embodied principle of beauty and motion—was as the “clods of the valley,” a mass of blank insensibility.

Various were the ways by which old Schatten had insinuated himself into the good graces of the people of Beauvais. To please them, he would, when in the humour, act twenty different parts—now he would be a learned doctor, and now a mountebank: at times he would utter the wisdom of sages—at times play a hundred antic tricks, making his audience shout with merriment. For one long winter did Schatten profoundly lecture upon laurels, crowns, swords, and money-bags; and like a skilful chemist would he analyse their component parts.

“This,” cried Schatten, producing a semblance of the wreath, “this is the laurel crown of one of the Cæsars:—how fresh and green the leaves remain!—Ha! there’s no such preservative as innocent blood—it embalms the names of mighty potentates, who else had never been heard of: steeped in it, deformity becomes loveliness—fame colours her most lasting pictures with its paint! The fields that grew this branch were richly manured:—tens of thousands of hearts lay rotting there—the light of thousands of eyes was quenched—palaces and hovels, in undistinguished heaps, were strewn about the soil—there lay the hoary and the unborn—the murdered wife and the outraged virgin—and, showers of tears falling on this garden of agony and horror, it was miraculously fertile—for, lo! it gave forth this one branch, to deck the forehead of one man! In the veins that seam its leaves are the heart-strings of murdered nations; it is the plant of fire and blood, reaped by the sword!—Such is the conqueror’s laurel.

“And here is the despot’s diadem!—Many a time, like glowing iron, hath it seared the brows it circled. Of what is it composed? What wonderful ingredients meet in this quintessence of worldly wealth? See, the passions and the feelings that helped to make it, still haunt their handiwork: their shadows live in its glittering metal and its flashing gems. Full-blooded Power, with a demon’s eye, glares from this ruby—leprous Fear trembles in these pearls—in every diamond,

Care or Compunction weeps a tear! Throughout the gold, I see a thousand forms, dawning and fading like hues in heated steel:—there, Fancy detects the assassin with his knife—there, the Bondsman snaps his chain—there, is the Headsman—there, the Civil War! These are the shades that haunt the despot's crown; that wear him waking, and screech to him in his sleep. A nation's groan is pent up in its round. It is a living thing that eats into the brain of the possessor, making him mad and drunk for blood and power!

“The miser's money-bag!—Another monster—all throat. Could its owner have put the sun itself within this bag, the world for him had been in darkness—perpetual night had cast a pall upon creation—the fruits of earth had withered in the bud, and gloom and misery been universal; whilst he, the thrifty villain! smugly lived in gloom, and in his very baseness found felicity!—And yet, what was the worth of all this bag contained? Though it was stuffed with wealth, it was hung about with fears. As its owner plunged his hand into the heap, he would start as though he felt the gripe of death were hidden there to grasp him. He was almost blind within a world of beauty:—his eye saw no images save those painted by gold; his ears heard not, save when the metal tinkled; his tongue was dumb, if it spoke not of wealth; the glittering pieces were to him the children of his heart and soul—dull offspring of the foulest appetites; yet he hugged them to his bosom—he hugged them, and, in his dying hour, they turned to snakes, and stung him in the embrace!—This is the miser's money-bag—the abode of reptiles, the sepulchre of the soul!

“The sword!—Ceremony sanctifies it. Some kingly words are spoken—a trumpet is blown; straightway the sword is *ennobled*!

“The lawyer's gown!—the masquerading dress of Common Sense. There is a living instinct in its web: let Golden Villany come under it, and with a thought it flows and spreads, and gives an ample shelter to the thing it covers; let Poor Knavery seek it, and it shrinks and curtains up, and leaves the trembling victim naked to the court!”

Thus, in his graver moments, would old Schatten preach to his hearers; then, with a thought, he would break from the solemn discourse, and make merriment of the self-same objects. Thus, like a skilful juggler, he would hold the conqueror's laurel, that hardy plant, to his lips, and with a puff blow it into dust; he would change the diadem into a huge snake, fat with poison, monstrous and ugly, and make his audience laugh at its contortions. The money-bag he would ravel into a shroud; he would melt the sword into drops of blood, and turn the lawyer's gown into a net of steel. Whilst these tricks made him a favourite with the young and gay, his learning, and the thousand

stories he had of men of all ages and of all ranks, rendered him an oracle of wisdom to the studious. It was observed that Schatten, whilst narrating any history, always spoke as though he had been an eye-witness of the circumstance he detailed; nay, as though he had known their most secret thoughts.

* * * *

And who is Schatten, whose history is yet unfinished? Who is this mysterious Weaver, whose deeds, if chronicled, would fill thousands of folios? He is everywhere about us: in the solitude of our chamber, in the press and throng of the street, in the wilderness, and in the city.

The passions colour the tapestry of life; but old Death is the Weaver.
—“MY DAYS ARE SWIFTER THAN A WEAVER’S SHUTTLE*.”

THE FATE OF GENIUS.

(Continued.)

FAR from the social haunts of men,
Where Nature’s loveliness ne’er smiled,
Stood Envy’s rude and lonely den,
’Mid gloomy deserts, vast and wild.

Around it grew, in mazy wreath,
The ivy dank, the deadly yew,
Poisoning the hurtless flower beneath,
That under its cold shadow grew.

Before the cavern, like a gem
That sparkles in its living light,
Set in the ebon diadem,
Upon the brow of ancient night,

Lay a bright lake, as if asleep—
It slumber’d calmly and serene;
Within its bosom, clear and deep,
All that then past on earth was seen.

’Twas Envy’s doom to stand beside,
And in its magic surface trace
Fame, like some lovely virgin bride,
Deeds of heroic valour grace.

Crimson her robe—her forehead high
Was crested in a vip’rous brood;
The lightning glance of her dark eye
Was dimm’d by torture, not subdued.

* Job.

The venom'd weft clung to each part,
Twin serpents form'd its living zone ;
Their den was in her hollow heart—
One sometimes slept—one watch'd alone.

Yet Envy once was fair and young
As Venus at her fabled birth,
When first from Ocean's wave she sprung,
The joy of heaven, the light of earth.

The dew of morn was on her lip,
Such fragrance did her breath disclose ;
The bee oft wander'd there to sip
A nectar sweeter than the rose.

Her step was grace—her bosom's swell
Seem'd like Love's own wanton pillow,
A nest for young Desire to dwell,
A sea of sweets, a snowy billow.

Many there were who sigh'd in vain ;
In scornful words their fate was spoken :
She gazed with transport on their pain,
And triumph'd when some heart was broken.

Some madly died—some wisely fled—
Fresh suitors came with every hour ;
She thought not of her victims dead,
Still conscious of her beauty's power.

At last came one whose form and face
The maiden's fickle fancy caught,
To her it seem'd of heavenly race,
Each charm with higher beauty fraught.

Yet e'en with him, on whom her heart,
Her passion's wildest hope, had centre'd,
The maid resolved to *act a part*,
Ere into Hymen's chain she ventured.

Her lips said no:—in wild surprise
The youth forth from her presence broke,
Deeming he had mista'en her sighs,
The language which her glances spoke.

She waited for him day by day,
 With feelings pride could scarcely smother ;
 He ne'er return'd to own her sway,
 But wisely wooed and won another.

Words—language—may not, cannot tell
 The grief with which her breast was shaken,
 Describe her heart's convulsive swell,
 When first she found her charms forsaken.

From man she fled ; the desert rude
 Became at last her dwelling-place ;
 She cursed, from her lone solitude,
 The world and mankind's hated race.

Her dearest task to dash with gall
 The cup fill'd by the hand of heaven,
 To wound with *slander*—wither all
 To whom one brighter ray was given.

To set the stepdame 'gainst the son,
 The poet 'gainst the poet's fame ;
 Goad him by sneers, till madden'd, stung,
 Reckless alike of truth or shame.

He launches, with a deadly aim,
 The venom'd shaft at Genius' head,
 Or, with a malice brutes would shame,
 Meanly insults the honour'd dead.

As time roll on, each youthful grace
 Faded from off her wither'd brow :—
 Deformity supplied their place,
 Envy became what she is now,

Immortal only in her crime,
 At once the mistress and the slave :
 Envy shall cease when unborn time
 Consigns earth's empire to the grave.

By that bright lake she stood :—a thought
 Of hope and action long since past,
 A feeling stray by Memory caught,
 A deeper shadow o'er her cast.

“Hence ! hence !” she cried, “all earthly good
E’en in desire is dead to me ;
Lost, wildly lost, on the dark flood,
Buried in passion’s roaring sea.

“Mine be the lot to wound the young,
To crush each early cherish’d flower
That from affection’s soil hath sprung,
Or blooms in Genius’ lonely bower.”

E’en as she spoke, athwart the dell
She saw two votaries advancing ;
The first one’s eyes still downward fell,
The second’s wildly round were glancing.

’Twas * * * who had tuned the strings
And sang to prejudice a lay,
Till sicken’d Genius found her wings,
Nor left one beam to guide his way.

Young Liberty was his first theme
Till gold bought his more venal lay ;
The people’s right was then a dream,
A fatuus light, a moonbeam ray.

Scorn’d was his prostituted lyre,
Though oft his hand since swept the strings ;
A laureate slave, who sang for hire,
Whose talent fled on freedom’s wings.

’Twas in an evil lonely hour,
His offering a clipp’d eaglet’s fame,
Envy, he bow’d before thy power,
And wrote *Detractor* to his name.

He knew not that the spring would come,
And the young bird, with spirit high,
His strengthen’d pinion would replume,
And, soaring, gain his native sky :

He knew not there were hearts whose nerves,
Like temper’d steel, bend with the blast ;
Hearts that unkindness only serves
To strengthen, when the storm is past.

The young one—oh ! for genius mourn,
 That thus her fairest gifts are stain'd,
 Gifts meant by nature to adorn,
 Should be perverted and profaned.

'Twas * * * follow'd in his track :
 Let Heaven weep !—record it, Hell !—
Hope strove in vain to lure him back,
 Then, weeping, bade her Son farewell.

THE PURITAN'S SISTER.

A TALE OF THE CIVIL WARS.

It was on a cold raw morning in March, 1660, that Richard and William Clayton, two impoverished royalists, crossed the bleak downs which skirt the eastern side of the ancient city of Canterbury, and directed their steps towards the Bergate. The erect mien and measured step of the elder, denoted that he had served. His dress, a slashed doublet and cloak of sober grey, might have passed for the holiday costume of some young unstarched puritan, had not the long hair, carefully cherished moustache, silken scarf, and other forbidden vanities of the wearer, too plainly told his political and religious creed. The appearance of the younger was even more decided : the plume waved gaily in his hat, and the hilt of his light rapier, decked with ribbons and love-knots, told a tale of gallantry and ladies' favour. They proceeded in silence till they reached the brow of the hill which looks down upon the little village of Brook and the city beyond, when William, willing to draw his companion into conversation, observed "how keenly the wind blows from the woodland point—I thought it piercing enough upon the downs." His brother's only answer was to draw his cloak more closely round him. "Still silent! what can he be thinking of? I fear we shall be late," he continued, "the bell of the cathedral has ceased, or the wind being in a contrary direction, conveys the sound with it. Master Newlight is by this time thumping his bible, and dealing out damnation to the puritan curs in the metropolitan Church of England—well, well, it cannot last much longer." The dark eye of the elder flashed in anticipation of an event which he so devoutly wished—a smile half destroyed the fixed expression of his lip, but instantly passing away, his countenance resumed its former gloom.—"Whoop!—'ware,

hawk!" exclaimed William, as a stately heron rose from the bank of the stream which gives its name to the village, and directed its flight over the woods towards Charlton—"had Jesse been upon my wrist we might have had rare sport." Even this allusion to his brother's once favourite amusement, failed to rouse him from the deep abstraction in which during their walk he had been plunged. "Has the fiend possessed him?" thought William: "he is not usually so silent, at least with me.—Or is there some enterprize in hand? I will be satisfied, or know why it is withheld—it must be by direct question, though—Richard was always my master at bush fighting." The elder brother was steadily pursuing his path towards the city with the same equal step, when the word "halt!" pronounced in a military tone of command, arrested his attention: his hand instinctively flew to the hilt of his weapon, nor did he relax his grasp till, after casting his keen eye around, he perceived his brother laughing, a few paces behind him, and knew the word had proceeded from him, his closely knit brow and look of defiance unbent; with a good humoured smile he held out his hand, and waited till William reached the spot to take it. "So," exclaimed the young man, still enjoying the success of his stratagem, "at last you are aware of my presence. I don't know what company you may be for a lady's bower, but for a heath you are the dullest I ever encountered."

"Forgive me, William, my thoughts have indeed wandered on many things distinct from our present visit to Edward Marston and his sister—but what would you? Have you been studying a compliment for Grace, and wish me to praise it? or do you want my opinion on a glove—a fan—or the colour of a ribbon?—at the brightest it must be dove, or silver grey, if you wish the little puritan to accept it."

"Pshaw! brother," replied William, slightly colouring, "I think not of such trifles, 'tis a more close conceit—I have a riddle for you."

"A riddle! I am no *Œdipus* to solve your puzzle."

"Nor am I, Richard, a sphinx, to propose impossibilities, or tear you in pieces if you fail. Attend!—what is a man thinking of when his brow is knit, his senses absorbed, and he mutters to himself; when nature cannot touch his soul, or pleasure raise one smile—when he walks doggedly, and wears a mask even with his brother?"

"Mischief—danger, or revenge, I should guess, William."

"Right, brother, and I am ready for all these; so trust me, and use me, for you have solved my riddle."

"Then it is without having betrayed my own; for neither revenge, danger, or mischief, separately occupied my mind, although I am free to confess to you that my ideas partook of their united complexion. But come," continued Richard, perceiving that his brother was mortified at his apparent want of confidence "a short conversation will admit

you to my thoughts, for, at present, purposes I have none. What is the present state of England? Cromwell, whose gigantic mind would crush a throne, and from its shattered fragments build a seat yet more despotic—whose genius held in check an indignant people—whose policy gave laws to Europe—that great regicide has gone to his account.”

“Ah,” interrupted his hearer, “Old Noll gone to the devil! then Richard his son, as great a fool as his father was knave, now governs in his place”——

“Did govern,” replied his brother; “three days since the Protector secretly withdrew to France.”

“What!” exclaimed William, “gone—shown the white feather—hurra!—then the king returns—up with the cavaliers, and down with the roundheads. God save King Charles! Brother, let’s to Canterbury, collect our friends, unfurl the royal standard, and pay the crop-eared rascals off old scores.”

“And so prejudice the royal cause. No, William, that were now a hopeless game—the whole army is devoted to the Parliament—Monk has returned from Ireland—upon him depends the fate of England. A feeling has gone forth that the nation will recall the king if he does not oppose it; for he alone of all the republican party, is capable of filling Cromwell’s seat. My Lord of Manchester writes to me to remain quiet:—one rash movement, he says, will ruin all—within three days, he tells me I may expect great news.”

“Pooh! Manchester is a time-server, an old woman, who would have lacked Noll’s wife for place or pension. How do you intend to act?”

“If,” replied Richard, “I rightly comprehend the purposes of General Monk, my course is clear—secretly to warn our friends, but to make no open display of party. To this end, I could have wished you had been more suitably attired, for the news hath reached the city—all Canterbury is rife with it—and that plume and scarlet cloak match not with the fashion of my doublet.”

“Brother, fear not—I will be discreet; carry myself with such humility that you shall wonder at me. I’ll doff my cap to every alderman—nay, to the meanest burgess that I meet—give the wall to the beadle, expound pious texts with Master Newlight—you shall marvel at me, I will be so guarded.”

Ere Richard could reply to his assurance they reached the Bergate, then the principal entrance to the city from the Dover road. Several carts laden with vegetables for the market, stopped the narrow way. While they were waiting for a clear passage they were joined by a tall, lean figure, whose black cloak and Geneva bands indicated a minister of the new church. He acknowledged the salutation of the young men

with a dissatisfied, supercilious air, and evidently showed himself impatient of the accident which brought them, even for a few moments, together.

"How comes it, Master Newlight," said William, after surveying him for a few moments with ill-concealed mirth, "that we meet you here? if the fold is deserted by the shepherd, peradventure the wolf may gain admittance: or hast thou been administering consolation to some *sister* in the faith, whose dwelling is not within the walls?"

"I have been," replied Newlight, "where my ministry called, amongst those who worship not the abominations of prelacy, the imposition of hands, and where I meet not the insults of the scorner and unbeliever."

"Unbeliever!" repeated William: "I am not one of your psalm-singing sect, to be sure, Master Newlight; but I trust I am a Christian, though I do not dock my hair like a terrier dog, and murder English by speaking through my nose. Unbeliever!—my faith is orthodox, as my sword should have proved, had a soldier or a gentleman questioned it. I have always believed as my church believes."

"Indeed, Sir Cavalier, and what may your church believe?" inquired the puritan, with a sneer.

"The same as I believe," replied the royalist—and drawing his brother's arm through his, the two young men passed on, leaving their enemy to resume his controversy with the next passenger. A short walk brought them to the house of Edward Marston, in St. Augustine's, who, with his sister Grace, resided near to the old monastery. They had been school-fellows, and though divided both in political and religious opinions, continued friends. A year before the present period, Edward had married a maiden of his own persuasion, who, dying in childbirth, bequeathed a helpless boy to his paternal love and the protection of his gentle sister, who lavished upon it every care but that which the maternal bosom can alone bestow. The bereaved husband bore his loss with that outward show of firmness and resignation which the gloomy doctrine of his faith inculcated. After the first burst of grief had subsided, a fixed melancholy, and yet greater love of retirement, alone manifested to the world the loss he had sustained; but in private, the feelings of nature, from being restrained, burst forth with increased vehemence, and Grace had more than once found him leaning over the couch of his motherless boy in a paroxysm of tears and hopeless sorrow. Grace was seated near the cradle of her nephew, watching his infant slumbers, when the brothers, accompanied by Edward, entered the apartment. "Hush!—tread lightly," exclaimed the careful nurse, "or you will wake my charge."

"Let him be removed, dear Grace," replied the father, casting a look

of tenderness towards the object of her solicitude; "we have business to converse upon, and may disturb him."

Grace summoned her women and resigned the infant to their care.

"Shall I withdraw, Edward?" she asked, with an inquiring look: "you have serious employment, and need not a woman's presence."

"Stay, fair Grace," exclaimed William Clayton, catching her hand, "you and I have nought to do with politics or business; let the grave ones converse together, you shall entertain me:" and without listening to a reply, he led her to a seat.

Richard and Edward Marston were engaged in deep discussion, and William enjoying a delightful *tête-à-tête* with Grace, when both parties were disturbed by the unceremonious entrance of a man dressed in the garb of the sect of which the Marstons were members. A large horse-man's cloak nearly covered his figure, but sufficient was visible to denote grace and extreme muscular strength. The stern, pale expression of his countenance was relieved by the jet black hair that partially covered his high forehead, and which, though cut with the mathematical precision of those of his faith, from having a natural curl, gave a more intellectual and less sectarian appearance than generally characterised the puritan.

"Saul!—uncle!" exclaimed Edward, moved from his usual gravity by the unexpected and sudden appearance of his relative, "I rejoice at this meeting."

The puritan grasped his hand, then turned towards Grace, who was advancing to meet him, and for the first time spoke. "And thou, Grace, art thou, too, rejoiced to meet thy mother's brother? But, how is this?—why do I find thee in dalliance with one whose garb but plainly sheweth his unregenerated state? Do scarfs, and plumes, and silken vanities, become the chamber of my sister's children? Hath the sinful leaven of the times worked its passage even here?"

"Uncle," interrupted Edward, willing to prevent the quarrel which from the flushed cheek and knitted brow of William, he perceived likely to ensue—"these gentlemen are my good friends, the companions of my youth, the Master Claytons; and though not exactly of our faith in religion or politics, still are deserving men."

"Edward," said his uncle, regarding him with a stern look, "art thou not yet chastened sufficiently? thine is a stubborn heart; it yearneth for the flesh—for the lusts and companionship of the sinful comates of thy youth—thou wouldst serve the world and heaven. Blind worm! another blow is levelled; and, for the sake of her who bore you both, I will ward it from you—will save you, Edward, from the reproach of neglect of duty—you, Grace, from the sinful snares of that seducer."

"Seducer!" echoed William, "liar!—Did not this roof, which is another's, and the presence of an angel, screen thee, my sword should write my innocence in thy black blood—seducer! Grace, Edward, can you credit the slander of this fanatic?"

"Boy!" thundered the puritan, "my lips breathe not the words my weapon fears to defend:—but this is not the hour or spot to punish thy presumption—even from thine own lips will I judge thee. Grace, answer me with truth—me, the brother of her who bore thee in her womb—who hath danced thee on his knee—who taught thy infant lips their first prayer—who was the prop and guardian of thy infant years, hath this galliard, this tinsel worshipper of the world, ever spoken to thee of love?"

"He hath," answered Grace, blushing, and casting her eyes upon the ground: "but it was honourable suit he urged; he never proffered aught than maiden innocence and virtue warrant."

Richard and Edward started: surprise was painted on the countenance of the former, doubt on that of Edward.

"Virtue and maiden modesty!" echoed Saul: "snares—springs for the soul! He knew that thy pure nature would have recoiled from vice in its true shape, so artfully he veiled his purposes. Hath he spoken to thee of marriage?"

"No."

"Hath he disclosed his love to thy brother?"

"No."

"Nay, hath he not even urged concealment of his passion? You blush—you tremble—it is so."

Grace, overwhelmed by the rapid manner in which her uncle had iterated his charges, and confounded by their apparent confirmation of William's baseness, sank upon her seat. In an instant her lover was at her feet, her hand pressed to his heart.

"Grace, dear Grace! can you suffer the unsupported accusation of this madman to affect you thus? My heart is yours, its every pulse throbs for your happiness. Can you deem me capable of deceit? If our love has been secret, was it not that the jealousies and passions of our friends should not mar it? If it hath been concealed from your brother, was it not that his griefs were of too recent a date to bear the contrast of our joy? Still silent, Grace?—One word!—Nay, then I see calumny has prevailed, or you no longer love me—farewell!" Turning to Edward, he continued: "If the friend who has known my heart from childhood, who has shared its better feelings, borne with its follies, on the breath of a slanderer deserts me, I must regret his loss, but feel too proud to vindicate my character."

Edward struggled for a few moments with his friendship, but the venom prevailed, and, turning upon his heel, he walked towards the window.

"Come, brother," resumed William, "our presence is no longer welcome here. Grace, farewell: I have been lightly loved, and as lightly resigned; but for this uncle, this puritan meddler, he may yet learn that there is danger in crossing the path of a Clayton."

"I court it, boy," slowly answered Saul, "from thee and all thy hated sect. Should we e'er meet on even ground, and with just cause of quarrel, look to thyself; otherwise, much as I despise and hate thee, I may not shed thy blood; for, if Heaven endures, I too must bear with thee. Now, begone! hasten to Dover! One piece of intelligence thou wilt thank me for: the elders, the infatuated parliament, have recalled Charles Stuart to the high seat his father forfeited."

"How!" exclaimed the brothers in a breath, "the king restored?"

"I said Charles Stuart—kings, I acknowledge not; they are the plague spots of the human race, given first as a curse to a disobedient people. Begone!"

"Farewell, sir," exclaimed Richard. "If I have hitherto been silent, it was from no doubt of my brother's honour, but sorrow at his choice: your passion and insult, the lady's coldness, and her brother's ungenerous doubt, have, I trust, destroyed the tie for ever. Come, William," he continued—"not one word—I know your heart, but will not trust your speech—we have now important duties to perform:" and, bowing coldly, the brothers quitted the apartment.

The assembling of the gentry of Kent, the landing of Charles at Dover, his progress to London, and the enthusiastic reception he experienced from the people, are too well known for repetition. Amongst those most distinguished by the restored monarch were the two brothers; the elder of whom was immediately reinstated in his family possessions, which had been sequestered by the Rump Parliament: and when episcopacy was re-established by the government, and commissioners appointed to induct the orthodox clergy to their restored livings, Richard, with full powers to act through the county, departed, with his brother, for Canterbury, having first received, from the sword of the gay sovereign, the honour of knighthood. The first morning after his arrival, the new-made knight, accompanied by the now obsequious mayor and burgesses of the city, and several of the old prebends and canons of the cathedral, proceeded to act upon the royal commission. On their arrival at the metropolitan church they found the doors, as usual, open, and Master Newlight in the pulpit, exhorting a numerous congregation of his sect to oppose the desecration of the temple, and smite the carnal

worshippers of the abominations of prelacy. Among the most devoted of his followers were Edward Marston and his uncle Saul. Sir Richard, willing that every thing should proceed with moderation and peace, would have waited till a pause from want of breath in the preacher, gave him an opportunity of commencing the business of the day. Not so the restored clergy, who, in the pride of full canonicals, instantly resumed their long-vacated seats, and boiling with the most orthodox impatience, commanded the officers of the church to expel the intruder, whose ravings prevented their proceeding with the regular service of the day.

"Cursed be the hand that touches me!" thundered the preacher. "I am upon my Master's service, and in his cause I am bold. The pride of your silken gowns, your hoods and mummeries, frighten not me—a strength not mine is given to me:—avaunt, Satan! Brothers in redemption," he continued, addressing his congregation, "let us raise a stave, a psalm of holy words; let us pray, and the evil one shall be discomfited." Ere his followers could clear their throats to comply with their teacher's commands, Sir Richard, willing to avoid the disgraceful scene of a dispute in a Christian church, ordered the mayor to read the royal commission, who instantly left his seat in order to comply with the direction he had received. When Newlight recognised, for the first time, his worship in the disguise of a scarlet gown and perriwig, he groaned in the bitterness of his soul. The magistrate had been one of the most scrupulous of his followers—a regular attendant upon prayer and love meetings—and to find him not only in the enemies' camp, but a very general amongst them, and wearing the abhorred ensigns of command, grieved the sectarian sorely; but indignation mastering grief, Newlight found his tongue nearly as soon as his worship, who had proceeded in his task no further than calling "Hear! oh, hear!" when the voice of the preacher fell, in fearful accents of wrath, upon his ear. "And hast thou come, Ananias Brown, in the scarlet robe of thy apostacy, and with thy bald head covered with the abomination of a perriwig as with many shames, to defy thy minister? Evil inclinations hadst thou always, but the measure of this iniquity passeth even my thought. Thy name shall be scratched out of the book of life amongst my flock; nor will I, at the last day, when asked concerning thee; say one word to save thy soul from the pit whose smoke is of sulphur!"

"Hear me, Master Newlight," imploringly exclaimed the abashed functionary: "I am compelled to this by mine office, not my will; it is the magistrate, not the man, that offends thee. My oath to his majesty——"

"Oath!" screamed the preacher, "wert thou not sworn to heaven before thou didst swear to Charles Stuart? Nor can the quibble of thine office save thee, for when the magistrate is damned, what becometh of the man?"

Sir Richard, willing to avoid further controversy, and somewhat impatient of the delay, commanded the mayor to proceed to the execution of his office; who, equally overawed by the anger of the preacher and the presence of the commissioner, in a tremulous voice obeyed—the puritans, during the reading of the commission, observing a portentous silence.

"William," whispered Sir Richard to his brother, "these men are armed, and I know the obstinate character of Saul and Newlight: go to the Town Hall and bring hither a guard; but let them not enter the church without sufficient warrant."

"I understand," said William, "and will act accordingly." So saying, he quitted the church.

Sir Richard walked into the centre of the choir, and looking towards the puritans, who remained closely gathered round their preacher, exclaimed, in a loud voice, "Masters, you have heard the royal commission. By virtue of it, I command Master Newlight to descend from the pulpit and peaceably leave the church, in order that the proper service of the day may proceed; and warn you and him, that refusal on his part, or any mad resistance on yours, will be punished with the utmost rigour of the offended laws. Master Newlight, dost thou obey the commission?"

"No!" thundered the preacher, "nor the power which gave it! My commission is from above, and supersedes all earthly authority. From this my watch-tower, I descend not but by force, if that you think it advisable to try it."

"Indeed!" answered the knight, "then I have but one path to pursue. Officers, remove him; but use no unnecessary violence."

Two men advanced towards the pulpit for the purpose, but started back, dismayed at the gaunt figure of Saul, who, drawing his heavy sword, stood opposed to them.

"Advance!" he cried, in his usual stern quiet voice: "His hand is upon me—the cause is His who gave to Sampson strength and Judith courage—the sword of the Lord shall prevail!"

"Cowards!" exclaimed the indignant Sir Richard, "must I do your work? Saul, lay down your arms; this present rashness I may pardon, but tempt not my wrath too far."

"Boy!" replied the puritan, "I defy thee and the tyrant whose power invests thee with this brief authority."

"Traitor!" said Sir Richard, instantly confronting him, "the hour of mercy is past—guard well thy life."

"Uncle!—Sir Richard!"—impromptly interrupted Marston, "let not the church be profaned—stay this mad encounter."

The clergymen looked aghast at the scene of violence before them. Not so Master Newlight, who, from his elevated position, beheld the scene with bigotted delight, exclaiming, "A champion hath arisen!—the sword of the Lord!—well done, thou Joshua!"

After a few rapid passes, which the superior skill of the knight enabled him to avoid, he succeeded, by a dexterous feint, in disarming his opponent, who fell upon the marble floor at his feet. "Traitor!" said Sir Richard, levelling his sword to strike, "receive the reward of thy insolence." Ere the blow fell, Edward, anxious to save his uncle, threw himself between, and received the weapon in his side. At this moment William arrived with the guard. "Edward!" he exclaimed, throwing himself on his knees beside him, "bleeding!—who has done this?—not my brother?"

"Accident, William—accident: he meant it not. Richard," continued Edward, extending his hand towards the bewildered knight, "I forgive you; reproach yourself not with my death, I know you could not intend it. Oh! my boy and Grace! could I but see them. William, I have wronged you in my thought; forgive me, I shall not again offend." The young soldier grasped his hand. "I see," he continued, with a faint smile, "you understand me—promise me no harm shall befall Saul for this—enough. Oh, my boy!"—here the dying man fainted from loss of blood.

Rumours of the intended resistance of Master Newlight and his followers had been all the morning afloat, which the marching of the city guard from the Town Hall to the Cathedral, by William Clayton, served to confirm. Alarmed by these demonstrations, and fearing the fiery enthusiasm of her uncle, Grace, anxious for his and her brother's safety, hastened to the church—too late to prevent mischief, but time enough to receive the last sigh of Edward. The first object which struck her on entering, was Saul disarmed and guarded by the soldiers, and the fanatic preacher in a similar situation.

"Sir Richard," she began, "you cannot intend harm to my uncle; you are not so base as to abuse your public authority by resenting a private insult. And this good man," pointing to Newlight, "is he a meet antagonist for a belted knight?—words are weak weapons against flesh and steel."

"Would," replied Richard, "that words had been the only weapons used. Lady, as yet you know not half your grief. Have you no other relative whose safety is dear to you?"

"Other relative!" echoed Grace, "none but my uncle—and brother—him you would not harm—his gentle nature never made an enemy—yet he is not here. Edward! oh, tell me where is my brother!"

The crowd opened as she spoke and discovered the sad spectacle. No shriek, no tear escaped her; in an instant she was on her knees beside him. The dying man knew the sound of her voice, and, opening his fading eyes, he struggled for a few moments with death. "Grace—my boy—you will be a mother to him, now I am gone. Promise me, Grace, dear sister!" A silent appeal to heaven was all the maiden could trust herself to make. "Thanks!" he continued, "I am happy now. Grace—accident—poor William—I come." A few convulsive movements of the limbs, and all was over.

Sir Richard and William returned to London after several vain attempts to see Grace Marston. Mindful of their promise to her brother, by their representations and interest the resistance of Saul and its fatal consequences were overlooked by the government. In the gay court of the licentious monarch, the brothers moved with *eclat*; alternately the companions of Charles's pleasures and councils, honours and appointments were lavished upon them with an inconsiderate hand; both rose to high military command. At length, when time had sufficiently effaced the memory of Grace, William again began to indulge in thoughts of love. Ellen Digby, the only daughter of a staunch royalist, was the object of his choice. The court and its gay allurements were abandoned for marriage and retirement. Nine months after the death of Edward, William and his young bride arrived at his brother's seat, Tyler Hill, near Canterbury. Grace, who since the death of her brother had given up her mind entirely to the guidance of Saul and the preacher Newlight, heard of their arrival, if not without emotion, at least without a tear. "Wait," exclaimed her uncle, "I have that engendering here shall work retribution; they have trampled upon us, but we will turn and rend them." Within the year the bride presented her husband with a son—fortune seemed to smile upon its birth: the young stranger was not only heir to his father and grandfather's estates, but to the fair earldom which Charles had just conferred upon Sir Richard Clayton, who heard of the birth of his nephew with unmixed satisfaction. Meanwhile, Saul and Grace had disposed of all their property in Kent, and a light vessel was secretly engaged to carry them to their future destination: one night they suddenly disappeared, and were never again seen in that part of the country. Great was the consternation on the following morning, when it was discovered that the young heir of the Claytons had been carried off, no one could tell how; in vain did the distracted parents offer rewards—messengers were dispatched into distant parts of England, but in vain—every clue seemed lost, and the search was at last abandoned as hopeless.

William never again became a father ; soon afterwards, with his broken-hearted wife, he returned to London, to forget, if possible, in the dissipations of the capital, the grief which preyed upon his heart. Nearly twenty years rolled on without the least intelligence of the lost heir, when the earl and his brother were appointed to attend the Duke of Monmouth against the covenanters in Scotland, whose success had at first considerably embarrassed the government. Before the royal army they were every where defeated ; from Edinburgh they were pursued to Dumbarton, and driven from that strong hold to defiles difficult of access on the opposite banks of the Clyde.

"I have a strange presentiment, William," exclaimed his brother, as they mounted their horses to lead the party sent to dislodge the enemy from their last defence, "in all our encounters I have been singled out by an old man and his sons, at least from their being always together and fighting in concert, I esteem them as such ; something tells me that to day they will be successful."

William laughed at the earl's augury, and placed himself at the head of his troop. The royal forces were again successful, and the covenanters completely dispersed. The earl, after the engagement, rode a short distance from the field to observe the direction the fugitives had taken, when he once more encountered the old man and the two young ones, whose perseverance in tracking him he had before observed during the day.

"So," exclaimed the old man, "we have met at last ; the Lord hath given thee to me."

The earl recognised in the speaker his old enemy, Saul ; and aware of his determined character, prepared for his defence. Time, which had spared the strength of Saul, had unnerved the arm of his antagonist ; he was no longer the light, active soldier who once brought him to his feet. A few blows decided the contest—the sword of the earl broke short, and he stood unarmed at his mercy.

"Advance, boys," cried the old man, "and strike !"—They hesitated. "Do you pause, Edward, Reuben, for this you have been reared—will you spare the murderer of your father ?"

"We cannot," exclaimed the young men both at once—"we cannot become assassins. Give him a weapon, and singly we will attack him ; otherwise he is scatheless for us."

"Rebellious fools !" shrieked the old man, passionately. "Ha ! the bloodhounds are upon us. Nay, then—my own arm ! Proud man, thy hour is come—one prayer for mercy is allowed thee."

"Slave !" answered the earl, misconceiving him, "I offer not supplications to such as thee—I am prepared."

The puritan grasped his weapon, and passed it twice through the body of his enemy, who fell bravely without one sigh. No sooner was the deed accomplished, than the royalists, headed by William, reached the spot.

"Harm them not," he exclaimed to the exasperated soldiers, "take them alive—fit example shall be made."

The men disarmed their prisoners, and raising the body of their late commander, proceeded with solemn steps once more towards the castle of Dumbarton.

Notwithstanding the evidence of a wounded officer, who had witnessed the fate of the earl, the young men, though innocent of any participation in his crime, were condemned to die with Saul. The guard were already drawn up in the castle yard, waiting for their commander to give the signal from the window, when a woman, deeply veiled, rushed into the apartment.

"What would you?" exclaimed the new Earl of Clayton.

"Mercy!" replied the female sinking upon her knees—"mercy for the two wretched youths who wait but your word to meet their Maker!"

"It cannot be," replied the earl, "example is necessary, and I have suffered too severely from their malice to feel disposed to mercy."

"They must be saved, or your soul and mine will have to answer it!—As you would not press a sleepless pillow—as you would wish to die in peace, postpone the execution of those youths."

"Woman! it may not be—the men wait but my signal."

"Give it, proud man!" exclaimed the female; "but learn that the volley which consigns my humble nephew to the grave, carries with it the fate of——"

"I'll hear no more," cried the earl, impatiently rising and waving his handkerchief—"my brother is avenged."

"And mine!" exclaimed the woman frantically, as the report echoed through the castle. "William, what have you done?"

"Ha! my name—who art thou?"

She slowly raised her veil.

"Heaven! Grace Marston!—those youths?"

"One was my murdered brother Edward's boy—the other——"

"Speak!" exclaimed the stricken earl, "if 'tis as I suspect—one look—one word will kill me."

"Was the last heir of the race of Clayton," replied Grace.

The bereaved father—bereaved by his own act—heard no more; but fell, broken-hearted, at the feet of the puritan sister.

A MORNING MEDITATION.

BY CHARLES DOYNE SILLERY*.

IN the bud of a rose, on a bright summer morn,
 A young insect I mark'd, in that sweet cradle born ;
 Two wings had it, green—brightly speckled with gold,
 And two, like thin fairy gauze, under them roll'd.
 Not the atoms of diamond strew'd o'er the dark mine,
 Could vie with its tiny eyes, clear as sunshine.
 O'er its head a young rainbow a veil of light threw ;
 To its little jet feet clung the clear crystal dew.
 I paused on the spot where the summer beams fell
 On that insect, and rose in the sweet blooming dell,
 And I mentally said, "if there were not a world
 Through the starry-gem'd depths of infinity hurl'd ;
 Were there nothing in space save that insect and flower,
 Lit up by a sunbeam, and I had the power
 To gaze on their beauty, as now on the clod,
 'Twould convince me at once of a Maker and God
 And I'd turn from them both, with a heart full of love,
 To adore, and to worship the Maker above."

But oh, when I gaze on this beautiful earth,
 Where millions of insects and roses have birth ;
 When I see the proud sun hold his bright arched way,
 Old time's golden index to mark the warm day ;
 When I watch him, at evening, tint o'er the fair skies,
 Or the moon through the fret-work of starry night rise,
 And the mountains and vallies, the rivers and seas,
 And the fields of wild flowers, and fruit-loaded trees ;
 When I gaze upon life of all beauty and form,
 Hear the voice of the thunder, the whirlwind and storm,
 See worlds upon worlds over gloomy space roll'd,
 More countless than sands or than numbers e'er told ;
 Great God of my fathers, and father to me !
 Is there room in my soul for one thought but of thee ?
 No : let the wide world be as bleak as it will,
 I'll love thee, adore thee, and worship thee still ;
 And read from an insect, and flower of the sod,
 The presence, the wisdom, and love of a God !

* Member of the Bank of England lodge, and Poet-laureate of St. David's lodge, Edinburgh.

MISCELLANEOUS.

The Queen's Drawing Rooms have been well attended ; the last for the season took place on Thursday, 19th June.

Don Carlos, his consort, the princesses, and suite, landed at Portsmouth on Wednesday the 18th June, at half past seven, under a salute, with manned yards, from his majesty's ship *Donegal*, and on their landing were received under a salute from the batteries, and a guard of honour of the royal marines, under the command of Captain Menzies, R. N. The *George Hotel*, from the influx of strangers, not having sufficient accommodation, a spacious house next to the lieutenant-governor's has been hired for their reception, but how long they will sojourn there, or their ultimate destination is unknown.

A rich tanner has just died in Paris, leaving a will, by which he imposes on his heirs the obligation to bury him in a well tanned hide, with the tools belonging to his trade. He also requires that a monument should be erected to his memory in the centre of his establishment, in order that he may be in the midst of his workmen even after death.

Dennis Collins, the old sailor who was transported to Van Dieman's Land, for throwing a stone at the King, when at Ascot Heath Races, two or three years ago, died at Port Arthur, on the first of November last, "in consequence, it is said, of his fixed determination to refuse all necessary nourishment, although the best diet that the settlement could afford was offered to him."

DIFFERENCE OF AGE IN A FAMILY.—The eldest daughter of Mr. Coke, of Norfolk, himself between eighty and ninety, is sixty years of age, and the youngest two. His present wife, Lady Ann Coke, is a daughter of the Earl of Albemarle, and not more than twenty-five years of age, and consequently the mother-in-law to a lady of sixty.

NOVEL DISCIPLINE.—When the — Hussars, of military and fashionable notoriety, were once quartered at Piershill barracks, Edinburgh, a young officer amongst them was observed to be exceedingly ingenious in evading all military arrangements regarding *early rising*. One morning several Leith fish-wives, (who are numerous in the environs of Edinburgh,) of robust make, and arrayed in their peculiar and picturesque costume, entered the barracks, and requested to be shown to the rooms of "Maister Cornet H—." They were directed towards them, entered, and found the gentleman in his bed as usual, instead of out at exercise with the troops on the sands; and forth from his bed they hauled him, by dint of mere muscular strength, *malgré* his efforts at resistance. Then, leaving the disconcerted hero fairly stretched on the floor, there to finish his repose, the harridans, not without threatening future visits, should he persist in his morning sin of slumber, retired triumphantly, to claim from their employers (some of *Maister Cornet's* waggish brother officers) the pecuniary guerdon of their meritorious exertions.

ABOLITION OF DUELLING.—Mr. Buckingham has introduced a bill to abolish the practice of duelling: he proposes a court of honour. The idea is taken from the chivalrous times of old, when even royalty did not disdain to preside on such occasions; the president was generally a female. We remember a remarkable judgment of one, a princess of France; the question was how soon may a woman appear in society after having listened to the solicitations of one of the opposite sex. Her answer was, with her husband immediately, with a stranger never.

DEATH OF MR. R. LANDER.—We regret to learn that intelligence has been received of the death of the enterprising African traveller, Richard Lander. He was fired upon and severely wounded by the natives on the Nunn river, where he had gone for the purpose of trade, early in the month of January, and he died at Fernando Po on the 6th of February. The following is an extract of a letter from the agent to Lloyd's at Fernando Po: dated 6th February:—"On his arrival at the Nunn, he left the cutter, and proceeded up the river in the boat with about £400 worth of goods, to join the iron steam-boat, which he had sent up a few weeks before: she was to proceed about three hundred miles up, to a small island which he had purchased from the king, and where he had a factory. They had proceeded about one hundred miles up, the current being strong against them; they were in good spirits, racking the boat along shore, when they were fired on from the bush; three men were killed and four wounded; Mr. Lander was one of the latter. They had a canoe of their own, and at the time they were fired on, the boat was aground, and to save themselves, they were obliged to leap into the canoe, and make the best of their way; they were immediately followed by five or six war canoes, full of men, keeping up a continued fire for five hours, until it got dark, when they lost sight of them: they arrived here on the 27th ult. Mr. Lander expired this morning: he wrote me a letter two days ago, requesting that I would take charge of the vessels and property belonging to the African Inland Commercial Company, with which I accordingly complied. The ball entered near his hip, and worked down to the thick of the thigh. It was a most malicious and treacherous attack. Mr. Lander told me that there were Bonny, Brass, and Benin canoes; so that from these circumstances I am of opinion that some of the slavers, or other Europeans, have been the promoters of this murderous affair. Colonel Nicolls has forwarded a statement of the transaction to government, and if proper steps are taken, the whole must be brought to light. Mr. Lander's clothes and papers are all lost."

THE DEY OF ALGIERS.—Hussein, ex-Dey of Algiers, is about to undertake a pilgrimage to Mecca. He is very religious, and by acts of devotion endeavours to reconcile himself to his loss of power. He takes his departure from Alexandria for the tomb of the Prophet. This town has become his usual residence, he having fixed his abode there when he left Leghorn, which he did not find agreeable, from its enabling speculators to make use of his name in acting upon the Regency of Algiers against the interests of France. Fearing that he might be troubled from being supposed to take part in enterprises which were inimical to France, and not being sufficiently rich to live at Leghorn, Hussein applied to the Viceroy of Egypt to grant him an asylum. Mehemet Ali

received him with great distinction, granted him a palace sufficient to lodge the whole of his family, and daily sends him the *moussa*, or supply of provisions, necessary for the whole establishment. Hussein is attended on his pilgrimage by one of his sons-in-law and some of his domestics.

YORK MONUMENT.—The statue of the late Duke of York was, on the 8th of April, raised to the summit of the pillar, in Carlton-gardens. The sum to be paid for raising the statue and placing it on the column was 400*l.*, the contractor binding himself to make good any damage that might happen to the statue, by accident or otherwise. The Duke appears in the robes of the Order of the Garter, the folds of which assist in supporting the statue.

It is said that her Majesty has graciously desired that her name should be placed at the head of the ladies' subscription for the purpose of restoring a statue of Queen Eleanor on Waltham Cross, with a donation of twenty-five pounds.

The meeting of the Unionists on Monday, April 21, and the procession to the Home Office, passed off quietly, and, we believe, unattended by a single accident, which, considering the numerous body, was not a little surprising. Lord Melbourne (very properly, we consider,) refused to receive the petition accompanied by such a multitude in procession; but his lordship afterwards received it, and laid it before his Majesty. The number of persons forming the procession has been differently estimated; but we understand from a military officer, who dropped a swan-shot as each file passed him, that there were 4908 files, averaging five men each, making a total of 23,540; and that the number of stragglers exceeded three times that amount. Ample arrangements had been made by Government for the immediate suppression of any disturbance. The Life Guards, the Royal Horse Guards, the 12th and 17th Lancers, the Queen's Bays, the 1st Royals, eight battalions of infantry, and several brigades of artillery, besides 1500 men of the metropolitan police, with many thousands of special constables, and officers attached to the different police-offices, were stationed in convenient places, ready to be called out at a moment's notice; but with strict orders not to show themselves at all unless called for by the proper authorities; consequently, not a single soldier or police-constable was visible throughout the whole march, as every thing passed off quietly.

COURT-MARTIAL ON CAPTAIN HUGH PIGOTT.—On Monday, the 14th of April, a Court-Martial assembled at Sheerness, on board H.M.'s ship *Hastings*, Captain Shiffner, to try Captain Hugh Pigott, late of H.M.'s ship *Barham*, the Commodore on the Turkish station, for various charges brought against him by Lieutenant Henry Walker, Com. of H.M.'s steam-vessel the *Alban*, while under his command. No strangers were allowed to come on board the *Hastings* until the Court-Martial was formed, which consisted of Vice-Admiral Sir R. King, Bart. K.C.B., the Port Admiral at Sheerness; Rear-Admiral Gage, K.C.B.; Captain Sir J. A. Gordon, K.C.B.; Captain Barnard, of H.M.'s flag-ship *Ocean*; and Captain Shiffner, of the *Hastings*. E.

Twopenny, Esq., attended as Judge-Advocate ; and after the Court had been sworn in the usual manner, the names of the witnesses were read over. The *Barham* arrived at Chatham on the 26th of April, and was paid off on the 1st of May. The Judge-Advocate, by desire of the Court, then read over copies of the correspondence which had taken place between Lieutenant H. Walker and the Lords of the Admiralty on the nature of the charges brought forward by Lieutenant Walker against Captain Pigott, which occupied a considerable time, and also the order for a Court-Martial to be held on Captain Pigott on several charges. After many days trial, a verdict of honourable acquittal was recorded, and the Captain received his sword from the President, since which Captain Pigott has received the Guelphic order with the honour of knighthood.

CHANCELLOR OF OXFORD.—INSTALLATION OF HIS GRACE THE DUKE OF WELLINGTON.—At an early hour on Monday, the 9th of June, the city of Oxford began to assume all the bustle and appearance of St. James's-street, on the day of a grand Drawing-room. The continued arrival of numerous splendid carriages, filled with elegant and fashionable company, for the most part of the fairer sex, rendered the scene one of the most animated and imposing we ever beheld. At half-past two o'clock, the new Sovereign of Alma Mater entered the city, followed by a body of equestrians, waving hats and raising loud cheers, in concert with the acclamations of the inhabitants. His Grace looked in excellent health and spirits, appearing to be quite delighted with the enthusiastic reception he met with from all ranks, and cordially acknowledging it by repeatedly bowing on both sides as he proceeded up the High-street to University College, the place of his temporary abode. The only person who sat with him in the carriage was Mr. Croker, and coming for such a purpose, he could not possibly have a more suitable companion. Immediately before him came the Duke of Cumberland. The Duke of Wellington, after changing his dress, and putting on not the state, but the plain academic costume appropriated to his rank, proceeded in a close carriage to pay a complimentary visit to the Duke of Cumberland, and then in a few minutes returned to University College.

Early on Tuesday the colleges were sending forth their men in full robes, who were to be seen on all sides passing and repassing through the antique archway and quadrangle, all flocking for the old Hall of the University College.

A few minutes before eleven, the Duke in his robes of office set out from University College to the theatre, accompanied by many noblemen. Soon after eleven, Dr. Crotch announced upon the organ the approach of the Chancellor, accompanied by the Vice-Chancellor, and the various noblemen and gentlemen who met him in the morning at University College. His Grace was received with tremendous applause. There were several members of the Episcopal bench present—the Archbishops of Canterbury, York, and Armagh, the Bishops of Oxford, Worcester, Exeter, Gloucester, Llandaff, and Barbadoes. When the cheering had subsided, the Duke of Wellington opened the convocation by a short Latin speech, stating that it was convened to confer the degree of doctor of laws on several noblemen. His Grace here gave the names of eighteen of the aspirants to academical honours. After these came

the names of the two judges, Sir J. Vaughan and Sir J. A. Park, and of Sir J. Scarlett. The Chancellor went through the list twice, and after each name, on proposing the admission, said, "*Placetne vobis dominis doctores, placetne vobis magistris?*" The convocation replied in one voice, "*Placet.*" The Duke then turned round, and in a voice half-aside, said, "Now I shall get on;" this declaration occasioned laughter from those who heard it. This ceremony having been gone through, Dr. Phillimore proceeded to read the eulogium in the Latin language. He extolled the learning and virtues of the late Chancellor, and proceeded next to eulogize the great victories of the present one. He spoke of his triumphs in India, in Portugal, in Spain, his victories at Salamanca, Toulouse, and Waterloo. The Creweian oration was next delivered, and dwelt on the same topics as the preceding; then followed the different prize poems.

At half-past one o'clock, the Chancellor declared the convocation to be closed, and his Grace then retired from the theatre amidst acclamations as loud and enthusiastic as when he had entered.

The Oratorio.—The theatre in the evening was filled with fashionable company, to witness the first part of the Oratorio of the *Captivity of Judah*, by Dr. Crotch. The music was grand and effective, and was warmly applauded.

At the conclusion of the Oratorio, the assembly called loudly for the performance of the national anthem, which was sung amid loud cheering and vociferous chousing.

Wednesday.—The appearance of the theatre was not very different from that which it exhibited yesterday. Circumstances, however, rendered one alteration necessary; instead of the gallery in front of the semicircle being filled with ladies, it was to-day filled with the various principal performers who were to take part in the execution of the Installation Ode. The same galaxy of beauty which graced the lower gallery yesterday was again visible to-day, and with this advantage, that the younger ladies were brought more prominently into view than they were yesterday, their mothers and grandmothers having been placed more in the back ground. On the arrival of the Duke, the cheering for "Wellington and Waterloo" was unbounded. He was accompanied by nearly the same retinue as yesterday. In his train were the newly-made Doctors, in their scarlet robes and hoods.

The Chancellor opened the convocation by stating, that it was called for the purpose of conferring honorary degrees on several noblemen and gentlemen. He then read over the list of names of several noble and distinguished persons.

After the degrees had been conferred, the Installation Ode was performed to music, in which Braham was seldom if ever heard to greater advantage.

After the ode was performed, Mr. Scott of Christchurch recited the Latin essay, which was much applauded. The gentleman who gained the Newdigate prize then entered the rostrum to recite his poem, "*Hospice of St. Bernard.*" It was loudly applauded throughout, particularly the last seventy lines, and at that part of it which referred to the Duke's achievements at Waterloo, the cheering was most enthusiastic. At about half-past two or three o'clock the convocation closed.

At half-past three the concert commenced, with a brilliant military symphony by Haydn.

A glee, by Mrs. W. Knyvett, Messrs. Knyvett, Vaughan, and Phillips—"The Midge's Dance about the Burn," was admirably sung, and loudly encored; and a song, composed for Phillips, by W. H. Callcott, the words from Sir W. Scott's poem of "Waterloo," was also very finely executed, and encored. The Oratorio closed with Haydn's "Storm Chorus."

The ball at the Star was one of the most splendid affairs we ever witnessed. The great room was brilliantly and elegantly lighted up. The fine staircase, by which the company ascended, was so densely thronged by ladies and gentlemen, that it was almost impossible to gain the ball room. Upon our arrival in this fairy scene, we were dazzled with the splendour of the ladies. The room presented the appearance of a waving forest of plumes; the splendid jewels that adorned the fair brows of the beautiful wearers, and the magnificence and splendour of their costumes, made us for a moment fancy we were in Fairy Land. There were nearly one thousand persons present.

Thursday.—To-day, the Bishop of Oxford preached a sermon for the benefit of the Radcliffe Infirmary.

About eleven o'clock the Chancellor, accompanied by the Vice-Chancellor, the noblemen and gentlemen recently made doctors, and the heads of houses, in their robes of state, entered the cathedral; and the service then proceeded amid the pealing of the organ and the full voices of the choir. The symphony to the anthem was much admired, as was also the anthem itself.

Concert at the Theatre.—The second grand miscellaneous concert commenced this afternoon at half-past three o'clock, at the theatre, and was as numerous and fashionably attended as on Wednesday.

At the conclusion the audience loudly called for "God save the King," which was of course complied with, Caradori singing the solo parts, and the audience joining very loudly, if not very musically, in the chorus, with sundry interruptions at the passages which accord with their political bias.

DIVISION OF THE CABINET.—Lord Ripon, Mr. Stanley, Sir James Graham, and the Duke of Richmond, resigned their offices in the Cabinet, on the question brought before Parliament by Mr. Ward relative to the Irish Protestant Church, (*See Parliamentary Analysis*), and have been succeeded by Mr. Spring Rice, Lord Auckland, Marquis of Conyngham, and Mr. Abercrombie.

FRANCE, 13th & 14th of April.—Serious disturbances again occurred in Paris. The military were assailed and compelled to fire; many lives were lost. A great number of arrests were found indispensable.

It is remarkable that no effort has been made by the French government to destroy the traces of the recent affray. Several streets in the vicinity of the Rue St. Martin are still partially unpaved, or rendered impassable to carriages by deep trenches. The remains of the barricades are still visible.

In the affray of the 14th of April, one of the young insurgents having levelled his musket at a soldier of the line, the piece missed fire, and he was instantly surrounded. "Fire! it is now *your* turn!" said he to the soldier, baring his breast as he spoke. "No!" replied the gallant fellow, "I am not in the habit of taking such close aim—away with you!"

Serious disturbances have again occurred at Lyons. The military not only refused to act, but reversed their arms and cheered the rioters.

In Brussels there has been alarming insurrection—it can scarcely be termed less—arising out of measures adopted by the Orange party for the purchase of the horses and other private property of the King of the Netherlands. The houses of many distinguished individuals were pillaged, and property to an immense amount sacrificed.

The German papers report the detection of conspiracies at Berlin; and it is added, that the Prussian army in the Rhenish provinces is to be immediately reinforced. Amongst other rumours, it is said that Neufchatel is to be formally disjoined from Switzerland.

CANTON, NOV. 10.—A violent and hostile attack has been made by the opium traders upon the Chinese at Kee-Ho, in the vicinity of Macao; when, in consequence of a theft committed from an opium hulk, drawn on shore without the permission, and much to the annoyance of the natives, a most serious affray ensued, in which a whole village is said to have been burnt by the people from the shipping, who made two desperate descents upon the shore; in the last of which as many as 300 sailors, with artillery and small arms, participated, but were beaten off by the guns of the Chinese, and compelled to return to their ships, leaving one of their men dead in the hands of the Chinese, and wounding many of the natives, one of whom is since dead of his wounds. This affair, from the beginning, has been officially reported to Government, and the result has been a demand from the Viceroy for the murderers, and a correspondence has ensued, which, it is feared, may lead to the suspension of the regular trade. November 16th: The discussions with the Viceroy respecting the proceedings at Kee-Ho are still going on. The communications are moderately and civilly expressed, but he is obliged to make a show of compelling the English to yield up the murderers for trial and punishment. He, however adds, that the foreigners may try the offenders at Macao themselves, according to their own foreign laws, in presence of a Chinese officer, whom he will depute. May not this lead to the object so long desired, of adjusting these homicide cases in China by British authorities? December 9th: Captain Plumridge in the *Magicienne* frigate, is here, and, it is supposed, will remain until the business is settled. The Chinese still demand a man to be given up to them for trial and punishment.

REVIEW OF LITERATURE—FINE ARTS—EXHIBITIONS—THE DRAMA, &c.

The Round Towers of Ireland, by H. O'Brien, A.B.—Few subjects have more puzzled the zeal of the antiquary than the "Round Towers of Ireland." Treatises have been written by the members of the most learned bodies in Europe; but however ingenious their suppositions, however supported by seeming proofs, their theories failed to produce that satisfaction, that perfect conviction, which the irresistible voice of truth can alone command. To Henry O'Brien belongs the honour of deciding the question of their origin, antiquity, and purpose, with a power whose strength appals us: he has cast back upon the vast sea of time its destroying surge, and from oblivion drawn the history of a people to whose name the literati of Europe were almost strangers. The peculiar formation of these celebrated structures, the exquisite workmanship of their building, had long attracted the attention of the learned. Some have supposed them to be ancient beacons; others, intended for purgatorial columns or penitential heights. Montmorency makes them dungeon-keeps; while General Vallancey stoutly asserts that they were receptacles of sacred fire. No man could have been found more capable of investigating the truth of these several positions than our author, who, to an intimate acquaintance with the Oriental languages, adds a perfect knowledge of the almost forgotten tongue of his native land. The peculiar tact with which he has destroyed these several suppositions, shows to what perfection the discriminating powers of the human mind may be brought by a constant and vigorous exercise. Their situations, the local customs of Ireland, her traditions, and the derivations and corruptions of the names still given to them by the peasantry, are all brought to bear upon the point with a patience and industry that enthusiasm would have shrunk from, and which nothing but the pure and ardent love of truth could have supported.

Every lover of Ireland, every defender of its polished antiquity, owes a debt of gratitude to our author for the satisfactory and indisputable establishment of its honourable claims. Montmorency's objections against the antiquity of the Round Towers, are, to use O'Brien's own expression, dissipated into thin air; the authorities of the Greek and Latin authors on whom he relies shown to be valueless, and the identity of the country with the "Insula Hyperboreum" of Hecateus completely proved. Taking Diodorus and the celestial indexes recorded in the ancient annals of Ulster, 949, as his standard, the conclusion he arrives at is, that the Round Towers were constructed for the twofold purpose of worshipping the sun and moon, as the authors of generative and vegetative heat—their *peculiar form* being a still more direct confirmation of the *nature and principles* of the worship, identifying the faith they were erected in honour of with the doctrines of the Budhists of the present day, by a chain of reasoning and research so profound, laborious, and clear, that a new light is thrown upon the history of the world, and the veil of ages withdrawn from the book of time.

But when we come to that *speculative* part of Mr. O'Brien's work, which tends to prove the identity of Budha and Christ, asserting, that under that name the Saviour suffered crucifixion ages before the sacrifice of Calvary, we are startled. His position is strong, his arguments curious and many—some drawn from holy writ itself; but it is a point on which we *can not, dare not*, give judgment. The subject of an antediluvian incarnation must always remain a matter of doubt; for although many passages both in the Old Testament and the Gospels may be thought to have reference to such an event, still, as we have no express declaration, it is a point which time alone, when all secrets are revealed, can discover.

In dismissing the Round Towers from our notice we are free to confess that we have rendered but lean justice to its extraordinary learning and research. Our non-acquaintance with the ancient language of Ireland has been a drawback in the discharge of our critical duties. Volumes might be written upon the various points which it embraces, and yet justice not be done to its vast merits.

The proverb, that a prophet hath slight honour in his own country, has been verified in the unworthy treatment Mr. O'Brien appears to have received from the Royal Irish Academy. We trust they will remove the stain from their body by an ample, though tardy, act of justice to their distinguished countryman.

The Freemason's Pocket Companion.—Without entering into the antiquities or abstruse history of the Order, this little work presents a useful manual, containing a chronological list of Grand Masters from Austin the Monk, in 597, the first Grand Master in England, down to His Royal Highness the Duke of Sussex, who at present fills that important office. The origin and progress of the Craft are detailed with perspicuity and simplicity. The mind of the author has evidently been devoted to the science of Freemasonry. It may not prove the less acceptable to our readers when they are informed that it is the production of a Brother of the Apollo Lodge, Oxford, 460, the son of a distinguished prelate.

Remarks on Party Distinctions in Religion. By the Rev. J. B. James, B.C.L., M.D. (Rivingtons, pp. 59).—We have received a copy of this reverend gentleman's remarks, a perusal of which satisfies us that our author is sincere in his vocation. The stirring changes in the popular world have evidently created considerable apprehension in his mind that the church may suffer materially in consequence; and he forcibly calls upon two classes of preachers to unite in protection of their mutual interests. We can offer no opinion upon his arguments, which, however, will be interesting to minds of kindred faith. The pamphlet may be fairly said to be well written, and calculated to unite members of the church in a still closer bond of unanimity.

Observations on the Ulcerative Process, &c. By Wm. Eccles, Surgeon. (Highley, Fleet-street, and E. Wilson, bds. pp. 66).—Our province as reviewers may not be considered as extending into the arena of the medical sciences, but we may not be held as trespassers in noticing such works as have an evident claim upon the attention of the general reader, for whom, perhaps, although they possess the higher quality of being adapted for the perusal of a profession to which society

is so greatly indebted, are written in what may be termed a popular style. Mr. Eccles's *brochure* is of this class, and possesses, therefore, a double utility. It is written with clearness and intelligence, and treating, as it does, upon subjects requiring the peculiar attention of the experienced practical surgeon, we have much satisfaction in recording our opinion of its merits.

The Cabinet Register for 1833 contains a well-condensed epitome of the events of the past year: in it the politician will find a record of the changes, domestic and foreign, which for the last twelve months have agitated Europe; the merchant, the alteration made by the legislature in the various scale of duties by which his interests are affected; the lover of science, the result of those expeditions which public spirit or private munificence have started for the advancement of knowledge; well-written obituaries recall to mind the illustrious and honoured dead, who, from their station in life, or power of mind, had the honourable opportunity of improving the interests of mankind. The work has been produced without regard to labour or expense, and may claim a place in the library of every man of science, business, or letters. We dismiss it with our hearty recommendation to the patronage of the public.

A Treatise on Chess. By George Walker.—Ardent admirers of this game, at which kings, in sober sense, may play and which combines instruction with amusement, we have perused with considerable satisfaction Mr. Walker's delightful treatise; and we know not which most to praise, the simplicity and clearness of style which renders him capable of being understood by the merest tyro in the game, or the ingenuity of the problems by which its difficulties and peculiarities are illustrated. We recommend it to all who are anxious to attain excellence in the noble and interesting science of chess, for the perspicuity and intimate knowledge it displays of the game, and doubt not but its cheapness and portability will render it the pocket vade-mecum of the chess-player. In defence it will be found novel and particularly strong; nor will the attacking party lack fair instruction for the success of his bold advances.

Arithmetical Tables.—Our notice has been just attracted by the second edition of a small volume of tables, with notes from the pen of Mr. Ribbans, Arithmetical Master in King's College School. This is a very useful little book. The tables are well selected and judiciously arranged; and the information contained in the notes is such as ought not only to be taught to youth, but might be learned by many adults.

We have been favoured with the perusal of a little book on "General Education amongst the Youth of the Higher Ranks," dedicated, by permission, to the Rev. Mr. Major, the Head Master of King's College School. It advances, that the introduction of a more general course of education, and more particularly of the study of arithmetic, into all our public schools, would prove a national advantage. The author of this pamphlet has for the present withheld his name, but for what reason we cannot conjecture.

FINE ARTS.

Landscape Illustrations of the Bible by Turner, Callcott, and Stanfield, engraved by Finden. *In Parts, price 2s. 6d. each.*—Engraving has reached so high a degree of excellence in this country that criticism is lost in admiration. Here, in the cheap form of two-and-sixpenny parts, we have gems that might adorn the collection of the connoisseur. The peculiar sunny beauty of our English Claude finds ample scope in the rich scenery of the East, illustrating, as it were, the dreams of that sacred land, rendered familiar to us in our childhood, from the perusal of the Scriptures. The Valley of the Brook of Kedron, with the tomb of Absalom, recalls to mind the beautiful exclamation of his father: "Oh, Absalom, my son, my son, would I had died for thee!" The church of the Holy Sepulchre, by Roberts, conveys an idea of the grandeur and chaste simplicity which all travellers who have visited it describe it to possess; while the view of Nazareth and the City of Jerusalem, both by Turner, are interesting as the scenes of the birth, death, and resurrection of Him whose life and faith shed a halo of glory round the land his presence consecrated, and from which his ministers were sent to preach the glad tidings of peace to the human race.

Illustrations of the Bible, by Richard Westall, R. A., and John Martin, Esq. *In Parts, each containing Eight Engravings, price 1s.*—The first number of this popular work commences with the Creation out of Chaos. The light shadowy form moving on the face of the waters, is a beautiful conception of poetic feeling: the indistinct outline produces on the imagination a stronger impression than the highest effort of the painter's art could possibly have achieved upon the senses, and does not violate the awful majesty of the Godhead by that familiarity of detail which often offends even in the pictures of our ancient masters. The Temptation, Judgment, and Expulsion, follow: the last by Westall, and displays more power than the general tone of his conceptions. It concludes with the Death of Abel and the Deluge, ending an important epoch of scripture history. From the general interest of the subject, and the high talent of the artists, there can be little doubt but its success will be commensurate with its deserts.

The Exhibition of the Royal Academy.—The Fine Arts have gradually been advancing in England for the last fifty years, and each succeeding exhibition of the Royal Academy adduces fresh honourable proofs of what may justly be termed the English School of Painting. Among so many claims upon our notice it will be impossible to particularise all; we shall content ourselves, therefore, with singling out a few of the most brilliant gems, at the same time assuring our readers, that although unnamed, they will find many pictures well worthy the attention of the connoisseur or less critical admirer of the arts. The first that attracted our attention was No. 13, *A scene at Bolton Abbey in the Olden Time*, by E. Landseer:—a warrener with a boy and girl bringing a stag, game, and fish, to the refectory of the convent. No subject could have been more happily selected for the display of the artist's peculiar excellence; he has luxuriated in all the variety of plumage. The dying stag is particularly fine: the panting chest heaving

for life, and the fur of his skin no longer sleek, but torn and ruffled with the chace, the two sleek-looking monks—are happily conceived and exquisitely coloured. We consider this one of the finest efforts of the artist's easil.

The Dog rescuing a Sheep from a Snow-drift, is a beautiful, quiet picture, by the same artist.

The Cardinal, by Etty, is an Italian head, and reminds us most forcibly of the Dutch Officer, by Rembrandt, in the Fitzwilliam Museum at Cambridge. It possesses the same tone of colouring, and the resemblance is still further heightened by the deep crimson of the robe.

The Quarrel Scene between Wolsey and Buckingham is happily imagined. The proud, overbearing priest is well imagined; and the cool sneer of high-born contempt on the lip of the Duke, might have roused the anger of a spirit less mild than Wolsey's.

The Installation of Captain Rock possesses a peculiar power: it brings the character of the Irish peasantry in all its different shades before you, from the stern, deep enthusiasm of the thinking man to the mere animal hate of the reckless, and total apathy of the dissolute.

Sir Roger de Coverley giving preference to a Wooden-legged Waterman at the Temple Stairs, is a pleasing subject. The thought would have been happier if the artist had made the Spectator a portrait of Addison.

The Spanish Mother, by Wilkie, is full of life and beauty. The rich eye of the Peninsula, the graceful costume, and joyous expression of happiness, are admirably portrayed.

Editha and the Monks in search of the Body of Harold, is a noble composition. The despair of the lady finely contrasts with the resignation of the monks. A beautiful effect is produced from the torches glancing from their faces to the body of the fallen monarch.

Among the many portraits are those of the King and Queen, and the Duke of Wellington, by Wilkie. The last we consider by far the best portrait we have ever seen of the duke. The simplicity of his manner and soldier-like carriage are well preserved. The portraits of their majesties are as like as royal portraits generally are.

THE DRAMA.

THE greatest novelty since our last has been the appearance of Mr. Macready, at DRURY LANE, in the character of *Lear*. The essay of the late Hon. George Lamb upon this tragedy has created a degree of interest that roused the public from the apathy into which, regarding the drama, they had fallen. Mr. Macready, with great good taste, restored the beautiful last scene, the omission of which we ever considered a blot upon the reputation both of Kemble and Kean: but although much was done, much yet remains before this beautiful production be thoroughly restored to the English stage. The Fool, that cunning specimen of nature and shrewd wit, the faithful companion of *Lear* when all else desert him, must be restored. The difficulty of finding a representative capable of doing full justice to its merits we admit to be

great, but surely one might be found capable of giving the beautiful strong outline of the poet's conception, though not all the finer strokes of light and shade with which his mind distinguished it. The anger and impatience of *Lear's* character were well developed in the first scene—but these are the less interesting traits: the indignation with which he listens to the insulting offer of his ungrateful daughter, his reliance upon the affection of the second, were beautifully portrayed. The line,

“I'll go with thee—thy love yet doubles hers,”

was uttered with an expression of mingled shame and wounded feeling that showed the discriminating mind of a deep observer of nature. In the storm scene the actor evidently laboured with the beauty of the poet's soul, but found it impossible to reach the standard of his own conception. No actor ever has, or ever will represent that tumultuary scene of misery, despair, and grandeur, so as to leave nothing to wish, nothing to the imagination. The beautiful restoration of the last scene gratified the audience far more than the mawkish substitutes that for so many years disgraced the stage. At the conclusion the audience testified their approbation by reiterated plaudits; and we beg to congratulate Mr. Macready on so high a triumph of his art.

THE HAYMARKET.—This elegant little theatre has commenced its summer campaign with every promise of success. In addition to our old favourites are many new actors of considerable talent. Buxton has produced one of his light sketches, with some agreeable music by Bishop, called *Rural Felicity*, in which Mrs. Glover has a character adapted to her peculiar excellence. A Mr. Beaumont, well known as an amateur in the provinces, made his appearance as *Morbleu*, and made a favourable impression; but the great attraction of the season was the appearance of Mr. Vandenhoff of the Liverpool theatre, as *Coriolanus*. This play may be said to have been shelved with John Kemble, and is, we consider, the most difficult test by which to try an actor's merits. The play itself, however beautiful, does not enlist our sympathies. The pride and unbending character of its hero have their origin in an impure source; and though we applaud the hasty rage and proud eloquence of the fiery patrician, 'tis but the pride of a character that reason condemns. The redeeming point, the influence of his mother, is one of those exquisite traits of nature that frequently illumine the darkest passages of human passion. To the grace of a commanding person, Mr. Vandenhoff adds the advantage of a highly cultivated mind: he is one of the very few members of our stage who have pored upon the page of the classic, and that yet more beautiful page the human heart. To trace the analogy between the workings of nature and the conceptions of the poet's mind, is the true study to form an actor.

Mr. Vandenhoff presented us with a portrait we scarcely ever thought to see again: in look, in gesture, he was all the Roman, and presented us throughout with an identity of character that drew us from all participation in the mere business of the stage, till we fancied time had rolled back his scythe, and that we stood in the Capitol of the victorious Roman, followed him to Corioli, sympathised with him in exile, trembled for him in his hour of revenge. The concluding scene was one of the most effective of the play: the storm of feeling when solicited by

his mother—his struggle when foregoing his vengeance—were true to nature, and presented a picture at which the human heart might start and examine itself. Even the treachery of Aufidius was almost justified by the proud scorn and biting sarcasm of the actor, when he justifies his conduct; and the burst of enthusiasm with which he defended his native Rome electrified the audience, and elicited rounds of applause. At the fall of the curtain Mr. Vandenhoff was loudly called for, and gracefully bowed his thanks. We doubt not but his future career will be worthy the promise of his first appearance at the Haymarket theatre.

ASTLEY'S.—This place of summer amusement has not been so well attended as it generally is. The entertainments are not of so high a character as we remember to have witnessed. The *Hero of our Times* was wretchedly written, and, if possible, worse acted—followed afterwards by a disgusting plagiarism on *The Revolt*. *Rookwood* failed, we regret to say, to retrieve either the reputation or profits of the theatre. *Gomersal* and *Conquest* are much missed. We forgot to mention Mrs. Weston, who sustained the character of an Irishwoman with her usual talent and humour.

THE VICTORIA has re-opened, after a recess of some weeks, with a powerful addition to their company. The veteran Egerton, we perceive, has retired:—we trust, with enough to set the frowns of fortune defiance.

THE ENGLISH OPERA HOUSE is rising rapidly from the surrounding ruins, like a fairy palace in a harlequinade. We trust that a corresponding degree of patronage on the part of the public will reward the enterprising proprietor, who has determined, we understand, to maintain the character of the English school of music, by bringing forward a succession of operas from the best composers. Bishop, we hear, has already composed one.

VAUXHALL.—The weather has hitherto been unfavourable for these gardens. The proprietors have, at a great expense, given a splendid view of Captain Ross's expedition. The very ice-bergs are enough to cool one in the warmest evening in June.

PARLIAMENTARY ANALYSIS.

HOUSE OF LORDS.

March 22.—Their Lordships sat to-day for the first time on a Saturday since the opening of the Session.

Some Members of the House of Commons brought up the Report of the Committee, together with the minutes of evidence, upon which the Liverpool Freemen Disfranchisement Bill is founded, in conformity with the message of their Lordships.—Laid on the table.

24th.—The Earl of COURTOWN move for a return of the average number of hours in which steam-vessels made the voyage between Waterford and Wexford.—The Duke of RICHMOND did not object; but wished also to move for a statement of the income arising from the conveyance of the mails between Wexford and Dunmore, and Wexford and Waterford.—Ordered.

The Pensions' Duties' Bill was read a second time.—The Marquess of LANDSDOWNE presented the copy of an Order in Council, adopting the Act of the Legislature of Jamaica for the total Abolition of Slavery.

25th.—The Qualification Indemnity Bill, the Pensions' Duties' Bill, and the Consolidated Fund Bill, were read a third time and passed.—The Stafford Disfranchisement Bill was brought up from the Commons and read a first time.

26th.—The Royal Assent was given by commission to several public Acts.—Exchequer Bills' Bill, the Pension Duties' Bill, the Consolidated Fund Bill, the Sugar Duties' Bill, the Qualification Indemnity Bill, the Transfer in Aids Bill, the Mutiny Bill, the Marine Mutiny Bill, the Turnpike-roads' Acts' Continuance Bill; and twelve private Bills.

The Lord CHANCELLOR, in presenting a petition from the Dissenters of Edinburgh and Leith, expressed his dissent from that part of the prayer which contemplated the separation of Church and State. His Lordship afterwards introduced a Bill for extending the criminal jurisdiction of the metropolis.

April 14th.—Their Lordships re-assembled to-day, and the English and Irish Judgments Bill, and the Equitable Appointments Bill, went through Committee. On the motion of the Lord Chancellor, certain returns were ordered, relative to the balances of money connected with suits in Chancery deposited in the Bank of England.

15th.—The Lord CHANCELLOR entered into an explanation of his views on the New Beer Act. He considered that by improving the superintendence of beer shops, and only permitting them in towns and villages, a great portion of the evils complained of might be overcome. Lord KENYON said he should bring forward a measure for the correction of the evil. Several petitions were presented.

16th.—The Lord CHANCELLOR moved for returns connected with public education, which were ordered. Several petitions were presented by their Lordships, for the better observance of the Sabbath.

17th.—A conversation respecting the intended musical festival in Westminster Abbey, was introduced by the Duke of Newcastle, who described such performances as contrary to one of the canons of the church.—Earl GREY saw no objection to such a festival being conducted in the Abbey precisely in the same way as during the reign of George III.—The Earl of MALMESBURY spoke to the same effect; after which the conversation dropped. The English and Irish Judgments' Bill went through a Committee. The Smuggling Act Amendment Bill was read a second time.

21st.—The Duke of GLOUCESTER presented a petition from the members of the Senate of the University of Cambridge, against the claims of the Dissenters to admission therein, and exhorted their Lordships not to interfere with an institution which had produced so many ornaments to the literature and piety of this country; but to resist the removal of those tests which had hitherto been deemed necessary.

22nd.—The Marquess of LANSDOWNE moved certain resolutions relative to the printing of parliamentary papers, with a view to decrease the expence.—Agreed to.

The Exchequer Offices' Bill was read a second time, and passed through a committee.

24th.—Lord LYNTHURST presented a petition from R. R. Roe, Esq., who has been imprisoned five years and five months, under a judgment of the Irish Court of King's Bench, which judgment having been argued on a writ of error here, is still in custody, being unable to pay the fees attending the prosecution on the writ of error.

24th.—The English and Irish Judgments' Bill was read a third time and passed. Several petitions were presented.

28th.—The Duke of NEWCASTLE called the attention of ministers to the funeral processions of the Trades' Unions.—Lord MELBOURNE knew of no means to prevent such processions, but hoped they would be abandoned by the people themselves.—The Marquess of LONDONDERRY did not think the Unions likely to die a natural death. They were still increasing in numbers.—Lord ELDON thought it was the duty of government to discountenance such assemblages. The Lord CHANCELLOR agreed with his noble and learned friend that vast and unnecessary numbers assembling themselves together were illegal; it was because he was the sincere friend of the working classes of the country he was an enemy to Trades' Unions; and he would add, that of all the pernicious devices that could be imagined for the injury of the interests of the working classes, as well as the interests of the country at large, nothing was half so bad as the existence of Trades' Unions.

The Exchequer Offices' Bill was read a third time, and passed.—The Duke of WELLINGTON presented a petition, signed by 153 bankers, &c. of Liverpool, against any alteration of the Corn Laws: also a petition, signed by 2119 owners and occupiers of land in the county of Derby, complaining of agricultural distress.

30th.—The Address of the House of Commons to the King, on the subject of the Repeal of the Union, was communicated at a conference; and EARL GREY moved their lordships' concurrence, which was unanimously agreed to.

The EARL of WINCHILSEA presented a petition signed by one hundred under-graduates of Oxford and Cambridge, residing in the county of Kent, against allowing Dissenters to take degrees.

The LORD CHANCELLOR then read his Majesty's answer to the address on the subject of the Union with Ireland, which was as follows:

"It is with great satisfaction I receive your address, stating your determination to maintain inviolate the Legislative Union of the two countries, which, I perfectly agree with you, is essential to the safety, peace, and integrity of the British empire. I shall use the powers that are by law intrusted to me to put down and repress all attempts, by whomsoever made, to sever my dominions. I look back with satisfaction to the salutary laws which have for a series of years been passed to remedy the grievances which affected my Irish subjects, and have resolved to continue to remove, from time to time, all just causes of complaint."

EARL GREY moved that the address of their lordships, together with his Majesty's gracious answer thereto, should be printed in the usual way.—Agreed to.

May 2d.—The DUKE of NEWCASTLE rose, in pursuance of a notice which he had given, to bring forward the subject of the musical festival, which it was in contemplation to hold in Westminster Abbey. He considered that any music in a church, unaccompanied with prayer, was highly indecorous. It had been objected to by the dean and chapter of Westminster, and they had requested that Westminster Hall might be appropriated to that purpose. He considered that the cathedral, having been consecrated to the service of Almighty God, it was profane and wicked to make use of it for any other purpose.—The BISHOP of LONDON objected to the festival, because he did not think it right that places dedicated to the worship of God should be used for any other purpose. The DUKE of CUMBERLAND thought the celebration could not interfere with the service of the church.—The LORD CHANCELLOR said he was one of those who was appointed to act as steward at this festival—wholly approving of the object, which was one of pure charity to a deserving and unfortunate class of persons, and to encourage an act which tended very much not only to innocent recreation, but also to humanize and soften the human disposition, and should therefore be encouraged rather than discouraged. He had most willingly acceded to having his name placed on the list as one of the stewards, and he would as well as he was able perform its duties. He regretted that the subject had been brought forward, and he sincerely hoped that it would be allowed to drop, without further notice.

5th.—LORD ELLENBOROUGH moved for certain papers relative to the proceedings in the case of the King of Oude, which were agreed to.

6th.—The MARQUESS of LONDONDERRY moved for copies of the correspondence relating to the imprisonment of Sir J. Campbell at Lisbon.—EARL GREY expressed his readiness to produce any papers that could be

produced consistently with the public service; and explained, with respect to Sir J. Campbell, that he was known to have been an officer in the service of Don Miguel, that he was taken in the endeavour to escape from a place under blockade, and that letters were found on him from the minister of Don Miguel.—After a long debate, the noble marquess said he would take the papers which Earl Grey agreed to give, and would on a future occasion call for others, if necessary.

7th.—The Liverpool Witnesses' Indemnity Bill was read a third time and passed.

8th.—The Earl of WINCHILSEA presented a petition from the Arch-deaconry of Sutton, for protection to the church.

Lord PLUNKETT brought in a bill for the better regulation of the Court of Chancery in Ireland. The bill took away the heavy expenses now incurred on motions of course. After some few remarks, the bill was read a first time, and ordered to be printed.

12th.—The Lord CHANCELLOR presented a petition from Glasgow, praying for the redress of Dissenters' grievances, and for a dissolution of the connexion between Church and State. His Lordship, in a speech of great length, deprecated the attack made by the Dissenters on the existence of the church, and argued, with great power, to show, from the operation of secondary causes, the good effects of an establishment on the general interests of religion.—The Archbishop of Canterbury expressed his surprise that the present moment should have been selected by the Dissenters for the destruction of the church.—Earl FITZWILLIAM regretted that Dissenters had not been more liberally dealt with, especially from the Right Rev. Bench.—After a long discussion, the petition was ordered to lie on the table.

The Warwick Witnesses' Indemnity Bill was read a third time, and passed.

13th.—The Earl of Rosebery's bills on the subject of Scotch Entails were read a second time, and referred to a select committee. The House afterwards resumed, and continued, till its rising, the examination of witnesses in support of the Warwick Borough Disfranchisement Bill.

14th.—The BISHOP of LONDON presented several petitions for the better observance of the Sabbath.

The London Bridge Approaches' Bill was read a third time, and passed.

Mr. S. Lefevre and others from the Commons brought up the London and Southampton Rail-road Bill, which was read a first time. The remainder of the evening was occupied with the examination of witnesses in support of the Warwick Borough Bill.

15th.—The Lord CHANCELLOR inquired of Lord Wynford whether it was his intention to go on with his Bill for enforcing the better observance of the Sabbath—whether he was serious upon the matter?—(a laugh.)—His reason for asking if he was serious was, that the Bill, unknown probably to his noble friend, prohibited, under heavy penalties, any person whatsoever in his Majesty's dominions, of whatsoever station, from doing any work whatsoever, not upon the Sabbath only, but upon any other day in the week. Lord WYNFORD said he should persist in

his Bill, and if any such provision was to be found in it as his noble and learned friend had described, it must have got there by a misprint. The Bill was afterwards read a second time, by a majority of 16 to 13.

16th.—The Duke of GLOUCESTER presented several petitions against the admission of Dissenters to the Universities.

The Marquess of LANSDOWNE laid on the table certain papers relative to the Canadas.

26th.—After the presentation of several petitions, the proceedings on the Warwick Borough Bill were resumed and adjourned. The London and Westminster Bank Bill was read a first time.

27th.—The Marquess of LONDONDERRY again gave notice of his intention to make some observations upon the treatment of Sir John Campbell, by the Portuguese Government. Earl GREY denied that Sir John Campbell had any claim upon the British Government. His treatment was not so harsh as the Noble Marquess had described it.

On the motion of Lord DURHAM, an address was voted to the Crown to issue a Proclamation, offering a reward for the apprehension of W. Oram, S. Dingley, and W. Lapworth, the Warwick runaway witnesses.

Earl GREY presented a petition against the London and Westminster Bank, and expressed his regret that such a Bill should have come up from the Commons.

Several Bills were brought up from the Commons, and their Lordships adjourned till Friday.

30th.—Their Lordships re-assembled to-day, and after the presentation of several petitions, the proceedings of the Warwick Borough Bill were resumed, and again adjourned.

June 2nd.—A conversation took place upon the subject of the tardy proceedings in the Warwick Borough Bill.

3rd.—Their Lordship, were occupied with the presentation of petitions, and the proceedings in the Warwick Borough Bill.

4th.—The Lord CHANCELLOR consented, at the request of the House of Commons, to give evidence before the committee of that house on the law of libel.—Lord WICKLOW gave notice, that on Friday he would move for a copy of the commission lately issued to inquire into the state of church property in Ireland.—In answer to a question from Lord Londonderry, Lord LANSDOWNE said Don Miguel, was at present on board a British ship of war.—The examination of witnesses in support of the Warwick Borough Bill was resumed, and adjourned.

5th.—Several petitions were presented for the protection of the Church.—The House Tax Repeal Bill was read a second time.—The Marquess of LONDONDERRY wished to know whether the Treaty with Portugal had been ratified by Don Pedro or not.—Earl GREY explained that the treaty had been ratified, but, in consequence of an accidental omission in the preamble, was of necessity sent back to have the omission corrected.

6th.—Several petitions were presented against the separation of Church and State.—The House Duty Repeal Bill went through Committee, and was ordered for a third reading on Monday.

9th.—Several petitions were presented for the removal of the civil disabilities of the Jews.—The House Repeal Bill was read a third time and passed.

12th.—The Roman Catholic Marriage Bill was read a second time.

13th.—The Staines Bridge Bill was read a third time, and passed; and the Perth Harbour Bill was read a second time. The Roman Catholic Marriages (Scotland) Bill went through committee, and the report was ordered to be received on Monday.

16th.—Several petitions were presented in favour of the Established Church.—The Royal Assent was given by commission to the House Tax Repeal Bill and several others.—Earl GREY, in reply to Lord Farnham, said it was the intention of Government to propose the renewal of the Irish Coercion Act, which expires on the 1st of August. The Scotch Ministers' Bill was read a third time, and passed.—Counsel was heard on the London and Westminster Bank Bill, and the further consideration was postponed, in order to have the opinion of the Judges on the subject.

17th.—Several petitions were presented for the support of the Church, the better observance of the Sabbath, &c.—The County Coroners' Bill was read a first time.—The examination of the witnesses on the Warwick Election Bill was resumed, and adjourned.

18th.—Several petitions were presented, and the Bills on the table were respectively advanced one stage.—The Roman Catholic Marriage Bill was read a third time, and passed.

19th.—On the motion of the Bishop of LONDON, the Hammersmith Vicarage Bill was read a third time, and passed.—Petitions were presented by the Duke of Wellington, the Earl of Rosslyn, and the Archbishop of Canterbury, for protection to the Established Church.—The examination of witnesses in support of the Warwick Borough Bill was resumed, and adjourned.

20th.—The County Coroners' Bill was read a second time; committed for Tuesday.—The English and the Irish Judgements' Bill, with the amendments of the Commons, was agreed to, and, on the motion of Lord Wynford, an amendment added.

The Earl of WINCHILSEA said he should shortly present a petition from Huddersfield, relative to the dismissal of Messrs. Aicheson and Dawson from his Majesty's service.

The Marquess of LONDONDERRY wished to know in what manner his Majesty's government intended to treat the illustrious prince who had landed at Portsmouth, having been driven from his country by the Noble Earl (Grey) and his other intimate allies.—Earl GREY would say no more than that Don Carlos, whether he was or was not the legitimate Sovereign of Spain, since he had arrived in this country, would be treated with the honour and dignity due to a Prince of the Royal blood of Spain.—On the motion of the Marquess of Londonderry, a return was ordered of the amount of money issued for the secret service of the Colonial Department and Foreign Office.—The Earl of ELDON said it was his intention next week to move a resolution that the Judges should never give their opinion to the House upon any question except in the presence of the Lord Chancellor, or some other law lord.

The Lord CHANCELLOR said it would amount to putting a resolution upon the books, that the lay lords were not equally competent to discharge their judicial functions as the law lords of the House. All that was done was a mere matter of form, and not of substance, and he thought the privileges of the House were not worthy of such discussion as the noble Lord had thought fit to raise.—Lord E. explained, and said that his only anxiety was that the forms of the House should be observed.

HOUSE OF COMMONS.

March 23rd.—On the motion of Mr. Spring Rice, the Pension Duties' Bill was read a third time and passed.—Mr. J. O'Connell brought up the Report of the Committee on the Bill for improving the navigation of the rivers, lakes, and estuaries of Ireland.

The Cambridge petition, for the admission of Dissenters to degrees in the University, was discussed at great length.

Captain GRONOW brought in a Bill for erecting an iron bridge from the Horseferry, Westminster, to Church-street, Lambeth.

In the evening, on the Report of the Ordnance Estimates being brought up, Major BEAUCLERK objected to the grants for Nova Scotia, Kingston, and the Mauritius.—Mr. STANLEY observed, that the importance of the works was so highly rated at the time they were begun, that even his Hon. Friend the Member for Taunton, offered no objection to the grant.—Mr. AGLIONBY and Lord JOHN RUSSELL severally addressed the house, which afterwards divided, and the votes were carried by a majority of 54.—The Exchequer of Receipt Bill was re-committed and reported.—The Stafford Borough Disfranchisement Bill was read a third time, and passed.—The Hertford Borough Bill was re-committed.—The second reading of the House-duty Repeal Bill was postponed till the 14th of April.

25th.—At the morning sitting, Sir S. WHALLEY presented a petition against the Bill for granting 1200*l.* out of the County rates to the Chairman of the Middlesex Sessions.—The debate on the Cambridge University petition was resumed, and again adjourned.

Sir J. TYRRELL inquired whether the Government had made any representation respecting the outrage on English fishermen by a French vessel?—Lord PALMERSTON replied, that the Government had instituted inquiry; that correspondence on the subject was now proceeding.—Colonel EVANS presented a petition for the relief of the Polish exiles.—Lord PALMERSTON said, that Government had all possible sympathy for the Poles, but it could not propose any grant upon the subject.

26th.—At the early sitting, Mr. Ramsbottom and Sir J. Pechell presented petitions from Windsor against the proposed line of the Great Western Railway, and praying that it might be so arranged as to pass through that borough. Referred to the Committee on the bill.—Mr. BUCKINGHAM gave notice, that on the 24th of April, he would move an address to the Crown, praying for relief for the distressed Poles residing in this country.—The House then adjourned till Monday, the 14th of April.

April 14th.—Many petitions were presented. The House having gone into a Committee of Supply, Mr. RICE brought forward the miscellaneous estimates. He observed that, comparing them with the estimates of last year, the saving was 234,000*l.*; with 1832, the saving was 726,000*l.*; and with 1831, the saving was 1,322,000*l.* A considerable number of votes were agreed to without much discussion, and with very little opposition.

15th.—Mr. B. W. HANDLEY presented a petition from the shipowners, &c., of Boston, against the sixpences required from the merchant-seamen for the Greenwich chest.—Mr. M. HILL said that no one wished to see a sixpence abstracted from the funds of Greenwich Hospital; but they ought to be provided by the public, and not drawn from the hard-earnings of men, who, considering their liability to impressment, ought rather to receive money from the public than be subject to that odious impost. Ordered to lie on the table.—Mr. Alderman THOMPSON presented petitions from the shipowners of Sunderland against the reciprocity system; and from the shipowners, &c., of the same place, against the payments to Greenwich Hospital: both ordered to lie on the table. A petition was presented from Anthony Buck, alleging the loss of his sight in the expedition to the Arctic regions, under the command of Captain Ross. It was ordered to be referred to the Select Committee on the Arctic Seas' expedition.

Lord Howe obtained leave to bring in a bill to unite under one jurisdiction the district of North Durham and the town of Berwick-upon-Tweed.

Mr. ROEBUCK brought forward his motion for a Select Committee to inquire into the means of remedying the evils in the forms of the governments in Upper and Lower Canada. He described the Councils as so many oligarchies, and condemned the language spoken by the Colonial Secretary in all his despatches from England to the Canadas, as calculated to excite the worst feeling towards this country.—Mr. HUME seconded the motion.—Mr. STANLEY defended the conduct of Government, and the language of his own despatches, as called for by the occasion. The conduct of Government was, in fact, a series of concession upon concession, which had only been met by increased demands. The right hon. gentleman, after alluding to the possible union of the two provinces at some future time, concluded by moving an amendment, which, while it altered the terms of the motion, conceded the appointment of the Committee.—Mr. O'CONNELL recommended his hon. friend to withdraw his motion, and leave the whole responsibility with the Government.—Mr. HUME supported the motion, and regretted that the colonies were not permitted to manage their own pecuniary affairs free and unshackled. After some further discussion, the motion, as amended, was agreed on.

The CHANCELLOR of the EXCHEQUER afterwards entered into a statement of his plan for effecting the commutation of tithes. The following are the propositions moved by his Lordship:—That all tithes in England and Wales do cease and determine from ——. That, in future, all land liable to tithe shall pay an average rate in proportion to its value in the different counties. That all land liable to tithe may have such tithe redeemed, by the payment of twenty-five years' pur-

chase. After a speech of some length from the Chancellor of the Exchequer, Mr. Baring, Sir R. Peel, Sir R. Inglis, and other members, made a few remarks.

17th.—At the early sitting, Mr. CLAY presented a petition for leave to make from bonded corn or flour biscuits for shipping.

Mr. STANLEY presented a message from his Majesty, suggesting that the members of the Order of the Bath should be relieved from the payment of fees.

Mr. C. BERKELEY brought in a bill to amend the law which regulates the transmissions of newspapers through the Post-office.

The CHANCELLOR of the EXCHEQUER brought forward his motion on the subject of the Poor Laws. After dwelling for some time on the importance of the subject, the difficulty of dealing with it, and the ill success which attended many of the endeavours of the legislature to do so, he referred to the appointment and labours of the Commission, from which the valuable body of evidence had emanated, on the statements of which he rested the necessity of an immediate change. As regards the law of settlement, his Lordship observed, that every mode ought to be abolished except that of birth and right acquired by marriage. He proposed that every one should follow the settlement of his parents till the age of sixteen, and then to have recourse to his own, which was to be the place of his birth.

The CHANCELLOR of the EXCHEQUER brought in his Bill for the Commutation of Tithes in England and Wales.

Sir J. GRAHAM brought in a Bill to alter, amend, and consolidate the laws for regulating pensions.

A return was ordered of the Establishment of the Royal Military Asylum at Chelsea, stating the name and rank of each Officer, and the pay and allowances; also, whether receiving half-pay or any other allowances from the public, with the contingent expenses necessary for the support of the Establishment, for the year 1833-4.

18th.—Mr. STANLEY, in a Committee on the King's message, moved that compensation be granted to the Officers of the Order of the Bath in lieu of fees, it being intended to admit Officers to that distinction exempt from the fees already paid.—Sir E. CODRINGTON said that he had resisted the fees (between 300*l.* and 400*l.*) demanded; and had told the First Lord of the Admiralty that rather than pay for the honour he would decline it. After a long discussion, the resolution was agreed to. Mr. S. Rice, in a Committee of Supply, moved the remainder of the Miscellaneous Estimates, which called forth a long debate.

21st.—Mr. GOULBURN presented a petition from Cambridge, similar to the one presented to the Upper House by the Duke of Gloucester. A long debate ensued, which was adjourned.

The CHANCELLOR of the EXCHEQUER, in a committee on church-rates, introduced his plan. He proposed that the church-rates should be abolished; and that 250,000*l.* a year should be raised as a charge on the land-tax instead, which was to be applied chiefly to the sustaining and repairing the fabric of the churches. This fund to be invested in the hands of the Church Commissioners, to be distributed to the purposes of

supporting the edifices of the churches throughout the country. After a long debate, the house divided, when the motion was carried by a majority of 256 to 140.

The Report of the Committee on the King's message respecting the Order of the Bath was agreed to, and a Bill ordered to be brought in.

The Hertford Borough Bill was read a third time, and passed.

22nd.—Mr. O'CONNELL brought forward his motion for the repeal of the Union with Ireland. The Hon. Gentleman entered into the history of the connexion between the two countries, and endeavoured to show that England had acquired no right to supreme power over Ireland. He concluded by moving for a select committee, to inquire and report on the means by which the dissolution of the Parliament of Ireland was effected, on the effects of that measure upon Ireland, and upon the labourers in husbandry and operatives in manufactures in England, and on the probable consequences of continuing the Legislative Union between both countries.—The debate was adjourned.

23rd.—The debate on Mr. O'CONNELL's motion for a committee to inquire into the effects of the Union between England and Ireland, was resumed in the absence of that gentleman, who was prevented attending by indisposition. Mr. S. RICE commenced the debate, and in a speech, which occupied him six hours in the delivery, declared that the House ought to express, in the most solemn manner, its opinion, that the Union should be preserved inviolate; and that members should state their reasons why they thought it was not only for the interests of the empire at large, but of Ireland in particular, that it should be so preserved. They were also called upon to state that the Imperial Parliament gave the best possible attention to Irish affairs. He should propose that certain resolutions, embodying these views, should be submitted to the other House of Parliament, and that both Houses should then move an Address to the Crown in support of the Legislative Union, and praying that it might be preserved inviolate. He concluded his speech by moving an Address to the Crown, of the nature above described. Mr. E. TENNANT rose to second the amendment; but there was a general cry for the adjournment, which was complied with.

24th.—The adjourned debate on the Repeal of the Union was resumed by Mr. E. TENNANT, in support of Mr. S. RICE's amendment, which he had seconded on the previous evening. After a long discussion, it was again adjourned.

28th.—The report of the Dungarvon Election Committee was presented; which declared the election void.

The debate on the Repeal of the Union was opened by Mr. Callaghan, who, in a speech of great length, maintained that the best interests of Ireland had been sacrificed to the adoption of that measure.—After a very long discussion, the debate was again adjourned.

29th.—The discussion on Mr. O'Connell's motion was resumed, Mr. Mullins having opened it with a speech in favour of the motion. After an extended debate, in which many members took part, Mr. O'Connell replied, and the House divided. For the motion 38, against it 523. Mr. Rice's amendment was finally adopted. It was then ordered that the address be communicated to the Lords, and that their Lord-

ships be requested to join the Commons in the Address. Col. VERNER obtained leave to bring in a Bill to empower the foreman or any other member (being a magistrate) of grand juries in Ireland to administer oaths to witnesses.

30th.—Several petitions were presented against the Trades' Unions.

The second reading of Sir Andrew Agnew's Bill for the better observance of the Sabbath was negatived by a majority of 36.

May 1st.—Sir Robert Heron brought forward his motion for leave to bring in a Bill to prevent the vacation of seats by members on the acceptance of certain offices. The Honourable Member introduced his motion by a speech in which he contended for the necessity of some arrangement of the kind, and maintained that since the passing of the Reform Bill, the power of controlling official appointments was not necessary to the people.—Mr. E. BULWER moved an amendment to the effect that certain members of the Administration should have seats in virtue of their offices, but not votes, except they were afterwards returned by constituencies. After a long discussion, both the motion and the amendment were withdrawn.

A long discussion took place on the claims of the Baron De Bode, which ended in the appointment of a committee to investigate the subject.

2nd.—Lord Morpeth inquired of the First Lord of the Admiralty if he had received information of the death of Mr. R. Lander.—Sir J. GRAHAM replied, that a letter had been received from an officer of one of his Majesty's ships of war, giving an account of the murder of that gentleman. It occurred, however, so far up the country, that the force employed on the coast could not be of any service.

5th.—Mr. D. W. Harvey brought forward his motion, that an address be presented to the King for a revision of the Pension List. Mr. Strutt moved, as an amendment, that a select committee be appointed to inquire into the abuses, if any, arising out of the grants of pensions. After a long debate, Mr. Harvey's motion was negatived by a majority of 242, and the amendment by a majority of 81.

6th.—The adjourned debate on the Irish Tithe Bill was resumed. Mr. RONAYNE opened the debate, and alluded to the letter of the Marquess of Anglesey, condemning the policy of making eight millions of people pay for the support of a religion to which they did not belong. After a long discussion, the second reading was carried by 248 to 52.

7th.—The second reading of the London and Westminster Bank Bill was carried by a majority of 143 to 35, and ordered to be committed.

Mr. W. Brougham moved the second reading of the General Register of Deeds Bill, which was negatived by a majority of 116. Mr. Caley's Registry of Deeds Bill was also negatived; the latter by a majority of 57.

The second reading of the Post Office Delivery Bill was negatived by a majority of 14.

8th.—Lord F. GROSVENOR gave notice, on behalf of Mr. C. Fergusson, of a motion for a grant of 5,000*l.* to Captain Ross.

Mr. Fleetwood's Bill for the better observance of the Sabbath was read a first time.

Lord ALTHORP stated that the widow of Mr. R. Lander was to receive an annuity of 70*l.*, and her daughter an annuity of 50*l.*

Mr. PRYME brought forward his motion relative to the removal of the disability imposed upon persons who had taken holy orders and seceded from the Establishment from sitting in the House. It was seconded by Mr. A. Baring, and opposed by Lord Althorp, Mr. Bernal, and Mr. Plumptre, and ultimately withdrawn.

9th.—Mr. F. Buxton presented a petition signed by 250 Clerks of the Ordnance, and another from the Clerks of the Admiralty, relative to the superannuation pensions.

Mr. LENNARD brought in a Bill to amend the act of 1st and 2d Will. III. relative to the game laws. The bill was read a first time.

Mr. SHAW inquired when his Majesty's government meant to bring forward the Irish Tithe Bill; and whether or not Government did not stand pledged to the main propositions of that bill as it at present stood? Mr. LITTLETON said it was certainly the intention of Government to adhere to the main provisions of the measure, but he would have no objection to adopt such alterations as might be pointed out, provided those alterations did not injure the principle of the Bill.

12th.—Several petitions were presented against the Pensions' (Civil Offices) Bill; ordered to lie on the table.

The Christ Church Rectory Bill was thrown out, on the second reading, by a majority of 74 to 33.

In answer to a question from Mr. Roebuck, the Chancellor of the Exchequer declared it to be the intention of Government to prosecute unstamped publications.

The House resolved itself into a Committee on the Civil Offices Bill, and the different clauses were eventually agreed to, and the report ordered. The bribery at Elections' Bill went through a Committee. The Report of the Committee of Supply was brought up, and the several votes agreed to.

13th.—Mr. TYNTE moved for the returns of the number of Consuls and Vice-Consuls, and their respective salaries, &c.

Mr. W. BROUGHAM obtained leave to bring in a Bill to establish a Registry of Births, Marriages, and Deaths throughout England and Wales. Mr. O'CONNELL brought forward his motion for a Select Committee, to inquire into the conduct of the four Inns of Court in London. After a very long discussion the motion was carried, and the Committee appointed.

The Report of the Pensions' (Civil Offices) Bill was brought up, and received.

14th.—The Southampton Rail-road Bill was read a third time, and passed. The House afterwards proceeded to the consideration of the Poor Laws' Amendment Bill, which stood for committal. Previous to the House resolving itself into committee, an instruction to the committee to divide the bill into two or more bills, &c., moved by Mr. Godson, and resolutions proposed by Mr. Robinson, were discussed and negatived. The House having gone into a committee, several amendments were proposed and negatived; and after a long debate, the first clause was agreed to without a division:—it was to the effect that it shall be lawful for His Majesty, by warrant under the royal sign manual, to appoint three fit persons to be Commissioners to carry the act into

execution, and from time to time to remove any of the Commissioners for the time being; and upon every vacancy, either by death or otherwise, to appoint some other fit person to the said office; and until such appointment, it shall be lawful for the surviving or continuing Commissioner or Commissioners to act as if no such vacancy had occurred. Mr. BROUGHAM brought in a bill to establish a Registry of all Births, Marriages, and Deaths throughout England and Wales, which was read a first time, and ordered to be printed.

15th.—Mr. TENNYSON moved for leave to bring in a Bill to shorten the duration of Parliaments, which after a long debate was negatived by a majority of 235 to 185.

16th.—The Warwick Witnesses' Indemnity Bill was read a third time, and passed.

In reply to Sir H. Vyvian respecting the affairs of the Peninsula, Lord PALMERSTON stated that a treaty had been signed by the Plenipotentiaries of England, France, Spain, and Portugal. With regard to the treaty, he could not state what were the contents of it, or what were the nature of its provisions. As soon, however, as it was ratified, it would be laid upon the table of that House. The ratification of three of the Powers had already arrived in London, and the ratification of the Government of Portugal had only been delayed in consequence of some forms which were necessary for its completion. Its approaching arrival was however announced, and in a few days the vessel containing it might be expected to reach our shores.

Mr. LYALL moved the second reading of the Merchant Seamen's Widows Bill, which was opposed by Government, but carried by a majority of 94 to 57.

The Justices of the Peace Bill went through committee, and the report was ordered to be received on Monday.

The Jewish Civil Disabilities Bill was read a second time by a majority of 183 to 32.

The second reading of Mr. Fleetwood's Bill for the better observance of the Sabbath was negatived by a majority of 77 to 45.

In the course of a conversation respecting the closing of the British Museum during holidays, Lord ALTHORP said he hoped a better arrangement would be adopted shortly.

Mr. E. L. BULWER brought forward his motion for the Repeal of the Stamp Duty on Newspapers, which, he contended, was necessary to counteract the injurious doctrines inculcated in the unstamped publications. After a long discussion, the House divided, when there appeared for the motion 52, against it 90.

Mr. POLLOCK obtained leave to bring in a Bill to abolish arrest for debt as to all debts contracted after the 1st of January, 1835, unless the debt be founded upon or secured by a bill of exchange, or promissory note, bond, or other security in writing.

Mr. TOOE moved a resolution—'That it be an instruction to the Select Committee on the business of the House to consider and report on the expediency of establishing or encouraging the publication of an authentic report of the debates arising in the House relating to public and private business, and of the proceedings connected therewith;' which, after some discussion, was negatived by 117 to 99.

26th.—Mr. CLAY moved the third reading of the London and Westminster Bank Bill. It was opposed by Ministers; but was eventually carried by a majority of 137 to 76. The House went into a Committee on the Poor Laws' Amendment Bill, and several clauses were agreed to. The Jewish Civil Disabilities Bill, and the House Tax Repeal Bill, went through committee.

27th.—Mr. WARD brought forward his motion relative to the Irish Church, which was seconded by Mr. Grote. The motion having been read from the chair, there was a general cry of "Lord Althorp." His Lordship said, that since his Hon. Friend who rose to support this motion commenced his address, circumstances had come to his knowledge which induced him to move that the further debate upon it be adjourned to Monday. He could not now state what those circumstances were; but hoped the House had sufficient confidence in him, to believe that he would not make such a proposition unless he were convinced of its propriety. His Lordship then moved that the further debate on the motion be adjourned to Monday next. The motion having been put and carried, the Noble Lord moved that the House, at its rising, do adjourn to Monday next.—Agreed to.

June 2nd.—The CHANCELLOR of the EXCHEQUER, on moving that the adjourned debate respecting the Irish Church should be resumed, stated that his Majesty had, by the advice of his Ministers, been pleased to appoint a lay commission of inquiry into the state of church property and church affairs generally in Ireland. Like inquiries were to be made in each parish and district with respect to Roman Catholics and to Dissenters of all descriptions; also as to the number of schools in each parish; the different religious persuasions of those who attend them; how supported, and if the numbers of the persons attending them were stationary, on the decline, or increasing, distinguishing the numbers and different religions in each case. The noble lord concluded by appealing to the hon. mover to withdraw his motion.—Mr. WARD declined to do so, upon the ground that he had no confidence in the existence of the Administration.—The CHANCELLOR of the EXCHEQUER then intimated his intention of moving the previous question, which he did accordingly. A long debate followed, and Mr. STANLEY entered into an explanation of his conduct in separating from his former colleagues. Mr. O'CONNELL maintained that the commission would not give any satisfaction to Ireland, and exhorted the Government to change its course, with a view to do justice to that country. Sir R. PEEL and Sir R. INGLIS condemned the inquiry, as disturbing church property, and establishing an example that might be extended to England. Lord PALMERSTON and Mr. ÉLLICE contended that the reform, and not the destruction of the church, was the object, and that the cabinet was united on the question of the commission, and the determination to act upon its report. Eventually the House divided—for the previous question, 396; for the original motion, 120.—The House Tax Repeal Bill was read a third time, and passed.

3rd.—A new writ was ordered for the borough of Cambridge, in the room of Mr. Spring Rice, Secretary of State.—Mr. Buckingham postponed to a future day his motion respecting duelling.—Various papers relating to Mr. Harvey's case were ordered to be printed.—Mr. Buck-

INGHAM brought forward his motion for an inquiry into the causes and consequences of drunkenness among the labouring classes. The CHANCELLOR of the EXCHEQUER opposed the motion, as a subject which Parliament could not deal with. The House, after some discussion, divided, and the motion was carried by a majority of 64 to 47.—Lord D. STUART moved a Committee of the whole House, to consider the propriety of presenting an Address to his Majesty for pecuniary assistance to the distressed Poles in this country, to be made good by the House.—Agreed to.—A Select Committee was appointed to inquire into the best means of promoting a Steam Communication with India. The Pensions' (Civil Offices) Bill was read a third time, and passed.

4th.—Mr. PLUMPTRE presented a petition from several officers and privates of the British army, complaining of being obliged to attend processions and other Roman Catholic ceremonies; and gave notice, that next week he would bring before the House the case of an officer, who had suffered great oppression in consequence of refusing to attend at a Roman Catholic procession in the island of Corfu. Sir H. VERNEY supported the petition, and said, that though he was anxious to preserve the strict discipline of the army, he thought that the legislature ought to continue to protect British soldiers from being obliged to attend at ceremonies to which they had conscientious objections. After some discussion, the petition was ordered to lie on the table. The Labourers' Employment Bill was thrown out on the second reading, by a majority of 80 to 36. A Select Committee was appointed to take into consideration the circumstances connected with the suppression of the *Calcutta Journal* in the year 1823, and the loss of property entailed upon Mr. Buckingham, in consequence of that measure; and to report their opinion to the House as to whether any and what amount of compensation ought to be awarded to Mr. Buckingham for his losses on that account.

5th.—The CHANCELLOR of the EXCHEQUER, in reply to Sir R. Peel, signified his intention of proceeding with the Irish Tithe Bill, omitting those parts of it which relate to the redemption of tithe. His Lordship also explained the delay of the treaty with Portugal, as stated by Earl Grey in the House of Lords. A petition was presented from Monaghan against the return of Mr. Westenra, which was ordered to be taken into consideration on the 1st of July. Mr. YOUNG moved for leave to bring in a bill to repeal the Reciprocity Duties Act, which, after a long discussion, was negatived by a majority of 117 to 52.

6th.—In answer to a question from Mr. Goulburn, Lord ALTHORP said that he proposed to proceed with the Committee on the Poor Law Amendment Bill in the morning sittings on Mondays and Fridays. Mr. FINCH gave notice that on Tuesday he would move that it be an instruction to the Irish Church Inquiry Commissioners to proceed with due caution, and to extend their inquiry to the condition of the Roman Catholics as well as of the Protestants.

9th.—At an early sitting the second reading of the Leith Harbour Bill was put off for six months.—A petition was presented from the shipowners, &c. of Galway, complaining of the inefficient system of pilotage in the bay and harbour of that port.—Sir E. CODRINGTON presented a petition from a person named Williams, formerly a surgeon in

the navy, complaining of having been dismissed the service without any just cause, and denying the right of the Admiralty to dismiss any officer under the circumstances of the present case. It was exercising a royal prerogative contrary to law. He knew that it was in contemplation at one time at the Admiralty to strike him (Sir E. Codrington) off the list, from political motives, but they did not dare to do so, for they knew that he had it in his power to appeal to the opinion of his country, and that he would have done so. But in the case of Mr. Williams, they thought they might trample on an officer with safety, because he was not in a situation to resent ill-treatment.—Mr. LABOUCHERE defended the conduct of the board of Admiralty in exercising their authority in this case, which they minutely investigated in 1826, and were satisfied of the correctness of the allegations.—Major BEAUCLERK said, whether the allegations were true or false, the petitioner had not been treated in a proper and constitutional manner.—Sir J. GRAHAM coincided in the opinion expressed by Mr. Labouchere, and said it was proved by indisputable evidence that the Petitioner was a—, and therefore they felt justified in dismissing him from the service. Under a monarchical Government like ours it was necessary that an arbitrary control over the army and navy should be vested in the crown so far as it regarded promotion and dismissal.—The petitions were laid on the table.

Lord ALTHORP said that the number of dissentients to the payment of the 4 per cents was 969, a greater number than he had anticipated. He was, however, enabled to pay them all off, and moved a resolution to that effect that a sufficient sum be placed in the hands of the Commissioners for the reduction of the national debt, to be raised by the sale of stock invested in the Savings' Banks.—The Greenwich Hospital (Annuity for Support Bill) was reported, and the annual sum of 20,000*l.* out of the consolidated fund. Agreed to.

10*th.*—The Perth Harbour and Navigation Bill was read a third time and passed.—The General Steam Navigation Bill was read a second time and committed.

In the evening the third reading of the Religious Assemblies' Bill was carried by a majority of 88 to 33.—Mr. MAXWELL moved the order of the day for resuming the adjourned debate on the motion for referring the petitions of the hand-loom weavers to a select committee. The motion was opposed by ministers, but carried by a majority of 70 to 42.—The Jews' Disabilities Bill was read a third time and passed. The address to the King, praying for the sum of 10,000*l.* for the relief of the Poles was agreed to.

12*th.*—The early sitting was occupied with the further consideration of the Poor Laws Amendment Bill.

In the evening, on the motion of Major Beauclerk, a return was ordered of the number of corporal punishments in the army and marines (when on shore) during the years 1831, 2, and 3.—Colonel Evans brought forward his motion respecting the Russian-Dutch Loan, which, after some debate, was negatived without a division.—Mr. Bish moved an address to the King, praying that his Majesty would hold his Court and Parliament occasionally in Ireland: negatived without a division.—Mr. Wallace moved an address, praying that the office of Postmaster-

General might be placed under the management of a Board of Commissioners: the motion was eventually withdrawn.—An order was made for the attendance at the bar of the House of the Registrar of the diocese of Ossory.—Lord EBRINGTON moved for a committee to inquire into the claims of certain British subjects, for compensation for the confiscation of property in 1804-5, by the Spanish Government, previous to the declaration of war between Great Britain and Spain: the motion was negatived on a division by 62 to 28.—The Attorney-General brought in his bill for abolishing arrest for debt, which was read a first time, and ordered for a second reading on Tuesday se'nnight.—The name of Mr. Law Hodges was added to the committee on the Militia Estimates.—Mr. LALOR moved for a statement of the progress made in the trigonometrical survey of Ireland.

17th.—Sir E. COBRINGTON moved, pursuant to notice, that the House resolve into a committee, for the purpose of examining into the propriety of an address to his Majesty, humbly requested that he will be pleased to take it into consideration the claims for pecuniary recompense of the officers, seamen, and royal marines, engaged in the battle of Navarino. The motion was at first opposed by Ministers, who, however, ultimately gave way, and the motion having been agreed to, it was ordered that the House do on this day se'nnight resolve itself into the said committee.

19th.—On the motion of Mr. Hume, returns were ordered of the number of persons drawn by ballot for the Middlesex Militia in 1831. with the number of substitutes, and the rates of payment; of the establishment of the Customs in each of the British colonies, as it existed in January 1834, with the amount of salaries, extent of reductions, &c.; of the promotions in the Navy, from June 1833, to June 1834; of the promotions in the Royal Marines; of the number of corporal punishments since the year 1825.

THE
FREEMASON'S
QUARTERLY REVIEW.

OCTOBER 1, 1834.

ON THE APPROACHING ELECTION TO THE MASONIC
CHAIRS.

“ All preferment among Masons is grounded upon real worth and personal merit only.”—*Constitutions*, p. 6.

BEFORE another number of this Review can be published, many of the Lodges will have re-assembled for the exercise of one of the most important franchises which the Masonic character offers—THE ELECTION OF MASTER FOR THE ENSUING TWELVE MONTHS.—“ The qualifications necessary are, that the candidate should be true and trusty, of good repute, held in high estimation amongst the fraternity, skilled in Masonic knowledge, and moreover a lover of the Craft; he ought to be exemplary in his conduct, courteous in his manner, but, above all, steady and firm in principle.”

Unless the Brother who aspires to the Chair of a Freemason's Lodge can conscientiously feel himself so qualified, he should pause ere he assumes or rather morally usurps it, and by tarrying somewhat, profit by the example of another, by whose conduct he may improve his own unskilfulness, or amend in himself what his observations may have perceived to be defective in his Brother.

The fulfilment of the duties of a Mastership requires much personal inconvenience, and some sacrifice of time. The interests of a lodge, alike with its immediate welfare and ultimate prosperity, depend upon the skill and sa-

gacity of the Master ; while the general peace and harmony of its members take their tone from his conciliating courtesy, or suffer from his want of so vital an attribute.

The Master is called upon to attend (with the Past-Masters and Wardens of his Lodge) at the quarterly communications, and by his careful observation of the current questions to sanction or prevent what may support or injure the sacred and glorious institution he is bound to protect. It is to be remembered, that, upon the ACTIVITY OR SUPINE-NESS of the actual Masters that the order itself will be SUPPORTED OR DEGRADED.

The Master is directed to attend the monthly boards of benevolence, that the wants of his deserving brethren may be generously and immediately relieved, or the application of the unworthy summarily rejected ; there the cry of the widow and the orphan is heard, and there should the Master be to administer the funds which a confiding Lodge has entrusted to his vigilance ; let him remember that he has bound himself to observe the ancient charges in which the foregoing obligations form some of the clauses ; let him not hope to excuse his own neglect by that of others ; rather let him be foremost in the ranks of emulation, and shame such who, while they assume the profession of a Master of a Lodge, withhold the practice it enjoins. Let his actions during the year be such, that when it terminates, the brethren will feel thankful for his services, and reward him by their approbation.

How different is the effect produced upon Freemasonry by those who merely falter through their official duties, who never show themselves where a personal service is demanded, and, in fact, who, if the charges have ever been read to them, disregard their importance by a coldness which is alike insulting to decency as to common sense.

Another important duty of a Master is the selection of his Wardens—the members of a Lodge may exercise their franchise in the election of a Master with a view to please a friend or to self-gratification, but the Master in his selec-

tion of officers ought always to have in view the interests of the Lodge. He should avoid appointing to the office of Wardens any brethren who may not be enabled to qualify for the superior dignity of Master, in order that when the period of election for that office shall approach, the Wardens, by attending carefully to their duties in Lodge and at the public meetings of the Craft, may become so experienced, that the brethren will not feel themselves placed in the difficulty of either wounding the feelings of an otherwise respectable individual by passing him over, or by electing him to an office he is incompetent to sustain—either of these possible cases the Master may prevent by timely discretion.

Finally, let him as well as the brethren of the Lodge diligently read, mark, learn, and inwardly digest the constitutions of the fraternity, remembering that “ALL PREFERMENT AMONG MASONS IS GROUNDED UPON REAL WORTH AND PERSONAL MERIT ONLY.”

PARTHIAN GLANCES*.

GLANCE THE FIRST.—The recent explanations of the illustrious president of the Masonic institution for educating and clothing the orphans and children of deceased or indigent Freemasons have removed the apprehensions that were reasonably enough entertained, as to the effect which might otherwise have attended the promulgation of the edict issued previous to the last anniversary festival; and it is most gratifying to feel and to believe, that those explanations were made in the purest Masonic manner, and, consequently, his Royal Highness is entitled to the most ample acknowledgments for his condescension, and the very praiseworthy line of conduct he has adopted. Still it may be observed that, swaying, as his Royal Highness does, the Masonic

* Some of our correspondents will perceive that these remarks will serve in reply to their letters.

sceptre with the most general possible advantage to the interests of the order, he must very often be indebted to the fidelity of the information, which must not only regulate his opinion, but his consequent actions; and on the immediate cause of the interruption, about the ides of March, 1831, we cannot but entertain some doubt of the information upon which his Royal Highness grounded his displeasure. We have it from undoubted and unquestionable authority* that the "untoward" song was not of a political character, but that the chorus containing a phrase, which might by possibility be so construed, was misinterpreted by many, and that the interruption which ensued, arose entirely from a misunderstanding, in consequence of which it was most difficult to collect the precise merits of the case; and hence we may fairly doubt the probability of a clear report having reached his Royal Highness.

On the circumstance of the second edict we shall glance but furtively, as the private feelings of two brethren were alone the cause; and as the first pleader generally makes out the best case, it becomes the more difficult to deal out equal justice. We understand the brethren have explained; and it is to be hoped that the apprehensions to which the circumstances have given rise, will warn others in future not to be carried away by the impulse of their feelings. The stewards of the day should always be treated with respect, as the best mode of ensuring on their part the utmost attention to the comfort and the convenience of the assembly.

GLANCE THE SECOND.—That the present annual appointment of grand officers (like some others which have preceded it) has not altogether gratified the expectations of the Craft is fully manifest; and, under the strong and powerful address of the M. W. G. Master in Grand Lodge, wherein allusion was made to the peculiar state of his health, some apprehension is entertained of the difficulty which probably attended the selection—a kindly yielding to the solicitations of private friendship may therefore be the more readily excused. We venture our opinion perhaps with boldness, but we conceive that the public acts of a high authority, itself emanating from a constituency of no common order, can well afford to be treated with candour.

* An inspection of the MS. song.

The annual appointment of grand officers very materially influences the proceedings of the year; not so much by the rank in life of those selected as by their Masonic attainments, and the manner in which those attainments will, at least for the current period of office, become available assets in the general stock of Masonic deliberation. For example, the Grand Wardens are *ex officio*, with the M. W. G. Master and his deputy, members of the boards of general purposes and finance, and, at the *discretion* of the joint Grand Secretary, may be summoned occasionally to attend the Lodge of Benevolence, of which, in common with all other grand officers, PAST and PRESENT, they are also members, *ex officio*. Now if such grand officers do not, or if they cannot, attend, it can hardly be supposed but that the interests of the Craft must suffer in proportion; it being naturally presumed that the attainments of the parties so distinguished by the Grand Master have been the motive-cause of their elevation.

Furthermore, it should be borne in view that the Lodge of Benevolence requires most especially some practically experienced Freemason to preside over it; that the interpretation of the laws which regulate its proceedings is not unoften called for; and that it may become incumbent upon the president to *reject* petitions for informality, even when a majority of the members present might otherwise have wished them to be relieved. These are among a few of the requisite qualifications of grand officers, who have it so much in their power to uphold and maintain the principles of Masonry; and we trust not to be misunderstood, when we express a hopeful anticipation that in future the Masters and Past Masters of Lodges may be assisted in their deliberations by brethren at least of equal experience and standing in the order.

QN FREEMASONRY.

SECOND EPOCH.

WHEN the rains of heaven and the loosened waters of the deep had executed the judgment pronounced by the Divine Architect of the universe, and, save the inmates of the ark, all created flesh had perished, the father of the future race of men sent forth the raven, that he might ascertain of the abatement of the flood, but that dark bird of evil omen, unattached to the human family, returned not to his protection, and the dove, the most domestic creature of the feathered tribe, was selected as his faithful messenger; finding that the waters covered the earth as with a mantle, presenting no place of rest, the tired wanderer, led by the instinct of its nature, regained the shelter of the ark, intimating that the time had not yet arrived for man to quit its security, and take possession of the earth. At the expiration of seven days, Noah again sent forth his messenger of hope, which returned to him, bearing in its beak an olive leaf, in token of the Creator's mercy to mankind, and hence esteemed throughout the nations of the world as the emblem of human concord. The same period having elapsed, the dove was dismissed yet a third time from the ark, and returned no more. Whence Noah concluded the season at hand when, with his children, he should repeople the then desert world. At the expiration of twelve months and ten days from the commencement of the flood, he descended with his family from Ararat, a mountain in Armenia, on which the ark had rested.

Well can imagination paint the feelings of the venerable patriarch when he again beheld that earth, so lately thronged with beautiful though guilty creatures, a silent desert: the vast forest tenantless; the proud and stately cities swept from the plain—not e'en a wreck remaining to mark the graves of those whose crimes had drawn such fearful condemnation on them. In vain he sought for the traces of cultivation, in vain he listened for the voice of life—all was silent, save the breath of GOD upon the hills—HIS thunders o'er the vallies. Cleansed from her impurities, the earth seemed fair and young; each wreck of corrupt humanity, of the herds of the field, the monsters of the deep, concealed within her secret caves, or buried beneath her mountains, in awful evidence to after ages, when the en-

terprise of man, aided by the light of science, should lay bare her mighty womb. How vast had been the crimes of the past world! how sad its desolation!—With a humbled heart and chastened spirit, Noah erected his rude altar at the foot of Ararat, and offered sacrifice to the Creator and Preserver, of every clean creature, both of earth and air.

Perfected in the glorious science of Masonry, and the arts necessary for human civilization which it embraced, Noah, with his family, erected the first city after the flood, called by Josephus, who speaks of it as existing in his time, *Αποβατηριον*; which signifies the place of the descent. Ptolemy calls it *Naxuana*. Here the mysteries of the Craft were exercised; and the crude gifts of nature, the stone and ductile metal, fashioned by the skilful mason's hand into the means of shelter from the inclemency of the storm, and implements of agriculture for their mutual support. Here God made his first covenant with Noah, that by water he would never more destroy the world; and placed his bow in the heavens in token of the inviolability of his promise. This solemn pledge and the preservation of the great father of mankind are still commemorated and moralized in certain degrees and ceremonies of the Masonic order.

Regardless of the awful judgment they had witnessed, Ham and his descendants, in whom the evil principle prevailed, fell from the worship of that God, by whose mercy they had been preserved amid the destruction of mankind: their unnatural conduct and hideous vices called down upon him and his descendants the prophetic curse of Noah—"and he said, cursed be Canaan; a servant of servants shall he be unto his brethren." *Gen.* ch. ix. v. 25. Canaan, the name of the son of Ham, is here used to show that the curse should descend, and be fulfilled in his posterity, which has been accomplished to the very letter; for the Canaanites were driven forth, and treated as slaves by the descendants of Shem, who, under their Grand Master Joshua, took possession of the promised land. The Syrians were destroyed by the victorious Alexander, a descendant of Japheth, and the Carthaginians vanquished by the legions of Rome. The vast continent of Africa, peopled by the idolatrous descendants of Ham, is still the nursery of slaves, and the effect of Noah's curse visible even at the present hour.

Driven forth by the patriarch's malediction, Ham and

his sons migrated to the plains of Shinar, where they laid the foundation of the Babylonian empire, and erected a tower, whose height was intended to reach the heavens, in honour of their worship, the chief object of which was the sun; honoured by the different nations descended from the builders of Shinar under the names Osiris, Bacchus, and Adonis. The number of authorities to prove this have been collected by Kirker.

“Ogygia me Bacchum canit,
Osiris Egyptus putat,
Arabiae gens Adoneum.”

Ausonius in Myobarbum.

It is recorded by Sanchoniathon, that Shem married into the family of Ham; from which union sprung those three extraordinary men called the three mighty ones, who, with unceasing perseverance, disseminated their system of idolatry, founded upon the science of astronomy, prostituting for that purpose the pure Masonic knowledge imparted by their father. It was to dissipate these errors, and preserve the worship of himself on earth, that the Great Architect confounded the tongues of the idolators. The descendants of Shem, who remained true in their allegiance to his holy name, alone retaining the original language of mankind.

Prevented in their design of founding an universal empire, which the inordinate ambition of Nimrod had led him to contemplate, the tongues, destined to become the founders of distinct nations, dispersed, and gradually peopled the most remote parts of the earth, first inventing *a means* of rendering themselves intelligible to each other, should they ever encounter in distant lands those who had laboured with them on the plains of Shinar; this is the origin of that peculiar knowledge amongst Masons, which enables them to hold converse with their foreign brethren, although unacquainted with the language of their country; forming one of their bonds of union, as general as it is indissoluble. Shem, on whom the patriarch's blessing rested, settled in Salem, which he governed, under the name of *Melchizedek*, both as *priest* and *king*; from whose royal and sacred line it was foretold should spring a yet *greater one*, in whom the *mystery*, the *promise*, and the *sacrifice* should be fulfilled.

Abraham, who was upwards of a hundred years of age when Shem died, received from him his knowledge of the sacred science, which he practised, together with the wor-

ship of the true God, in the midst of the idolatrous nations, by whom he was surrounded; persecuted for his faith, he fled to the land of Haran, where he was selected by the Almighty as the subject of a peculiar revelation and blessing, who declared, that unto his seed he would give the land from the Nile unto the great river Euphrates, *Gen.* ch. xv.; but his wife Sarah being barren, he took her maid Hagar to his bed, from whom sprang Ishmael. The son of the bondwoman was not, however, the heir for whom the promise had been given, for Sarah, contrary to the law of nature at her age, bore a son, called by his father Isaac, in whose seed the nations of the earth were to be blessed. Ishmael, being detected by Sarah mocking her son at the feast given by Abraham at his weaning, was, with his mother Hagar, driven forth into the wilderness, where it pleased the Creator to protect him till he became a powerful nation, because he was of the race of Abraham. Thus the difference between *bond* and *free* became established, and the law that the slave shall not be admitted to a participation of the privileges of our order.

The peculiar blessing bestowed on Abraham demanded an exercise of peculiar faith, and he was commanded to offer up his son as an atonement and type of the greater sacrifice to follow; obedient, and confident in His power who gave him, even from the grave, to raise up Isaac's seed, the patriarch erected his altar on Mount Moriah, and stretched forth his arm to slay the willing victim. Being found perfect, the knife was stayed, and a more acceptable sacrifice substituted. Abraham, being at the point of death, commanded his servant to provide a wife for Isaac from his own kindred, justly fearing that should he marry with a Canaanitish woman his faith would be endangered. The faithful messenger departed for the city of Nahor in Mesopotamia, and returned with Rachel, the sister of Laban, to be a wife unto his master's son, to whom she bore issue Esau and Jacob.

The race of Shem had been hitherto prohibited from intermarrying with the descendants of Ham, that they might remain a peculiar and distinct people. Esau, regardless of the Divine will, violated the commands of his father, and took to wife Judith, the daughter of Beeri, the Hittite, and Bashemath, the daughter of Elon, both of an idolatrous nation; for which crime his birthright was permitted to depart from him; and Jacob, by the contrivance of his mother,

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obtained his father's blessing. On the death of Isaac, Jacob fled to Padanaran to avoid the wrath of his brother, who, fully sensible of the value of the loss he had sustained, determined to avenge himself by violence.

While journeying, overcome by fatigue and distress, Jacob rested at a place called Lutz or Luz—the bare ground his couch, a stone his pillow. Here it was that the Almighty appeared to him in a wondrous vision.

“And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

“And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

“And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.”—*Genesis*, chap. 28.

This wondrous vision was intended as a warning to mankind never to despair; to show that God is with us in the city or the desert, in the light of day or the darkness of night; that in the midst of wretchedness and misery his power can protect and raise us from abasement to honour. The mystical allusion of the ladder and its staves is doubtless understood by every Mason. Jacob, after setting up a stone in token of God's covenant, departed for the East, and arrived where the servants of his uncle Laban tended their sheep. Here he remained for fourteen years, serving seven for each of his wives, Leah and Rachel, increasing in his flocks and worldly possessions till the time appointed by the Divine command for his return to the land of his father. While on his way, Esau, who had heard of his intention, hastened, at the head of a body of his followers, to meet him; which circumstance alarming Jacob, for he knew his brother's disposition, he prayed to the God of his fathers for assistance, who permitted an angel to wrestle with him, in token that he should not be overcome. At break of day the angel gave up the contest and changed the name of the patriarch into Israel, a name signifying, in Hebrew, a prince powerful with God and man.

After an affectionate meeting with his brother, whose heart had been touched, they separated. Esau to the land of Seir, whose sovereignty he had won, and Jacob to Canaan,

where, with his family, he established himself in honour and prosperity. Here the covenant was again renewed with the promise made to Abraham. The life of the patriarch, distinguished as it had hitherto been by the revelation and favour of the Deity, was destined to be clouded towards its close; Dinah, his daughter by Leah, was defiled by Sechen, the son of Hamor, the Hivite prince, and Rachel, his best beloved wife, was taken from him; while his sons, jealous of his partiality for his youngest, Joseph, disputed amongst themselves, and disturbed his domestic happiness.

There is every reason to conclude that Joseph was worthy of the affection of his father, who instructed him in the principles of Masonry and imparted the secrets of the Craft; a knowledge of infinite service to him when, by the jealousy of his brethren, he was sold to slavery and rested amongst the Egyptians, whose religion was founded on the science of astronomy, introduced by the dispersed builders of Shinar. The sun, under the name of Osiris, being the chief object of their worship, they typified him by two characters, that of an old man just before the winter solstice, having the constellation Leo opposite to him, and the serpent or hydra under him; the wolf on the east of the lion, the dog on the west: such being the state of the southern hemisphere at midnight about that period of the year. At the vernal equinox they represented the great luminary under the figure of a boy (Harpocrates), then was typified the death, burial, and resurrection of Osiris; that is to say, the sun just rising from the lower to the upper hemisphere.

The perfect Masonry of Joseph enabled him to correct many of their errors and explain to them the true meaning of the ceremonies, whose origin was obscured by the worst idolatry; hence he arose to high honour; and at the time of the great famine which he had foretold, was chief ruler over Egypt; an office which enabled him to exercise the pure Masonic virtues of charity and forgiveness, relieving the wants of the neighbouring nations with a liberal hand, and pardoning his unnatural brethren, who, driven from Canaan by want, sought the land of Egypt to purchase corn and oil. Jacob, who yet lived, heard of his son's honour and advancement, and journeyed from his own country once more to embrace him. The descendants of Shem eventually settled in the land, being favoured by Pharaoh and his people; but Jacob, warned by God of the future *Exodus*, commanded that he should not be buried after his death,

but placed in a coffin, in the manner of the Egyptians, that they might bear his bones with them to the promised land; the venerable patriarch, after blessing his children, and foretelling their future misery and deliverance, died in the *salvation he awaited*. Joseph, by the command of Pharaoh, carried his father's body beyond Jordan, and placed it in the cave of the field of Machpelah.

After the death of Joseph, the Egyptians oppressed the Hebrews, employing them in the most disgusting labour, and, alarmed at their increase, eventually enacted a law, commanding that every male child amongst them should be destroyed at its birth; the Jewish females, being fair, were preserved by their cruel masters. At this period the wife of Amram, the grandson of Levi, was delivered of a son, whom her maternal feelings led her to preserve from the threatened destruction, by concealing him in an ark of rushes, where he was eventually found by the daughter of the Egyptian monarch, who, fascinated by his infant beauty, reared and educated him as her own, and she called him Moses, from משה, because מן הַבַּיִם, out of the waters, מִשִּׁיתָהוּ, have I drawn him.

Destined by the Deity to become the leader and deliverer of his people, Moses was incited to slay an Egyptian overseer, indignant at the cruelty he witnessed inflicted on his brethren, and fled, to avoid the wrath of Pharaoh, to Jethro, the ruler and priest of Midian, who bestowed on him his daughter Zipporah in marriage; here it was, that while employed in watching the herds of his father-in-law, that God appeared to him in the burning bush at the foot of Horeb, and commanded him to proclaim his will and power in the land of the Egyptian; manifesting, by a succession of the most awful miracles, that he was in truth the God of Isaac and of Jacob.

Armed with the Divine commission and authority, Moses returned to the court of that despotic king, from whose wrath he had so lately fled, and demanded, in the name of the God of Israel, permission for the departure of his people; but the heart of the proud monarch being hardened, he refused, and rebelled against the mandate of the Deity. At the prophet's word the waters of Egypt were changed to blood, engendering the most loathsome reptiles; from the dust of the earth arose clouds of lice and flies, inflicting a grievous pestilence; the persons of the Egyptians became the victims of a loathsome disease; their firstborn

died; darkness and desolation covered the land, ere the pride of Pharaoh relented, and he permitted the children of Israel to depart.

Loaded with the treasures heaped upon them by the Egyptian nation, Moses and his people departed for the desert; God their guide by day, their shield by night, thus they reached the borders of the Red Sea, pursued by the fierce king and his again hardened people. Obedient to the will of Moses the waters divided, and the Israelites passed dryshod through the flood; not so with the Egyptians, who presumed to follow the chosen race—the waters were loosened—on every side the deluge came, drowning the captains and their hosts; in vain were their cries to their false deities. In that awful hour the judgment of the true God was manifested, while the rescued children of Abraham, in safety, from the shore offered prayers of gratitude to Him, who remembered the promise given to their father, and fulfilled his covenant and holy word.

THE fiat pass'd, the awful doom fulfill'd,
Hush'd were the thunders, and the tempest still'd;
The glowing sun smiles on the mighty streams,
That, wreathed in incense, kiss his golden beams;
The rushing waters seek each secret cave,
Ocean reclaims the tribute that it gave;
Till at the last, as on the Nilus' tide
The blushing lotus-flower unfolds its pride,
The drowned earth through her sad veil appears
Like a lone widow smiling midst her tears.
O'er the vast desert flies the pilgrim dove,
Herald of hope, or messenger of love,
The watery waste presents no place of rest;
Twice with tired wing she gains her floating nest,
Bearing the olive leaf, earth's pledge, at last,
Of judgment, terror, and of danger past;
On her third flight beholds the long-sought shore,
And seeks the shelter of the ark no more.
From lofty Ararat man's rescued race
Descend to seek their future dwelling-place.
The earth, that late in life and beauty smiled,
Appears a desert, tenantless and wild.
O'erwhelm'd each city—monument of pride—
The lusty bridegroom and the blushing bride,

The hoary sage, the hunter fierce and bold,
 The thrifty herdsmen, with their flocks untold ;
 Not e'en a wreck remains to mark their doom,
 Buried alike the victim and the tomb.
 Earth's second parent, sadly and alone,
 His simple altar rear'd of unhewn stone,
 And offer'd sacrifice to Him, whose sway
 The storm, the tempest, and the flood obey.
 Untaught by wisdom, mindless of the past,
 Ham and his sons forsook their God at last ;
 Noah's awful curse their future fate foretold,
 Their children's children bought like herds for gold.
 By Shem's pure race, to distant Shinar driven,
 The pile was raised, they sought to rear to heaven ;
 But soon the God, whose name they had denied,
 His power display'd, and check'd their impious pride ;
 O'er their struck souls doubt and confusion hung,
 Dismay'd their rulers, changed their mocking tongue.
 Sadly they wander'd forth in lonely bands,
 And planted nations in Earth's distant lands :
 The haughty Canaanite ; the Tyrian slave ;
 Carthage, whose empire found a Roman grave ;
 Afric's fierce tribes, whose heritage, the chain,
 Labour, and stripes—indignity and pain—
 Exist, the record of Almighty will ;
 The curse, pronounced of old, prevailing still.
 On Shem's true sons, in their obedience blest,
 The sacred pledge and its fulfilment rest.
 To Abraham a son of hope is given,
 Whose seed shall gain for man his forfeit heaven.
 From Isaac's loins twin heirs of promise came :
 The hungry Esau sells his elder claim ;
 Slave of his lusts, weds the foul Hittite's child,
 Becomes a hunter of the desert wild.
 Jacob supplies the absent wand'rer's place,
 Obtains the sacred blessing of his race ;
 Flies from his brother's wrath, intent to gain
 His uncle Laban's tents and fertile plains ;
 But in the desert a bright vision came,
 His father's God *proclaims his awful name*,
 Displays the ladder trod by feet divine,
The moral steps, the symbol and the sign,
 That will conduct, when life's short dream is past,
Each faithful brother to his home at last.

ON MASONIC NUMBER.

BY THE REV. GEO. OLIVER, D. P. G. M. FOR LINCOLNSHIRE.

It is well known that in Masonry there are a series of distinguishing numbers, each serving as a medium of reference to assist the recollection, and to fix permanently upon the mind some very important moral or historical truths. From this circumstance, doubts have been entertained unfavourable to the Craft, as if its professors were superstitiously attached to particular numbers, from a belief that they contain a talismanic power of preventing dangers and conveying blessings. This peculiarity will be easily defended by its own appropriate and significant illustrations; and the custom may be satisfactorily accounted for from sources of high Masonic authority. The wisest of the ancient philosophers, many of whom practised our science, had a high veneration for number; and in the Old and New Testaments we find most extraordinary evidences of the same feeling. Bishop Horsley says, "I am persuaded that the choice of the number *seven* was a solemn and significant appropriation of the offerings of the Supreme God, the Maker of the world. The last business in the Book of Job, when the great argument between Job and his friends is brought to a conclusion, is a solemn sacrifice; not devised by Job or any of his friends, but prescribed by the express voice of God. And this sacrifice, like Balaam's, consists of *seven* bullocks and *seven* rams. It should seem, therefore, that in the earliest ages, it was a characteristic rite of the pure patriarchal worship, to sacrifice, on occasions of great solemnity, by *sevens*."

Pythagoras, who is represented in an ancient manuscript written about the beginning of the fifteenth century, as having gained admission into the "lodges of Maçonnes, where he lerned much, and retournedde, and woned yn Grecia Magna, wacksynge, and becommynge a myghtye wyseacre, and gratelyche renouned; and her he framed a grate lodge at Groton, (Crotona in Italy,) and maked manye Maçonnes, some where offe dyde journeye yn Fraunce, and maked manye Maçonnes, wherefromme, yn processe of tyme, the arte passed in Engelande;" this great

Freemason says in his discourse concerning the Gods*, that “number is the principle most providential of all heaven and earth, and the nature that is betwixt them; it is the root of divine beings, and of gods, and of demons; the principle, fountain, and root of all things, which first existed in the divine mind, and out of which all things were digested into order and regularity.” Odd numbers were called masculine, and appropriated to the celestial gods†; and these were deemed perfect.‡ Even numbers were accounted imperfect and female, and dedicated to the infernal deities§. Whatever was generated of odd numbers was, in like manner, of the male kind, and of even numbers, female||. And a number produced from the multiplication of odd and even was denominated ἀρρενοθηλυς, hermaphrodite. Hence Pythagoras concluded that Monad was the father of number, and Duad the mother¶. This doctrine constituted one of his ineffable secrets, and was communicated to his disciples at their initiation, as we learn from Jamblichus**, who says, quoting from a fragment of a book ascribed to him, “I learned this when I was initiated at Libeth in Thrace, Aglaophemus administering the rites to me. Orpheus, son of Calliope, instructed by his mother in the Pangæan mountain, said, that number is an eternal substance, the most provident principle of the universe—heaven, and earth, and middle nature—likewise the root of divine beings, and of gods and demons††.” And this is agreeable to the system of Masonry as now practised, which gives a decided preference to odd numbers. I subjoin a statement of the general reference which the most prominent of our Masonic numbers bears to the great truths which they are intended to illustrate.

ONE.

This number alludes to the unity of the Godhead, and to the union of the royal, the priestly, and the prophetic dignity in one person, during the patriarchal ages. The philosophers held that the Monad was God, because it is the beginning and end of all; itself having neither beginning nor end; and also hermaphrodite, because it is both male

* Jambl. vit. Pyth. c. 38.

† Serv. in En. iii.

‡ Plut. de Hom. poes.

§ Serv. in En. iii.

|| Anon. in Ptol. Tetr. bibl. lib. i.

¶ Plut. de anima procr.

** Vit. Pyth. c. 28.

†† Stanley, Hist. Phil. vol. 3. p. 65.

and female, odd and even*. It partakes of both natures; being added to the even, it makes odd; to the odd, even†.

THREE,

refers to the Trinity in Unity, to the three grand offerings so frequently referred to in the lectures of Masonry; to the three Grand Masters at the building of the Temple; the three greater and lesser Lights; the three theological Virtues, and the three rulers of Masonry. This number was esteemed ineffable in ancient times. Virgil says,

“Terna tibi hæc primum triplici diversa colore
Licia circumdo, terque hæc altaria circum
Effigiem duco. Numero Deus impare gaudet.” *Ecl. 8.*

Around his waxen image first I wind
Three woollen fillets, of three colours join'd;
Thrice bind about his thrice devoted head,
Which round the sacred altar thrice is led.
Unequal numbers please the gods.

DRYDEN.

FOUR.

The Tetrad was esteemed the most perfect number by the Pythagoreans‡, as being the arithmetical mean between one and seven, equally exceeding and exceeded in number. It wants 3 of 7, and exceeds 1 by 3. The first solid figure is found in a Tetrad, for a point is correspondent to Monad, a line to Duad, because drawn from one point to another, a superficies to Triad, because it is the most simple of all rectilinear figures; but a solid properly agrees with the Tetrad; for the first pyramid is in a Tetrad, the base being triangular, so that at the bottom is 3, and at the top 1§. This number refers with us to the four rivers of Paradise, Pison, Gihon, Hiddekel, and Euphrates, which were imitated in the four artificial rivers surrounding the tabernacle in the wilderness.

FIVE.

This number represents the five books of Moses; the five excellencies contained in Solomon's Temple, which that

* Macrob. in Somn. Scip. i. 6.

† Aristot. in Pyth. cited by Theon. Smyrn. Math. c. 5.

‡ Lucian. pro laps. in salut. adm.

§ Stanley, Hist. Phil. vol. iii. p. 60.

of Zerubbabel wanted. The five noble orders of architecture, as well as the five external senses, are also shadowed under this number. It anciently symbolised *ὑγεία*, *health*, in the form of a triple triangle conjoined within itself,



SEVEN.

It is a most remarkable fact, that we find in every system of antiquity a frequent reference to this number, which, from its nature, can scarcely be ascribed to any event except it be the institution of the Sabbath. Thus the *seven* score Ogyrvens, or mystical personages, which, according to Taliesin, pertain to the British muse; the *seven* score knobs in the collar of the ox*, the *seven* persons who returned from Caer Sidi†, the *seven* Pleiades‡, the *seven* Hyades§, the *seven* Titans and Titanides, the *seven* Heliades of the Greeks||, the *seven* Cabiri of the Phenicians, the *seven* Amschaspands of the Parsees, and the *seven* pieces into which the body of Bacchus was torn by the Titans¶, show equally the predilection of all antiquity for this number; and the Hindoo mythology had its *seven* Menus, *seven* Pitris or Reshes, and *seven* Brahmadicacs. Amongst the Cabalists the septenary number denoted universality, and was termed by the Pythagoreans *ουλομελεια*. They also gave it the name of *σεβασμου αξιος*, worthy of veneration. To the above cause may be ascribed the origin of the *seven* vases in the temple of the sun near the ruins of Babian in Upper Egypt**; the *seven* altars which burned continually before the god Mithras in many of his temples††; the *seven* holy fanes of the ancient Arabians‡‡; the *seven* bobuns of perfection exhibited in the Hindoo code§§; with the defective geographical knowledge of the same people which circumscribed the whole earth within the compas of *seven* peninsulas or durpas|||; the *seven* planets of antiquity; the Jewish Sephiroth, consisting of *seven* splendours; the *seven*

* Dav. Myth. Dru. p. 523.

† Dav. Myth. Dru. p. 515.

‡ Ovid. Fast. 5.

§ Aratus. Astron.

|| Diod. Bibl. l. 5.

¶ Plut. de Isid. et Osir. p. 368.

** Savary's Letters on Egypt.

†† Montfaucon. Ant. tom. 2. l. 7.

‡‡ Sale, Koran, Prelim. Disc. p. 22.

§§ Holwell, in Maur. Ind. Ant. vol. ii. p. 331.

||| Sacontala, Sir W. Jones, Works, vol. vi.

gothic deities, commensurate with the hebdomadal division of time; the *seven* worlds of the Indians and Chaldeans, and the *seven* virtues, cardinal and theological*. In a word, *seven* was always considered as a number possessed of many mysterious properties, and divine sacrifices were considered most efficacious when composed of this number :

“ *Seven* bullocks yet unyoked for Phœbus choose,
And for Diana, *seven* unspotted ewes†.”

And even our own Scriptures abound with innumerable instances of the authorized use of this number. Enoch, the *seventh* after Adam, was translated to heaven. At the deluge Noah received *seven* days' notice of its commencement; and was commanded to select clean beasts and fowls by *sevens*, while the unclean were only admitted by pairs. On the *seventh* month the ark rested on Ararat, and Noah despatched his dove at the distance of *seven* days each time. The *seven* years of plenty and *seven* years of famine were denoted by Pharaoh's dream of *seven* fat and *seven* lean beasts, and *seven* ears of good and *seven* ears of blighted corn. In the Jewish economy, the *seventh* year was directed to be a sabbath of rest, and a grand jubilee commenced at the end of *seven* times *seven* years. Job and Balaam each offered sacrifices, by the express command of God, consisting of *seven* bullocks and *seven* rams; and this was, undoubtedly, conformable with the usual practice of Jewish antiquity. Bishop Horsley says, that “much of the Jewish ritual was governed by the number *seven*. The golden candlestick had *seven* branches, supporting *seven* burning lamps. When atonement was to be made for the sin of a priest, or of the congregation, the veil was to be sprinkled with the blood of the offering; and the mercy-seat was to be sprinkled *seven* times on the great day of annual expiation. The festivals of the Jews were celebrated each for *seven* days successively; and among the extraordinary sacrifices were *seven* or twice *seven* lambs. When the ark of the covenant was brought from the house of Obed-Edom to Jerusalem, the sacrifice on that great occasion was *seven* bullocks and *seven* rams.” The destruction of Jericho was miraculously effected by the use of this number; for *seven* priests, bearing *seven* rams' horns for trumpets, were directed

* See my Signs and Symbols, p. 159.

† Dryden.

by the Almighty to compass the city *seven* days, and on the *seventh*, to proceed round it *seven* times, when the walls should fall into ruin. Solomon was *seven* years building the temple; which was dedicated in the *seventh* month, and the public festival lasted *seven* days. The punishment of Nebuchadnezzar was, that he should be banished *seven* years from human society. The whole machinery of the Apocalypse is conducted on precisely the same principle. The Iconisms are almost all *septenary*. Here the first person in the sacred Trinity is represented under the figure of a glorious Being clothed with surpassing brilliancy, seated on a throne encircled by a rainbow, and receiving from the assembly of saints a most profound adoration, in which they ascribe to Him *seven* degrees of beatitude. He is attended by *four* beasts full of eyes, emblematical of their perfect knowledge of ALL things, past, present, and to come; for the number *four* signified *universality* amongst the Cabalists, and it formed the holy Tetragrammaton of the Jews*. The second person is described as a majestic and venerable personage, standing in the midst of *seven* golden candlesticks, and holding in his hand *seven* stars, the emblems of light and revelation; and, in another place, as a lamb that had been slain, having *seven* horns and *seven* eyes, symbols of universal power and knowledge, and receiving from the heavenly host a loud acknowledgment of *seven* potencies. And the third person is described as *seven* lamps of fire, which are the *seven* Spirits of God. Again, the Apocalypse contains *seven* synchronisms, which were preceded by a succession of woes, addressed to *seven* churches, recorded in a book with *seven* seals, denounced by *seven* angels to the sound of *seven* trumpets, and revealed by *seven* thunders or oracular voices. The wrath of God against the idolatrous world is let loose by *seven* angels, having *seven* plagues inclosed in *seven* golden vials. Idolatry is represented under the figure of a scarlet coloured beast, having *seven* heads; and *seven* idolatrous kings, or *seven* forms of polytheism are pointed out for destruction†.

NINE.

A number whose properties are infinite and indeprivable.

* See More's Apocalypsis Apocalypsios, pp. 92, 148.

† The above disquisition on the number seven is based on a note in my History of Initiation, p. 135.

Thus 9 being multiplied by any number, the figures in the product added together will give a total of 9 *ad infinitum*. Its squares and cubes are possessed of the same properties. There is little remarkable attached to this number amongst Masons.

TEN

refers to that awful event, the delivery of the moral law, consisting of ten commandments, to Moses on the mount. It was anciently called the *first square*, being composed of the first four numbers, $1 + 2 + 3 + 4 = 10$; and *παντέλεια*, because it comprehends within itself the nature of even and odd, and makes all number perfect. The oath propounded by Pythagoras to the candidate was expressed by *ten* commas or jods disposed in the form of a triangle, thus:

,				<i>Monad</i> , fire, or the active principle.
,	,			<i>Duad</i> , the passive principle.
,	,	,		<i>Triad</i> , the world proceeding from their union.
,	,	,	,	<i>Quaternary</i> , the liberal sciences.

ELEVEN.

This number draws our attention to those stupendous works of God, the Egyptian captivity and deliverance thence, typical of the great deliverance from moral slavery by the death of Jesus Christ upon the cross. It refers to the eleven stars in Joseph's dream; to the eleven patriarchs, after he was sold into Egypt; and to the eleven apostles of Our Saviour after Judas had betrayed his master.

TWENTY-SIX.

This is the most sacred of numbers, containing the celebrated *three*, *five*, *seven*, and *eleven*, and including the sacred name of God. In the ancient notation, 10, the sum of 7 and 3, was expressed by I, 5 by A, and 11 by H, thus:

$$\begin{array}{ccccc} \text{I.} & & \text{A.} & & \text{H.} \\ 10 & + & 5 & + & 11 = 26. \end{array}$$

TWENTY-SEVEN.

A cubic number, the product of 9, and its root 3; and the cube of 3. In some of the higher degrees of Masonry the Lodge is enlightened by 27 lights, and closed by 3 times 9.

FORTY.

This number bears a reference to many important facts. To the *forty* years of Adam's probation in Paradise; for as Christ, of whom Adam was a type, underwent *forty* days' trial in the wilderness, so it is supposed the first man was tried *forty* years in Paradise, the prophetic style frequently substituting days for years; to the *forty* years that Moses was hid in the land of Midian; to his *forty* days' abstinence in the mount of God; to the *forty* years which the Israelites were condemned to remain in the wilderness, as a punishment for their disbelief of God's word; to the journey of *forty* days and *forty* nights which Elijah took, without food, when he fled from the persecution of Jezebel to Horeb; to the *forty* days of grace which God mercifully gave to the Ninevites, who repented in sackcloth and ashes at the preaching of Jonah; and to the *forty* days' temptation of Jesus Christ in the wilderness, when he obtained a complete victory over the powers of darkness. It is composed of $7 + 9 + 11 + 13 = 40$.

SEVENTY

points to the number of souls who entered into Egypt with Jacob; to the Babylonish captivity; to the Jewish Sanhedrim; to the revelation of the Messiah, who, according to the prophecy of Daniel, was to make reconciliation for iniquity at the expiration of seventy weeks, and to the seventy deacons of Christ.

120.

The number of years which Noah employed in preaching repentance to the antediluvians, while constructing a vessel for the safety of himself and family, amidst the impending destruction of all animated nature.

300.

HARODIM.

470.

The number of years in which certain important secrets were lost to the world, and concealed even from Masonic penetration.

490.

The period during which the Sabbatical was omitted, which elicited the wrath of God, and brought on the Babylonish captivity.

3,300.

MENATZCHIM.

30,000.

ADONIRAM.

80,000.

GIBLIM, ISH CHOTZEB, and BENAI.

70,000.

ISH SABBAL.

Such are the important references of Masonic notation. They are neither puerile nor superstitious; but when formed into a system, of which they are only component parts, they tend to moderate the passions, to inspire peace and good-will amongst men, and to elevate the soul to its proper sphere—in the language equally of Masonry and Christianity—to a house not made with hands eternal in the heavens.

FREEMASONRY VINDICATED,

BY

J. B. V..... K...s, &c. &c.

DIGNITARY OFFICER AND DEPUTY OF THE R. L., SOVEREIGN CHAPTER AND SUPREME COUNCIL
OF THE ILLUSTRIOUS TRINOSOPHERS.

“Audi profanum vulgus et arceo.”—HOR.

[The following observations are written by an intelligent foreign brother—we make no apology for the idiomatic expressions, which, in many points, while they convey a warmth of feeling in our language, prove how forcibly the author would express himself in his own.]

IN all ages FREEMASONRY has been subjected to many sarcastic insinuations and odious invectives, cast upon it by Ignorance and Prejudice. I am about to assume an arduous task—one of the most vital importance—as an homage tendered to truth and justice; considering that the even newly-initiated brethren themselves have but a superficial knowledge of the vocation they did embrace, the obligations it imposes, and the advantages it offers.

It is the impartial attention of these *neophytes* in particular, and that of every unbiassed mind, of every lover of truth, that I now claim, while I confidently appeal to their candour and honour, to hear frankly what I have as frankly to say.

The generality of those who condemn Freemasonry evince their hostilities against its *secrets*, which they cannot penetrate, and thus "*damnant quod non intelligunt.*" Nothing, however, will be more easy than to controvert the erroneous notions that prejudiced Ignorance, or any other sordid motive, oppose to this truly philanthropic order.

"————— Si tibi vera videtur,
Dede manus, et si falsa est, accingere contra."

MAN has not been thrown upon the earth by the hand of Chance : his origin is more elevated, his descent more holy ; an infinite Wisdom presided over his birth ; the sublime genius of a Divine Architect regulated all the prodigies of his organization.

In recalling to our mind the sublimity of our Origin, to us the grandeur of our destiny is revealed ; we feel that we have not been brought into existence merely to vegetate, like the rest of the animal creation, in this sublunary globe—to suffer much, to enjoy little, and to die as if we had never lived. Our thoughts tell us that this earth is *not* the bound of our pilgrimage ; that another abode, more grand and more happy, calls us ; and that we ought, therefore, to render ourselves meritorious of a place therein. But which is the road that is to lead us to that blissful harbour through the storms of this life ? There is only one, that of Science and Virtue combined. I said combined, because Science without Virtue makes of man a knave ; Virtue without Science makes him a dupe and useless to society.

Thus, in His adorable Providence, the great Architect of the Universe endowed us with a stimulum which urges us in search of Science, and with sufficient intelligence for us to acquire it ; at the same time He caused to speak in us the unextinguishable voice of conscience, which makes us discern evil from good. And, as if these inward monitors had not been sufficient, He sanctioned His laws by placing them under the safeguard of our own interests, saying to man, "be thyself the arbiter of thy fate. I make thee thy own master ; choose either thy happiness through Virtue and Science, or thy wretchedness through Vice and Ignorance ; follow the dictates of Reason, or be a slave to thy passions."

But the passions of man have stifled this sacred Voice. Selfishness—dark corroding Selfishness—sacrificed every nobler sentiment to the quenchless thirst of gain; while cruel Ambition on the one hand, and Fanaticism on the other, irritated his soul, kindled the torch of hatred and discord, fomented envy, revenge, fury, and every malignant propensity; and, thus disturbed, desolated and subverted whole families, cities, provinces, and empires.

The sweetest of all sentiments—that to which the Almighty, entrusting His creative power, has given the mission of perpetuating His noblest work and of uniting the human race,—too often trails with it Suspicion and Jealousy, too often is the cause of every crime.

The sacred love for our native Land, which so strongly binds the sons of the same country, has often made them mortal enemies to those whose destiny was to tread a different soil, as if the union of the one was founded on their reciprocal enmity against the others.

Selfishness, Ambition, and Ignorance too fatally preceded dissension and vice. The holier sentiment of adoration to Heaven wandered at several epochs in the maze of Superstition and Fanaticism, during which time funeral piles were kindled; the murderous dagger committed assassinations; appalling massacres took place; cities were destroyed, and the earth teemed with human blood—that very earth wherein it was intended to bring but peace, charity, comfort, and hope.

But in the midst of these elements of discord and woes, which at all times agitated and afflicted the whole world, FREEMASONRY awoke from its slumber—its noble aim was to rally all men, of every country, of every rank, of every principle, and of every creed, under the sacred standard of concord and friendship, of universal benevolence. To restore to man his moral energy, his dignity, and his liberty; to afford him a safe asylum against the storms that disturb and contaminate man.

In those dark ages when Ignorance spread incense over altars defiled with deified Vice, when Incest, Adultery, and Murder were placed on the throne of the universe, when superstitious Ambition framed gods of flesh and blood, appropriating to them its own atrocious passions, and when Fanaticism sacrificed human victims in the name of irritated Heaven, FREEMASONRY still preserved its humble fanes, wherein a pure incense was offered to

the Great Architect of the Universe, the true and only God, and wherein it taught man to develop his mental faculties, to exercise and promote the moral and social virtues of humanity, decency, and good order in the world, and to alleviate one another from the physical evils under which the major part of the human race is groaning.

Thus Freemasonry, humble at first, by degrees spread itself wide over both hemispheres, where the beneficial influence of its precepts has been powerfully felt by every class of men. Its worship is God, the Creator of all; its principles, Virtue and Science; its mysteries, Universal Benevolence; its precepts are Toleration, Charity, and Humanity; the world its Temple; mankind its congregation, and all virtuous men are its ministers; and as to its recompense, it is the ineffable satisfaction of a clear conscience, in promoting as much as possible the welfare and happiness of the human species at large, and of each member of the Order in particular.

Actuated by these sacred principles, Freemasonry never ceases to impress in the mind of men that we are all children of the same Father; it never ceases to repeat to them, that we ought accordingly to love one another like brothers.

It is at once a sad and painful thought that two-thirds of mankind are still at this moment groaning beneath the ignominious shackles of Despotism, Superstition, and Error. But such has been the fate of Truth upon the earth, that it requires an immense deal of time and perseverance ere she can make her way through the dense clouds of Prejudice: her first steps have always been counteracted by obstacles which repulsed her a thousand times before she could surmount them. Nevertheless, she advances imperceptibly every day; she acquires new strength; and we shall soon see her triumphantly overspread the earth. So it is with Freemasonry: sometimes persecuted, tolerated afterwards; sometimes calumniated, at other times patronized; yet it will triumph at last over all its enemies, by persuading the world that it is instituted for the benefit of man. We see it already, like the great planet that illuminates the Universe, pouring forth torrents of light on the very blasphemers who dared at first to outrage the sanctity of its dogmas.

The main object of the first legislators of all nations and of the first Founders of profane institutions was to govern man; and in

order to make him silent, subservient to their ambitious views, and to be able to gratify, at his expense, all their passions, they ever took care to keep him in Ignorance and Fear—the two pivots on which their power maintained itself. They led him through tortuous paths, that their designs should not be discovered, and beguiled their circuitous journey with terrific tales. They treated him, in short, as a nurse treats a young child, employing alternately songs and threats, to lull him asleep or make him silent.

Man in ignorance is a man in darkness ; and as a man is always afraid in darkness, both physical and moral, it follows that, by his being constantly kept in ignorance, he is kept in constant fears. His fears, at last, become so habitual in him that they ultimately convert themselves into a sort of want ; so much so, that he actually would fancy he wanted something had he nothing to fear. In the same manner education may be made to habituate the mind to opinions the most monstrous, or to the most preposterous prejudices, as custom does the body to attitudes the most uneasy or to any sort of diet. A man, whose imagination has been worked up by superstitious notions into a state of fear, will have that fear which he thinks essential to his nature ; nothing, in fact, does he fear so much as the idea of having nothing to fear.

But FREEMASONRY, far from encouraging Prejudices, perpetuating Ignorance, propagating Darkness, exciting Fears, or feeding Intolerance, teaches Truth and Science, Toleration and Justice, Courage and Hope ; and, spreading its beneficent light throughout the globe, it proves itself a universal tie, which unites all men of every country, of every opinion, and of every persuasion. It is a sure asylum, where the weary traveller finds a safe refuge from all the winds and storms, from all the physical and moral evils which afflict, agitate, and desolate mankind. It is the *Areopagus*, where man learns the real course he has been destined to pursue ; where Reason and Science enlighten him in his career, and, by taking them for his guides, he will reach safely the consoling haven of truth and happiness.

Then he learns that Virtue does exist on earth, and that she is not the daughter of Ignorance and Imposture, but of Science and Truth ; he learns that the love of our fellow beings alone can afford a happy existence. In vain he strives to find that peace and happiness he is so anxious to attain, among the turbulence and corruptedness of the profane world, till, at last, he bends his steps towards our Temple—he enters it, he listens, he instructs

himself—he practises its dictates—peace and comfort begin to relieve his overburdened heart; and it is *then* that he discriminates the immense distance that separates this Institution of Wisdom and fraternal Benevolence from the sordid institutions of the world, where Selfishness alone preponderates. From our Temple he turns his looks on the vast amphitheatre of life; he sees that Passions preside over everything—they rear all and overthrow all; he sees Pride taking possession of grandeur—Audacity claiming deference—Baseness demanding honors, and obtaining them; he sees Insolence overwhelming Modesty—Opulence insulting Poverty—Ignorance persecuting Knowledge; he sees Merit and Talent despised—Innocence often punished, while hypocrisy, perfidy, ingratitude, and crime are not only tolerated, but oftentimes rewarded. There his ears are consecutively assailed with these repetitions, “be the first—be the strongest—get riches—obtain power—overthrow thy rivals—crush thy competitors,” &c. &c. He sees, in short, that every body is dissatisfied with his own condition, which he struggles to ameliorate, to the flagrant injury of his fellow; for

“*Lucrum sine damno alterius fieri non potest.*”

Does FREEMASONRY represent any such picture, any such wretchedness? No. Its very enemies, who could calumniate it, have never dared to impute to it any of those iniquities with which the world abounds. In Masonry there is neither “first nor last;” there are neither “strongest nor weakest,” “highest nor lowest;” there are only brethren, all equal—all wishing the welfare of one another—all united to enjoy the pleasure and happiness of rectifying each other’s hearts, of edifying each other’s minds, and of promoting as much as possible the social virtues of charity, good will, and *harmony* among themselves and in the world at large. In our Fraternity there is neither ambition, hatred, nor jealousy to disturb its *harmony*; we have no insolence to dread, no enmity to fear. The sole scope and aim of every brother are to seek and propound Truth and Science; to forgive and forget offences; to love, edify, and assist one another. Any dispute, which a zeal too ardent may sometimes elicit, soon disappears, to make room to the general good, which is ultimately decided upon; while the spontaneous avowal of those who were in the wrong, attended by instant reconciliation, brings back the pristine concord and peace among the Craft.

(*To be concluded in our next.*)

TO THE EDITOR OF THE FREEMASON'S REVIEW.

SIR,—As the work of Mr. O'Brien on the Round Towers of Ireland has attracted no inconsiderable share of attention, perhaps you will deem the following remarks upon one of the Round Towers in Scotland, which were embodied into an Essay and laid by me (without the slightest knowledge of Mr. O'Brien's labours) before the Antiquarian Society of Edinburgh, in the month of January last, deserving a place in your interesting miscellany.

Yours very obediently,

R. TYTLER, M.D.

London,
Aug. 1st, 1834.

One of the most remarkable antiquities in Great Britain is the Ancient Round Tower, at present standing within the Churchyard of the city of Brechin, in the shire of Angus, in Scotland. This Tower is usually called "the Little Steeple of Brechin," in contradistinction to the larger Tower, or Steeple of the Church, which is a remnant of an ancient Cathedral, originally belonging to the Bishoprick of Brechin, that is still one of the sees of the Episcopal Church of Scotland, and gives a title, at present, to the premier Bishop; "the Bishop of Brechin" being the title at this day bestowed upon the first Pastor of the Episcopal Church of North Britain.

The age in which the Little Steeple was erected is wholly unknown,—as well as the race of people by whom it was constructed, and the particular purposes which were contemplated by its Builders. This extraordinary remain of a former age has been examined and described by some of our most eminent researchers into British Antiquities, such as Gordon, Grose, and Pennant. By those writers, however, the question is left unresolved, at what era the Brechin Tower was built, whether by the *Picts*, in the most remote periods of British History, or by the *Culdees*, and other races of *Christians*, by whom our Holy Religion was introduced into these Islands.

"The Little Steeple," consists of a beautiful slender cylinder or hollow pillar, about eighty feet high, built with sixty rows of smooth

stones, strongly cemented together by mortar, and is surmounted with a cone of masonry, resembling the Architecture of the contiguous Church and large Tower. This portion of the fabric is, therefore, adventitious to the Tower or shaft of "the Little Steeple," and has been constructed at a period posterior to the erection of the cylinder, having been added to the summit of the Building probably at the period of the erection of the Cathedral and larger Steeple. This more modern cone, or crown, is about twenty-three feet high,—and thus the whole Tower, complete with the Pyramid, exhibits a handsome fabric about one hundred and three feet in height, and is perhaps the most perfect remain of *Antiquity* in the universe. I make this assertion because I have had an opportunity of seeing many of the most ancient monuments which exist in *Hindoostan*;—I have examined drawings, inspected various representations, and perused descriptions of the Antiquities of Asia, Europe, and Africa; yet can find neither a picture, nor an account of any monument, which we may conceive of equal antiquity, that remains in the perfect condition in which "the Little Steeple" of Brechin at present exists. During the course of my residence in India, from the year 1808 to 1833, I possessed favourable opportunities of examining the antiquities which abound on Continental India, and those that are found within the Island of Java. The facts ascertained by me, from an examination of ancient Oriental monuments, led me to inspect, on the occasion of my recent visit to my native City, in December, 1833, with minuteness the Tower, in consequence of whose presence, Brechin has become celebrated in the writings of our Antiquarians;—and to my surprise discovered, on the western front of that Tower, two undoubted sculptures connected with the ancient mythology of *Hindoostan*.—The figures in question consist of an *Elephant*, having the feet of a *Lion*, and a *Horse*. * Each of those figures is eleven inches in length, and about eight in breadth.—They are carved in relief, and placed at the entrance of an ancient gateway, that has been from time immemorial blocked up with large stones, leaving, however, a small opening a little above, and between the figures, which is sufficient to mark the

* Very inaccurate representations of those interesting sculptures are given in several works in which the *Brechin Tower* is mentioned, and it is to be regretted (although of course unavoidable on his part) that Mr. O'Brien should have admitted those *misrepresentations* of the figures into his book.

former existence of an entrance, at this side of the Tower, into the interior of the cylinder. Previous to drawing any conclusion regarding the particular description of persons by whom those sculptures were formed, two facts must be determined, which are these :—

First,—It is incumbent upon me *to prove*, that the figures in question really belong to the ancient idolatry of *Hindoostan* ; and, second, that they actually occupy the precise situation, at the gate of an ancient Temple, in which, in conformity with the Hindoo mythology, they would necessarily be placed, according to the ideas entertained by *Hindoos*, with reference to the figure of the *Leonine Elephant*, and the horse of *Kalankee*, the tenth and destroying *Avatar* of *Hindoostan*, who, according to the ideas of the aboriginal inhabitants of *India*, will make his appearance at the termination of the *Kali Yug*, or age in which we are at present living.

In order to determine the first of these positions, it is necessary to enter into an explanation of the origin of the *Hieroglyphic* compounded of a Lion and an Elephant, which is very frequently discovered at the entrance of ancient Temples, both on the Continent and in the islands of the East. A Hieroglyphic of this description carved in stone was, some years ago, deposited by me in the museum of the Asiatic Society in Calcutta, and in that figure the *Lion* is seen above the *Elephant*, as if the former was in the act of devouring the latter animal,—whilst in the Java Antiquities, the *Elephant* is usually discovered within the Jaws of a monster, consisting of the *Lion's* mouth, and apparently a dragon's or fish's body. It is hence rendered apparent, by means of the various combinations in which the two figures are occasionally discovered, that it is not indispensably requisite, according to the notions of idolaters, that the combination of the *Lion* and *Elephant* should take place in any one peculiar form, but simply that the compound Hieroglyphic should be present, in a particular situation in reference to the Temple,—namely, at one of its gates, where it happens to be found. Thus, accordingly, we find the *Lion* and *Elephant*, combined in various modes, and often separate, at the gates and amongst the ruins of ancient fabrics in India;—and on the western surface of the Scottish monument, the same identical Hieroglyphic is discovered, being a combination of the *Elephant* with the *Lion* ; the feet of the

latter being attached to, or forming the support of the former animal.—This, consequently, is a *Hindoo Mythological Hieroglyphic*, and its explanation depends upon the idolatrous notions which are still prevalent with respect to the Tropics, or boundaries of the Solar course in the heavens. According to the Ancients, the universe was represented by a circle, divided equally by a line drawn across the centre,—the superior semicircle, or Northern Hemisphere, being termed *Heaven*, and the inferior, *Tartarus, Hades, or Hell*. Of these two divisions, the *Tropics* were considered the gates; the tropic of *Cancer* being the portal of *Heaven*, and that of *Capricorn* the gate of *Hell*. When, therefore, the *Sun* reached the Northern Tropic, the gate of Heaven was said to have been opened, and the luminary was then declared to have reached the summit of the hill *Meru*, or utmost extremity of his ascending course. *Jupiter* was thus fabled to be seated on *Ida*, or *Olympus*, *Apollo* on *Parnassus*, and *Mahadeva*, on *Kailas*, or *Meru*—the whole of those fictitious mythological representations bearing a direct allusion to the Solar luminary, or the Northern Tropic, at the extremity of his ascending journey, on midsummer's day.

But according to mythological opinions as they have descended to us,—the world commenced with the *Sun* in *Taurus*, and by means of the *Precession* of the *Equinoxes*, the Earth having retrograded a sign, the *Sun* has retrograded also; and thus the luminary at his height in the northern Hemisphere appeared formerly in *Leo*, and not in *Cancer*. The *Lion*, or sign *Leo*, was, in consequence of the Tropical sign having been *Leo*, thus rendered the emblem of *solar light*, *solar heat*, and *solar strength*,—and this sign, or the *Leonine* symbol, became accordingly the emblem of the arrival of the Sun upon the Northern Tropic, or was the sign of solar ascent.

On the other hand, while the *Lion* was thus rendered the *Regent* or guardian of the Northern gate of the *Temple*, or heaven, the inferior Hemisphere was placed under the dominion of the Serpent, known to the Greeks and Romans by the names of *Pytho* and *Draco*,—and to the *Hindoos*, by the appellation of *Sesha Naga*. When the Sun descended towards the Tropic of Capricorn, he was, therefore, said to have entered the dominions of the *Serpent*, and accordingly a *Hieroglyphic* was constructed expressive of that fact, or the arrival of the Sun upon the Southern Tropic. Now the emblem of the *Solar* luminary among the

Egyptians was the Bull's head, or *Osiris*, which consists of the union of the solar circle, $\bigcirc$, with the lunar crescent, $\smile$, thus forming the common astronomical symbol, ♄ , expressive of the constellation *Taurus*, and consisting of the union of the greater with the lesser light. The inferior Hemisphere of the globe being placed under the rule of the *Serpent*, the *Hieroglyphic* invented to express the descent of the Sun into the regions of the *Serpent*, or those of *Hades*, and *Patala* was the head of the Bull, or *Osiris*, adjoined to the body of the *Serpent*. This combination is recognised by mythologists as the serpentine *Osiris*, and is still retained, although obscured, in the form of the constellation *Capricornus*, which is compounded of a *horned head*, originally that of a *Bull*, but at present converted into that of a *Goat*, united to the body of a *Dragon*, or that of a fish.—The serpentine *Osiris*, compounded of the *Bull* and *Snake*, is thus the prototype of the *Elephant*, which consists of a Bull's, or Quadrupedal body, united to the snake, imagined to be discovered in the Proboscis of the Indian animal.—Hence the *Elephant* is the *Indian Serpentine Osiris*, and is the emblem of the constellation *Capricornus* or inferior portal of the heavens. This combination is named by the *Brahmans*, *Ganes*, and decidedly corresponds with the Roman *Janus*;—*Ganes*, or human figure united to the head of the *Elephant*, being the deity of *doors*, and *gates*, precisely in the same manner, that *Janus* presided over the entrances of the Temples and mansions of the Romans. In mythology, the *Elephant*, or *Ganes*, of *Hindoo-stan*, corresponds, therefore, with the sign *Capricorn* of the *Zodiac*, the *serpentine Osiris* of *Egypt*, and the *Janus* of the Romans; and this figure, indicating the entrance of the Sun into *Patala*, or *Hades*, is, strange to say, found at the entrance of an ancient *Hindoo Temple*, which is built precisely in the form of the *Siva Linga* of *Hindoos*, and is in existence in the county of *Angus* in Scotland. The *Lion* and the *Elephant* are thus emblems of the *Two Tropics*, or gates of the Heavens; and, as such, are consequently placed at the gates of idolatrous Temples,—each of those fabrics being supposed to represent the universe, enclosing the *animus mundi*, the *Phallus*, or *Linga*, which is placed within the centre of the interior. The *Lion* is accordingly the sign of the *Solar ascent*, and the *Elephant* that of the *Solar descent*.—Whence, at the ancient door of “the Little Steeple,” is discovered the combination of the *Elephant* and *Lion*, in the identical posi-

tion, in which, according to *Hindoo* notions, it should be placed, and formed in the manner in which it *must* have been constructed, with the view of representing the *descending* or *setting Sun*, to which it fronts. For the *Elephant*, or sign of the *Solar descent*, is placed superior to the *Lion's feet*, or sign of the *Solar ascent*,—the *feet* of the *Lion* symbolising the *setting Sun*; above which is placed the *Elephant*, or emblem of *Hades*. The *shaft* of the *Tower* forms the *Linga* of the *Hindoos*, and in all Temples, agreeably to *Brahminical notions*, the *entrance* of the *Temple* constitutes the *Bomannee*, or consort of *Mahadeva Linga*: the *Elephant* placed, therefore, at the entrance of “the Little Steeple,” is a compound of the *Lion*, or *Sing*, the peculiar emblem of the goddess *Bomannee*, and the *Elephant* of *Indra*,—both being essential component parts of *Hindoo Mythology*.

The destroying deity of *Hindoostan* is *Cal*, and his consort is the well-known *Calee*, who equally gives her name to *Calcutta* and *Caledonia*; her most celebrated temple being erected on a *ghaut* upon the banks of what is at present called the old *Ganges*, and *Calee-donia*, or *Calee-dun*—implying “Black *Calee*,” is the precise epithet by which in *Hindoostan* this destroying Goddess is still recognized.

The consort of *Calee* is *Cal*, “the destroyer,” and at the termination of the present age, or *Calee Yug*, that is, the age of *Calee*, he will, it is imagined by *Hindoos*, appear riding on a *horse*. This representation forms the tenth Avatar, or *Calankee*; and hence the horse is worshipped, and placed under almost every *Banyan Tree*, in *Bengal*; and constructed exactly in the same shape in which we find the figure upon the western front of the *Brechin Tower*. This *horse* is the destructive deity of the waters,—*Calee* being the goddess of the *Ganges*; and hence *the horse*, or consort of *Calee*, appears in the Scottish *Calpi*, or *Celpi*, an evil spirit, which, in the shape of a horse, is said to reside in the rivers of Scotland.

But the deity of the waters, beneath the shape of a *horse*, has been, from the remotest periods of antiquity, the emblem of maritime nations. Thus *Neptune* is fabled to have created the *Horse*, and thus also *Dido*, the leader of a maritime colony from *Phanicia*, was directed by an oracle to establish the City of *Carthage* on a spot where the head of a *horse* should be discovered buried beneath the surface of the ground; and the representation of

this horse is still seen impressed upon ancient *Carthaginian* coins. It is admitted that both the *Phœnicians* and *Carthaginians* traded to *Britain*, and consequently the mariners of those ancient maritime nations conveyed with them to these islands the naval symbol of the *Horse*, which was, in fact, the emblem of the ship; the horse carrying upon Land in the same manner as the ship carries upon Sea, and thus the ship became conversely the symbol of the *Horse*, as the latter was rendered the emblem of the *Ship*. From this combination of the *horse* and *ship* arose the *Scottish unicorn*, which consists merely of the *Horse*, with the *mast*, or *bolt sprit* of the *ship*, implanted between his eyes.

The horse was consecrated to *Apollo*, or the *Sun*,—indicating the rise of the Sun from the Sea, and his ascent to the meridian, mid-day, or midsummer. Hence the *Horse* is the symbol of the *Northern Tropic*; and thus he appears in conjunction with the *Leonine Elephant*, on the *southern side* (or side next the *Tropic*,) of the entrance of this most ancient and remarkable Tower.

It is proper to notice, that the Hieroglyphics in question have been noticed, by preceding antiquarians, as being the *Caledonian Boar*.—But to the figure of the *Boar* they have no resemblance; whilst the *Caledonian Boar* is itself a mythological figure, constructed in allusion to the Sun, being a conspicuous character in the labours of *Hercules*, or *Heri Cal*, a *Hindoo* name of the *Sun*, and indicating the Luminary's progress through the Zodiacal constellations.

Above the Hieroglyphics, which have been described, are three figures, also cut in relief, which have evidently been sculptured by followers of the *Christian Religion*. They represent the *Crucifixion*, and two devotees, or monks,—having no appearance whatever of the Virgin Mary, and St. John, as mentioned in the *Encyclopedia Britannica*. Those figures are carved in a style of superior excellence to those of the *Elephant* and *Horse*; but whether they do, or not, belong to the same age, I feel myself incapable of determining. I must, however, observe, that the *Saka*, or *Younger Buddha*, of *Hindoos*, is undoubtedly a corrupt tradition of the History of our SAVIOUR. This point I conceive to be capable of establishment by means of undoubted historical proof; but to enter into full demonstration of this most interesting fact, would lead me far beyond the bounds which a paper intended for the limits of your miscellany would admit. I therefore content myself with remark-

ing, that the ancient name of the *Esk* river, on whose banks "the little Steeple" of Brechin is erected, was *Isaca*, or *Saca*, that consequently the *Brechin Tower* is a temple of *Saca*, and that figures of the *Elephant* and *Horse* are well known sculptures discovered on the temples of *Saca*, both in *Hindoostan* and in the island of *Java*.

R. T.

THE PHILOSOPHER AND HIS PUPIL.

THE first rays of the rising sun were gilding the marble palaces and temples of Crotona, when Heros and his companions, fresh from the wine-house and the stews, frightened the silence of the blushing morn by their loud jests and bacchanalian songs. The careful citizen, starting from his slumber, prayed Minerva that his sons might not resemble Heros; the virgin, who had gazed upon him with enamoured eyes, vowed a wreath to Juno to incline the libertine to marriage; while the aged augur, employed at that early hour in decorating the temples for the morning sacrifice, scowled after him, and prophesied of evil. Reckless alike of censure or esteem, the mad troop bounded on, appearing, in their flowing garments and flower-crowned brows, more like a band of spectres than children of the earth. At length they reached the building where Pythagoras, who had fled from his native Samos, disgusted with the tyranny of Polycrates, taught that system of philosophy which has rendered his name immortal. Even at that early hour his school was thronged with pupils, who formed a circle round their inspired master, so wrapped in his discourse, so mute and breathless, that they more resembled a groupe of statuary from the chisel of the divine Praxiteles than an assembly of living men. The subject of his discourse was the then mysterious science of geometry, the knowledge of which he had acquired in his travels through Egypt and Judea, and which, veiled in allegory and symbols, he taught to his more favoured disciples. In the midst of his lecture, the propriety of the assembly was disturbed by the unceremonious entrance of Heros and his companions, who, reckless and eager for sport, thought to confound the philosopher, and turn his doctrines into mirth. Pythagoras received them with an undismayed countenance, and, perceiving their design, resolved, by changing the subject of his lecture, to shame them, if possible, from the vice to which they were the slaves.

"Drunkenness," he exclaimed, "ye men of Crotona, is alike the grave of manhood and of virtue; the homicide of reason—of that noble faculty which the gods have given to mankind to distinguish them from

the creatures of the field; but, alas! how often is their benevolence wronged by its perversion! How often is society outraged by the folly and madness of the wine-cup, and man, the nearest to the gods in wisdom, strength, and beauty, by his own act, by the indulgence of the worst of vices, degraded to the level of the brute! We see them in our streets the scoff of childhood, the scorn of the wise, the inferior of the slave. While such men exist in Crotona the altars of Bacchus need no hecatomb; garlanded for the sacrifice, the herd of voluntary beasts are waiting at his temple."

The clear voice and dignified manner of the sage gave strength to his words. Heros hung his head in shame, and silently removed the garland from his brow.

"What," hiccupped Theon, one of his dissolute companions, who had observed the action, "shamed by the scolding of a man, who rails against the pleasures of the world because he is past their enjoyment, or has found them sour?—Still silent? Art thou a man, and suffer a torrent of epithets to overwhelm thee, drowned in expletives?—Well, be it so. Let us leave him, friends, to turn sophist; in thy present mood, I'll have no more of him or thee; the fit will soon pass, and thou wilt find us at the house of the courtesan Lais; her smiles will dispel the fumes of the wine, and soon unphilosophise thee."

With these words the drunken Theon and his friends departed from the hall, leaving Heros alone with the moralist and his disciples. For hours the abashed youth sat, with his face veiled in his robe, listening to the wisdom of Pythagoras with attentive care, and reflecting with bitterness upon the folly of his past life; his name stained with excess, his means impaired; the noble aim, the purpose of his being, defeated and destroyed. The instruction for the morning being ended, one by one, the disciples bowed to their master, and left his presence in reverential silence. The sage was, at last, about to depart, when Heros, falling on his knee, caught him by the garment.

"What wouldst thou?" demanded the surprised philosopher: "this house is not a vintner's, nor are those who were its inmates thy companions. The residence of Lais is in the street where stands the Hospital; if thou art incapable of reaching it, a porter will convey thee to her doors for hire."

"Father," exclaimed the youth, wounded by the severity of his manner, "I abjure such pleasures! I would learn truth, teach me thy wisdom."

"It is the wine-cup speaketh," sternly rejoined Pythagoras: "truth is an element too pure for thy vitiated taste.—Wisdom to thee!—wisdom to a drunkard! as well might you offer grim Pluto's sacrifice upon the altar of Olympian Jove, and deem the rites accepted.—Farewell."

"Stay yet one moment," replied the suppliant. "Is the folly of youth

to render of no effect the resolve of age; even the gods relent if wooed with penitence.—Wilt thou be less pitiful, father—Friend, reject me not; lead me from ignorance to wisdom; from vice to virtue.”

The sage, attracted by the apparent earnestness of the youth, gazed upon him for a few moments, as if to read his very soul. “I remember,” he at last exclaimed, “during the Trojan war, thou wert shield-bearer to the valiant and royal Agamemnon, and wert slain by an arrow from the walls; evil and good were mingled in thee—thou art still the same, I find. Dost thou not remember me?—I then was Euphorbus.”

Heros listened in astonishment, never having heard before of the sage’s doctrine of the transmigration of the soul.

“Thou art strangely surprised, I see,” continued Pythagoras. “Alas! for the unrestrained indulgence of thy passions, were thy soul chastened by temperance, thy mind fortified by wisdom, that past, which now appears to thee a page, blank and unlettered, would be clear as the bright sun; but now the earthly particles of thy nature prevail, and vice and intemperance obscure it.”

“Tell me,” exclaimed the bewildered youth, “how may I hope to obtain such wondrous knowledge?”

“By silence and patience,” replied the philosopher. “No words,” he continued, laying his finger upon his lip; “obey me—await my hour, and depart.”

Silent and thoughtful, Heros sought his home; a few hours had changed him. The intoxicating pleasures that hitherto had held his soul in chains, debasing its action, crushing its nobler energies, he determined should be cast off for ever.

“The cup, the midnight revel,” he exclaimed, “shall be exchanged for wisdom; like an unseemly garb, I cast aside the vices of my youth, and clothe myself anew.”

Months passed away, and Heros still adhered to his resolution. Night found him at his studies, and morning stimulated him but to fresh exertion: still the expected summons from the sage came not; and, with the impatience of youth, he deemed himself forgotten, or held unworthy of his instruction. The report of his altered mode of life soon spread through the city; but when they heard it, old men shook their heads, and exclaimed, “that he would break out again more furious than the untamed colt; more drunk than ever.”

His companions, angry at being denied admittance at his door, sneered, and declared he had a fever; but all joined in the opinion, that his present change of life was but the mask for some fresh folly.

The day of the city festival at last arrived, and Heros once more mingled with his fellow-citizens; it being an occasion on which he could not be absent without dishonour. Instead of the loose, festive

garments he had hitherto worn, he appeared in a robe of unbleached wool, carefully girded round his person; while with an ivory staff he guided his steps with decent gravity. On his entrance into the assembly, the old men scoffed at him, and refused him his seat amongst them, exclaiming, "Who is this in the garb of a sage?—the drunkard, Heros!—back, your place is not here."

Instead of resenting this marked insult with the intemperance that had formerly characterised him, he meekly bowed his head, saying, that youth was honoured in the reproof of age. The young men of his own standing, emboldened by the example of their elders, refused to receive him, reviling him for a hypocrite; even the maidens, who had formerly courted his smile, thinking to gratify their parents by a display of modesty, drew their veils closely, as he passed them. Heros looked around, no one smiled upon him; none moved for him: shamed, at length, with being the object of the public gaze, he quietly seated himself at the feet of the assembly, with the outcast, the beggar, and the slave.

Pythagoras, who, with his disciples, had been honoured with a public seat, beheld the conduct of Heros with secret satisfaction, and, advancing in the centre of the assembly, exclaimed aloud, "Know, oh! ye men of Crotona, that humility is the first step to wisdom;" and giving his hand to the overwhelmed but delighted youth, he led him to a seat amongst his pupils. The citizens loudly applauded the judgment of the sage, exclaiming, "Hail to Pythagoras!—honour to the crowned victor of the Olympic games!" The ceremonies of the day passed on, and Heros had the satisfaction of twice laying the prize of his skill at the feet of his distinguished master.

Pythagoras demanded from his disciples a noviciate of five years, before he admitted them to a participation of the higher mysteries of his science. The reformed Heros had, for as long a period, been one of the most zealous of his pupils; the first to await his instruction, the last to depart. As the favoured of the philosopher, the good no longer shunned him, men's tongues were loud in his praise; and he waited impatiently for the hour that was to admit him to a participation of that knowledge his soul thirsted to attain.

Returning from the contemplation of the heavenly system, whose many worlds proclaim the existence of an eternal principle, he encountered a party of his former dissolute companions, with Theon at their head. The wine-cup had been drained, and the madness of its strength was manifest in their actions.

"What," exclaimed Theon, scornfully, "virtue and philosophy at this late hour. A convert, friends, a convert—Minerva is deserted, and Venus is now the ascendant star."

With shouts of obscene laughter, the drunkards surrounded the object of their sport, taunting him with their jests.

"Let me pass," said Heros; "our paths are different; why should there be strife between us?"

"One cup—one strain, and you are free."

"And so forfeit all I have laboured to attain—never! You may persecute, insult, destroy me, but ne'er again reduce me to a level with yourselves. The drunkard's vice is——"

"Listen to the sage," interrupted Theon, "or rather to the hypocrite—he blasphemes the rites of Bacchus; let him beware the god's revenge."

Unmoved by his patience, the drunken Crotonians danced round him in frantic revel; striking him with their garlands, and even inflicting more serious injuries with their feruled staves. Tired of the exercise, they at last paused.

"Wilt thou yet drink?" exclaimed the chief of his tormentors, presenting a cup of wine. "One libation in honour of the insulted god, and you may depart."

Heros rejected the insidious offer.

"This scorn is well," sneered the vindictive Theon; "since you reject the pledge of friendship, receive the effect of hate." And falling upon him with their weapons, they left him bruised and bleeding upon the earth.

The wounds Heros received bore honourable testimony of his virtue, and Pythagoras resolved no longer to delay his initiation, but prepared to celebrate the event with becoming splendour. The report soon spread through the city, and the people prepared for the event as for a festival.

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"What!" exclaimed Theon, who, with his friends, were assembled at the house of Lais, "Heros received into the order of philosophers!—public honours to him—the patron of debauchery—the promoter of every mischief!"

"Ay, but he is changed," replied one: "hath grown studious; for these five years past, held himself aloof from all such vices; contemns them, as we well can witness."

"No matter," said Theon, "I will not do him reverence, or give place to him in the assembly of the citizens—never. Lais," he continued, "he was once thy slave; exert thy spells; out of thy woman's wit invent some plan to change his purpose—to cover him with shame instead of honour; and a hundred golden pieces shall requite the task."

Lais accepted the glittering bait; and it was resolved that a last attempt should be made to shake the constancy of the neophyte. Lais was young, and to the voluptuous beauty of a matured person added

the dangerous fascination of wit and grace. Her pride had been piqued by the desertion of Heros ; and she prepared for the attempt with the strong desire of success, and confidence of her powers.

“Let him but gaze upon my form, drink the dark lustre of my eyes, or listen to my passion-breathing lay, and he is my slave for ever.”

The confederates applauded her resolution, and, as they gazed upon the animated temptress, exulted in the confidence of success. Heros kept the vigil of his initiation in the temple of Minerva, robed in white, and crowned with the acanthus-flower—he knelt before the awful shrine of the goddess, whose statue frowned in stately majesty upon her suppliants. Half the night had passed in solitude and prayer, yet the neophyte still knelt, motionless as the statues around him ; the dim light from the perfumed lamps faintly showing the slender marble columns, and gilding, with a silvery tint, their delicately carved capitals ; before an arch, which led to the secret recesses of the temple, hung a richly embroidered veil of the prismatic colours, having in its centre a *golden triangle*. The meditations of Heros were disturbed by the faint tone of a lute, struck with a master-hand so soft and sweet, that nought could live between its sound and silence.

“Do I dream?” he exclaimed : “or have my senses indeed become refined to that which is not earthly?—Nearer and nearer comes the sound—I am lost in melody.”

As he spoke, the strain increased in power, and a voice of sweetness accompanied the instrument to the following words :

“Drink of my cup—the am’ranth-flower,
That in its golden bosom lies,
I pluck’d in that eternal bower,
Where love ne’er fades and hope ne’er dies.

“Drink of my cup—the gift I bring,
Is light—is life—eternal gain ;
’Twas drawn at that immortal spring,
Whose waters time can never drain.”

As the strain concluded, a cloud of rich perfume filled the temple, and a female figure, bearing a golden cup, advanced towards the astonished Heros ; a silver veil floated over her form, sufficiently transparent to display the most perfect symmetry ; gems of value hung upon her naked arms and feet ; with bewitching grace, she presented to the trembling neophyte her insidious gift.

“Immortality !” he exclaimed : “Can it be?—Am I deemed worthy the eternal boon?—Spirit!—goddess! whate’er thou art, in mercy to my bewildered senses, repeat the promise!—tell me!”

“Drink of my cup,” exclaimed the figure, “and pleasure—immor-

tality are thine! The lip of beauty and the praise of me; the juice of earth, the honours of the world—all that men prize and seek.”

“Thou meanest not virtue,” replied the doubting Heros.

“Virtue!” said the disguised courtesan; “What is virtue? The prejudice of age—the dream of the philosopher—the scorn of the really wise. The only good is pleasure; that thou mayst prove.”

“Never, if it must be purchased at such a price! Take back thy gift.”

“Cold, unfeeling man!” exclaimed Lais, casting aside her veil: “princes have sued for my favours, yet I seek thee!—poets, philosophers have owned my charms, yet have I cast aside my sex’s pride to woo thee, cold one! to my arms.—Heros, am I rejected?”

The melting look which accompanied these words touched the heart of Heros; he feared to gaze upon her beauties, yet his resolution changed not.

“Leave me,” he said, firmly, and with averted glance; “I am devoted to a better choice—virtue. I can have nought with thee.”

Lais, determined to try the blandishment of her person, caught him by the robe, and casting her ivory arms around his neck, turned her gemmed eyes on his.

“Now then, leave me, if thou canst! for thee I will resign all other love!—Thy heart shall be my home—thy breath my life!—Leave this dull temple and the coming rites; and let this kiss be the fond seal of our eternal union.”

Heros felt his resolution wavering, but, with one strong effort, he cast her from him; and calling on Minerva for aid, rushed to the protection of her altar. At the same instant the veil fell to the earth, and Pythagoras, attended by the initiated, entered the temple. Lais fled to her disappointed confederates.

“Well, my son,” exclaimed the philosopher, “hast thou proved thy claim to be admitted into our order. Thy trials are past—thy virtue shall be rewarded. A bride immortal awaits thee, to whom thy happiness,—thy life shall now be consecrated; within whose arms treachery can never lie—disappointment never reach thee—her name is *Science*, the daughter of *WISDOM* and of *TRUTH*.”

JOHN FITZ.

A SKETCH OF THE YEAR 1425.

BY A. U. T.

It was in the year 1425 that the practice of Freemasonry was prohibited in this country; this step was occasioned principally by the interference of Henry Beaufort, Bishop of Winchester, who, being entrusted with the care of the person and education of Henry VI., a minor, was desirous of obtaining the sole government of the affairs of state, but conceived that the Craft, as a body, was inimical to his designs.

In defiance, however, of the act, several of the Lodges continued their meetings, although they were compelled to do so in the strictest privacy. The Lodge of St. John was among those who braved the order of prohibition; and their meetings were, at this particular period, held at the house of Brother Jonathan Slark, the actual Master of the Lodge, who resided in the neighbourhood of Eastcheap; a man peculiarly qualified, by his steady, determined, and upright character, to uphold and direct the proceedings of the Brethren.

It was in the month of November in this year that John Fitz, who had just arrived at manhood, was initiated into the tenets of Freemasonry. He was by trade a jeweller, and conceived that he would be greatly benefited in his calling by being enrolled, more especially as his connexion was principally among foreign merchants, who were, generally speaking, members of the fraternity.

His uncle, Slark, the Master, was averse to the introduction of his nephew upon several points; but particularly as the state of the times were so truly inimical to the order, as to render it dangerous for any man to be known following its pursuit. The expressed determination of John Fitz was so unalterable, that his uncle was at last induced to propose him as a candidate for initiation into the peculiar mysteries of the order.

The effect produced upon the mind of their young Brother by the ceremony of initiation was extremely gratifying to the members of the Lodge; his warm expression of thanks to them for the benefits he felt they had conferred on him was so hearty and sincere, that they readily confided to him certain features of their art.

Upon this evening, however, an unfortunate occurrence took place, which eventually proved a most disastrous one. Robert Sprang, a draper, and a fellow-companion of John Fitz, was also proposed for admission

into the St. John's Lodge, but in consequence of his having, in a matter of private business, distressed, in a very unfair manner, one of the members, and which was explained by the individual himself, the request for his admission was negatived.

The avowal of the decision of the Lodge was communicated to Robert Sprang by three of the members, who were deputed to wait upon him at the Apple Tree Tavern, where both he and John Fitz were in attendance. The apparent want of confidence thus shown excited his bitter ire; indeed, he solemnly swore that their refusal to admit him should be attended with a marked result. In addition to this, he refused to receive the consolation which John Fitz proffered to his wounded feelings; who assured him, that he would endeavour to make matters straight, and pledged himself to leave no stone unturned to induce the Lodge to rescind the obnoxious resolution.

"Your assistance I despise," retorted Robert Sprang. "I will not disgrace myself by being made a Mason, now that I know they are actuated in their proceedings by private malice and falsehood; and I warn you, Fitz, in remembrance of our former fellowship, to avoid the path you now seek to tread, as I feel it will, if you persist, eventually lead to your destruction."

Thus saying, he left the house; and Fitz, undaunted by the wild speech of Sprang, proceeded with manly fortitude to obtain the object of his wishes.

Such strict precaution was observed in keeping the place of meeting secret, that Fitz was not even aware that the Lodge was held at this period at his uncle's house. Upon this occasion the members separated, and Fitz was told to proceed singly to his uncle, who was then waiting for him. He had three streets to pass through before he could arrive there; and at the time he was being admitted he fancied he saw Robert Sprang at the distant corner, although he was unable, by the fog which then prevailed, to recognise him distinctly.

Sure enough, however, it was Sprang. After leaving the Apple Tree Tavern, he almost instantaneously conceived the plan of watching the party he had left; naturally concluding, that if he could dog the steps of Fitz, he should be enabled to discover the place of meeting, and by that mode procure certain means of revenging himself for the deep insult they had shown him. The departure of the four, separately, at once awakened his surmises, and proved to him the caution necessarily to be observed in tracing them to their haunt. He followed; saw Fitz enter his uncle's house, and, in the course of the following hour, thirty-seven individuals were also admitted; several of whom he knew by report to be Freemasons. So determined was he to watch, that he continued on the spot until the hour of one in the morning, at which time the whole of the party separated, and retired to their respective homes.

He was aware, from prior information, that the meetings of the Lodge were held weekly, and concluded, that the same night in each week was appropriated for that purpose. The following day, relentless of the consequences, he waited upon Justice Knaggs, a known creature of the Bishop of Winchester, and made known to him the meeting which had taken place, in defiance of the orders of the government, disguising, however, the reasons which had actuated him to make the discovery.

The course to be pursued in the matter was duly considered. At one time the Justice conceived it better at once to issue his warrant for the apprehension of John Fitz; but, upon reflection, it was determined to wait until the following week: and by that means, not only procure direct evidence, but enable them to secure the whole of the parties practising the forbidden rites of Freemasonry.

To carry into effect this double purpose, several officers were placed in the immediate neighbourhood; their operations being superintended personally by Justice Knaggs, who was determined, if possible, to make an example, in order to prove his subservient allegiance to the proud and vindictive Bishop. Robert Sprang was correct in his surmises. About the same number of persons arrived and were admitted into the house of Mr. Jonathan Slark: after a short delay, and when the neighbourhood had generally retired to rest, the officers proceeded to their task. Having knocked at the door, it was opened by a porter belonging to Slark's establishment, whom they immediately took into custody, and desired him to conduct them to the room where the Freemason's Lodge was held, and where his master and friends were engaged in treasonable purposes, and for whose apprehension they had warrants. Unmoved by their threats, he refused to do so, telling them they were at perfect liberty to search the house, and would find themselves mistaken in supposing any meetings were allowed to be held in his master's house for treasonable purposes.

Every habitable room in the house was searched without effect: it now remained for them to search the vaults, which were known to be extensive. A considerable time elapsed before they could obtain torches for that purpose, and then they were under the necessity of procuring a crow-bar and using strong manual labour before they could force the first vault door. Long before this was effected means had been successfully taken to preserve their secrets: the Brethren were perfectly aware of the dangerous predicament in which they were placed, and they therefore readily used their utmost exertions in removing and clearing away their paraphernalia.

It was then decided that the whole of the party should depart, it happening by a fortunate circumstance, that they were enabled to do so, by

means of a trap which opened from one of the vaults, into a court where heavy luggage was usually introduced. By a ladder, this was easily done, and the escape of the whole party was effected without the slightest interruption.

It would be in vain to attempt to describe the astonishment of Justice Knaggs and his myrmidons at their fruitless search. The minutest scrutiny was made without success; and indeed some doubts arose on the part of the men as to the safety of pursuing their investigation, conceiving that such an escape was almost supernatural. The malice of Robert Sprang was shorn of its venom, and his spiteful attempts were completely defeated: not, however, that the disappointment corrected for one moment, his bad feelings; on the contrary, he solicited the Justice to arrest John Fitz, and even accompanied the officers to his former friend's house, where Fitz, who had arrived at home, was taken. The opinion of this unfortunate young man, in regard to the political events of the times, was well known to be completely inimical to the designs of the party of the Bishop of Winchester: he had upon several public occasions rendered himself conspicuous in siding with the adherents of the Duke of Gloucester, protector of the realm; and was known to have headed a party of his young fellow-citizens upon the occasion, when the Bishop with his servants and followers were repelled from taking forcible possession of the City.

The old Justice waited upon the Bishop early on the following day, and related to him the particulars of the attempted arrest of the Freemasons, and the step he had taken with John Fitz, whom he represented as a partizan of the Duke of Gloucester, and a determined foe of the Bishop.

Incensed beyond measure by the story, the Bishop at once determined to wreak his vengeance on the person of John Fitz, and gave immediate directions for bringing him as a criminal before him for examination; which was done the same day at the residence of the Bishop, in Stan-gate, Lambeth.*

He was accused, on the evidence of Robert Sprang, and testimonies were offered by Justice Knaggs and his officers, in support of the charge, of being engaged in treasonable practices, contrary to the laws of his country. Fitz defended himself by referring to his known attachment to the king and to the government; at the same time, he stated he would not degrade his character, by denying that he was a Freemason.

The bishop at once desired him to reveal the objects and pursuits of the Craft. To this question the prisoner stated, in a bold tone, "That although he was but a young member of the fraternity, he

* This palace is now converted into a warehouse for pottery.

could upon his oath aver, that their principal objects were morality, and that they employed themselves in the cultivation of the natural sciences, and in obtaining mathematical and mechanical knowledge."

This upright answer was grating to the ears of this unchristian judge.

"I demand you to inform me, without evasion, the exact ceremonies made use of when persons are initiated."

This Fitz declined answering, stating, that he had solemnly engaged never to reveal the same by word of mouth.

"Then write it down!" the bishop exclaimed.

"No," answered Fitz, "I am equally bound never to reveal, by any act or deed, either directly or indirectly, the peculiar and valuable tenets which have been entrusted to my keeping."

"Then, put him to the torture!" cried the infuriated bishop; "we will force this braggart to tell the truth."

"Never!" answered John Fitz; "I will never swerve from the principles of honesty: rather than my tongue or my hands should disgrace themselves by violating my honour, I would submit to their loss."

"You shall be taken at your word," exclaimed the bishop; "for without you clearly explain to us the practices pursued in your treasonable society within twenty-four hours, you shall be punished in such a manner, as to be an example for deterring others from pursuing such damnable doctrines."

Fitz was then recommitted; and strange to relate, it appeared by report, that in the course of the night he made his escape from his dungeon. But what excited the wonder and apprehension of his relatives and friends, was the strict concealment he apparently observed, for from that period they were unable to trace him, and at length, after a considerable period had elapsed, they concluded that he had been basely murdered.

* * * * *

It was in the year 1447 that the Bishop of Winchester died, having survived the good Duke of Gloucester, as he was called (whose death or murder has been placed, upon sure foundation, to his account), only two months.

After this event took place, the Lodges met openly, without incurring any penalty for so doing, and the St. John Lodge was then held at the Apple Tree Tavern. At one of their meetings, they were informed that a person unknown to their Guard or Tyler wished to obtain admittance, and who appeared, from infirmity, to be unable to give proof of his eligibility. The necessary and requisite measures were immediately ordered to be taken, and after a considerable delay, which arose from unforeseen difficulties, it was reported that the stranger was really entitled to admission. He was consequently introduced, and to the

astonishment of the Brethren who were congregated, he made himself known to them as their long lost Brother, John Fitz ! His appearance exhibited marks of the lowest penury and distress ; but what excited their horror, was the discovery that he had, by his virtuous and manly fortitude in preserving their Masonic secrets, been subjected to the most infamous tyranny and mutilation of his person—both his hands had been cut off and his tongue had ACTUALLY BEEN TORN OUT ! Where or how this dreadful punishment took place, remained a secret for ever. They were unable to trace, from his inability to describe, the authors of this cruel outrage : the only mode which was left them to prove their sympathy and admiration of his conduct was readily employed, and during the after-period of his life he was supported and countenanced, not only by the Craft, but by the higher orders of society.

BROTHERLY LOVE AND AFFECTION.

The following interesting and truly Masonic narrative is vouched for authenticity from the Royal Somerset House and Inverness Lodge, No. 4.

ON the 27th November, 1812, a very large and valuable fleet sailed from Spithead for the West Indies, under the convoy of the *Queen*, man-of-war. A very short time after their sailing, a most violent tempest arose, and this valuable convoy was so much dispersed, that only forty sail remained under the protection of the "Consort." At this "untoward" crisis, it happened that the *Gloire*, French frigate of forty-four guns, was cruising betwixt the Western Islands and Ferrol, and fell in with the numerous stragglers of this ill-fated convoy. After this calamitous dispersion, this powerful frigate, amongst the dispersed and unarmed, made many captures and valuable prizes, and amongst the rest, the ship *Princess Royal*, Captain Alexander Foster, a fine ship of 400 tons, laden with plantation stores for the Island of Jamaica. Captain Foster, on being taken on board the French frigate *Gloire*, to deliver his papers, took the opportunity of making himself known as a *Mason* to the brave and chivalrous commander of that frigate, and was thereupon ordered into the commander's cabin. He was politely informed that the "mystic tie" was recognised ; that the duty which he owed to his emperor and to the country he served was paramount, and consequently his first care, and that his next duty was that which he owed as a man and as a Mason—"To serve a Brother in the hour of need." Feeling himself encumbered by his numerous captives, and wishing to continue

a cruise destructive to our commerce, as strictly compatible with his duty, he deemed that with honour he could show his respect for the Craft, by making "Brother Captain Foster" a present of his ship the *Princess Royal* and her cargo, as *cartel* to receive from the said frigate all the prisoners by whom he was then encumbered; a condition most gratefully and most fraternally accepted.

Thus liberated, the *Princess Royal* proceeded on her course, and landed and set at liberty the numerous captives at Barbadoes, and proceeded on to her ultimate destination, Jamaica, where she delivered her cargo of supplies, and loaded back for the port of London, where she soon after arrived in safety.

The peculiar circumstances of this case, led Captain Foster, advisedly, to apply to the Admiralty Court for salvage; and after very deliberate investigation and proof, if my memory serves right, a sum of 500*l.* was awarded. But, nevertheless, so romantic and doubtful was this occurrence deemed, that on information said to be communicated by the collector of the customs in Jamaica, the said ship *Princess Royal* was seized in London, upon the presumption that she had been ransomed, and consequently had forfeited her privileges as a British ship. After a most searching and diligent inquiry, and an appeal to the Privy Council, the said ship *Princess Royal* was liberated from this unworthy restraint.

The narrator of this incident was the acting party to procure the release, and to preserve the privilege of this ship to her British owner. He was cognizant of every fact, and it produced upon his mind the desire of knowing more of a science which displayed Brotherly Love and Affection in reality, and without show or affectation. He became one amongst Masons immediately thereafter, and now labours as a Mason to do good within his sphere.

ON THE NECESSITY OF A BUILDING FUND IN AID OF MASONIC ASYLUMS.

IN our last number, we adverted to the subject of an asylum for the AGED MASON, and we promised to offer a plan for its erection and endowment, in conjunction with a school-house for boys. It was not, however, our intention to have brought forward this interesting subject at so early a period, but the school edifice of the sister-charity having sustained some serious dilapidation, we feel it to be an auspicious moment to make an appeal for the general interests of our charitable institutions. It is a theme upon which we may well plead strongly; and we

feel a proud satisfaction in the assurance of being able to show good evidence that abundant means exist to ensure the completion of so desirable an object.

It will hardly be denied, that the domiciliary discipline of a well-regulated establishment has ensured, for the female claimants upon Masonic sympathy, the most important advantages; and the surest proof (if any, indeed, were wanting) of the inestimable value of "The Royal Freemason's Charity for Female Children," will be found in the avidity with which parents seek admission for their children within its peaceful walls.

Several, indeed we may say a great number, of the Brethren are anxious to procure for the boys the same advantages as are possessed by the governors of the girls' school, and are ready to offer both their active services and pecuniary aid; on the latter point, we speak advisedly in stating, that the whole of the sum required would be raised within twelve months, if proper and full explanations are addressed to the Craft.

That the AGED MASON, whose earlier years have been passed in the active and cheerful exercise of his avocations, whose summer has been warmed by friendship and cherished in hope, should, in the winter of life, find no haven to receive him, is a NEGLECT in the Order itself. Individual cases of an irreproachable nature will occur, where due advantage may not have been taken which opportunity of independence has probably afforded; indeed, how often is success the mere result of a lucky chance. The pure and blessed spirit of Masonry will readily cast a veil over the frailties of many, but oh! let her enshrine the few choicer but aged veterans, whose misfortunes and not their faults lead them to seek a shelter, when no longer able to work, even for a morsel of bread.

That the lessons of experience may assist youth in its earlier thoughts, let the aged Mason and the youthful orphan be associated under one roof, thus proving the truly majestic beauty of a system where the provident care and the fostering hand of the more fortunate Brethren can afford protection alike to the infant and the aged.

We would now enter upon a plan to raise the necessary funds for this most desirable object; but, as we have already stated, a serious dilapidation has been discovered in the foundation of the female school edifice, which, although built scarcely forty years since, has become so thoroughly decayed, as to require a sum exceeding 1200*l.* to defray the expenses attending its repair.

Our first duty is to return sincere, grateful, and heartfelt thanks to the merciful Protector of all His creatures, that a timely discovery was made of the danger to which our infant community might have been exposed, from the (alas! but too probable) sudden falling in of the

entire building. Under this serious visitation, it is imperative upon us to combine this unlooked-for call upon the general attention, and trust that the liberality of all classes of Masons, each according to his means, will promptly and cheerfully respond to the appeal. The total sum to be raised for the entire completion of the triple object will probably reach FIVE THOUSAND POUNDS—a large amount; but we will endeavour to prove it to be within our reach.

In London and its vicinity there will, it is to be hoped, be a simultaneous effort made to commence the subscription-lists, while, in the provinces, the provincial authorities will, no doubt, convene meetings in support of the cause for which we so earnestly implore their charitable service. Where no provincial authority exists, subscriptions and donations will be thankfully received by the grand secretaries, the secretaries of the two charities, as well as by the editors and publishers of the Freemason's Review, in aid of "THE BUILDING FUND FOR THE MASONIC ASYLUMS."

We suggest, most respectfully, to the fraternity, that, to meet the general objects of the THREE institutions, the following propositions may be seriously considered.

First.—That a dutiful address may be presented to His Most Gracious Majesty, our illustrious Grand Patron, and also to Her Most Gracious Majesty, the Queen, the Patroness of the Female School, setting forth the several circumstances of our case.

Second.—That the natal day of our illustrious Grand Master be further commemorated as a festival in aid of the Aged Masons' Asylum; for which subscriptions and donations will be received as on the other days of festivity.

Third.—That a subscription be opened at large in aid of a building fund for the erection of the Boys' and Aged Masons' Asylum, and for the effectual repair of the Girls' School House.

Fourth.—That the Grand Lodge be requested to direct the payment, annually, of one shilling from each London member of the order, and sixpence from each country member, in aid of this object. It being well understood, that children from the country are equally eligible with those in London for admission, and that, in the laws and regulations for the admission of aged Masons, the country members shall have a proportionate claim.

Fifth.—That the clerical brethren of the order be solicited to advocate our cause from the pulpit in their various districts.

Sixth.—That it be suggested to the Provincial Grand Lodges to hold an annual festival in aid of the proposed building fund; their interests, in fact, being inseparable from the leading necessity*. If this recom-

* From this source considerable aid may be confidently expected.

mendation be extended to the Lodges in India, the West Indies, British America, the colonies, and all parts where the English warrants are in force, there will, in all probability, be very liberal remittances made.

Seventh.—That a night for an annual ball shall be fixed at such period of the season as may be considered most eligible. The proceedings to be under the sanction and arrangement of an especial committee.

Eighth.—A concert in the Hall would probably produce a handsome sum. In such a cause our vocal brethren, we are confident, would rally round the standard of charity; aye, more, we could vouch for the splendid services of more than one sister of mercy to hallow the sacred cause.

Ninth.—That as the excursions to the Nore have already produced for the boys' school nearly a thousand pounds; it is probable that an additional excursion would materially aid the general building fund.

Tenth.—That a fancy fair be held in the Zoological, Surrey Zoological, or Vauxhall Gardens, under the management of a committee. We need hardly allude to the peculiar advantages with which the brethren could conduct a festival of this description.

Eleventh.—That the LADIES be earnestly solicited to aid this laudable object by those acts of private charity, which, when exerted with the all-persuasive force of their own sympathy, must crown our success, by the resistless charm of an advocacy, to which nature adds the sanction of LOVE itself.

SHALL WE SUCCEED?—SHALL WE NOT.

Under the constitution of England there are upwards of six hundred Lodges; it is impossible, therefore, to look forward merely in *hope*, we feel justified in the *expectation* of success. When the girls' school was first established, the London and country Lodges vied with a noble and generous rivalry, in prompt and efficient assistance. It would be unnecessary to record all the honourable traits which characterised their mutual determination; we select the two following, merely that we may render our humble tribute to the memory of brethren, who have left us so valuable a legacy in their noble examples, which will be perused with peculiar interest at this moment.

The Shakspeare Lodge, now No. 116, on the 22d December, 1796, in half an hour subscribed upwards of EIGHTY POUNDS for the girls' school. This spontaneous tribute was the more generous, from the circumstance of the members having just previously taken and paid for a hundred and twenty tickets, to support a concert for the benefit of the charity, which took place on the 9th of February in the same year: it should also be observed, that the Lodge had voted FIFTY GUINEAS two months previously in aid of the school.

In the year 1797, upwards of ONE HUNDRED AND TWELVE POUNDS

were collected at the Chelmsford Lodge, after dinner, for the same laudable purpose.

May the appeal to the successors of these truly Masonic brethren not be made in vain! We believe the same spirit actuates them, and that they will emulate the conduct recorded in the bygone day, by following the example then recorded on the present most urgent occasion.

Lastly.—LET EVERY MASON ACT AS IF SUCCESS DEPENDED UPON HIS OWN EXERTIONS, AND THAT A TOTAL FAILURE MAY ATTEND HIS OWN INDIFFERENCE.

TO THE GRAND STEWARDS OF THE PRESENT YEAR.

BRETHREN,—In the preceding pages we have appealed to the fraternity in aid of a BUILDING-FUND, and have stated its peculiar objects. Among the sources to be reckoned upon for support, we have there abstained from including the Grand Stewards, because we consider that, as a body, you demand particular attention, inasmuch, that although *confirmed* by the M. W. Grand Master in your official capacity, yet you are in fact the representatives of no less than eighteen different Lodges, and therefore may be presumed to possess very considerable interest in so many influential quarters. We most respectfully beg to address you on the present occasion.

In the olden time, the office of Grand Steward was onerously expensive, yet it was cheerfully borne. Noble brethren have been elected on the board, and, until *time and circumstance* altered the then state of things, it was somewhat difficult to obtain the RED APRON, which is still an object of emulation with many;—those who wear it are justly proud of the distinction it confers.

The expense attending the year of service is considerably lessened, and may be considered as within the reach of any brother moving in easy circumstances; and, on the final balance of account, there usually appears to be about £100 in hand.

In general, this balance has been appropriated nearly as follows:

	£.	s.
To the girls' school, £10. 10s., or	15	15
To the boys' school, £10. 10s., or	15	15
A piece of plate to the Secretary	26	5
Additional banquets	42	5
	£100	0

Upon the two first items no other observation can be made but of thankfulness, and, perhaps, a latent wish, that the whole balance had

been regularly so appropriated. But in reference to the third item, where it has almost become a custom to give plate to a brother for the performance of a dignified office, we hardly venture to express ourselves; in a few instances it has been NOBLY declined. The fourth item is unquestionably a matter of *taste*, and will be always regulated accordingly.

But, brethren, observe for one moment *one honourable fact*—a thousand pounds, or nearly so, has, in a very few years, been added to the boys' school fund by the NORE COMMITTEE. May not its members be justly called BENEFACTORS to that noble institution? In ten years, the boards of Grand Stewards may effect the same result, at least; and do but for a moment ask the question, had the boards *always* done so, what a fund would the Grand Stewards have raised? What a powerful assistance would the *interest* of such a sum have rendered!

It is not too late. Do you, brethren, think upon the matter, and may you be influenced to commence the good work. Meet early—determine vigorously; be in the van, not in the rear; let the good fight be well fought, even as angels would contend for the mastery; and you will be seconded by hundreds of kindred spirits, who lack not the means of doing good, so that the way be pointed out.

Thus let your year of office close, cheered by the blessings of the orphan and the aged. You will leave to your successors the brightness of your own fair fame, with the honest direction to them, "to do likewise."

Again sincerely recommending the building fund to your notice and protection, we remain, brethren, your assured friends,

THE EDITORS.

ON *** *****'s GRAVE.

TREAD softly here, and pause, to breathe
 A prayer for him who rests beneath.
 Though savage hands, in silence, spread
 The sand that hides the nameless dead,
 Yet, as wandering Arabs tell,
 Here guardian spirits love to dwell;
 Such as in poets' visions seek
 The tear on widow'd beauty's cheek,
 And bring each precious drop to lave
 The peaceful Mason's secret grave.
 Tread softly, though the tempest blows,
 It startles not his deep repose.
 Tread softly, though the sun's warm ray
 Hath parch'd to dust his holy clay,

The spirit that it once enshrined
 Hath mounted swifter than the wind ;
 Hath gazed, oh, sun ! beyond thy sphere,
 Bounded thy limited career ;
 Outshining thee in glory far !
 As comets pass the meanest star.
 'Tread softly—'mid this barren sand
 Lie relics of a bounteous hand,
 That, living, would have freely press'd
 The wandering brother to his breast,
 And fill'd a cup of gladness here,
 His lone and dreary path to cheer.
 Oh, spare this dust ! it once was part
 Of an all-kind and bounteous heart ;
 If yet with vital power it glow'd,
 On thee its fullness would have flow'd.
 Tread softly—o'er the sacred mound
 The badge of brotherhood is found.
 Revere the signet on his breast—
 Its holiest virtue was confess'd ;
 He only lived on earth to prove
 The *fealty* of a brother's love.
 If in thy bosom dwells the sign
 That marks our brotherhood divine,
 Give to this grave a holy tear,
 Thy friend—thy brother slumbers here.

Winchester, September, 1834.

NOTITIÆ TEMPLARIÆ, No. 1.

NOTES RELATIVE TO THE ANCIENT SCOTTISH TEMPLARS.

A FEW gleanings only are to be got out of the Scottish annals regarding the ancient order of Knights Templars.

In the celebrated Ragman Roll, the signatures of the two heads of the order appear ; viz. "Brianus, Preceptor Militiæ Templi," and "Frere Johan de Sautre, mestre de la chivalerie del Temple en Escoce." The above Brianus is in all probability the identical Templar who figures, so fatally for himself, in the following quotation from the "Life of Sir William Wallace," relating to the fight at Falkirk, 1298. "In one of these engagements he [Wallace] advanced from the midst of his little band, and with a single blow slew Sir Brian le Jay, a Knight Templar of high military renown, who had shown himself most active

in harassing the retreat of the Scots. The death of this Templar, which took place in Callender Wood, damped the ardour of his companions, and enabled the Scots to make good their retreat." (See "Life" in Constable's Miscellany.)

The possessions of the order in Scotland were very considerable. This appears from the numerous grants and charters made over to it. The order had its head-quarters, or principal houses, in different stations throughout the country, such as, the Temple on the south Esk, and Balantradock, now called Arniston in Mid Lothian; Aggerstone, in Stirlingshire; Mary-Culter, in Kincardineshire; Inchyan, in the county of Renfrew; and St. Germain's, in East Lothian.

Of all these they were deprived about the beginning of the fourteenth century, soon after the prosecutions of the order in France by Philip the Fair. A Papal Inquisition sat at Holyrood, in December, 1309, to try or rather to condemn them. Only two Templars appeared before this court, to answer for the crimes of which the order was accused. These two were Walter de Clifton, grand preceptor for Scotland, and William de Middleton. All the rest of the Knights had absconded, on the first symptoms of persecution and oppression; and joined themselves, it is said, to the patriot bands of the Bruce. Such at least is the tradition of their fate, to which a modern French work on the order adds, that they were remodelled into a new order by King Robert, whose ceremonies were founded on that of the Temple. How far this is historically correct, we have not the means of judging, in the shape of proofs from any writings; but we give the paragraph from the French as it stands: "Après la mort de Jacques de Molay, des Templiers Ecossais étant devenus apostâts, à l'instigation du Roi Robert Bruce, se rangèrent sous les bannières d'un nouvel ordre institué par ce prince, et dans lequel les receptions furent basées sur celles de l'ordre du Temple." (vid. "*Manuel de l'Ordre du Temple*, 1823.")

The French writer further deduces the origin and spread of Masonry in Scotland from the above event. This, however, involves a very difficult question, but a very interesting one, as to the co-existence or con-socialty of *Freemasonry* and *Templery*—to borrow the German expression.

According to the last quoted authority, (which in every thing *official* is worthy of the highest regard, being published under the auspices of the Grand Chapter of Paris,) the unfortunate Scottish Templars were *excommunicated* by the grand master Larmenius, the successor of the martyred de Molay, because they had disbanded when they could no longer keep together, and "bathed their swords in bloody Bannockburn." The Templar anathema is a curiosity of its kind:

"Ego denique fratrum Supremi Conventus decreto, e supremo mihi commissâ auctoritate, Scotos Templarios ordinis desertores, anathemate

percussos, illosque et fratres sancti Johannis Hyerosolymæ, dominiorum militiæ spoliatores (quibus apud Deum misericordia) extra girum Templi, nunc et in futurum, volo, dico, jubeo."

This document is dated 1324, and includes, as will be seen, the Knights of St. John in the same curse with the deserters of the Temple; the former, who were always obnoxious rivals to the Templars, having succeeded to most of the forfeited property. The Hospitallers, in their turn, as every one knows, lost all their lands at the Reformation. "*Sic transit gloria mundi.*"

PILGRIM.

TO THE EDITOR OF THE FREEMASON'S REVIEW.

"SIR AND BROTHER,

"As an officer in his majesty's service, I have partaken of the benefits afforded by Freemasonry under more than one trying and difficult situation; you will, therefore, I have no doubt, give me credit for having read, with very great satisfaction, the delightful anecdotes of the 46th regiment, as given in your last number, and if you will peruse the accompanying MS., and notify to your correspondents that you consider it acceptable, it is much at your service. One request, however, I have to make, and it is made at the suggestion of a most distinguished officer and Brother*, viz. that you will favour me with a proof of the printed copy before publication: my reason for giving you this trouble arises from what you may consider to be an over anxiety to prevent the remotest possibility of misconstruction being put upon any part of my MS. Even in your truly elegant compliment paid to the 46th, there is a sentence, in page 139, the last in the concluding paragraph, wherein you justly consider the brethren as anxious to emulate a generosity, in which nature has shown such true nobility. And I am morally assured that you would feel indignant, could you for a moment conceive that your well intended praise might be construed (either on the part of my military brethren or of yourself) into an approval of republican principles.

I shall hope to receive an assurance that my freedom is not offensive, and subscribe myself your sincere friend and brother,

A FIELD OFFICER.

We can hardly say whether more regret than pleasure has resulted from our correspondent's kind letter—regret, that our Masonic senti-

* Sir John Doyle (since deceased).—ED.

ments should by any possibility have admitted of a double meaning, or pleasure, that our correspondent so handsomely acquits us of any such intention. The examples set to the brethren were to follow the dictates of "true nobility," by practising the most enlightened generosity that a soldier can feel, without any allusion to the political bias of a nation, or without endangering his loyalty as a subject.

It may be prudent to state, that the article in question was not penned nor reported by a military brother.—**EDITOR.**

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, AUGUST 6.

PRINCIPALS.—**E. COMPS.** : GOFF, BUCKHARDT, and POLLOCK as Z. H. J.

A report from the Committee of General Purposes was read and confirmed.

It was elicited, after some lengthy observations, that the sub-committee of inquiry (see pp. 148, 163) had not signed the report of their proceedings, which, of course, could not be presented until the next Convocation.

Warrants of Constitution were ordered for a Chapter to be held at NEWCHURCH, in Lancashire, and for a renewal of the Chapter formerly held in the 1st Royal regiment, now stationed at Newry, in Ireland.

QUARTERLY COMMUNICATION.

[Since our last, the circulars containing the Grand Lodge communications of March 5, April 30, and June 4 have been issued. At the latter it was resolved unanimously, that the Worshipful Brother John Lawrie, who has served as G. S. B. for two years, shall, in future, take his seat and rank in the Grand Lodge as P. G. S. B., and wear the Masonic clothing accordingly.]

SEPT. 3.—**R. W.** John Ramsbottom, *M. P.*, Prov. G. M. as G. M.

" George Stone, J. G. W. as S. G. W.

" H. R. Willett, P. J. G. W. as J. G. W.

The Lodge was more numerous attended than is usually the case at this season, but there was no business of any importance.

A message was delivered from His Royal Highness the M. W. G. M., regretting that the state of his health prevented his coming to town, as he had intended, which communication was received with sincere regret.

MASTERS' AND PAST MASTERS' CLUB.

SEPTEMBER 3.—Several Masters and Past Masters attended at the George and Blue Boar, Holborn, and formed themselves into a club. After some prefatory arrangements, the party dined together, and adjourned in the evening to the quarterly communication of the Grand Lodge.

It was determined, that a meeting of the club should be held on the 30th of October at the same place, when the regulations proposed this day should be further considered, previous to their more general promulgation. In this early stage it would be improper to give any further publicity to the inaugural proceedings of an association calculated to exercise a most important and, we consciously believe, an equally beneficial influence upon the order.

ROYAL MASONIC INSTITUTION FOR BOYS.

JULY 12.—Mr. Moore, the indefatigable treasurer, examined the children in the Hall, and we are much gratified in being able to state, that his report of their general improvement in education is equally creditable to the scholars and their teachers.

JULY 14.—QUARTERLY GENERAL COURT.—Considerable interest having been excited at the last especial general court (*see* p. 159), this meeting was well attended at the early hour of seven, when the treasurer, Mr. Moore, took the chair. The minutes of various meetings, since the last quarterly general court, were read, and confirmed. After some explanatory observations by Mr. Lythgoe, the minutes of the especial general meeting of the 23d May were put for confirmation, and unanimously approved. The most perfect harmony regulated the proceedings of the evening. Among the Governors present, we observed Messrs. R. Smith, Mestayer, White (G. S.), Moore, Rev. Mr. Gilbert, Dr. Crucefix, Messrs. Lythgoe, Giraud, and Waller.

The former committee were unanimously re-elected, as the committees for 1834—5.

Br. Barnes, Richard,
 " Begbie, John,
 " Bickford, Thomas,
 " Broadfoot, Philip,
 " Coe, I. J. H.
 " Cragg, Joseph W.
 " Crucefix, Robert Thos. *M.D.*
 " Gilbert, Rev. Gilbert,
 " Gilbert, John,
 " Giraud, Richard H.

Br. Harper, Edwards, G. S.
 " Lythgoe, Joseph.
 " Mestayer, Richard M., P.G.D.
 " Richards, Edward L.
 " Rodgers, R. W. J.
 " Savory, Thomas F., P. G. D.
 " Smith, Thomas R., P. G. D.
 " Smith, James,
 " Thiselton, Octavius Young,
 " Thomson, Peter,

The following candidates were admitted :

1. Richard Hunt.	5. Frederick Atchison.
2. William Neels.	6. Francis Pope Smith.
3. Alfred Gibbons*.	7. John Hartley.
4. Alfred Walker*.	

* These two were admitted in the institution by a special vote.

ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN.

JULY 10.—QUARTERLY GENERAL COURT.—A report was presented by the House Committee, expressing their extreme regret in being compelled to state that the foundation of the school-house was found to be so materially defective as to threaten the most dangerous consequences. A report from the architect and surveyor, Brother S. Staples, jun. was also read : upon which the General Court came to the unanimous resolution to empower the House Committee to carry into effect the necessary repairs, and further authorized them to take such measures, as to them might seem proper, in appealing to the Grand Lodge and the fraternity for assistance to raise the necessary funds †.

JULY 24.—The public examination of the children took place in the presence of Lord J. H. S. Churchill, and many of the Governors. The interesting scene was graced by a considerable attendance of ladies, who evidently were much gratified by their general inspection of the establishment. After the examination, the company visited the children at their dinner, and expressed themselves delighted with the domestic arrangements. It must have been a proud day for the excellent matron. Sir George Smart assisted at the piano, and the children acquitted themselves to his perfect satisfaction. One sad drawback, however, upon the pleasure of the day was the appearance of the school-house, supported on every side with huge beams of timber, while it might be said to have been literally without a foundation. We cannot but express regret that the House Committee did not arrange the examination to take place in the Hall itself, which would have afforded better opportunity to accommodate the company, and we have no hesitation in stating, that a beneficial result would have attended the change ; probably they will bear the hint in view next year.

The following prizes were presented by Lord J. H. S. Churchill :

Mary Ann Deakin . .	General good conduct .	Workbox.
Ann Bowler Calton .	Needlework	Ditto.
Eliza Jane Newton .	Ditto	Ditto.
Hannah E. Womesley	Reading	Books.
Sophia Deakin . . .	Exercise of Memory .	Ditto.
Sarah Fairbairn . . .	Ditto.	Ditto.
Julia Whorred . . .	Household Work . .	Ditto.
Emma Parker . . .	Ditto.	Ditto.

† In another part of this Review, this subject has been more pointedly adverted to.—ED.

CELEBRATION OF THE CENTENARY OF THE STRONG MAN LODGE. No. 53.

JULY 3rd.—The Brethren of this Lodge celebrated their centenary this day, at the Star and Garter, Putney.

The fine weather displayed the beautiful scenery on the banks of the Thames, to the greatest advantage, and added considerably to the hilarity and enjoyment of the Brethren. The arrangements for their accommodation were such as reflected the highest degree of credit upon their worthy host, Mr. Bachelor, whose urbanity and attention was the subject of general encomium.

The dining-room was decorated with the banners of the Grand Lodge of England, and the Grand Chapter of Royal Arch, (many of the Brethren being Royal Arch-masons,) the banner of the Strong Man Lodge was suspended over the Master's chair in the east. The banners of the virtues and grand principles of Masonry were placed round the room, and a band of musicians was provided.

The Lodge was opened by the Master, assisted by his Wardens and Officers, in the presence of most of the Brethren, at one, P. M. The proceedings were commenced by the Master reading the warrant of constitution, dated 1734; and after other preliminary business was disposed of, the Brethren were called to refreshment, at three, P. M., when they partook of a splendid banquet prepared for the occasion.

The Worshipful Master, Brother George William Turner, was called to the chair, supported on the left by Brother Ward, Past Master, and on the right by Brother Flaxman, Past Master.

Brother Canham, Senior Warden in the west, supported by Brother Lenard, as Junior Deacon; and Brother Wheatley in the south, as Junior Warden. After the cloth was removed, the Worshipful Master rose, and addressed the brethren as follows:—

“A century has elapsed since our Lodge was constituted. Death, the great destroyer, has, during that period, removed numbers of our brethren from this mortal state of existence. The memory of the founders of our Lodge is entitled to our especial reverence, inasmuch as they were men who were considered by the brethren of that age worthy depositories of our principles and privileges: those principles they have transmitted to us, unsullied by any dishonourable act, and those privileges we now enjoy, unimpaired by innovation. It is, therefore, with the deepest feelings of respect and veneration that I now call upon you to honour their memory with your approbation.

“The pious and immortal memory of James Lyon, late Earl of Strathmore, and Grand Master of Masons when this Lodge was constituted, A. L. 5734, A. D. 1734.” Drank in solemn silence.

“The pious memory of the Master, Officers and Brethren who first composed this Lodge.” Drank in solemn silence.

After which the Master again rose, and addressed the brethren ; expatiating on the benefits which the Craft had derived from the continued patronage and support of the present Royal Family of England, under whose fostering protection Freemasonry has obtained an unexampled degree of splendour and prosperity. He also adverted to the interesting fact, that his present Majesty was actually the presiding Master of a Lodge at the period of his accession to the throne, and concluded by proposing the health of

“ Our beloved Sovereign and Brother, King William the Fourth, Grand Patron of Masonry.” After the acclamations had subsided, the Masonic anthem was sung. Air—*God save the King*.—“ Hail, Masonry Divine !”

The following toasts were then successively given from the chair :—

“ The Queen, and all the other branches of the Royal Family.” Song (Brother Turner), “ The King and the Queen, God bless them !”

“ His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of Masons.” Drank with enthusiastic applause. Song, “ Arise, and blow thy Trumpet, Fame.”

“ The Right Honorable Lord Dundas, Pro Grand Master of Masons.” Song (Brother Wakeling), “ Auld Lang Syne,”

“ The Right Honorable the Earl of Durham, Right Worshipful Deputy Grand Master.” Song (Brother Sarson), “ When Earth’s Foundations first were laid.”

“ The Grand Lodge of England, and the Officers composing the same.” After which a new Masonic duet was sung, to the air of “ All’s Well,” by Brothers Lenard and Turner, “ All’s Right.”

“ The Right Honorable Lord Kinnaird, and the Grand Lodge of Scotland.” Song, “ Oft I met your Social Band.”

“ His Grace the Duke of Leinster, and the Grand Lodge of Ireland.” Air, “ Saint Patrick’s Day.”

The business of the Lodge was resumed by the Master calling the brethren from refreshment to labour ; when a number of medals, struck in silver to commemorate the event, were then presented to those brethren who had particularly distinguished themselves by their zealous exertions in support of the Lodge and Freemasonry in general, who received them with due acknowledgments. After which the Lodge was closed, and the brethren resumed the festive board, when the following toast was proposed by the Worshipful Master :—

“ Prosperity to the Strong Man Lodge, and may it continue to flourish from century to century, until time shall be no more.”

A variety of other appropriate songs, toasts, and sentiments were given, and the festivities of the evening were kept up with all the sociability and harmony for which Freemasons are so pre-eminently distinguished.

ALL'S RIGHT.

A Masonic Duet, as sung by Brothers Turner and Lenard, at the Centenary Festival of the Strong Man Lodge, July 3rd, 1834.

PROTECTED by a master power,
In life's high noon, or final hour,
Our one Grand Lodge, the world, is found,
And all mankind as Brothers bound ;
Our secrets form a moral store,
The Tyler conscience guards the door.
Who comes here?—A stranger seeks the light !
The sign—your hand—the word—all's right.

Depending on Masonic aid,
By line and compass level made,
The Master draws the social plan,
To labour calls on every man ;
While Truth her great foundation lays,
And by degrees we merit raise.
Who comes here?—A Brother claims the light !
The sign—your hand—the word—all's right.

Supported by Faith, Hope, and Love,
Till rolling years shall cease to move ;
Strong in our faith, hope cheers our hearts,
And love to God and man imparts.
Our Lodge thus built, for ages past
Has lasted, and shall ever last.
Who comes here?—A Brother claims the light !
The sign—your hand—the word—all's right.

JULY 23rd.—The summer festival of the Bank of England Lodge was held this day at Richmond ; the visitors that attended expressed themselves highly delighted with the entertainment—indeed it would be fastidious in us not to acknowledge that the day passed off in the most social and delightful manner : racy wit enlisted Brother Jerrold as her champion ; fancy in her poetic garb chose Brother Sillery ; frolic with her holiday smile found something “very peculiar” in Brother Clarke ; and “good humour” left none dissatisfied except with mine host, who probably thought, that “real turtle” would be too much for such frolicsome Masons ; and, therefore, substituted the less esteemed, but more generally known product from a calf's head. Verily, mine host, this should not have happened.

AUGUST 8th.—Brother Malyn, P. M. of No. 12, was this day elected to the office of Surgeon to the Western Dispensary, by a considerable majority of votes.

This election is very creditable to the discernment of the Governors, who in securing the professional services of our highly esteemed and talented Brother, have conferred a real benefit upon their valuable institution. Mr. Malyn adds to a perfect knowledge of his profession, the still higher qualifications of humanity and gentlemanly conduct, which will render him beloved by the poorer classes, for whom he is now called upon to exert his professional aid.

AUGUST 12th.—The fifty-seventh annual regatta at Greenwich was commemorated by a most auspicious day, which drew an assemblage of not less than 7,000 persons, before the close of the match, which was most admirably contested in five heats. The prize wherry was cleverly won in the first possible style by Weeks; there were sundry other prizes awarded to some of the losers who were the nearest. This regatta is peculiarly interesting from its having had its origin in times long since gone by. In 1773, the Freemason's lodge at Greenwich gave a coat and badge, to be rowed for by six competitors. The second man in that contest was Mr. Roberts, the late worthy host of the Ligonier's Head, at present in his 86th year and enjoying perfect health.

SEPT. 19.—CROSS OF CHRIST ENCAMPMENT OF KNIGHTS TEMPLARS.—A quarterly meeting of the Companions was held this day. A former report from the council was read, expressive of their unanimous accord-ance in the propriety of a vote passed at previous meetings, and recommending that a silver chalice should be presented to their Past Eminent Commander, I. H. Goldsworthy. The E. C. Baumer then addressed the conclave, drawing their attention to the invaluable services of their distinguished friend, who, for so many years, had supported the order. In the name of the Companions he then presented the chalice to the Past E. C., to whom he paid a tribute of grateful courtesy, which was suitably acknowledged, under feelings of considerable emotion; the Past E. C. concluded his thanks by stating, that he could not but feel proud, while he lived, of such a pleasing testimony of the regard of his Companions, and that when he should be summoned hence by the Eternal command, that chalice should, by his last will, become the property of the order; so that in future times, those who aspire to the Holy Rosicrucian degree would partake of its contents.

The chalice on one side bears the arms of I. H. Goldsworthy, and on the other the following inscription:—"Presented to the P. E. Commander, I. H. Goldsworthy, as a votive tribute, from the members of the Cross of Christ Encampment of Knights Templars, to commemo-

rate their regard for him as a Companion, and their estimation of his Masonic attainments."

SEPT. 25.—The subscribers to the Gilkes tribute dined together this day at the Freemason's Tavern. We have not received an account of the dinner, which will probably be reported in our next Number.

SEPT. 29th.—The Sheriffs of London and Middlesex, Aldermen Wilson and Harmer, this day completed their period of service, and a most gratifying year it must have proved to them, not even a SINGLE EXECUTION has taken place. Under any circumstances we must have felt gratified to have recorded so pleasing a fact, which is the more delightful to us from the recollection that it is our excellent brother, Alderman Harmer, P. S. G. D. who has with his estimable colleague so peculiarly distinguished the shrievalty.

MASONIC CHIT CHAT.—*July 10th.* The Most Worshipful Grand Master visited the Lodge of Friendship, No. 6, Lord J. H. S. Churchill in the chair. At the banquet about 150 noble and distinguished members of the order attended in compliment to the royal visitor.

MRS. CROOK.—Having, in our report of the anniversary festival of the Girls' School, stated that this kind-hearted lady had been matron for *thirteen* years, we, with grateful pleasure, beg to say, that her services have exceeded the period of *thirty* years. Some time since, a tea-service of plate was presented to her, as a memorial of respect.

SUBJECTS UNDER CONSIDERATION.

OPINIONS OF THE DEAD ON THE CONDUCT OF THE LIVING.

SOME PASSAGES IN THE LIFE OF A MASON.

A TALE, by Sheridan Knowles.

HISTORY AND ANTIQUITIES OF FREEMASONRY, by the Rev. George Oliver, Prov. D. G. M. for Lincolnshire.

THE LODGES OF INSTRUCTION IN LONDON.

THE FREEMASON'S PROVIDENT RESOURCE is unavoidably delayed, from press of matter.

Masonic Obituary.

"Brother ALEXANDER LOGAN was initiated in the Druid's Lodge of Love and Liberality, No. 103, Redruth, Cornwall, on the 7th of April,

A. D. 1795, and was admitted a subscribing member of the Granby Lodge, Durham, February 7, A. L. 5797. During thirty-five years in which he belonged to this Lodge he was twenty times called to the chair, having been elected eighteen years in succession, and twice subsequently ; and out of that long period, was only six times absent, whilst holding the office of Worshipful Master. Of seven hundred and nine Lodges, which were held during the whole series of thirty-five years, he failed in attendance but forty-three times ; presenting, in his life, an almost unparalleled instance of Masonic assiduity within the Lodge, and strict practice and application of its glorious tenets in his worldly transactions without.

“He held the office of Deputy Provincial Grand Master for many years with credit to himself, and to the honour and satisfaction of the Craft. He departed this life December 25, A. D. 1832, and was interred at St. Oswald’s Church.

“Brother Logan having never expressed a wish to be interred with Masonic honours, the brethren attended his funeral as private friends ; and caused this memoir to be inserted in the records of the Lodge as a testimony of his moral worth *.”

SIR JOHN DOYLE. This gallant officer and most distinguished Freemason died in August last, at his residence in Somerset-street, Portman-square. Sir John was Prov. Grand Master for Guernsey and Jersey, and had served generally the offices of the Craft, who, among other services, will particularly remember him as President of the Board of Stewards, on the natal day of His Royal Highness the Duke of Sussex, in 1829. His military career was one of high reputation. He entered the service, by the purchase of an ensigncy in the 48th Foot, in 1771. In 1775 he embarked, as lieutenant, with the 40th Foot, for America, where he served in all the campaigns of that period, having received a wound in action. In 1778 he obtained a company in Lord Rawdon’s corps, “the Volunteers of Ireland” (afterwards 105th Foot), and purchased his majority in it in 1781, having been twice wounded while serving in that regiment. The regiment was reduced in 1784. Having returned to his native country, Ireland, he remained on half-pay until the commencement of the French revolutionary war, at which time he raised the gallant 87th regiment, “the Royal Irish Fusiliers,” in the command of which he embarked for the Continent, with Earl Moira. He served under the Duke of York in the campaign of 1794, and repulsed an attack of the enemy at Alost, where he was severely wounded. In 1796 he got the colonelcy of the 87th, and was sent in command of a secret expedition into Holland, and on his return was appointed

* Extract of a minute in the books of the Marquis of Granby Lodge, Durham.

secretary at war in Ireland, and afterwards served as brigadier-general in Gibraltar, Minorca, and Malta. He volunteered his services to Egypt, and accompanied General Hutchinson (the late Earl of Donoughmore) in the expedition against Grand Cairo. His services here received the thanks of Parliament, and he was in 1804 appointed lieutenant-governor of Guernsey; created a baronet in 1805, with liberty to have supporters to his arms and an additional crest. In April, 1808, he was appointed lieutenant-general; in 1812, K.B.; in 1815, K.G.C. of the Bath (a vacancy in which order is caused by his death): and in August, 1819, the brevet of general. It will be only necessary to enumerate the distinctions borne on the colours of Sir John's regiment to show the nature and extent of his service—"Barossa, Tarifa, Vittoria, Nivelle, Orthes, Toulouse, Peninsula, Ava." By Sir John's death the colonelcy of the regiment he so long commanded becomes vacant, as well as the governorship of Charlemont Fort. Sir John Doyle was in his seventy-eighth year, having been born in 1756.

PROVINCIAL.

DEWSBURY.—*June 23rd.*—A very eloquent sermon was this day preached, in the parish church of Dewsbury, before the society of Free and Accepted Masons, by the R. W. P. G. C. the Rev. Dr. Naylor, of Wakefield, from 1 Cor. xiii. 13: on occasion of the removal of a Lodge from Thornhill to that place. The reverend gentleman very clearly developed the principles upon which the science is founded, and recommended, in the most impressive manner, the cultivation of that beautiful code of morals which runs like a rich vein through the entire system of Freemasonry. Upwards of a hundred of the Brethren afterwards dined together, at the White Lion Inn, and spent the afternoon with that harmony and satisfaction, which characterizes the fraternity. They separated at an early hour, fully bent on the extension and practice of the virtues of loyalty, morality, brotherly love, and benevolence, which have ever been the great objects of masonry to inculcate, and of its laws to enforce.

BIRMINGHAM.—*June 24th.*—The Brethren of St. Paul's Lodge, No. 51, held their ANNUAL FESTIVAL at their Lodge room, Pump Tavern, Bull Ring, Birmingham.

The business of the Lodge, commenced at 2 o'clock, and at half-past 3, the Brethren, in full masonic costume, partook of an excellent dinner, served up with Mrs. Evans's usual skill and good taste, which received as it deserved, the unqualified approval of every one present.

Appropriate masonic toasts, &c., were given, and drank with due honours by the Brethren, who enjoyed the "mirthful festivities of sociality, good fellowship, and good wine," till a late hour in the evening. Some of the toast were as follows: viz.

"The King, Grand Patron of the Order."

"His Royal Highness the Duke of Sussex, M. W. G. M."

"The Right Honorable the Earl of Durham, D. G. M."

"The Masonic trowel, may it ever be kept bright by spreading the cement of brotherly affection."

"May our conversation be such, as that youth may therein find instruction, women modesty, the aged respect, and all men civility."

"Increase to the trade, and prosperity to the inhabitants, of the town of Birmingham."

"The Worshipful Master of St. Paul's Lodge."

On this toast being drank, Brother Lloyd, the W. M. of St. Paul's Lodge, rose, and returned thanks to the following effect:—

"Brethren, in thanking you for the honour which you have conferred upon me, I feel I should be unable to give utterance to my feelings, were I not convinced that I am surrounded by those who will judge with candour, admonish with friendship, and cast the mantle of love over every imperfection they may discover.

"It would be ignorance not to know, and knowing, it would be affectation to conceal, that our institution has been misunderstood by prejudice, misrepresented by malevolence, and slandered by calumny. By some we have been charged as the abettors of immorality and the champions of infidelity. Others allege that our pursuits are light, trifling, and frivolous; but to such an objection we can reply, that a Locke, a Washington, a Jenner, a Boulton, and many other distinguished individuals, have ranked under our banners; and it is not to be supposed that such men—men who have irradiated the world by their genius and blessed it by their benevolence—would have continued their support to a society against which such objections could be truly urged. It is a consolation, notwithstanding all the objections that have been made to, and all the charges that have been brought against, our Institution, that every Mason may successfully refute the one and remove the other. Let us be regulated by the precepts of *wisdom*, supported by the *strength* of *virtue*, and adorned with the *beauty* of *benevolence*. Let our faith be governed by the *volume of the sacred law*, and our lives regulated by the divine precepts it contains, and we shall furnish a more complete refutation of the charges that have been preferred against us than can be supplied by the acuteness of reasoning, the flowers of rhetoric, or the charms of eloquence."

MERTHYR.—June 24.—The Loyal Cambrian Lodge of Freemasons

held their festival, in celebration of St. John the Baptist; on which occasion many visiting Brothers attended.

GAINSBOROUGH.—OPENING OF THE TRENT LODGE.—*August 18.*—The brethren in this place having petitioned the M. W. Grand Master for a Warrant of Constitution in the usual way, the V. W. Deputy Prov. Grand Master, the Rev. George Oliver, granted them a Dispensation, and issued his commission to Brother Cropper, P. G. S. W., Brother Hickson, P. G. J. W., and brother W. A. Nicholson, P. G. Architect, empowering them, in his absence, to open and constitute the new Lodge in form.

On Monday, the 11th of August, the above P. G. officers assembled in the private room engaged by the brethren to hold their Lodge in, at 11 o'clock, A. M.—there also met them brethren from the Witham Lodge, Lincoln, No. 374, and the Humber Lodge, No. 65. The business of the day commenced by Brother Hickson (who officiated as W. M.) opening the Lodge in all the degrees. The ode, No. 9, in Preston's Illustrations, "Hail, Universal Lord," was then sung, accompanied by Brother Gandy, the Prov. G. Organist, on the pianoforte. The acting P. G. Secretary then read the petition, dispensation, and commission, and informed the W. M. of the wish of the brethren to be formed into a new Lodge. The brethren having signified their approbation of the officers named in the warrant, the anthem, No. 1, "Let there be light, the Almighty spoke," was sung, and the ceremony of installation succeeded.

The Master elect, Brother J. W. Pashley, was presented to the W. M. by Brother Gray, P. G. Steward, as being well skilled in the Craft; the ancient charges and regulations were read over by the P. G. Secretary, and the W. M. elect having signified his submission thereto, he was regularly installed, and invested with the badge of office, and the moveable and immoveable jewels were presented to him. The W. M. having taken the chair, the Lodge proceeded to pay homage to him; and, the grand honours given; having appointed his Wardens, who were then invested, as well as the rest of the officers, the new Lodge was then proclaimed three times in the usual way, and the ceremony concluded with a hymn and chorus.

The brethren afterwards dined together at the White Hart, when several appropriate toasts were given and drank, and the meeting separated at an early hour, much pleased with the events of the day.

DORCHESTER.—*August 21.*—A Provincial Grand Lodge for the county of Dorset was held this day at the county hall, in this town, by the Dep. Prov. G. M., Brother Wm. Eliot, Esq., acting for the Prov. G. M., Brother Wm. Williams, Esq., who was by illness prevented from attending. The Lodge was duly opened at ten o'clock, and at

eleven the Brethren proceeded to church in the following order, preceded by the band of the 1st dragoon guards, which, by the kind permission of Col. Sir Geo. Teesdale, attended on the occasion :—

- Two Tylers—Visiting Brethren—The Lodges of the Province, viz.
- | | |
|--|-------------|
| Faith and Unanimity . . . | Dorchester. |
| Unity | Wareham. |
| Benevolence | Sherborne. |
| Honour and Friendship . . | Blandford. |
| All Souls | Weymouth. |
| Amity | Poole. |
| P. G. J. D. (Br. Commins, All Souls), | |
| P. S. D. (Br. Highmore, Benevolence), | |
| P. G. J. W. (Br. Oakley, Honour and Friendship), | |
| Standard of the Prov. Grand Lodge. | |
| P. G. S. W. (Br. Sydenham, Amity). | |
| Volume of the Sacred Law, borne by two Brethren. | |
| P. G. Chaplain (the Rev. Br. Burgess, of Upway). | |
| Standard of the Prov. G. M. | |
| P. G. Wardens of Somerset and Wilts. | |
| P. Prov. G. Wardens. | |
| D. Prov. G. M. (W. Elliot, Esq.) | |
| Two Prov. Grand Stewards—Prov. G. Tyler. | |

On arriving at St. Peter's church the procession halted, and the Brethren formed in two lines, through which the D. P. G. M. and his officers passed into the church followed by the several Lodges in inverted order. Divine service was impressively read by the Rev. J. M. Colson, and a very suitable and excellent sermon was preached by the Rev. Br. Burgess, from *Acts*, ch. xx. v. 31, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The reverend gentleman, after noticing the antiquity of Masonry, observed, that the institution was strictly a religious one; that it was in accordance with the Old and New Testament. He then dwelt on the virtues which, he said, were studied and enforced by the Masonic body :—Faith, Hope, and Charity form the keystone to that fabric, whose builder and maker is God. He urged the importance of admitting SUCH PERSONS ONLY INTO THE ORDER, WHOSE MORAL AND RELIGIOUS CHARACTERS WOULD BEAR THE STRICTEST SCRUTINY, and concluded with some excellent remarks on the general tendency of the Craft. After the sermon, the Brethren formed in the same order, and returned to the county hall, when the business of the Craft was resumed, and the D. P. G. M. appointed his officers for the ensuing year, viz.

Bro. Lipscombe, Lodge Benevolence, Prov. G. S. W.

„ Milledge, „ All Souls, „ G. J. W.

„ Eidingham „ Unity, „ G. S. D.

„ Fooks „ All Souls „ G. J. D.

Votes of thanks were passed to the Rev. J. M. Colson for the use of his church, and for his kindness in reading the services; to the Rev. Bro. Burgess for his excellent sermon; and to Col. Sir Geo. Teesdale, and the officers of the 1st dragoon guards, for the attendance of their masterly band.

The Lodge was then adjourned to the NEW LODGE ROOM of Faith and Unanimity, just built in South-street, Dorchester; and the same was dedicated in due form by the D. P. G. M. and his officers, to which ceremony none but Master Masons were admitted. The following prayer was offered up on the occasion to the THRONE OF GRACE, by the P. G. Chaplain.

“ Almighty and Eternal God, the sole Ruler and Architect of the Universe, at whose creative fiat all things first were made, we, the creatures of thy providential care, and the work of thy hands, humbly implore thee to pour down on this, our holy convocation, assembled in thy holy name, the continual dew of thy blessing, and so descend with all thy majesty and glory, and impress every heart before thee with an awful sense of thy divine presence.

“ May our feeble efforts to serve and glorify thee meet with thy kind approbation, and may we know, in deed and in truth, that thou thyself art in the midst of us. We have unitedly endeavoured to build a house to thy majesty, and dedicated the same to thine honour and glory: let thine approbation sanction these, our imperfect endeavours, and may the glory and the benefit of all mankind be its foundations—its pillars—its chief corner-stone. As the sun, the glory of the firmament, rises in the east to illumine the day, so let the sun of righteousness arise upon the temple of this day’s consecration, that it may always be illuminated with thy divine wisdom, and all its members be truly taught of God.

“ May the Master be enabled to teach and the younger brethren to receive instruction; that thy Name in all things may be eternally glorified, and our souls universally benefited. Open to us all the treasures of thy Holy Word, and make us truly acquainted with that best of all Masonic knowledge, that divinest of all wisdom, *the fear of God and the love of each other*. Preserve us from every snare and every evil, and lead us to the possession of every good. Bless all our social meetings, and, above all, the present opportunity of this momentary adoration at the footstool of thy gracious throne. Let thy eternal Majesty rest upon us; and be thou our shadow from the storm. our shield from danger, and our rock of defence.

"O, thou supreme and Eternal Being, the source of all perfection and of divine love, look down with compassion upon the offspring of thy creative power, and let a double portion of thy spirit and grace rest upon our present engagement; and whilst we are uniting ourselves to each other in the strictest bonds of holy brotherhood, of divine and pure affection, may we still be more and more earnest to unite our hands to THEE, the everlasting source of unsullied wisdom, before whom we bend in humble praise and adoration of thy incomprehensible power, thy glory, and the truth of thy salvation; who art the LORD of all; to whom be all honour and glory, might, majesty, and dominion, now and for ever. Amen."

The Lodge was then closed with the customary form.

The brethren afterwards assembled at the King's Arms Inn, where a most sumptuous dinner was provided by Brother Oliver. On the removal of the cloth, a number of loyal and appropriate toasts were drunk, and the evening closed, after a day passed in the truest joyful festivity, hallowed by a liberal subscription, which was entered into for the assistance of those brethren of the province who are in distressed circumstances.

WATFORD.—*August 22.*—The summer meeting of the Watford Lodge, 580, was held this day at the Essex Arms, at eleven in the forenoon, Brother W. STUART, Esq., *M. P.*, Past G. S. W., W. M., in the chair. The business of the day was well conducted in the three degrees by the R. W. Brother. Three gentlemen were initiated, viz.—The Hon. and Rev. W. R. Capel, brother to the Earl of Essex; Mr. Howard, late of the Hon. East India maritime service, and Mr. T. A. Perry of Harpenden.

After the Lodge was closed, a sumptuous banquet was served up in excellent style to nearly fifty brethren, including several visitors, among whom we noticed Brother Harper, G. S., Brother Acklam, of the Grand Steward's Lodge, and several others. The newly initiated Brethren, especially the Rev. W. Capel, in very handsome terms, acknowledged the compliment paid to them by the Lodge. Brother Majoribanks, P. G. S. W. contributed equally to the substantial as to the convivial department; to the former he supplied a "good fat buck," and the latter he enlivened by that peculiar good humour and cheerfulness which always distinguish him. The vocal department was ably sustained by Brothers Jolly, Fitzwilliam, and others, but we must not forget to thank Brother Howard, one of the neophytes, for the hearty enjoyment which his truly comic humour afforded us.

SOUTHAMPTON.—*August 26.*—An immense concourse of spectators assembled in the High-street of this town to witness the procession of the PROVINCIAL GRAND LODGE of Hampshire, consisting of the various Lodges of Southampton, Portsmouth, Winchester, Lymington, &c.

At twelve o'clock the procession, preceded by a band of music, with the usual banners and insignia of the order, marched from the Freemasons' Hall, in Bugle-street, along the Quay, up High-street, to All Saints' Church, where an excellent and appropriate discourse was delivered by the Prov. G. Chaplain, the Rev. Brother ISDELL. P. G. Org. Brother CHARD, Mus. Dr., presided at the organ, and gave a scientific display of his taste and skill on that instrument. A Masonic anthem, composed by him expressly for the occasion, was sung with the most impressive effect by Messrs. Bishop, Masters, and Perrier, from Winchester, and generally admired for the beauty and simplicity of the composition. The following passages from the Old Testament were appropriately selected :—

Verse—*Three Voices.* Habakkuk, c. iii. v. 2, 3.

Revive thy work, O Lord, in us, in the midst of the years; make known thy word; in wrath remember mercy. For thy glory covereth the heavens, and the earth is full of thy praise.

Recitative. Zachariah, c. vii. v. 9, 10.

Thus saith the Lord of Hosts, execute true judgment, and shew mercy and compassion every man to his brother, and oppress not the widow, nor the fatherless, the stranger, nor the poor.

Solo—*Contra Tenor.*

And let no one imagine evil against his brother in his heart.

Verse—*Three Voices.* Micah, c. vi. v. 8.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Hallelujah.—Amen.

The galleries were filled with hundreds of elegantly dressed females, and the body of the church was crowded to excess. On the conclusion of the service the procession returned to the Masonic Hall, and transacted the business of the Grand Lodge; in the course of which a letter was read from his Royal Highness the DUKE OF SUSSEX, Grand Master of the Fraternity in England, (then residing at the mansion of Thomas Thistlethwaite, Esq., of Southwick Park, in this county,) expressive of his deep regret at being prevented from attending the meeting by severe indisposition, and almost total deprivation of sight; stating, that his medical attendants had advised him to abstain from anything likely to create excitement previous to an operation he was about to undergo.

This was followed by a unanimous resolution of the meeting to present an address of condolence to his Royal Highness, lamenting the heavy affliction under which he laboured, with a fervent prayer to the Grand Architect of the Universe that he would bless with success the endeavours of his medical attendants, and be speedily and perfectly restored to his health and sight.

The Prov. G. M. appointed the following brethren his grand officers for the ensuing year—Sir LUCIUS CURTIS, Bart., of East Cosham, Senior G. Warden; Brother LUSH, of Winchester, Junior G. Warden. Brother MAXFIELD, one of the oldest and most respected brethren of the Craft,

resigned his office of Master of the Ceremonies, held by him for a number of years past.

At half past four the brethren sat down to a most splendid dinner, provided by Nicholls and Fisk, of this town. The R. W. J. S. PENLEAZE, *M.P.* the Prov. G. M. presided, supported by the Dep. P. G. M. Sir JOHN MILLBANK, Bart., and his other grand officers. The rational enjoyment of the guests was promoted in a very high degree by the affability and brotherly courtesies evinced by the Prov. G. M., and the many admirable and appropriate speeches delivered by him on the occasion. The entertainment passed off with the utmost harmony and satisfaction to the numerous party assembled.

CONSECRATION AND DEDICATION OF A NEW MASONIC LODGE.

Ceremony observed at the dedication of Freemason's Hall, by the R. W. Lord Viscount Ebrington, M.P., P. G. M. of Devon, at Tiverton, on Wednesday, Sept. 3, A. D. 1834—A. L. 5834.

It will be pleasing to the fraternity in general to read a description of the above ceremonies, which have so much interested the Craft in the western provinces, and have furnished so gratifying a proof of the vast increase of Masonic principles in that portion of the empire. Some excellent and zealous brethren have, by considerable industry and expenditure, completed a Masonic hall in the pretty town of Tiverton, which, for correct Masonic arrangement and high taste, has been seldom excelled. The hall is devoted exclusively to the progressive degrees of Masonry, and it has been painted and decorated accordingly. On the walls are depicted representations of many ancient Masonic worthies in attitude and costume, doing infinite credit to the genius of the able artist, *Brother Reed*, to whose *gratuitous* pencil the brethren are indebted for these and manifold other exquisite decorations; a good organ (an instrument so important in the solemnities of Masonry) adds to the characteristic furniture of the hall: in fact, the whole is in due accordance with the pure spirit of the profession in which we exult, and must *here* arrest the attention of every intelligent and inquiring Mason. Already the Lodge of Fidelity, 280, has attached to it a R. A. Chapter and an encampment of Knights Templars; and if we may augur from the desire for improvement and the avidity in research which animate most of its members, we suspect that this Lodge will add considerable lustre to our royal art, while it receives itself that portion of admiration which the uniform urbanity of its members has so justly excited. We have long been delighted to observe the interchange of attentions and visits among the Lodges in the west of England; we know no regulation more calculated to promote "brotherly love" than reciprocities of this description, and we turn with considerable pleasure for proof of the soundness of this position to the good fruits produced thereby in the three neighbouring and visiting Lodges of Tiverton,

Taunton, and Bridgewater, which was eloquently adverted to by the W. M. of 327, Brother Eales White; in allusion to the *designations* of the lodges, he said "they had auspiciously commenced in *Fidelity* (Tiverton); they had progressed in *Unanimity* and *Sincerity* (Taunton), and completed it in *Perpetual Friendship* (Bridgewater)."

Wednesday, the 3d of September, was the day fixed on for the ceremony of dedication, and notwithstanding the unpropitious state of the weather, the streets through which the procession was to pass were densely crowded, and the town presented an animated appearance of unusual bustle and influx. The procession was imposing, from its length and appearance; but we regretted, as we always do on similar occasions, the omission of the clothing attached to the important degree of Royal Arch. The Provincial G. Lodge was opened by the R. W. P. G. M. Lord Viscount Ebrington, in the new Masonic Hall, at ten o'clock, A. M. and close tiled at eleven. After the business of the P. G. Lodge had been transacted, the Lodge was adjourned, and the visiting and other brethren admitted. They proceeded to church in the following order of procession:—

A Tyler, with a drawn sword.

Two Stewards.

A Banner.

Band of Music.

Brethren not members of any Lodge in the Province, two and two, the Juniors preceding.

Visiting Lodge of Unanimity and Sincerity, with banners, &c. &c.
two and two.

The Brethren of the Lodges in the Province, two and two,
the Junior Lodge preceding, and each Lodge following its

Banner.

*

Provincial Grand Tyler, with a drawn sword.

The Wardens, P. Masters, and Masters of the Lodges in the Province,
two and two, the Juniors preceding.

A Banner.

Four Master Masons carrying the Lodge covered with white satin.

Grand Pursuivant.

A Cornucopia borne by a Master of a Lodge.

A Banner.

Two Golden Ewers with wine and oil, borne by two Masters of Lodges.

Wardens and Officers of (visiting) Grand Lodge of Somerset,
two and two.

Grand Organist.

Grand Director of Ceremonies.—Grand Superintendent of Works.

Grand Deacons.

Past Prov. Grand Secretaries.

Prov. Grand Secretary, with the Book of Constitutions on a cushion.

Past P. Grand Registrars.

Past P. Grand Treasurers.

Prov. Grand Registrar bearing the Seal.—Grand Treasurer.

A Banner.

Past Prov. Grand Chaplains.

Grand Steward. Prov. Grand Chaplain, with the Volume of the Sacred Law,
and the Square and Compasses thereon.

Past Prov. Grand Wardens.

The Corinthian Light carried by a Master of a Lodge.

Prov. Grand Junior Warden with his Column.

The Doric Light carried by a Master of a Lodge.

Prov. Grand Senior Warden with his Column.

The Banner of the R. W. WILLIAM CARWITHE, *D.D.*,

Deputy Prov. Grand Master of Devon.

The R. W. LORD POLTIMORE, Past D.P.G.M.—The D.P.G. Master.

The Ionic Light carried by a Master of a Lodge.

The Standard of C. K. K. TYNTE, Esq. *M.P.*, Prov. G. M. Somerset,
borne by Brother Polhill.

The Prov. Grand Sword Bearer with the Sword of State.

The Prov. Grand Master of Somerset.

The Standard of the R. W. LORD VISCOUNT EBRINGTON, *M.P.*,

Prov. Grand Master of Devon.

The Prov. Grand Sword Bearer with the Sword of State.

The Provincial Grand Master.

Two Prov. Grand Stewards.

A Tyler with a drawn sword.

On arriving at the door of the church, the brethren halted, and formed two lines, by dividing to the right and left: the procession then entered the church in inverted order.

After the brethren were seated in their respective places, and the organist having taken his place at the organ, the choir sung with great effect the following

MASONIC HYMN.

Unto thee, great Gon, belong
Mystic rites and sacred song!
Lowly bending at thy shrine,
We hail thy majesty divine!
Glorious Architect above!
Source of light and source of love!
Here thy light and love prevail—
Hail, Almighty Master, hail!

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

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

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

Before the sermon the following

ANTHEM.

Chorus.

Behold how good and joyful a thing it is, Brethren, to dwell together
in unity.

Air.

It is like the dew of Hermon which fell upon the hill of Sion, for
there the Lord promised his blessing, and life for evermore.

Verse.

O pray for the peace of Jerusalem! They shall prosper that love
thee.

Chorus.

For there the Lord promised his blessing and life for evermore.
After the sermon the following

MASSONIC HYMN.

To Heaven's High Architect all praise,
All praise, all gratitude be given;
Who deign'd the human soul to raise,
By mystic secrets sprung from heaven.

Chorus.

Sound aloud the great Jehovah's praise,
To him the dome, the Temple raise.

The morning service at the church was performed by Prov. G. Chaplain Brother Russell ; and an eloquent discourse admirably suited to the high character of the occasion, was delivered by the D. P. G. M. Brother Rev. W. Carwithen, D. D., taking for his text the third chapter of St. Peter, part of the 18th verse, "Now as brethren love one another, be pitiful, be courteous."* We cannot omit offering our high commendation of the delightful manner in which the vocal services (appointed for the day) were performed by Mr. and Miss Seguin, Brothers Risdon, Spark, Cole, Haycraft, Carpenter, &c., &c., and the no less admirable accompaniments on the organ by Brothers Moxhay and Reed. Although the fine old capacious church was crowded to suffocation, not a note was lost, and we shall not readily forget the sensations which were produced by that delicious strain of harmony attached to the words, "It is like the dew of Hermon which fell upon the hill of Sion."

The Brethren left the church in the same order as they entered, and returned to the Masonic Hall, into which the Members of the Provincial Lodge entered in due procession, and proceeded with the

DEDICATION.

The procession moved three times round the Hall, the organ playing, the Grand Organist having taken his seat on entering the room. After the third procession and on arriving at the chair, the R. W. Prov. G. Master took his seat. The trumpet then sounded, and the director of ceremonies proclaimed LORD VISCOUNT EBRINGTON, M. P. Provincial Grand Master of Devon, in due form. The director of ceremonies then proclaimed the Deputy Provincial Grand Master, and the other officers of the Provincial Lodge, each officer taking his place in the Lodge, in the usual manner, as he was proclaimed. The covered Lodge was placed in the centre of the room, with the three lights, the cornucopia, and the two golden ewers thereon. The Bible was placed on the pedestal, and the book of constitutions before the Secretary.

The Secretary then read from the constitution book the section headed "Concerning God and Religion," and delivered an address remarkable for elegance of language and the most chaste Masonic feeling, concluding by requesting the Prov. G. Master to dedicate the Hall.

The Lodge was then close tiled, and the R. W. Provincial G. Master,

* At the request of the Prov. G. L., the Rev. Brother has kindly consented to print the sermon for distribution. We consider that every sermon on similar occasions should be published, the enquiring Brother would thereby be directed in his duty, and the sceptic shewn the folly of disapproving that of which he *can* know nothing. We confess our disappointment that the very appropriate sermon, delivered at Dorchester, by the P. G. Chaplain Brother Burgess is not likely to be printed.—ED.

assisted by his officers, completed the Ceremony of Dedication, amidst the appropriate grand honours of Masonry.

The Provincial Grand Lodge was then closed, in *ample* form, with solemn prayer.

At five o'clock about one hundred brethren sat down to a most sumptuous banquet provided for them in the spacious assembly room, at which the R. W. Lord Ebrington presided. Among the brethren we noticed Brothers Rev. Dr. Carwithen, Rev. — Russell, Elton, Sir George Magrath, Lawson, Carrow, Moore, Moxhay, Brake, Carwithen, Tanner, and Dr. Baldy, of the Provincial Grand Lodge of Devon ; and R. W. Colonel Tynte, Brothers Hancock, Eales White, Rev. — Warre, Parsons, Browne, Maher, and Polhill of the Provincial Grand Lodge of Somerset : we recognized also Brothers Rev. Carrington Lee, Emery, Colonel Roberton, Beedel, Randolph, Leigh, Milford, Kennaway, Carew, Alford, Cox, and many other distinguished Masons. A subject of the imperial autocrat, and a native of Sweden, were at the table. The dinner and dessert were of the first character, and the Masonic devices in confectionary peculiarly ingenious. On the removal of the cloth, "*Non Nobis*" was sung in most exquisite style by the musical brethren before-mentioned, whose rich strains of melody will not readily be forgotten, in the numerous glees, catches, &c. with which they favoured the brethren. Many loyal and appropriate toasts were drank ; and the evening proceeded in that delightful harmony and rational conviviality for which meetings of the fraternity are remarkable. The speeches were of the first order, combining a uniform expression of warm and social feeling, and invocations to those holier acts of charity and benevolence which are attached in peculiar force to the true professions of Freemasonry. The day will long be remembered ; while the character of its appointed Masonic ceremonies, and the very effective manner in which those various observances were conducted, will certainly tend to assist the progressive increase of the Craft in this and the adjoining provinces. Much credit is due to the Rev. Dr. Carwithen for his judicious direction of the procession and the ceremonies of the day ; while the zeal and activity of his very efficient assistant, Brother Rippon, will not be disregarded. The Stewards were indefatigable in their exertions, and can have spared no pains in securing comfort both for labour and refreshment. Brothers Carrow and Emery, the Prov. Grand Stewards, were admirably seconded by Brothers Roberton, Hodges, and Mason.

TRIO.

The words by BROTHER JOHN LEE STEVENS, set to music by Samuel White, Esq., and sung at the opening of the Plymouth Masonic Hall.

GREAT universal Architect,
Our labours aid, our plans direct;
Until delighted we complete
This monument of art,
Where Masons may securely meet,
And mysteries impart.

Let Science here her sway extend,
And Genius ev'ry power lend;
And Knowledge, Truth, and Purity
Inspire our skilful band;
While Faith, and Hope, and Charity,
Support us hand in hand.

Hence! horrid Strife; mad Discord, hence!
Ye must not dare to wound the sense,
Where Peace and Love united dwell,
Blessing their sacred home;
And Masonry her magic spell
Has flung around the dome!

EDINBURGH.

June 24.—The Meeting for the Annual Election of Office-bearers of the Lodge Canongate Kilwinning took place this day at eight o'clock P.M., at which the attendance of the Members, and of Deputations from other Lodges, was very numerous.

[The communication of particulars which accompanied the above notice being charged with some doubts as to whether it was desired to be published or not, we refrain from doing so, and our correspondent will, of course, acquit us of any intentional neglect.]

DUBLIN.

MASONIC FEMALE ORPHAN SCHOOL*.—A grand dramatic entertainment (under the patronage of the Grand Master, the Duke of Leinster, and several distinguished members of the Craft) was given, Feb. 14, 1832, at the Theatre Royal, for the benefit of the orphan children of distressed Free and Accepted Masons. Independent of the gratification which contributing to this laudable charity must have afforded to the benevolent and humane, the spectacle was on a most magnificent scale, as, in addition to an attractive bill of fare, the

* Lately removed to No. 6, Hamilton-row, Merrion-square.

children of the schools appeared on the stage, and the Brethren of this ancient and social body attended, in full Masonic costume, upon his Grace the M. W. G. M., whose throne was erected upon the stage. The effect produced by the Grand Lodge assembled on the stage, and the numerous Brethren in the front, in their clothing, was very striking. The audience appeared to feel much interest when the Brethren rose, in compliment to their Grand Master, and saluted him with public honours.

ADDRESS,

Spoken by Brother Calcraft, at the Theatre Royal, Hawkins'-street, Dublin, on the late Benefit Night in aid of the distressed. Written by Brother P. E. Byrne, Lodge 50.,

WHEN first the MIGHTY ARCHITECT design'd
 One master virtue to adorn the mind,
 Amid this world of want and war below,
 He taught us how to feel for others' woe ;
 And gave to us, he said, a precept new —
 " Love one another as I have loved you !"
 For the fulfilment of that high command,
 To hold to suffering worth a BROTHER's hand,
 We've met to-night!—and it is sweet to see
 This triumph of heaven-born Charity,
 Whose kindly voice hath, like a magic sound,
 Drawn all those beaming eyes and smiles around—
 Smiles that from no poor affectation start,
 But own their fountain in each kindred heart.
 Woman's bright eyes to cheer us in our task,
 And snowy hands to give us all we ask !
 Welcome, fair sisters! 'tis no common cause
 That claims to-night your aid and your applause ;
 No ruined spendthrift, who but justly pays
 Atonement for his dissipated ways ;
 No sturdy mendicant, who ill can bear
 Refusal of his peremptory prayer ;
 No half-impostor, studied to impose—
 O no ! we ask your pity but for those
 On whom adversity hath shower'd distress,
 And age, and sickness, and heartbrokenness !
 For infant girls left helplessly to tread
 A cruel world, without the means of bread—
 Without a friend to cherish and to love,
 Save only HIM—the one great friend above.
 'Tis yours to shield their limbs that ill can bear
 The inclement chillness of the wintry air,—

To snatch them from the gulph where thousand snares
 For hapless beauty, infamy prepares,—
 To dry the burning tear-drops that run o'er,
 And point to hope and better things in store!
 All this is yours; and MASONRY divine
 Triumphantly exclaims, "'Tis also mine!"

Yet now, methinks, some gentle fair I hear,
 "Bless us! what crowds of Masons we have here!
 Masonry is a very curious thing—

'Tis *something wrong* I'm just considering;
 Brother, I do not mean to be uncivil,
 But tell me, do they *really* raise the devil?
 Calcraft, I hope, will let the secret out,
 And tell the people what 'tis all about!"

Fair ladies, really you have not guess'd well,
 The secret is—I have a mind to tell—
 To tell—no, not the secret—but to say,
 We thank you all for coming to our play;
 You've aided us—with you we've done our best
 To succour virtue friendless and distress'd;
 We own, too, that but for *your* gentle aid,
 Weak would have been each effort we have made;
 Yours be the triumph, then! for, without you,
 Our prospects would (*like us*) look *rather blue*!
 Accept the thanks of every Mason here—
 Not from lips only but from hearts sincere;
 May ye be loved and happy as ye are fair!
 But think of Masons only as they are!
 Heed not the stories vulgar minds receive,
 But keep this night in memory, and believe
 That CHARITY and MASONRY (the same
 In principle) *but differ in the name*!

In the year 1797 Freemasonry in Ireland flourished so greatly under its accomplished Grand Master the Earl of Donoughmore, that scarcely a village was without its Masonic Meeting. The number of Masons made, therefore, in the sister isle manifested an enthusiasm which greatly exceeded its popularity in England. About 50 lodges met in Dublin alone, and in the city of Armagh 34 lodges of that single county assembled in general committee, to vote resolutions expressive of their loyalty, with a declaration to support the King and Constitution. In 1834 scarcely eight lodges meet in Dublin.

O quam tempora mutantur.

VIENNA.

The attention of the congress of Vienna has been called to the subject of the existing Masonic Lodges in that city. They look on them as secret societies which give cause for much inquietude in a political point of view without considering the difference between the countries which have been lately disturbed, without the commotions having, however, had any connexion with the order and the state of their own dominions,—did they give this but a fair consideration, many voices in the congress would have exclaimed for the protection and fostering of the lodges.*

UNITED STATES.

Masonic Hall, New York.—The first stone of this building erected under the direction of Mr. Hugh Reneigle was laid in June, 1826, with great ceremonies; the front is gothic, of eastern gray granite, with buttresses surmounted by pinnacles and battlements; the principal entrance is a gothic arch, 14 feet in height, above which a fine window 22 feet in height, lights the principal apartment, the noblest room in America, being 95 feet long, 47 wide, and 25 feet high, in the best style of florid gothic; the roof is an imitation of that of Henry VIIth. chapel, at Westminster, and the whole is ornamented with rich carved tracery. This hall is annually opened for the exhibition of the American institute for the promotion of industry, agriculture, manufactures, &c.

JUNE 24th.—GRAND LODGE OF THE STATE OF NEW YORK.

An adjourned meeting of the R. W. Grand Lodge of the State of New York, will be held this evening at 8 o'clock, at Masonic Hall, to hear the report of the committee of arrangements, for uniting in the public solemnities on thursday next, in honour of La Fayette, the intelligence of whose death has just reached the United States. By order of the Grand Lodge.—James Herring, Grand Secretary.

JUNE 26.—In pursuance of the above meeting, the Grand Lodge of the State assembled early this morning, and afterwards joined in the great national procession. The number of the Brethren, and the grandeur of their appointments, attracted universal attention.

* Let the principles of Freemasonry be duly appreciated, and few persons but would belong to the order.—Ed.

§ WE are under the necessity of requesting our brother editors of the provincial press, and other friends who send us newspapers, that the same may be very conspicuously directed for the EDITOR OF THIS REVIEW. This caution is the more necessary, from the circumstance of our esteemed friends, the publishers, receiving daily such a great number of papers on their own account, that unless those intended for our perusal are most conspicuously addressed, they may inadvertently be overlooked, as has been the case.

TO CORRESPONDENTS.

A FIELD OFFICER shall be attended to.

MASONICUS is in error: the Grand Lodge only can supersede the power vested in the Board of General Purposes, while it is acting in conformity with the book of constitutions.

A HEBREW BROTHER'S remarks do not offend us; but why not at once use our pages—they are open to him.

QUERIST should address his letter to a Higher Quarter; we cannot insert it. We can, however, undeceive him on one point—the motion for a revival of the Constitutions was not withdrawn *sine die*, but postponed in compliance with a request to that effect, and courteously acknowledged by the M. W. G. Master at the June Quarterly Communication. Querist should attend in December, when in Grand Lodge he can speak to a subject upon which he writes too hastily.

REV. G. OLIVER is sincerely thanked for his indulgence.

BRO. LLOYD'S communication came too late for our last number.

DR. TYTLER must accept our best acknowledgments for many fraternal attentions which will not readily be forgotten. We heartily wish him a pleasant and speedy voyage to India, from whence his early despatches will be most acceptable.

A SHEERNESS correspondent is respectfully informed that no anonymous communication can be inserted; but if the name and address had been appended, the insertion of the article would have been doubtful. He should bear in mind that no topic of a religious or political discussion should be entertained by us, and the present communication, although admirably penned, partakes a "wee-bit" of both.

BRO. GUNTER, of Halesworth, will, we hope, be pleased with No. 3.

MR. H. O'BRIEN should recollect that October approaches.

I. S. W. We must cater for the *many*, and not for the *few*; hints from such friends, if a little sharp, gratify us in the motive-cause.—The Knights Templars are not forgotten.

A GRAND OFFICER. Many thanks for the present letter.

A SUBALTERN BROTHER will perceive that his suggestions have been observed.

PILGRIM was but just in time. His future notes (as early as he can) will be thankfully inserted.

BRO. FOOKS. Has he quite forgotten us?

BROS. JERROLD AND KERRIEMUIR. The letters from these friends came too late, but will appear in No. 4.

ON THE CAUSES OF THE DECAY OF OUR NATIONAL MORALITY, AND ON SOME MODERN SCHEMES FOR ITS RENOVATION.

While all confess that education is now more widely diffused than formerly, and many esteem education the only sure guarantee for the practice of virtue ; all agree that a far greater degree of crime prevails in this country than existed in former times, or than exists at present among foreign nations. The truth is so glaring, that even the most violent demagogue attempts not to conceal the vices of his worshippers ; he only attempts to palliate them, by throwing the blame of bringing them into operation upon the government of the country. It appears to us that in this attempt he is unsuccessful. The habits of a people are not rapidly changed by the acts of an administration ; and if they were, still every government has professed that its stability and prosperity depend on the virtuous and orderly habits of the people. Surely it cannot be supposed that our rulers have always *endeavoured* to corrupt us ; or, that wishing to improve our social condition, they have nevertheless blundered invariably on such expedients as have defeated their purpose. No—the causes of the decline and also of the growth of morality in nations, are to be found in a deeper knowledge of man than it is the fashion for the superficial (or, as they prefer to be called, *practical*) statist of our day to attain. We feel our own utter incompetency to this great task, but we have hope that some hints in this brief paper may assist the progress of minds more equal to its undertaking.

It generally happens, when a subject is little understood, that it gives rise to a thousand positive opinions ; such is the case with our present topic. Every one imagines he has discovered *the* cause for the decline of our morality. Of many and conflicting hypotheses we shall touch on a few only, and on these more or less slightly, according as they have obtained fewer or greater number of suffrages, previous to developing our own views.

It is very common to argue, that immorality is the inevitable result of the increase of population, and of the consequent congregation of numbers in great towns and manufactories, or of poverty. To each of these causes something may truly be attributed ; but they are insufficient, either singly or conjointly, to explain the present condition of the people. For old London, with its narrow ways, and accumulated stories of building, was more densely peopled than our modern city, and that over an extent of surface quite as efficient for all vicious purposes as at present. Poverty must ever be the fruitful parent of many crimes. Independently

of being a direct incentive to spoliation, it has so irresistible a tendency to produce selfishness, that it frequently blunts the social affections, and renders character, appearance, and comfort, matters of no regard. But poverty has existed before our time, in its most appalling form ; famine and desolation long overspread the land, during the wars of York and Lancaster ; yet, with a bound as it were, all the social and refined emotions sprung up, and flourished in the time of the Tudors. With all our distress, direct starvation is never the lot of our English population ; yet to this strait many foreigners have been reduced, without any material change thereby occurring in the character of their nation ; moreover, it is not to the very lowest of the populace, that all vicious courses are confined. Drinking, the parent of the other vices, is equally practised by the well fed and well paid mechanic, and the small shopkeeper, as by the half fed Irishman. There is, and has been, ample employment for male domestic servants ; yet, how many thousand intelligent lads prefer picking pockets, and other similar pursuits, to menial service. Poverty then is one material cause of demoralization—but it is only *one*.

The cause we are seeking is evident enough in the eyes of the Clergy ; according to them, it is the spread of “Modern Infidelity.” Education is incomplete, because every thing is taught, but the “one thing needful.” Mechanics, chemistry, history, philosophy,—for the acquisition of these, there are facilities enough ; but religious instruction is wanted ; and without such instruction, the knowledge of sciences is not only useless, but, inasmuch as they are often the vehicles for infidel opinions, destructive to morals.

Of the accuracy of all this, we have doubts ; but if it be true, the clergy have pronounced a sentence savouring of self-condemnation. When it is remembered that they have all the education of our youth in their hands ; they have all appliances and means to boot for influencing the minds of our adult population ; they have the prejudice of our old people enlisted on their side ; furthermore, all masters of colleges or of public schools are of their order ; not even a tailor or draper will send his son for instruction elsewhere than to a “Classical Academy,” where the Rev. ——— presides. The discipline of charity schools is their own ; and there the Bible forms invariably and exclusively the basis of instruction. Then, what wealth and honour to stimulate talent and eloquence abound in our church,—what means for the building, repair, and the decoration of noble temples ! Lastly, how firmly rooted in the minds of all aged people is the veneration for every person and thing connected with the protestant establishment ! Yet, with all these advantages, do our clergy confess that they are unable to make stand against the pernicious doctrines, which, their predecessors so successfully combated, even when their antagonists

were the great wits of the new French school, and when free-thinking had somewhat of novelty and fashion to recommend it.

But we have said, we deny altogether the allegation concerning the spread of infidelity. We disbelieve the existence of any set of men zealous for the propagation of infidelity ; unless indeed, infidelity mean the inclination to change any part of the doctrine or discipline of the established church. Where are they ? what are the titles of their works ? Since the much abused "Leetures" of Mr. Lawrence, we have heard of no infidel publications, and they are hardly known among the lower orders. The trash of Carlile and Taylor has continued :—but what is its circulation ? not one hundredth part of the annual sale of Bibles ; scarcely more perhaps, than the consumption of sermons. The spread of infidelity is a plantom.

The clergy themselves, according to many, stand accused of supineness and want of zeal. For our parts, we cannot attribute any important effects to these causes, even should the censure be correct ; for, although the laxity of some of their body may diminish their congregations, the ardour and ability of the dissenters fully secure a supply of religious exhortation ; while, at the same time, the tenets of the latter differ little from orthodoxy, they inculcate exactly the same system of morals. If then, not increase of population, nor its condensation, nor poverty, nor the spread of infidelity, nor the supineness of the church, be the true cause of the confessed demoralization of the English people, what *is* the cause ? Our opinion is, that the effect in question has been produced by, 1st, A gradual change in the *manners*, not the morals, of society—a change resulting from the remote, and apparently feeble sources of fashionable and capricious mutation ; 2nd, That the public mind, enlightened so far as to throw off the ancient trammels of authority, demands a moral discipline of a more extended and liberal kind than is supplied at present by any class of religious or philosophical instructors.

A proposition, so novel to many, as is implied in the first of the above propositions ; namely, that the mere manners and customs of society influence more than any other cause the morals of society, demands some examination. In the first place, let any person candidly reflect on the motives which govern his conduct daily and hourly, in his intercourse with his fellow creatures :—he will find, that in doing right, he is seldom acted upon by his religious belief, seldom thinks of the legal punishment that awaits delinquency on his part, seldom calls upon the inward monitor, conscience, or the moral sense, for assistance against temptation ; but, that having instinctively imbibed the mode of thought and tone of feeling, which distinguishes those about him, his ideas are never directed out of the current of propriety ; which is, however, only another word for a system of conduct, approved of by the

understanding, but established by an imperious system of habits, of which the proper name is—*fashion*.

What ordinarily in society renders a man honest?—What keeps one gentleman's hand out of another's pocket?—Not surely the thunders of the Church,—not truly the terrors of law,—not reflection on the loss of character that would attend detection,—but, simply *habit*. He is never accustomed to think of such a matter for a moment. Fashion has rendered him as much the slave of a confirmed and violent prejudice against picking pockets, as an old woman is the slave of her foolish abhorrence of a toad. The same feeling in a great measure protects society from the perpetration of many vices, towards which there are strong natural ties in the human constitution. It leads also to many actions which are identical with those flowing from reasonable religious moral motives. We know that its influence is not so pure as that depending on higher considerations; we would prefer that a man should be honest, and temperate, and chaste, only because his conscience directed him; ay, and such a man would we cherish and trust;—but so frail are we, that temptation is continually overcoming the pure and virtuous intention, and we require the agency of habit to fortify us. Industry may be taught by moral disquisitions on its utility and propriety, and on the baneful effects of sloth; and the hearer will form good resolutions to labour diligently, and perhaps he will keep them: but take mankind at large, and such resolutions will not be adhered to long. On the other hand, are we not familiar with numerous instances where nor religion, nor morals, nor reason are appealed to, and yet the most industrious habits have been formed,—and without compulsion, are we to despise this powerful ally, habit? In all ages and places she has shown herself too powerful an antagonist to be overthrown by virtue and philosophy,—shall we therefore disdain to enlist her on our side? See with what despotic sway she has established her barbarous code of honor. The mandates of religion, the words of the law, our own sense of justice, all are outraged in a duel—still, who dares to refuse the challenge? No one. In a station where the practice is customary, no one can overcome the most artificial, but predominant, of habits—the deference to fashion.

We do not propose to argue a question which has been mooted by some zealous persons, viz. whether good actions springing, from other than religious motives are acceptable to the Most High. We are simply endeavouring to point out how a system of morals may be engendered which leads to the temporal happiness of the human race: it forms no impediment to a system founded on religion, and we confess it requires that to complete it. We deem, however, the morals of habit necessary to mankind at large; and we think it is more powerful for temporal purposes than the morals of precepts, which indeed experience demonstrates

to be almost inert as far as regards the mass of mankind, when it is employed as the sole means of instruction;—in a word, we take the nature of man to be, that he is half an angel and half a beast,—he has long been treated as a being actuated by reason, in opposition to instinct; on the contrary, he has as many and dominant instincts as any other animal: it is requisite to educate these instincts, and convert them to the best purposes. By appealing only to the angelic nature of man, you may incite him to acts of heroism and martyrdom; but to make him perform constantly and surely the many unobtrusive duties which form the daily beauty of his life, the corporal habits must be brought to blend with, and assist, the suggestions of the loftier faculties.

To apply this principle to the correction of the public morals in every respect, would require more space than our limits allow; but, since all are agreed that drinking is a vice more prevalent than any other, and that it forms the incipient step from which most other crimes take their origin, we shall commence by showing how the growth of this baneful practice is produced, and how the management of the habit may be employed for its correction. It must be observed, in the first place, that the love of drinking is a propensity, various in its nature, various in its degree, and differing in both respects in its moral delinquency. Independently of drinking, purely to quench thirst, the majority of persons drink from habit: this being created by imitation of those by whom they have been brought up, as is the case with our regular meals of tea and coffee, in which obviously more is drunk, and with less expedition, than would be necessary, if we took them on account of thirst. The habit, however, must have had originally a deeper source, which appears to have been listlessness, the want of amusement, or, what is almost the same thing, of employment. These fluids are allowed by the doctors to have some slight influence on the nerves, causing, according to them, a gentle exhilaration, or even a distant approach to intoxication, followed by depression: such is possibly the case, when they are taken in inordinate quantities, and of unusual strength; but upon the whole, the symptoms are so slight, and among the lower class of persons so little time is allowed for their production, that we may conclude the *habit* of employing oneself in the act of tasting and swallowing a particular fluid, at a particular time, and in company with others, to be the main cause of the great consumption of tea and coffee which is constantly taking place.

But to habit, the custom of imitation, and the necessity for some species of employment to fill up the listless intervals of leisure, we must add another, and a much more powerful motive as the cause of the consumption of intoxicating liquors—it is the anticipation of a highly pleasurable excitement:—no one can deny this. In vain the self-adoring ascetic may abuse any departure from water drinking as in-

jurious to health, destructive to morals, and enervating to the intellect. Allowing the assertions to be true, it is no less true that the excitement of wine is a pleasure, of so intense a kind, that it has been found to outweigh all such considerations, even amongst many of the highest and wisest of mankind. The poet of every age and clime celebrates the joys of the ivy-crowned god; and the people of all times and places applaud the lay, and join in the chorus:—wine calls forth and exalts all pleasant and social feelings; it makes wit sharper, raillery more sprightly; relaxes the grave, emboldens the timid, and unfolds the reserved; with the stranger it acquaints us, transforms acquaintances into friends, and our friend becomes a second self; but the inward delight which gladdens the heart, surpasses even these vivid external manifestations. Ambition, when arrived at the topmost round, feels not the internal satisfaction which the fourth glass awakes in the breast of the votary of *Lyæus*.

Nor has the bibulous philosopher need to travel through the thorny paths that lead to the dull realities of fortune, reputation, knowledge or power, when he has all the pleasures that flow from them in his bright imaginings; and who—the bottle drained—feels rich, wise, and potent, as a monarch.

It is vain to say such pictures are seductive:—are they not true? Even of vice we must speak the truth,—she will not the less retain her captivations because we deny she possesses any. We must treat the subject fairly, and follow the wide distinction which nature has made between genial indulgence and vicious excess. We must be blind indeed not to see this distinction in the many examples of each that are before us. The folly and madness of the drunken man's conversation, the degradation of his intellect, the disgusting expression of his countenance, and the mean, violent, and malignant passions by which he is agitated, the base and criminal actions of which he is capable, the symptoms of the paroxysm of his self-created disease, are but too apparent to all observers. To himself alone, the brief madness being over, the punishment is well known in all its bitterness; the headache, the sickness, the nervous tremor, not unmixed with remorse, follow directly; in time, the understanding acquires a constant hebetude; he feels that in one respect he has lost his good name—he becomes regardless of it in every other: he loses a taste for all amusements of an innocent and social nature; the courtesies of society and the affection of relatives have no interest for him; the very pride of manhood is abased; all feelings and motives of a gentler or nobler kind decay; he responds only to the intensest excitements, to such as correspond with that high pitch of intoxication which becomes necessary to his temporary escape from the misery of a sober hour.

Now its possible tendency to this state, or of an approach to it, is the

one danger of that genial indulgence, which men of the world do not scruple openly to advocate. The capability of drinking just so much, and no more, than produces the first step towards excitement, is the mark of a firm and free man : he who cannot command himself at this point is comparatively a slave ; but men in general have not this command by a mere voluntary effort, and the temperance of certain classes of society is materially owing to the fortuitous influence of fashion. The mode in which fashion has imposed these restraints is by adding several other kinds of amusements to the pleasures of the bottle ; and by regulating the season of enjoyment and the species of beverage, she has restricted the time for the consumption of strong drink to a late period in the day ; she has established wine as a genteeler beverage than spirits, and thus has secured, what we shall presently show to be of the first importance, the dilution of the intoxicating principle ; but, above all, she has checked the allurements of the bottle by the amusement of gaming, and the enchantment of female society and music. The drawing room is what has redeemed the gentlemen of this country from their once debased condition of hard drinkers glorying in their shame ; but can they pride their own morality much on the change ? Is it to be boasted of, as an effort, that we leave the table to listen to the enrapturing voice of the Italian Donna, or to the magical effects of instruments touched by Orphean hands, or to enjoy what is far sweeter, purer, wiser, gay and holier than aught else that can be imagined, the conversation of an English lady ? Long may that name continue to represent the perfect union of brilliant and varied accomplishments, with refined taste, pure thoughts, and simple manners, which at present constitute the character !

Fortified in the course of propriety by such inducements as these, how can our English nobility and gentry speak of the drunkenness of the lower orders in a severe and contemptuous tone ? What amusement is there for any man in England who has not the means of going to a play or entertaining company, except drinking ? He must have some leisure ; with leisure he will seek for enjoyment :—drinking is an enjoyment ; and being the only one in his reach, he will revel in it as surely as the grass grows upwards. But it will be said, that such artificial excitements cannot be necessary to sobriety, or how did this exist in former times without them ? We reply, because formerly there was at least the pleasures of domestic society ; the farmer sat at the head of his long oak table, his wife, his sons, and daughters, all assistants in his business, around him. At the same board sat the labourers and the dairy maids, &c.—they ate bacon, and drank ale ; and the evening, after labour was over, was spent in those amusements and recreations which naturally suggested themselves in every large family. It is obvious that here a society must be formed, and that this must

have a system of habits or a *fashion* for itself. The manners of the master influenced the man. The latter could indulge in intemperance of any species only as far as the former and his family encouraged him. Thus, the hired became an honest, industrious, and tolerably sober man; and, as the labour was of value, he in many instances looked forward to a farm for himself, and married one of his employer's daughters, who was, in fact, when the farm was small, his equal. On his removal to a new home, the influence retained over him by his father and mother-in-law, and by his wife's brothers, remained still as far as might conduce to his moral character. And thus was formed the respectable character of the English yeoman. This is no imaginary picture. Every one who has lived in the country knows that it is an exact description of the state of the agricultural population all over England about forty years ago; slightly varying as farms happened to be larger or smaller, or where local peculiarities modified the ordinary customs.

Formerly, the male and female agriculturists lived in the houses of their employers, under their immediate superintendence. The example and the authority of the master and the housewife were insensibly exerted in forming a domestic society not refined, not pure and Arcadian certainly, but at all events competent to create honest labourers and cleanly, industrious wives. But all this has changed. A time came (we inquire not how produced) in which the value of capital rose prodigiously, and the value of labour declined. The consequence was, the farmer's family and the farmer's servants were separated. The separation was manifest, and it drew down on him the ridicule of his superiors, but very unjustly. Why, when he had acquired money enough to send his son to college, should he send him to plough? And who but a clod in reality would stick himself down in a corner to smoke and drink ale, when he could mount a hunter, and ride to the races, and bet with my lord? Nor could any thing else be reasonably expected than, that with the female part of the family, French and music should supersede milking and churning. To blame this were absurd. To imitate our superiors when in our power is natural, and it is within certain limits perfectly proper—conducing in every state of life to exalt the character. However, by this alteration the hind and the maid became strictly servants, and were severed from all sympathy with their superiors, and from any hope of materially bettering their condition. The consequences to the latter may be learnt in the records of the poor law commission. The former came to live out of the farm-house in a dirty hovel, married, careless of consequences, was not ashamed to accept parish relief, and became a drunkard, a poacher, or a rick-burner.

The same change took place, from the same cause, with the townspeople; namely, the value of capital and the cheapness of labour sepa-

rated the shopkeeper and his journeyman at such a distance, that the latter formed no part of the family, and therefore acquired no domestic inclinations, and for want of them naturally took to the public-house.

The manufacturing population in large towns have never enjoyed the advantage of association with a class of immediate superiors who might connect them with the better orders of society; and hence, they have always been vicious, and continue so. Let us hope that the increasing perfection of machinery will gradually diminish their number and lighten their labour.

But while these fortuitous and perhaps inevitable circumstances had happened to prepare the population for gradual subsidence into intemperance, a narrow spirit of bigotry, intended to check this deplorable circumstance, arose, and by its zealous and vigorous efforts accelerated it tenfold. All kinds of public amusements, in which the poor can participate, have been discouraged or expressly forbidden. The putting down of fairs, pugilism, bear-baiting, dog and cock-fighting, admits of excuse, though we will contend that any of them are better than hard-drinking. But what shall we say to the impediments thrown in the way of the drama, and the prohibition of music and dancing in public-houses? The first is in our view the finest instructor of the social emotions that can be conceived. It was once a favourite amusement of the common people: in fact to their encouragement in barns and such unseemly places does it owe its rise. But it must be managed, and superintended, and regulated by timid politicians and bigoted sectarians, until it has become dull, stale, flat, and unprofitable every where but in large towns. Music is not an accomplishment in which our peasantry are proficient, but still they are so far human as to like it, and dancing is a very favorite amusement. The light-hearted peasantry of France, who constantly practise both, are much more moral than ours; and, generally speaking, gay and cheerful people are less prone to drunkenness or other sorts of vice than the stern and sullen. There is no warranty for the prohibition of these amusements, even on the Sabbath, any where in Scripture; and we cannot help deploring, that the feeling that they are incompatible with piety, should ever have gained ground amongst us.—At the same time, there is too little respect left among the lower orders for any thing sacred, to make us wish to try experiments that might disturb the little veneration they have for that day.

If, then, our views be correct, the destruction of domestic society and the absence of public amusement, are what have caused the great bulk of our population to descend from genial indulgence to criminal excess: but there are still considerable numbers who are said to have so far advanced in intelligence, as to be capable of the varied and refined amusement of reading, and who yet are little, if at all, better behaved than the ignorant. The intelligence in question amounts to this: we have

amongst the lower orders in great towns many who can read, write, and speak well ; some who understand the positive sciences accurately, some superficially, and few who enter into moral and metaphysical disquisition with no mean power, and all have more or less of political opinions. But none of these humanize the heart, nor form topics for conversation with a man's wife and family. The arena where such acquirements are displayed is the public-house ; and we have examples in all ages that the exaltation of mere intellectual powers is but a feeble counterbalance to the allurements of intoxication. There is, however, a deeper reason for the depravity of the class alluded to. Their education has thrown off the trammels of authority, and has substituted nothing in its place. For a series of years the reading population have been fed with exposures of the vices and errors of the sovereign, the court, the government, the aristocracy, the House of Commons, the clergy, and the legal profession. These representations were sometimes exaggerated, sometimes correct ; but whether one or the other, the effect was still the same, namely, to make the poor man detest and despise his superiors. The extreme severity of the law against crimes which necessity in a great measure extenuated, enlisted his feelings against the law, and on the side of crime. The rapacity, real or supposed, of the clergy contrasting with their words, led him to believe them hypocrites merely, and unfortunately to associate with his dislike of the men contempt for their doctrines. In a word, those who know the populace, know that generally they esteem the government, the legislature, and the administrators of the law, to be playing a solemn and disgusting farce, for their performance in which they are well paid. Now, exhortations from moral instructors whom they believe to be hypocritical, and the administration of laws which they believe to be unjust, can improve no people on the face of the earth ; but, on the contrary, will strongly tend to impress them with the belief that virtue, order, and law, are by-words invented to cajole and govern them, and that any attempts to enforce moral practices arise from an envious jealousy of their enjoyments. This is altogether a bad state of things. Are there any indications which may lead to its treatment ? There are clear and obvious ones, we conceive, if we are not too sanguine in our expectations ; if we are content to amend gradually the condition of the patient without attempting a sudden and perfect cure, which his very morbid state hardly seems to admit of. Before, however, we write our prescription, let us glance at what has been proposed to be done in some recent consultations. Sir A. Agnew, and the rest of those who have been named the Lord's-day men, propose to act by direct coercion. The Sunday being the only leisure period with the poor, they propose to close the public-houses on that day. The extreme severity of this measure raised the public press against a species of bigotry which had been received

with too much respect by the House of Commons. Sir Andrew and his followers have had their quietus ; but the *Times* and other liberal papers seemed to overlook the circumstance that the principle itself, no less than the extravagant application of the principle, is bad. All closure of the public-house only converts public drinking into what is worse—private drinking. The drunkard will lay in his store on the Saturday night. Even the present closure of these houses during divine service, though unobjectionable, is quite useless. A man turned out of a tavern does not usually turn into a church. It is quite as well he does not. He loiters about until his darling rendezvous is reopened, and drinks with increased avidity. You dam the stream for a while, but the current runs all the faster as soon as it is removed. The same remarks apply to Mr. Strickland's proposal for "strong police regulations;" and to three of the propositions contained in Mr. Buckingham's proposed bill, namely, that no new spirit shop should be opened without particular requisitions from the inhabitants ; that these shops should be only partially open on working days, and that they should be closed all day on Sunday. There are several other proposals of this gentleman, some insignificant, some worthy of consideration, and one directly opposed to the object in view. The insignificant ones are—1. Paying men on Saturday morning, because then they would get drunk on Saturday and Sunday also ; 2. Taking the duties off tea and French wines, because all the poor contrive to get tea as it is, which, however, does not serve as a substitute for gin, and because French wine would still be too dear, and is not generally liked. Those worth consideration, are his proposals for prospective amelioration by instituting parish libraries, district reading rooms, museums, and establishing public lectures. The absurd one is *taking measures to prevent persons from remaining long on the premises, when they go for the purpose of drinking*. We put this in italics, in order to keep it before the reader's attention, as we shall presently show, that the want of accommodation on the premises has been a great cause of dram-drinking.

The attempts to restrict the population within the bounds of temperance, according to the views we have developed, may thus be made:—by forming new habits of life through the medium of amusement of a different kind: by a more perfect moral education ; by a few gentle restrictions. Any return to the simplicity of former manners, merely because they proved salutary, is of course Utopian ; since the conviction of its utility will never establish a fashion. But of course any measures which may increase the number of small capitalists, such as the abolition of the rights of primogeniture, or a property-tax, pressing in a fair proportion on the largest estates, would, by approximating the conditions, connect the manners of the middle and poorest classes. From partial attempts to restore the manly sports of our ancestors, to encourage either dramatic or musical entertainment, we anticipate little good, unless the

people themselves point the way: for people can neither be led nor driven into amusement. We would let the lower orders do what they please to amuse themselves; and, on whatever occasions they think proper, by mixing with them, whenever the time seemed appropriate, and the nature of the recreation perfectly innocent, the rich and powerful may perform an infinite service to their country, and a grateful and graceful compliment to their fellow-creatures; and without derogating from their dignity, may learn to feel as much pleasure in allowing others to participate in their enjoyments as they now do in their exclusive pleasures. The business of the government is to secure from the march of building, spaces near great towns for sports and exercises, and to remove all restrictions whatever on dramatic and musical entertainments.

To provide education for all who want it, is a material step, and one which unfortunately our government has declined to interfere with. When they become more enlightened, or another succeeds, they will learn what a wonderful power, for all good purposes, a universal education would give them. Partial education always leaves a multitude of bad examples to corrupt their betters. How much contamination our country-people have derived from witnessing the dirty and careless habits of the swarms of Irish who have inundated us of late years. The nature of the education should be materially changed. It is not enough to teach a boy to read and write, and repeat a certain portion of doctrine. Books should be prepared, teaching morality in its extended sense, independent of particular creeds, and as means of earthly happiness and prosperity; others describing, in a condensed manner, the laws and constitution, and the principles on which these are founded: such instruction begets veneration for established customs and institutions, as far as they agree with national justice; and, of course, where they disagree with this, they should be changed. In a general scheme of education, the most rapid mode of educating mechanics and artificers should also be considered, as it would better their condition in society; for though labourers abound, good workmen are very scarce, and are well paid. At present, the best energies of the cleverest men, instead of being directed to their work, are directed to writing and spouting, and organising unions, which increase discontent.

If by these, or any other means, a popular opinion in favour of morality and law could be engendered, the people will not only observe more moderation in their enjoyments, but would second the government in the adoption of any legal means for the correction of gross offenders.

Such a state of opinion having been formed, but only when such a state of opinion was quite evident, might we venture to punish drunkenness, in all classes, by some light but disgraceful penalty. The stocks in country places answered the purpose well; in towns, something else might be substituted. Abiding such a time, legislative interference

should be restricted to two enactments; 1st, To require security from all licensed spirit dealers, that no small quantities of spirits should be retailed until diluted with a considerable portion of water, and that they should have rooms, with newspapers, &c. for the accommodation of customers,—*no drinking being allowed at the bar*; 2nd, To make it a misdemeanour, punishable by fine and imprisonment, for any parent or other person to administer spirituous liquors to children under twelve years of age.

The *dilution* of spirit is one of the measures upon which we have the greatest reliance. It is the consumption of the raw article which demoralizes so rapidly the mind, and destroys the health of the body. Many praise wine, who abuse spirits, but the chief difference is that the wine is less concentrated. Dilution has been long practised in the navy, and with good effect. It is of course as easily regulated as the present strength of spirits, which is only allowed to be kept higher than a certain standard. A room to drink in, we wish for, because, while people are conversing, or reading, or smoking, they have an amusement, which prevents their drinking so fast; it is the horrid practice of slipping into a gin-shop, and tossing off the minute dram, that promises to convert us into a nation of solitary drunkards. This practice is not confined to the lowest orders. Women, who would be ashamed to enter into the regular old tavern, are seen popping out of these palaces of destruction all times in the day. What this ends in, all men of the world know;—for it may be laid down as an invariable rule, that though a man addicted to this vice retains, in a few rare instances, some good qualities; *a drinking woman never retains a spark of any virtue whatsoever.*

We shall scarcely be called upon to explain our grounds for interfering with the administration of spirits to children. It is not legitimate for the law to interfere to prevent a man from killing himself if he pleases; but it is quite right to prevent his poisoning his child. Spirits are a certain though slow poison to children in all cases. In the few instances where stimulants are required, people must take their children to the doctors. The administration of raw spirits never does any thing but harm.

We must here close this very imperfect examination of a deeply interesting subject, which, however, we trust to resume on some future occasion.

In conclusion, it may not be irrelevant to observe, that the experiment of teaching and practising morality, without reference to doctrinal points, has long since been made, and with success. Among that society of men, whose name gives a title to our work, the union of temperate enjoyment, with orderly manners and strict morality, has been secured in the most eminent degree that can be conceived, and that, without either the exclusion or assistance of any religionist whatever.

THE SLAVE'S FIRST HOUR OF FREEDOM AND HIS LAST.

BY BROTHER JOHN SMITH,

(Member of the Bank of England Lodge), Author of "The Puritan's Sister," &c.

IN a far isle, girt by the Indian wave,
 Stretch'd in his hut, lay an expiring slave :
 Born to his fate—the whip, and galling chain,
 Long years of toil, indignity, and pain ;
 Want, and exposure to a burning sun,
 Had worn his frame—the sands of life were run ;
 A hundred years his aged eyes had seen :
 Brown autumn's pride, succeed the summer's green ;
 No joy to him the varied seasons gave—
 Change as they would, they found him still a slave ;
 Toiling for gold to feed some master's pride,
 Who squander'd wealth, his negroes' blood supplied.
 Bow'd down by time, unfit for toil at last,
 As some tall plantain crush'd beneath the blast,
 The old man lay—each giant sinew shrunk,
 Like wither'd ivy round his ruin'd trunk ;
 Though helpless, wretched, he yet wish'd to live,—
 Old as he was, life had *one* boon to give.
 Tidings had reach'd him o'er the distant wave,
 Britain had granted *freedom* to each slave ;
 He pray'd for strength to wait the time whose knell,
 Slavery's doom—and freedom's birth should tell.
 The dial's hand pointed the promised hour,
 When faintly struggling with death's iron power,
 " Father," he cried, " before whose throne on high
 Is heard the negro's prayer, the negro's sigh ;
 Let me but live to draw one freeman's breath,
 To own no master, ere I sink in death ;
 And every wrong, each stripe and galling chain
 Man has inflicted on our race for gain,
 For that blest boon, by every hope of heaven,
 Shall from my secret soul be here forgiven !"

His prayer was heard—was it his faith ne'er fail'd ?
 Or charity, or mercy that prevail'd ?
 Rude and unletter'd, the poor dying slave
 Practised the Christian's virtue—he *forgave*.

Soothed were his pains, calmly he sunk to rest,
Like a lull'd infant on its mother's breast ;
But ere his spirit fled its earthly clay,
The night of slavery had passed away—
The dial struck. " I AM FREE !" the old man cried ;
" GOD'S WILL BE DONE !" then faintly smiled and died.
Each toil and care from him for ever past,
THE FIRST SWEET BREATH OF FREEDOM WAS HIS LAST.

THE LIBRARY OF THE VATICAN.

POPE Nicholas the Fifth was the first who commenced this amazing collection, from the recesses of which much ancient learning has been given to the world, and more, it is to be hoped for, will appear. It consisted, at first, but of six thousand volumes of the most scarce and valuable writers. Some have claimed for Sextus Quintus the honour of founding the present library, but undeservedly so ; for although the collection was undoubtedly dispersed under the pontificate of Calixtus the Third, and again by the army of Charles the Fifth, under the command of the Constable De Bourbon, it was re-established by Sextus the Fourth and Clement the Seventh, before the reign of Sextus Quintus.

Although he cannot be honoured as its founder, Sextus the Fifth, who was a man of consummate learning, certainly not only restored the library to its former splendour, but augmented it with a great number of books and precious manuscripts. It received a magnificent addition from the Electo-Palatine library, the greater part of which were sent to Rome after Count Tilly had taken Heidelberg, in 1622.

The Vatican library, which Baronius compares to a net that receives bad fish as well as good, is divided into three parts: the first is public, and every one is at liberty to consult it for the space of two hours, upon certain days ; the second part, which is more valuable, is kept with greater privacy ; and the third, which may be termed the sanctum sanctorum of the collection, is only shown to distinguished visitors, or on particular occasions.

In the time of Sextus the Fifth it was adorned by leading artists, first, with a series of emblematical figures, under which are represented the principal actions of his life ; secondly, all the councils, from the first Nicene to that of Trent. Underneath are very curious inscriptions, containing, in a few words, the names of the different popes and emperors under whom the various councils were held, with a summary of their decrees and transactions ; thirdly, all the famous libraries in the

world are represented by painted books. Beneath each is an inscription denoting the period of their foundation. In the fourth and last place are eight curious columns, with the portraits of all those who were distinguished in the annals of Ancient Masonry for their knowledge and invention of learning.

Adam is represented, on the first column, with the following inscription :

Adam divinitus edoctus primus scientiarum et literarum inventor.

Adam being inspired of God, was the first inventor of letters and sciences.

Seth is represented upon the second column, with his children ; underneath are these words :

Filii Seth columnis duabus rerum celestium disciplinam inscripserunt.

The sons of Seth wrote the knowledge of things celestial upon two columns.

Abraham follows next, in the act of tracing characters with a rod : the legend is :

Abraham Syrias et Chaldeas literas invenit.

Abraham invented the Syriac and Chaldean letters.

Moses is next in succession, dressed in his priestly garb ; underneath is written :

Moses antiquas literas Hebraicas invenit.

Moses invented the ancient Hebrew letters.

Esdras follows, with these words :

Esdras novas Hebræorum literas invenit.

Esdras invented the new Hebrew letters.

The third column has four figures. The first of which is that of Mercurius Trismegistus, with the following inscription :

Mercurius Trismegistus Theologus Ægyptus, sacras literas conscripsit.

Mercurius Trismegistus, the Egyptian priest, wrote the sacred letters.

The second is the Egyptian Hercules, with this legend :

Hercules Ægyptus Phrygiæ literas conscripsit.

The Egyptian Hercules wrote the letters of the Phrygians.

The third is of Memnon, in these terms :

Memnon Phoroneo æqualis literas Ægyptias invenit.

Memnon also invented Egyptian letters in Phoroneum.

And the fourth a regal figure, crowned, of Isis, Queen of Egypt, with this inscription :

Isis, regina Ægyptarum literarum inventrix.

Isis, Queen of Egypt, inventress of letters.

Upon the fourth column are represented the following figures. First, Phœnix, with these words :

Phœnix literas Phœnicibus tradidit.

Phœnix delivered letters to the Phœnicians.

Second, Cadmus, his brother : the inscription is :

Cadmus, frater Phœnicis, literas sexdecem in Græciam intulit.

Cadmus, the brother of Phœnix, carried sixteen letters into Greece.

The letters are represented beneath.

Linus of Thebes follows, with this inscription :

Linus Thebanus Græcarum literarum inventor.

Linus, the Theban, the inventor of the letters of the Greeks.

Cecrops, King of Athens, follows thus :

Cecrops, primus Atheniensium rex Græcarum literarum auctor.

Cecrops, King of the Athenians, the first writer of Greek letters.

Palamedes invented four more, and Simonides four, the number of letters in the Greek alphabet. Pliny tries to persuade us that Aristotle had declared somewhere in his writings, that the ancient Greeks had but eighteen letters, to which Epicharmus added two.

The fifth column has the figures of Pythagoras Epicharmus, Simonides, and Palamedes, with inscriptions intimating their great abilities and inventive genius.

Nicostrata is represented upon the sixth, with these words :

Nicostrata Carmenta literarum Latinarum inventrix.

Nicostrata Carmenta, the inventress of Latin letters.

And these are described to be,

A B C D E G I K L M N O P Q R S T V.

Her son Evander follows her, with these words :

Evander Carmentæ filius, aborigines literas docuit.

Evander, son of Carmenta, taught the aboriginal letters.

Then Demoranthus, the Corinthian, with these words :

Hebræarum literarum auctor.

The author of Hebrew letters.

Then the Emperor Claudius, under whom is written,

Claudius imperator tres novas literas advenit.

The Emperor Claudius added three new letters.

There is also an F at the top, with these words :

Reliquæ duæ oblitteratæ sunt.

The other two are destroyed.

As mention is made of that letter by Cicero, who lived before Claudius, it is evident he cannot be the inventor.

The seventh column has the figure of St. John Chrysostom, with these words underneath :

Literarum Armenicarum inventor.

Inventor of the letters of the Armenians.

St. Jerome follows, with this inscription :

Librorum Illycarum inventor.

Inventor of the books of the Illyrians.

Ulphias, the Gothic bishop, follows :

Gothorum literas advenit.

He invented the letters of the Goths.

On the eighth column is a figure of Christ: underneath is written,

Jesus Christus cœlestis doctrinæ auctor.

Jesus Christ, the founder of the heavenly doctrine.

After which the Popes, with

Christi Vicarius.

The Vicar of Christ.

Lastly, the Emperors, with these words:

Ecclesiæ defensor.

Defender of the Church.

The library contains a vast number of ancient writings; amongst others, two copies of Virgil above a thousand years old. They are upon parchment, as is likewise a copy of Terence, written in the time of Alexander Servius, and by his command. It was formerly the property of Cardinal Bembo, then of Fluvius Ursinus, and by him deposited in the Vatican. In the same place are the Acts of the Apostles, in letters of gold. This MS. was formerly bound in gold and richly adorned with precious stones, when given by the Queen of Cyprus to Alexander the Eighth; but the soldiers of Charles the Fifth stripped it, and sold them to a Lombard Jew.

THE SPIRIT LOVER.

IMITATED FROM THE GERMAN.

In that bright land, where first the sun
 Sets glorious on this nether world,
 Where, after day his course has run,
 In night his radiant wings are furl'd ;
 Where passions wild, and feelings deep
 In madness revel through the heart ;
 Where every breeze o'er perfumes sweep,
 And rifle in their course a part ;
 Where first the poet's lip was taught
 To pour the hallow'd lay divine ;
 Where each young heart with love is fraught,
 The incense paid at nature's shrine :—
 In that bright land, first 'mid the throng
 That graced Sidona's tower'd plain,
 Once dwelt the fairest child of song,
 The loveliest of the muse's train.

At evening, oft through Paon's grove,
To celebrate their secret rite,
Would each Sidonian virgin rove,
Till morning put their steps to flight ;

And as they raised the choral song,
In *Io Peans* to his praise,
Her voice would still the strain prolong,
Her harp attune the sweetest lays.

Still she was fancy's wayward child,
Torn by unearthly proud desire :
Her heart, the seat of frenzies wild,
Glow'd like some deep volcanic fire.

All, all around, she thought beneath
Her love—she scorn'd the race of earth :
Upon her brow the nuptial wreath
Should bloom for none of mortal birth.

The maiden sought a spirit's love ;
There only could her heart be given :
For him she'd scorn the joys above,
And hell, with him, prefer to heaven.

The dance was o'er—she sought her bower,
Hid deep within the forest grove,
And in night's lonely, silent hour,
Breathed to the stars her song of love.

Wild, wild and fervent was the strain,
That, from her harp enwrapt, she woke ;
Though fraught with pleasure, thrill'd with pain,
Her voice night's awful stillness broke.

SONG.

“ By the fond, endearing kiss,
By the sigh of mutual bliss,
That tells love's witching hour,
By the dew-bespangled rose,
By the gale that zephyr blows,
Spirit, seek my bower !

“ By the feelings wild and deep,
By the woes that never sleep,
E'en in night's still hour,
By the rosy cup of wine,
By fair woman's love divine,
Spirit, seek my bower !

The Spirit Lover.

“ By her blue eye sparkling bright,
 By the rays of living light,
 Reflected in each shower,
 By the lightning's vivid glance,
 By yon orbs in mystic dance,
 Spirit, seek my bower !”

The maiden ceased her song of love—
 A wandering spirit heard the strain ;
 One of that race fall'n from above,
 Doom'd never to return again.

The wreath, which once in bliss he wore,
 Beam'd on his brow that fatal night ;
 His wings, once used on high to soar,
 Shed o'er his form their heaven-born light.

Soft music, like the choral swell
 Of angels praising Him above,
 Broke o'er the night like some deep spell,
 And bad her meet her long-sought love.

Trembling and doubting—half afraid
 Of one who seem'd of such high race,
 Deluded by his form, the maid
 Advanced to meet the fiend's embrace.

One shriek, one flash, and all was o'er—
 Her form a heap of ashes lay.
 The demon sought some brighter shore,
 Urged to some distant clime his way.

And as he wing'd his rapid flight,
 A voice in thunder shook the grove,
 “ May her example warn aright,
 All who would gain a spirit's love.”

TO J**E.

PLANETS, 'tis said, in heaven are placed,
 To guide the traveller on his way :
 But thy twin stars, with beauty graced,
 Serve but to lead his heart astray.

THURLOGH, THE MILESIAN.

(A ROMANCE FROM REAL LIFE.)

BY HENRY O'BRIEN A. B.

CHAPTER I.

THE Rev. Cornelius O'Sullivan was the lineal descendant of one of the ancient chieftains of the Emerald Island. Stripped of his inheritance by the political convulsions of his country, he betook himself early to a monastic retreat, as at once the surest asylum from the vexatious transiencies of this world, and the safest passport for the beatifying eternities of the future.

Here, however, these flattering hopes did not seem at all confirmed by the probation of a few years. The austerity of demeanour inculcated upon every inmate, from the lowest novice to the highest adept, were ill attuned to a temper which nature had formed for action. He accordingly fretted under the trammels of confinement, and sighed for a return to the bustle of life.

Just at this moment it was that Charles Edward Stuart burst forth upon the world, as claimant to the succession of the English throne. Strong as was the support which this romantic Prince received from the heads of many of the Scottish clans, it was nothing compared to the enthusiasm which animated the Irish hearts' young and old, male and female, in sympathy with his fortunes. Nor were they the laity alone who exhibited such a zeal, but the clergy themselves, stepping aside from the quietude of their sanctified calling, participated in the excitement; and, lending the weight of their countenance to the popular cause, exhorted by their example even the apathetic to activity.

Not content with the exhibition of oral assistance, O'Sullivan must be an actor in the scene himself. Constitutionally bold, and adapted for enterprise, even the calm serenity which religion superinduced, and which shone conspicuously as well in his deeds as his looks, could not altogether obliterate that thirst for adventure, which attached so many others to the standard of Charles.

Seventeen years was the sum of O'Sullivan's age, when, as he stood one morning beside the door of the refectory, divided as to his intentions of joining the insurgent forces,—and that more from ignorance of their locality, than from any luke-warmness in his zeal, or difficulty in making his escape,—a ballad singer from the Highlands presented himself at the lattice, and arrested his attention by the following stanzas:

“ 'Tis at Lochaber, Aberdeen,
This lovely loon is often seen,
With star and plaid and bonnet green,
They name him lovely Charlie.

For he's a bonny Highland lad,
 The brightest that e'er led a band;
 As for me, I'll double the hand
 To fight for my lovely Charlie."

His decision was now fixed. The information he looked for was obtained. Without waiting, therefore, for the permission of his abbot, he effected his departure on the ensuing night; and, having fallen in with some volunteers in the course of his journey, under the conduct of a recruiting serjeant, he arrived with a light step and an ardent ambition at the head quarters of the army.

Here, again, many things occurred to ruffle the evenness of his early hopes. The bickerings of partisans and the jealousies of intriguers were ill suited to the even-mindedness of his straight-forward views, and must of themselves have been sufficient to fill an honest aspirant with disgust; but the motives to alienation were multiplied tenfold, when those squabbles assumed the character of national antipathies, and went additionally to weaken their common cause!

These dissensions, we know from history, originated altogether on the part of the Scotch, who, looking with distrust on the presence of so many Irishmen, whose exertions they apprehended might eclipse their own in their patron's esteem, omitted no opportunity to evince their misgivings, and represent the ardour of their auxiliaries as the mere effervescence of adventure.

Many, disheartened by these ungenerous imputations, threw up their posts, and retraced their steps homewards. O'Sullivan himself was infected with this despondency, and was actually selected to head one of the returning expeditions: but when the hour arrived at which he was to bid adieu, he was spell-bound to the spot, and unable to stir one movement.

It happened that in his intercourse with the northern lairds, the young Irish enthusiast got enamoured of the charms of one of the native beauties. Various were the efforts which he hourly enforced to extricate himself from the influence of this young lady's fascinations: not that he saw in her any thing to detract from the lustre of his fullest admiration—she was all grace, all elegance, all sterling purity—his only hesitation arose from the insult offered *his* country by the cold-blooded calculators of *her* country; and however trivial this may appear to an ordinary observer, the injustice of their conduct, coupled, perhaps, with some inner whisperings, that he should find a substitute amongst the vallies of his beloved Erin for the coy mountain lassie he was about to leave behind, operated, as a sedative, in some measure, to his regret, and almost reconciled him to separation. But then again, the witchery of first-love, and the confiding fondness of the fair one for whom this passion was entertained, interposed their advocacy in behalf of constancy, and pleaded for the union of souls so congenial.

The Chevalier himself, to ensure the services of so gallant a soldier as O'Sullivan, not less than to forward an attachment which he knew to have been reciprocal, undertook the adjustment of those conflicting scruples; and, with the assurance of protection and ample provision in his future

favour, he succeeded so far as to have the happiness himself of assigning the fair one to the arms of her delighted and sympathetic swain.

Time now passed away too rapidly for the enjoyments of the enraptured bridegroom. Day hurried on night, and night day; and yet in the precipitancy of their successive revolutions could they effect no other image on the retina of his mind than that of one continued scene of bliss.

But earthly bliss is notable and inconstant. The Pretender's forces, weakened by the divisions which we have before deplored, retrograded in their position every hour, till in their desperate determination to push matters to a crisis, they rallied to a certain pass, where, with the united energies of numbers and zeal, they pressed their onset even to an aggressive charge; when, flushed with the advantage of a transient victory, they elated still more their plumes, and actually formed a mad determination of making a descent upon England!

Through all the vicissitudes of this romantic struggle, O'Sullivan clung with undissoluble faith to the Chevalier's fortunes. No possible inducement, not even the soft endearments of wife and home, could prevail upon him, for an instant, to lose sight of the prince, or relax his exertions to further his interests. In every engagement he was the first to begin, and the last to desist. Wherever there was danger, there was he also; and though ever foremost to mount the breach, and to conflict the foe, yet did he, by some overruling agency, escape ever from the ordeal, not only unharmed and unscathed, but emboldened and invigorated.

Nor was this the only thing remarkable in O'Sullivan's character; in the deliberations of council, he was not less distinguished than in the activity of battle. In all trying emergencies the Prince ever listened with marked consideration to the auspicious suggestions of his Irish friend; and though the latter did not nominally hold the office of premier in any of those consultations, yet was it well known that it was he who swayed all the resolves; and wagers had accordingly been often won by those, who speculated that the issue in the litigated contingencies, would be consonant with the position which he had espoused. In short, the cabinet shone with the lustre of his advice, and the camp resounded with acclamations of his strategy.

It will readily be conceived, that so prominent a personage amongst the lines of the insurgents must have become an object of pursuit to the constitutional emissaries. On Charles's overthrow accordingly, the first thought of the government was to secure O'Sullivan, fearful lest that his unbounded popularity combined with his sworn adhesion to the Stuart interest, acting alone upon his ambition and his affection, should propel him forward as the leader of a new rebellion. His vigilance, however, was an overmatch for their vindictiveness, and all the workings of their machinery were rendered abortive by his skill.

But although thus beyond the reach of man's persecution, he was not equally inaccessible to divine visitations. His tender spouse, the sharer of his afflictions, and the promoter of his happiness, bade farewell to this

scene while in the act of presenting him with a son and heir. The child almost instantly followed the mother's course, and thus did the same hour deprive O'Sullivan, at once, of wife and offspring.

Had his greatest enemies seen the anguish that now lacerated his breast, under the galling pressure of this distressing catastrophe, they must have commiserated the reverses of human fate, and transferred their bitterness into condolence. No roofed abode, made by man's frail hands, received the compass of his lamentations—to the vaulted heavens alone hid he pour forth his griefs, to be re-echoed by the caves, or the reflux of the roaring ocean.

To a mind thus softened by the chastenings of Providence, there is no comfort so sweet as that of religion. It came doubly recommended in the present case, not only because of its consolatory tendency under all circumstances of sorrow, but also from the fact that O'Sullivan had the advantage of an early initiation in its culture, and of a sustaining confidence,—notwithstanding the aberration to which he for once gave way,—in the inner tranquillity which it afforded. The return, therefore, to his original habits was the inevitable result of his thoughts, with a settled resolution to carry this decision—now that life's attractions had lost their dazzling hue—to a preparation for holy orders.

France was at that time the theatre of civil and religious freedom. Under this abused name, I do not mean to palliate the lasciviousness of excess into which it has often degenerated in that region of volatility. I merely mention the circumstance, without averring an opinion, one way or the other; yet can I not avoid contrasting with it the impolicy of our own enactments, of the same date, which would repress every form of religion and adoration that did not accord in manner and in name with our own. How, however, did the system work? The Catholics of Ireland, unable to prosecute their studies, with a view to the priesthood, in their own country, betook themselves to the Continent as a more congenial seminary; there, in endowments established by the bounty of some of their countrymen, who had but shortly before, themselves, been exiled from home, kindred, and connections, owing to their adhesion to the unfortunate James, they not only acquired instruction in all the fashionable branches of literature, but additionally graduated in the several faculties of law, medicine, and divinity,—the latter department having been the primary object of the benevolent founders.

Here it was that the restrictive character of the penal code, which originated these resources, met its most signal and retributory defeat. For the students who had been brought up in those foreign institutions, breathing the atmosphere of liberty, and impregnated in some degree with the spirit of latitudinarianism that surrounded them, returned home very polished gentlemen, it is admitted; but then, with an inbred dislike, and a superinduced aversion, to the existing order of things, which they took every opportunity to propagate. Could I venture to express myself more fully as to the development of their feelings, I would say that to their innate resentment of personal or ancestral deprivations, they superadded the hos-

tility which a long domesticated sojourn amongst a people, who at the time were considered as almost the natural enemies of England, could not fail to impart.

It was to obviate these inconveniencies that our government, at last, began to relax their severity; and, wishing to reconcile rather than to estrange, built the college of Maynooth, within twelve miles distance of the city of Dublin, for the education of persons intended for the mission of the Catholic priesthood in Ireland.

This, however, did not exist in the unpropitious days of the good O'Sullivan. To Paris, therefore, he repaired; and, after a diligent application to theological researches, and a brilliant career of literary display, he returned, with thankfulness, to the Green Island of his nativity,—the meek proclaimer of the truths which he was now ordained to preach, and exhibiting in his person, though at different periods of his existence, the characters of soldier, husband, father, and priest.

CHAPTER II.

Such is an outline of the leading traits of an individual, which I have deemed it necessary to premise here, for more reasons than one—first, because of the singularity of the history itself; secondly, because of its connection with my future subject, and thirdly because that, with appropriate alterations, it will serve as an index to the singular state of the times, and more especially amongst that class of then persecuted religionists to which the party in question had belonged. I feel, however, that were I any longer to spin it out, it may divert attention from my principal hero. To him, therefore, I shall now direct my most obsequious regards, while I introduce his lineage to the notice of the reader.

Thurlogh, the hero of our narrative, was born sometime in the year 18—, in a remote barony in the south of Ireland. He was the third of six brothers, whose father once possessed a very considerable independence, and bore a name conspicuous upon the pages of his country's history, amongst the first and the bravest of its feudal sovereigns. His mother's origin, not less ennobled, was more remarkable, in that she had been the last and only surviving representative of one of those deposed families belonging to the period alluded to, whose descendants are still recognised as legitimate princes, and still receive from an ardent and devoted peasantry all the reverence and homage of their former consequence.

Circumscribed in their means, Thurlogh's family lived in dignified seclusion. Their abode lay near the sea-shore. In front was the vast interminable ocean rolling its foamy and majestic billows in ceaseless and awful grandeur. On either side a chain of uninterrupted mountains, and of immense height. In the rear, was a lawn of luxuriant verdure, beautifully intersected with rivulets and walks, which at once harmonised the soul and enriched the landscape beyond any thing to be expected in so sequestered a quarter.

Thanks, however, for those latter advantages to the good taste and ambition of its venerable proprietor. Unlike the gentlemen of his day, or the "old school," as they are called—whose time was chiefly occupied in worrying poor, harmless, little animals during the day, and in boasting at night of their "hair breadth 'scapes," or vying with one another until the morning of the next day, in all the extremes of dissipation and revelry—with them the best head, a misnomer for that which could bear most drink, was what constituted their best man, and to arrive at that pinnacle of enviable distinction required an ordeal of the most trying preliminaries, during which we may well suppose that many a *good* head had become a *bad* one, and many a bad one had ceased altogether to be:—unlike such, however, Thurlogh's father's time was otherwise engaged. His delight was the improvement of his demesne, as combined with, and subservient to, the education of his children. To this he applied the energies as well of his soul as his body. He would himself accompany them in their walks, and overlook them in their play hours—he would himself, too, sometimes embark, with all the fervour of boyhood, in the enthusiasm of their sports—while, at the same time, he would secretly, but effectually take cognizance of even the minutest incident that could tend to develope the bias of their several dispositions, to direct their education accordingly.

Of all his children, Thurlogh seemed to be the one who had principally occupied his paternal care. The ungovernable spirit and fiery temper of this boy in every instance of his being opposed, would often make him apprehensive as to the smoothness of his passage through this nether life; whilst, again, the generous and warm sympathy with which he used to meet every advance of conciliation would incline him to hope that the predominant feature of his composition was benignity of heart, and that the waywardness of youth would be pruned and corrected by the observation of manhood.

There was also in his character another trait which did not escape the father's eye, and which contributed not a little to disturb that security he would otherwise fain indulge, as to the success and the happiness of his darling boy,—Thurlogh was visionary and speculative,—the highest projects were not beyond the grasp of his ideas; while the laborious industry with which he would conjure up woes, that existed only in his own imagination, seemed but too fearful a prognostic of his being intended one day for their realization.

It was, in one of these moments that as he sat reflecting, absorbed in a train of some wild abstraction, his mind got so excited by its own associations that he burst into a fit of tears, in which situation his father having surprised him, the following dialogue ensued.

"Thurlogh, child, what can be the matter? Have the lessons been too hard, or have the rest of the boys conspired to annoy you?"

"No, father, the lessons have not been too hard; neither have the rest of the boys conspired to annoy me; yet have I felt grief from another source; and very probably were I to tell you what that was, I should deserve a laugh for my pains."

"A laugh, Thurlogh! a laugh! Whatever could affect you to tears, could never move me to laughter. Take courage, therefore, speak out candidly; it may not be so ridiculous either."

The tenderness of accent in which these words were conveyed only aggravated the chord of Thurlogh's sensibility. His bosom heaved as with an ocean of sorrow—a stream of tears again trickled down his cheeks, so that, notwithstanding all assurances to the contrary, the father began to imagine something serious had occurred to produce such extraordinary emotions. It was not prudent, however, he thought to urge the point any further; so he left him to himself, and for a moment withdrew.

At the end of the gallery towards which he had retired, lay a marble slab, supported by a pedestal of antique mould, and surmounted by a figure representing one of his forefathers. The armorial bearings were engraved with curious and exquisite art, upon the front and either side of the pedestal, while the surface of the slab contained an inscription eulogistic of the virtues of him whom it was intended to commemorate.

The father gazed upon the statue as if he had only then seen it for the first time, when suddenly recollecting a little poem he had heard Thurlogh once deliver as a kind of lament for the "heroes" of olden times, he felt irresistibly actuated now to recite it. No effect whatsoever was intended on his part—it came, notwithstanding, like lightning upon the ear; and ere you could have thought it possible, his son stood beside him.

"Well, father," he cried, abruptly announcing his approach, "and so you have hit off the subject of my melancholy reflections? You do so dive into the recesses of one's breast, and explore so accurately the very intricacies of its speculations, that one may as well have their thoughts and actions delineated upon their forehead as attempt to conceal them from your insight. Yet father, I beg pardon, I did not, perhaps, do justice to your scrutiny: if you do detect, it is not to inflict pain, nor to indulge a selfish or idle curiosity—your researches are ever with a nobler view—to bring back the heart in its pursuit after a phantom, and fix it more steadily upon the attainment of something solid. Yes, did I but regulate my wild fancy more in conformity with your directions, I should not have been, as I now am, the victim of a dream."

"Thanks, Thurlogh," said the father, "for your generous civilities, and I am only sorry that they should be at your own expense. Those dreams, however, which you designate, though I should by no means wish to encourage them, are not such, after all, as you need to be ashamed of. They do honour to your heart if not to your understanding, and would to heaven! you may never through life experience any more substantial cause for weeping, or discover by contrast the ideality of the present. But come I would wish to hear from yourself that effusion of your genius which once escaped you on the corridor; and to my recollection of which I am now indebted for this welcome visit of yours."

"You shall have it, father; but, first, let me disclaim the application of the word 'genius.' It does not belong to me, or, perhaps, as you say so, it

may. What, then, if instead of the required poem I should substitute an impromptu specimen,"—and accordingly he chanted out the following to the tune of that pathetic air embodied recently in language commencing with "The harp that once," &c.

"In pensive mood by moonlight shade,
I muse on days gone by,
I muse on HIM who moonlight made,
Nor ask the reason why?
I soar aloft in wondering train,
Thro' fancy's varied dome,
And still my thoughts return again
From where they started—home.

"Sweet lovely name of magic sound!
What charm canst thou impart?
What pleasing views for e'er abound?
Still dear to every heart!
Yet still from thee I soon must steer
To distant, foreign shore:
Relinquish those I hold most dear,
And think of home—no more."

"Well, Thurlogh," resumed the father, as soon as his son had concluded, "although these are not the verses to which I had alluded, however, for the purpose, they will answer as well, as I suppose you intend thereby intimating what you know I have been anxious to be made acquainted with—the cause of your despondency."

"Just so, father, and if any thing in the composition, which you must not criticise as being extempore, should require explanation, it is, I fancy, that part, which says 'I muse on days gone by.' In those retrospections, then, I did not advert to any thing connected with my own experience; uniformly happy and a stranger to distress, my thoughts ran, at first, upon the forlorn condition of this unfortunate country of ours, contrasting its present depression with its former elevation; and the transition thence led me to some of those heroic names which then flourished upon its stage,—the memory of whom, remote though they be, and obscured rather than illustrated by the traducers of our history, entwines itself around my heart—when a thousand tender and undefinable emotions, starting up together in all the mingled varieties of enthusiasm and sorrow, so overpowered my self-command, as to require vent in the way you have witnessed."

"And what was the tenour of your thoughts, as regards those ancient worthies of Ireland's better days? Do you remember, Thurlogh?"

"Yes, most accurately, I was repining that I was not myself born in the meridian epoch of their lustre, to witness the light of their achievements, to imbibe the spirit of the soul-stirring heroism, and to contribute too, perhaps, my arm's meed to save their country and their descendants, from the subjection and thralldom to which they are both now degraded."

The father's soul, however, troubled by the entire occurrence, kindled within him with delight at this precocious burst of genuine patriotism. He recognised in it, he thought, the impress and emanation of his own character:

and nothing so exalts a parent's pride with exquisite and refined sensation as any such recognition,—more particularly, if the quality for which the likeness is observed, be one in which he had himself excelled. In those days, however, patriotism was a seed too barren or too dangerous to be nurtured in a youthful bosom. The name was in bad odour. Suspicion and mistrust attached to every thing that could be interpreted as belonging to it; and too many of its worst consequences had already been entailed, with frightful and appalling devastation on our hero's ancestors on either side, not to make the father apprehensive as to the bent it should take in so young a soil. He loved the tree too well, however, to nip it in its bud, or by any chilling discouragement to stunt its growth. But as he must know all the bearings of this unusual exhibition, he next asks his son what he could mean by the concluding words, “yet still from thee I soon must steer.” “*You*,” continued he, “have referred to an *earlier* part as what appeared to you only necessary to be explained—I think *this* the only part enigmatical.”

The question was one which Thurlogh had rather had not been proposed; however, as it was proposed, he did not hesitate to answer it.

“In answering this, father,” said he, “I trust you will not think me vain nor affecting any airs of prophetic self-importance, when I assure you, I feel an irresistible presentiment that I am destined to roam! Whether it be, however, the charm of novelty mixing up with the idea, in the hope of utility to my country, in the rank of her public servants, that seems to qualify the sensation, I confess I do not feel so much uneasiness on my own behalf as on that of others who must be affected by the same disaster. Something—shall I say it?—something awfully terrible tells me that our household is to be broken up,—the remnant of our shattered fortunes scattered before the winds, and myself upon the world without a home—without a shelter.”

“I fear, Thurlogh,” was the reply, “that you take too much pains in creating your own wretchedness. Believe me, child, that life affords full too many instances of real sorrow, without our swelling the catalogue by imagination; or anticipating their arrival by a morbid thirst for change. Wait patiently until they happen, if they ever happen at all; and rather occupy your mind in fortifying it against their influence, than in making yourself doubly their victim before hand and when they do occur.”

Thus saying, he left off abruptly, and under evident agitation. He knew not how it was, but his mind was not at ease. The mystery, the melancholy, the romance, the horror of the whole transaction had affected him, and chiefly because of the effect it had produced upon his son's spirits and the tone of conviction with which his presages had been articulated. He would fain call it a dream, presenting itself to an imagination predisposed for its reception. He would fain call it any thing that would but mitigate its form. Never, however, was prophecy more true, nor more circumstantially fulfilled than that which it contained. Before that day year all was a wreck,

"the remnant of their shaken fortunes scattered before the winds,"—and Thurlogh, "on the world without a home, without a shelter!"

CHAPTER III.

It is a trite remark, and not likely to lose any thing by being repeated here, that the adversities of life are very frequently intended for our actual good. In a moral point of view, I know this will not engender much doubt; but I mean as to temporalities; and I rest satisfied from the result of my own diversified experience that did men but quietly sit down, upon meeting with any such crosses—calmly and deliberately submit to their fate, and shake hands, as it were, with the rod that inflicted the stroke, they would not only thereby verify the religious tendency of the aphorism, but acquire additional vigour to prosecute their worldly pursuits with greater probability of succeeding.

"But what!" somebody will say, "is the fellow going to inflict a sermon upon us now, after making us wade through the whole length of a stupid dialogue and a prophetic impromptu, into the bargain, in the hopes of our lighting upon something like an oasis in the wilderness, something like incident, adventures, or romance, to relieve the dull monotony of common place truisms, to redeem his own veracity, as well as to reward our credulity?"

Stay, gentle reader, be not you led away by this busy-body "somebody." I do not intend to bore you with a sermon; but as I possess some slight knowledge of the movements of this "nether scene," and a heart overflowing with the milk of human kindness, I intend to give you, so far as my subject will permit me, all the benefit of my researches, which you must be ready to receive, whether I choose to tender them in the shape of introduction, of parenthesis, or of commentary. After this fair notice, then, I respectfully submit that you cannot hereafter well charge me with preaching; because if you dislike my system, you have the means of prevention within your own hands—shut the book at once, and away!—but if, peradventure, you be of a kindlier mode and willing to go and explore for new issues and occurrences, then "screw up your courage to the sticking place" at once, and let us jog on together.

The close of the last chapter has put the reader in possession of the verification of that prophecy which foretold the overthrow of our hero's house. I do not intend any more particular allusion to that event, lest I should involuntarily give offence by directing attention to a quarter where publicity is not courted. Yet this being the great epoch whence our materials all originate, and the source, too, of his "wanderings" in more ways than one, it is not to be supposed that I should pass it over altogether unobserved, or without mentioning, with due delicacy, some few particulars which characterised it.

Nothing, then, could exhibit a more lamentable picture of human wretchedness, than the situation of the family after this dilapidation of their little finances. The very idea of it, as I write, strikes me with horror. Their wants, their privations, their noble struggle between poverty and pride, whilst it commanded your reverence, would enlist also your softer sympathies. But it was too much—misfortunes generally succeed one another. The mother died beneath the load. The tear of mourning had not well been dried, when a lingering disease attacked the father. His spirits, also, gradually declined, till by the united influence of sickness and distress, he too gave way, bequeathing his helpless and unprotected family to the care of their Almighty Creator alone.

I would here fain pause to pay my tribute of respect over the grave of a man with whom I associated in early life. I would fain recount those amiableties of his nature which shed a lustre over his name, and embalm his memory within my bosom's fondness—but I fear I should be encroaching too far on what must be already well nigh exhausted—the reader's indulgence, and must therefore content myself with stating a single anecdote as a specimen of the whole, and which will also have the recommendation of being not irrelevant to our subject, tending, as it did, in a great measure, to direct the subsequent course of our hero in a certain amiable and interesting point of aspect. It is the following.

After the ruin of the father's fortune, and when his health became sensibly deteriorated, his general affliction was not a little heightened by the contemplation of what would befall his progeny in the event of his death. He had no legacy to leave them, no kind friend to whose custody to consign them, and who would supply the place, if not of a parent, at least of a guardian and protector. The eldest of his sons was but very young; not over sixteen years of age. Thurlogh, as stated, was but the third, and consequently could not at this period, scarcely have arrived at the boundary of fourteen. His mind, however, was more matured, his port more manly, and his education more advanced, beyond any comparison, than that of any of his brothers. From these considerations and the favourable opinion he had entertained of his disposition, combined with his belief that the "Holy Ghost had a hand," as he would quaintly express it, "in his darling boy," the father resolved to constitute him "governor" over the rest, and inducted him accordingly into the office with all the solemnity of a primitive patriarch.

It was by his death bed that the appointment took place. Having called in Thurlogh, he addressed him to the following effect.

"My child, we all owe the debt of nature, and must sooner or later discharge it. The young may be called upon, but the old can expect no respite. For myself, I feel about me so many symptoms of decay—my strength is failing, my voice so faint, and my spirits so relaxed—that I can no longer close my eyes to the irresistible decree which announces my approach to the end of my journey.

"It were vain for me to say that I do not feel regret at those tidings: I do, the most exquisite and poignant regret. But does it proceed from a

hankering after a world which persecuted me with sorrows? or an adherence to friends from whom I have experienced nought but deceit? No. In these particulars I shall, I trust, exchange a life of earthly vexation for one of heavenly security, where in the company of my father, and other 'holy men made perfect,' I shall find comfort and relief from the wickedness and the weakness of flesh and blood.

"My grief, notwithstanding, is inexpressibly acute when I reflect upon the condition of so many helpless orphans to whom I have given rise. Who is now to provide for them? Who to think or to act for them? Who, in short, is to procure for them the common necessities of subsistence here, well as direct their footsteps towards eternity hereafter? It is you, Thurlogh! you are my hope! On you devolves this important charge! You are now called of heaven, as my successor, in this commission! And hereby (putting his hand upon his head) invested in all its duties and responsibilities, as sacredly and as solemnly as was Jacob by his father Isaac! Be sure, therefore, you forget it not: neither set light by the dignity which it communicates.

"In the discharge of it, too, I would have you not discouraged by the gloom of the present, or the opposition of the future. In the dim vista of time I foresee your success: and in the long perspective of circumambient darkness I see the elements of light bursting forth from the mass to encircle your path with splendour and with glory.

"You have only, on your part, to persevere as you have begun. Be cautious, be assiduous, be upright. To the innocence of the dove unite the wisdom of the serpent: and may my blessing, and the blessing of God Almighty, the God of Abraham, the God of Isaac, and the God of Jacob,—the God of all truth, and the Father of the fatherless, guide and preserve you for ever!"

This was the last sentence he ever uttered; it was also his last and only testamentary register! He lay himself back, as he closed it, upon the pillow of his dissolution, muttered a short resignation of his soul to his Creator; after which his spirit took flight from its tenement of clay, and retired, we devoutly hope, into the bosom of his Redeemer.

As for Thurlogh, he knew not what to make of all this ceremonial. The days of Jacob, he thought, were too old fashioned to regulate the proceedings of modern manners. Besides, as it did not devolve upon him any inheritance, any thing like patrimony or substantial emolument, but, on the contrary, encumbered him with a gigantic responsibility, requiring all the appliances as well of fortune as of age; he could not imagine it meant for more than a mere parting advice,—a valedictory admonition from the best of fathers to a favourite child, whose movements and character he had ever studiously noticed, and for whose future welfare and disposal he had ever shewn anxiety and interest the most extreme.

The truth is, that he was not well able at the time to comprehend the thing. The tone of voice, however, in which it was conveyed, the solemnity of manner with which it was accompanied, together with the evidence of

the dread reality with which it was closed, made him merge all ulterior interpretations in the intensity of anguish under which he inwardly suffered, the outward marks of which were a deluge of tears, sweeping away like a torrent every thing else before it. He cried—mournfully, bitterly cried—vociferated the loudest, the most incoherent ejaculations—threw himself upon the bed and over the mouth of his deceased parent; and in the mad agony of despair would fain elicit from him a promise that he would visit him in spirit after his decease. “Will you? will you not come to see me, father?” he would mournfully and pitifully reiterate. “Will you leave your little boys to the frown of an ungenial world? And not cheer their wretchedness by the continuance of your care.” Some more particulars equally painful and affecting distinguished this final scene. All ended, however, in a full understanding, on Thurlogh’s part, of the nature of his investiture, with a corresponding determination to undertake and discharge it.

Viewing his situation at this moment, coupled with that of his five brothers equally destitute with himself, we should suppose there was but small chance of those gilded visions of enchantment, those Utopian dreams in which his fancy sported in the morning of his wantonness, being ever again revived, or vegetating in a soil which would seem almost impoverished by adversity. We should suppose that the first suggestion of reason would have been to crush any such outbreaks of luxuriance, and adapt his future mode of thinking to the completion of present circumstances. But did not the dying voice of his father, with the injunction it conveyed, foretell his destination to future eminence and honour? Did he not himself feel within him an intimation of superhuman aid in the road of his legitimate ambition? And was not his situation at this moment exemplifying (as it did) the verity of his previous prognostics, instead of a discouragement, an actual illustration of such forebodings? And accordingly, a pledge for the suitable verification of those which were yet eventuate? These and a thousand other such suggestions presenting themselves to his thoughts, dissipated, in some sort, his gloom, and succeeded in fixing his resolves.

The only question was—how to begin.

CHAPTER IV.

“C’est le premier pas qui coute,” say the French, and so say I also, though not a Frenchman, but taught by the truth of the proverb to subscribe in its cogency.

Then if thus indisputable, why volunteer such a parade of verbiage about it?

True—but is it equally indisputable that you understand the twofold construction of the adage, as well as its twofold practical operation? It is because I fear you do not that I venture, once more, to trespass upon your precipitancy, by telling you that though this “premier pas,” when auspiciously undertaken, be more than *half* towards success in any enterprise, and

all in all in some, yet, if awkwardly conducted, it will blight the prospects of many a flattering scheme, where, by a different course, success was inevitable.

I once saw a maid, lovely as she was fair, and surrounded with the magnificence of all but regal grandeur : and I saw a youth, interesting and kind, lacking, it is true, the appendages of worldly magnificence, but on all the other endowments, as well of body as of mind, as man could pretend to. I saw them together—I can never forget the sight : but how shall I find words to describe it ?

It was at the young lady's house, on a summer's evening, about the middle of the month of August, that a party of visitors was convened. The groups were scattered every where around the room. Emma retained her position near the tea-table, and Henry, of course, was stuck beside her. Between them there intervened but one, and that one was her father. Every eye was fixed upon the acknowledged lovers, and the most touching anxiety manifested in every face.

The conversation turned upon the scenery of a certain watering-place, well known to all lovers of the beautiful and picturesque. Henry took share in it with the impassioned eloquence of love, heightened by the associations of his early days having been spent there, but much and unspeakably more so by the consciousness that this was to be the very spot where that portion of human life, most unalloyed by worldly care, and exclusively consecrated to hymenæal pleasure, should, ere long, be exemplified in his own happy instance. This was a light that kindled up his soul and imparted its inspiration, not more to his words than to his looks—nor was it lost upon the sensibilities of the charming Emma, whose heaving breast evinced the fullness of her reciprocity.

They sat upon either side of the large arm-chair, upon which the father was reclining, each bearing upon an elbow of it, and by their gestures and their deference alternately acknowledging his approval.

The father, on his part, was far from severe. He would fix his eyes now upon one, now upon the other, while the blandness of his manner indicated all encouragement, and identified his own happiness with that of the pair beside him. Nay, to remove every doubt from the young aspirant's mind, he rose from his arm-chair, left the room for an instant, and returned with a splendid and a blooming rose, which he offered to the lover's hand, emblematic of his intentions as to another fairer flower, which he would as willingly transfer to his care.

Nothing could exceed Henry's rapture at this thrilling thought. A gleam of sunshine diffused itself over his soul ; for independently of the proverbial acuteness of a lover's apprehension, he had known that this was a favourite mode with the old gentleman, to intimate his sentiments by actions.

The party were now beginning to withdraw, and none of them departed without congratulating the intended bridegroom. The aunt, in particular, put into his hand a copy of lines, composed, as she declared, on the eve of a

recent marriage of a near relation of the family—but, really, in reference to the distinguished elevation which his own happy and enraptured self was expected soon to hold. Every syllable, as he proceeded, pressed upon him the allusion: his charmer's recognition confirmed him by her looks.

At last, Emma herself thought fit to retire, and, on rising, imprinted, upon the forehead of her father, many grateful and balmy kisses, whilst her eyes did, at the same time, unconsciously, convey to Henry the assurance that those favours were intended in spirit for himself. Oh! the lustre of moral beauty! the touching simplicity of nature and of truth!

The father and the lover were now left alone. There was a death-like calm. For some time they deferred to each other with mutual expectation, until the lover perceiving it was his duty to begin, determined on breaking silence. He opened—he was received; he proceeded—he was encouraged. All was settled, and, as appeared, definitively adjusted; until by some unlucky accident, a single and seemingly rival expression escaped, at which the old gentleman's consequence suddenly took fire, when, disregarding all explanation and attempts at recovery, he had recourse to his usual mode of speaking his mind by acts, and imposed an extinguisher upon one of the candles!

I now return to our hero.

In the second chapter we have seen Thurlogh at home, surrounded by an affectionate and enlightened circle of friends, in want of nothing that comfort could require, and in a situation, too, that would seem congenial to his habitual prepossessions; yet have we perceived him there a very prey to woes that owed their existence to his fancy, or else transported to ecstasy by the ebullitions of an undefined enthusiasm. Now, however, we are to reverse the picture, and behold his character in a different light. We shall see the aerial rover, driven to the ground by the pressure of the incumbent storm, yield to the necessity of the overwhelming tempest; yet, with the elasticity of an osier, recover himself, and resume his wonted attitude, upon every returning gleam of sunshine. We shall see the inexperienced boy, who wooed misfortune under the guise of romance, grappling with its form when it appeared in reality, and evincing in the contest all the energies of manhood. But we shall also see—and would that I could exempt this ingredient from any share in the portrait!—the same exciting indulgence of visionary creations that had characterized his childhood, so ingrafted still in his constitution as to mix itself up with his conduct in all the most important concerns of his life, giving its tinge and its fatality to his otherwise enviable career, and checkering with sadness an otherwise brilliant and successful course of enterprise.

But how was he to begin?—That is still the question. The world was to him a wilderness; the inhabitants thereof all beasts of prey; the cruel and inhuman rapacity they had already exercised towards his father, gave him little reason to hope for any more favourable reception at their hands as an intruder than his ancestors had experienced as the claimants of undoubted privileges. Some plan, however, must be instantly embraced, and this was the one adopted.

Having acquired, during the lifetime of his father, a very respectable knowledge of the Greek and Latin languages, the staple literature of that part of the sister kingdom, he conceived the project that by perfecting himself in those, some opportunity might offer to make this knowledge available. The idea was submitted to the rest of his brothers in council, and agreed upon by them, one and all. The elder ones accompanying him some twenty or thirty miles on his journey towards a specified academy; and having there trusted him to his stars and the guardianship of heaven, they retraced their footsteps towards their melancholy home.

Not less dreary nor less desolate were Thurlogh's thoughts as he paced his lonely route by the forest side, on an autumn's evening, after the return of his two elder brothers. Never before on any occasion had they been apart. They were a little republic, united and linked together by stronger ties than those of kindred—unity of purpose and of heart—and who having been equally the victims of oppression and encroachment, were equally resolved to stand by and uphold one another, feeling solace, each and all, in the mysterious attachment that animated their fraternity, and made them look forward with confidence to better days in reserve.

This very attachment it was, however, that served now to aggravate the loneliness and despondence of the young traveller's path. Every object that he saw, every sound that he heard, would recal to his memory some incident of his childhood. This bush was like that which overhung the garden-wall, under which, in the calm of the even, or in the freshness of the dawn, he used to repose in the enjoyment of the nightingale's notes, or the sprightliness of the lark, as it awoke from its slumbers. That stream would remind him of the little brook within the valley, where, in innocent sport, he used to while away the day, amusing himself alternately in stooping down over its bank to hold converse with his own shadow, or groping about in it for little fishes, or listening to its purling waters. That mountain, afar off, was like the one of his birth-place, along whose craggy sides he used to pursue the native goat, and where, in the buoyancy of his full heart, he would rival the agility of that animal's movements while urging the chase, or make the lowlands reverberate with the strength of his shouting. These and the like reflections cast their colour over his mind, as he skimmed across the moor; nor was their tinge at all ameliorated by the whistling of the wintry blast that swept along the border.

He had but just escaped from the wood, when a new and no less serious consideration forces itself into notice,—where was he to sojourn for the night? Where take shelter from the inclemency of the season? “The fowls of the air have nests, and the foxes have holes to recline in,” but man, he would cry in the bitterness of his anguish, “hath not where to lay his head.”

In this predicament he espied a far off a portly-looking house, lighted up with the symptoms of inward cheer, such a one as in the days of chevaliers and knights-errants would be a certain asylum to all who were in want, as well to the benighted champion of beauty as to the houseless child of

misery. There was no time to be lost—he resolved at once to present himself at the door.

A gentle and unpretending intimation procured him admission. Whereupon, being ushered into the presence of the “gude man,” he explained his intrusion with such delicacy as ensured him the most unfeigned welcome, and enlisted every inmate in his favour. “A night!” says the saintly and venerable proprietor, reiterating the period for which our hero asked accommodation—“a night! a month; yes, for a month you are to consider this dwelling your own, and want no possible comfort that my house can afford you. Come, sit beside me here upon this aged chair, which has been lately honoured as a bishop’s throne. Our spiritual lord of this diocese sat last upon that seat—a pious and a holy man, who, had he but seen your generous and honest-looking countenance, would have felt a delirium of joy that the angel of his peace had directed you this road, to afford him the opportunity of exercising his benevolence by entertaining you from the storm;” and as he spoke, the glistening tear trickling down his furrowed cheek, evinced the sincerity of his own emotions.

The festive board was soon replaced, and replenished with every thing that the appetite could covet. Soups, wines, and dishes smiled gladdeningly before him, while the good master himself put in practice every expedient to induce his visitor to partake of them more freely.

“John,” he cries to the footman, “place the golden cup before my guest.”

“Yes, your reverence,” was the reply; “he is worthy of it; he is a broth of a boy altogether—in troth, does not your reverence think he has some of the good ould blood in him.”

His “reverence,” however, not being disposed, at the moment, to discuss the point with his groom (and besides, indeed, I am not quite sure that the particular knowledge which it involved of physiognomy, craniology, bumpology, or other *ology*, had formed an essential in those days in the education of a clergyman), parried the challenge with as little offence as was possible, and, at the same time, commiserated the blockhead’s rudeness, by dismissing him to the execution of some more suitable employment.

But though unwilling to canvas the topic with “John,” he did not the less recognise the justness of his observation; and, only awaiting an opportunity when he could broach it without intrusion, he devoted the whole of that night, or rather that portion of it which intervened between Thurlogh’s arrival and the usual hour for his “meditations,” in studying each particular that could but contribute to his being “at home;” after which he offered up his thanks for the mercies of the day, and conducted his young guest to his chamber.

(To be continued.)

MISCELLANEQS.

HANDEL JUBILEE, 1834.—(For some previous particulars, see p. 61.) The first grand rehearsal took place on the 20th June, and was most numerously attended. We noticed several of the nobility with their families.

JUNE 24.—The Grand Musical Festival commenced.

We were never present at any Grand National Festival in which the accommodation was so truly, so unexceptionably excellent—in which ease and comfort were so perfectly enjoyed. Although (exclusively of the orchestra, chorusses, &c.) there were 2700 present, (1500 in the reserved two guinea seats, and 1200 in the unreserved guinea seats) we did not observe a push—a jostle—a single individual put to the slightest inconvenience for the want of a seat. This we unreservedly ascribe to the tact, the attention, the unremitting exertions of Messrs. Addison, Beale, Burrows, Callcott, Chappell, J. B. Cramer, D'Almaine, Dennison, Durham, Griffin, Horsley (Mus. Bac. Oxon.), Kollman, Lewis, J. Lord, jun., Mackinley, P. J. Meyer, M'Murdie (Mus. Bac. Oxon.), Neate, Nott, Nield, jun., Potter, Rodwell, Simcock, J. S. Smith, Weipert, Folkestone, Williams, Willis, T. Wright, Dr. Carnarby, and Dr. Essex, who undertook the arduous office of conducting the company to their seats. Not the slightest accident occurred, not even that of a lady's fainting; for, throughout the day, the Abbey was in the most delightful state of coolness.

Before nine o'clock in the morning visitors began to arrive. About twelve their Majesties made their appearance, attended by a suite of about fifty persons of distinction. The King was dressed in an admiral's uniform; the Queen wore a dress of an elegant and pleasing pattern. On her Majesty's left was the Princess Victoria and the Duchess of Kent, and on the King's right the Duke of Gloucester and the Princess Augusta. Behind his Majesty stood the Duke of Devonshire, and seated near the Queen was her Majesty's brother, the Duke of Saxe Meiningen. Behind were other noblemen in waiting, dressed in full uniforms; and in the apartments on the right and left of their majesties were the ladies in attendance, and other distinguished members of the nobility. Before the royal box were many of the dignitaries of the church and the noble directors; and at each side was stationed one of the yeomen of the guard. There were also present the Princess Sophia and Sophia of Gloucester, the Dukes of Cumberland and Sussex, and a numerous assemblage of rank and distinction.

The other days of rehearsal were well attended; and the Grand Festival of the 26th, if possible, exceeded the previous one in splendour.

The third took place on the 28th, and the last and final one on the 1st of July.

Throughout the series, each successive performance possessed an increase of attraction, and imparted to its fortunate hearers an increased and exalted portion of delight. One only regret seems to prevail—that the number of performances should have been restricted to four, and that (contrary to all hope and expectation) no extension of numbers has been allowed. The consequences are that thousands of individuals have sustained a severe disappointment, and that the great work of charity has been cut short in its career.

Their Majesties attended every festival; and it was a subject of

general pleasure to observe them in such good health. The Princess Victoria looked very interesting, and by her lively and amiable manners attracted universal attention. We regret that our limited space prevents more ample particulars. The profits of the festival exceeded 9000*l.*, to be divided among four institutions.

THE ABBEY VISITANTS.—Among the visitants to the Musical Festival we observed that the poet Bowles was one of those who attended the commemoration of Handel fifty years ago: he has embalmed the recollection in some sweet verse. It is a curious circumstance of the same date, that four individuals from one hotel (Mivart's), went regularly to the Abbey, as they did before, though at the distance of half a century! These were Miss Pryme, Lord Mount Edgcombe, Lord Farnham, and Mr. Pratt.—Mr. Bellamy, the vocalist, officiated also at the last festival; and Mr. Baumer, of Albemarle-street, was present when a youth.

July 5.—Her Majesty left Woolwich this morning, on a visit to her august mother, in the Royal George, yacht, commanded by Lord Adolphus Fitzclarence. The lord mayor and the civic authorities attended as conservator of the river, to the boundaries of his jurisdiction.

August 1.—The British nation having decreed the abolition of negro slavery from this day, the same was observed, both at home and abroad, by many occasions of festivity and rejoicing, particularly in Barbadoes.

August 20.—Her Majesty returned, and disembarked at Woolwich, where she was received in a most enthusiastic manner by many thousand persons.

September 4.—Died, at Alberstoke rectory, Gosport, H. R. H. Donna Francesca, wife of Don Carlos of Spain. Her complaint was a bilious attack, which lasted but a few days, and ended in inflammation. Her H. R. H. had endured many privations, in company with her husband, while escaping from Spain, frequently being without food, and even barefooted. She was worn down by anxiety for the fate of her husband, who had returned to try his fortunes once more in Spain.

September 15.—The celebrated dinner to Earl Grey was this day given on the Calton Hill; upwards of 1800 persons attended, including many of the nobility, the magistracy, and other public characters. His lordship was most enthusiastically received, and delivered his sentiments upon his retirement from office. Lord Brougham, Lord Durham, and many noblemen and gentlemen addressed the company, which did not depart until a late hour. The Earl of Roseberry presided.

SPAIN.—Don Carlos having re-entered the kingdom, many rumours of his success and defeat have been floating; but the latest accounts, although apparently somewhat favourable to the military talents of Zumalacarregui, leave scarcely any hope of his ultimate success. Meanwhile the ministry at Madrid seem much puzzled to maintain the power of the queen regent.

General Mina has reached his native place after a proscription of many years.

The cholera having broken out in Madrid was the subject of furious and murderous excesses on the part of the rabble, who conceived the monstrous notion that the fountains had been poisoned by the monks.

The Cortes have assembled. Their deliberations are of an important character.

PORTUGAL.—Don Pedro is reported to continue in a very bad state of health. The settlement, however, of the affairs of the kingdom is not

feared. Don Miguel, it appears, has reached Milan, and has renounced the oath he took to respect his brother as regent of Portugal.

FRANCE.—Diplomatic affairs are moving between the French government and the Russian authorities, relative to the restoration of Algiers to the power of the sultan, or, as the political journals state it, to place it under the sway of Russia.

UNITED STATES.—The alarm lately felt on the subject of the banking system and scarcity of gold, appears to be subsiding.

TO ELIZABETH.

BY JOHN LEE STEVENS.

It was not thine unrivall'd wit,
 Though genius consecrated it;
 Nor beauty, by perfection lit;
 Nor youth combined:
 It was thy spirit, passionless
 And pure, hiding the high excess
 And lustre of thy loveliness,
 That charm'd my mind!
 Wit maketh foes of firmest friends;
 Beauty but for a time transcends,
 And then is lost; while virtue lends
 To age and youth
 An endless grace, that faileth not
 To brighten life's uncertain lot,
 To light the palace or the cot
 With love and truth!

LITERATURE, THE DRAMA, &c.

THE absence of our literary inspector, and the general paucity of new works at this season, will plead some excuse for omitting our usual article on literature and the fine arts; a better one, however, will be found in the great press of matter on hand. We hope, however, very amply to redeem our character in the next number.

[We must, however, make an exception in favour of the *Agricultural and Industrial Magazine*, the first number of which appears this day. It contains matter of great moment to the productive classes, by whom it will be read with much interest. The Prospectus is strongly written, and points to many probable improvements, while its economical charge (two pence) must insure a wide circulation. This inaugural number is equally creditable to all parties concerned.

THE DRAMA.

THE LYCEUM AND ENGLISH OPERA-HOUSE.—Various have been the names and fortunes of the place of entertainment which stood near the site of this elegant and commodious theatre: it was "every thing by turns, and nothing long." Perhaps a short sketch of its history may not be unacceptable:—

The Lyceum was built in 1768, by a Mr. Payne, an architect, in order to anticipate the Royal Academy's exhibitions. In 1776 and 1777, several casual entertainments were given here; such as the *Comic Mirror*, and afterwards the *Patagonian Theatre*. In 1782 it was occupied by a debating society; and in 1789, by Jack Palmer, who gave an entertainment called *As You Like It*. In 1790, Dibdin here first performed his *Wags and Oddities*, and first sung his "Poor Jack;" and the same year it was used for the last time as a picture-exhibition room. Next, the premises were purchased by a Mr. Lingham, a breeches-maker in the Strand, and converted into a theatre; which opened with an entertainment something like Dibdin's, the music by William Reeve. In 1795, the building was named the "New Circus," and was tenanted by an equestrian troop, under the management of Handy, a professor of horsemanship, and soon after by Astley, when his Amphitheatre was burnt. In 1798, Dr. Arnold, in conjunction with Lingham, pulled down the whole interior, and erected a theatre of larger dimensions, intending it for musical performances of various kinds. The design was frustrated; for Dr. Arnold, notwithstanding his high musical character and powerful interest, was foiled in his endeavour to get it licensed. For a few years, the new theatre was only used as an astronomical lecture-room by Lloyd, and as a place for the display of such chance entertainments as those of Collins, Wilks (of Dublin), and Moses Kean, until, in 1801, it was opened by Mr. Lonsdale, the former stage-manager of Sadler's Wells, with a classical and instructive exhibition, called *Egyptiana*, consisting of a series of beautiful scenery, with descriptions of Egypt, in which he was assisted by Sir R. K. Porter, Mr. Mulready, and other eminent artists. But Fortune, who had not vouchsafed to smile on any of the prior occupants of this spot, frowned also on Mr. Lonsdale, and at the end of one season the exhibition closed. About this time, Philipstal, who first introduced the *Phantasmagoria* into this country, occupied the smaller theatre (for the building was then divided into two), and made the first profitable speculation there. Bologna, the Covent-garden *Harlequin*, tried next, and failed; and Dibdin, whose extraordinary and versatile powers as a writer, poet, composer, player, and singer, ought to have insured him success, here found that the public appetite needed, after a time, the piquancy of a novel dish. Laurent, the *Clown* at Astley's, in 1805, converted the building into a "Theatre of Mirth;" of which the product was a commission of bankruptcy. Ker Porter's picture, the "Siege of Seringapatam," was exhibited here with great success. In 1807, Charles Incedon gave his "Voyage to India." In 1809, Mr. Samuel Arnold succeeded in obtaining a licence for the performance of English operas: but soon after his coming into possession, the Drury-lane theatre was burnt down, when the company adjourned to the Lyceum, until their own house was rebuilt. Encouraged by the public support, Mr. Arnold was induced, after a few years, to rebuild the Lyceum; which shared the fate of almost every theatre in the metropolis, in being burnt to the ground. This catastrophe happened on the 16th of February, 1830. Various difficulties arose to prevent its re-erection; but the contending interests and claims of the crown and the Marquis of Exeter were adjusted some months since, and the present edifice has rapidly risen to its completion. Mr. Arnold, after encountering difficulties that might have appalled perseverance itself, succeeded in opening the new theatre, the Lyceum (we are pleased at the original designation being restored), and English

Opera-house. It is one of the most convenient and elegant theatres in the metropolis. The architect, Mr. Beazley, has, we perceive, borrowed several of his ideas from our continental neighbours, and the result has been unique and graceful in its execution. The prevailing ornaments of the house are after the arabesque, and, if we mistake not, from Sir William Gell's Pompeii.

The first novelty produced was *Nourjahad*, from Mrs. Sheridan's well-known tale: the music by Loder of Bath. This opera was got up, to use the theatrical phrase, in a most efficient manner; but as a composition was not of that graceful character likely to please the multitude. It was soon withdrawn to make room for the *Mountain Sylph*, the old ballet dramatised, with some agreeable music by Barnet. Phillips, as *Hela*, the enchanter, sang with his accustomed vigour, and did more for the ballad, "Farewell to the Mountain," than, as a composition, it probably deserves. Bland has since succeeded him in the character. The dialogue of the opera is wretched.—An original farce, *My Twin Brother*, altered from the old Cambridge story of a "Trip to London," which ten years since we heard told in hall, has since appeared, and met, as it deserved, with an indifferent reception.

At the HAYMARKET, Jerrold's *Beau Nash* has been produced, and after being most favourably received, and heralded by the laudatory announcement of Mr. Morris and the manager, at the head of his bills, for repetition, was suddenly withdrawn. The talented author was certainly unfortunate in his selection of his subject—not so much with regard to his reputation, as to the *marketable quality of his commodity*—the only view that modern managers ever take of a drama: all idea of an attempt at refining the public taste, creating, as it were, an appetite for something beyond screams, murders, and red fire, being out of their speculation. Legal proceedings are, we regret to hear, likely to be the result; Mr. Morris having refused to pay the sum stipulated, alleging as a reason, its not having run the number of nights that he expected. One word of advice on the subject:—The manager has made his fortune by the liberality of the public; let him be cautious how he disgusts them by exposing the niggard treatment that genius too often encounters from managerial monopoly. Buckstone, whose indefatigable skill finds a ready mode of giving a new fashion and appearance to tales, romance, or anecdotes, has produced *another original comedy*, called *Married Life*, in which the play-goer may recognise a hundred old situations ingeniously connected in one piece. In justice, we ought, however, to state, that it has proved highly successful.

The VICTORIA is about to re-open under the management of Mr. Glossop, who, during the recess, has been carrying into effect certain judicious alterations. The roof has been raised so as to form a dome, divided into eighteen compartments, from each of which will be suspended an elegant chandelier; a saloon has been added to the pit, fitted up with all the elegance of a Parisian café, where the public will be allowed to lounge till the half-price. We understand that it is Mr. Glossop's intention to produce a succession of novelties, for which purpose an excellent company has been engaged. Report speaks favourably of an opera composed by the youngest daughter of the enterprising manager, which the dignified conductor of our national theatres would not condescend to notice when applied to on the subject. We have since heard, from an eminent composer who has seen the MS., that it is of a most extraordinary character, and must eventually create a sensation.

THE
FREEMASON'S
QUARTERLY REVIEW.

DECEMBER 31, 1834.

ON GENERAL SUBJECTS.

WE had intended to devote our leading article to the grateful subject of returning thanks to our numerous readers and subscribers, to the various Lodges, metropolitan and provincial, also to those Brethren in Scotland and Ireland who have so warmly advocated and supported us in our general views, but we defer this pleasing duty till our next number, when we hope to make ample amends—meantime, we shall enter into several subjects of paramount interest.

Such of our readers whose Masonic rank entitles them to a seat in the Grand Lodge, are aware that it has been proposed to revise the Constitutions of the Fraternity, and that such a motion would have been discussed at the last Quarterly Communication, had not permission been requested to postpone the consideration of the subject for three months. This request was solicited from the circumstance of the demise of his late Royal Highness the Duke of Gloucester, first cousin and brother-in-law to His Most Gracious Majesty, the King, our illustrious Patron, and to His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master, who in consequence of such domestic visitation was necessarily absent, although he had travelled from Holkham for the express purpose of presiding on the occasion. The R. W. Brother, the Earl of Durham, D. G. M.,

for the first time filled the Masonic Grand Chair, and the best thanks of the Order are due to him, not less for the decision which marked his character than for the graceful courtesy of his manner, which, while it gave a charm to manliness, forcibly impressed the most numerous Grand Lodge we ever remember to have assembled, with confident and hopeful anticipations that the appointment of his lordship to his distinguished office, so creditable to the discernment of His Royal Highness, will prove beneficial to the best interests of the Order.

The nomination of His Royal Highness the Duke of Sussex as Grand Master for the ensuing year was hailed with unanimous acclamation, and the Earl of Durham, on the part of the illustrious prince, accepted the high office.

Addresses of condolence to His Majesty, to the Duke of Sussex, and the Duchess of Gloucester were moved and agreed to.

The sum of £100, to be taken from the fund of general purposes, was unanimously voted in aid of the expenses incurred in repairing the school edifice of the female charity; and we take this opportunity of most respectfully and cordially thanking our R. W. Brs., J. Ramsbottom, Esq., M.P. and L. H. Petitt, Esq., for their public avowal of supporting the boys' charity when any motion shall be brought forward requiring aid of a SIMILAR NATURE. This is, indeed, a most important offer, and will tend greatly to remove the ill-conceived notion that an asylum for the boys will not be erected. May we not then hope that these noble-minded Brothers will co-operate in the laudable design of providing also a home for such of the Fraternity whose good conduct shall claim the approbation of the Order, while their poverty will be the best passport to the liberality of the affluent?

On the subject of a general building fund for the objects stated in our last number, we cannot withhold the happy information we have received from a variety of sources—that it meets with UNIVERSAL APPROBATION. We are in possession of several offers from clergymen ready to advocate the noble cause of charity, and to prove from the pulpit that our tenets and principles are worthy of their support. Shall this happy omen be lost upon us? rather let us accept the presage, and by prompt decision, firmness of purpose, unity of action, and, above all, with the blessed spirit of charity itself, let us hail it, AUSPICUM MELIORIS ÆVI.

It will be seen in another part of the Review that a sermon has been preached, and the proceeds divided between the charities.—

Ministers of the Holy One, we thank you.

We have further to state that several Brethren to whom the members of the Craft are so much indebted for the various hours spent in harmony and good feeling, have promised their aid, and—(shall we declare it?)—two ladies have expressed a hope that a concert will be announced, in which, if their professional engagements will allow them, they trust to be enrolled as supporters.—Shall we go on? yes, with such a prospect, cheerfully. We have the names of individual Brethren ready on the instant to subscribe for the glorious object. Many Lodges are anxiously waiting the first notice; in fact, nothing is wanting but to commence well, and the Italian adage, which says that “He who begins well has half finished his work,” will in this be proved to a happy demonstration.—*Freemasons, will you—can you deny the aid it is in your power to bestow?*

THE MASTERS' AND PAST MASTERS' CLUB*.—This association is now embodied; its object, if we are correct, is likely to insure a regular attendance at the Quarterly Communications, by which any business thereat transacted will not only be more amply discussed, but more generally known throughout the Order.

The arrangements of this club, it is also said, are made with every view to economy; and one feature we have heard stated with peculiar satisfaction, that any Provincial Master or Past Master, entitled to a seat in the Grand Lodge, has *free access* to the club on the days of meeting, both to *the business* and afterwards to the dinner—the latter at a very moderate charge. This liberality in throwing open the affairs of the club to any visitor so qualified, is a sufficient reply to any illiberal observations in which prejudice may have indulged, and affords such of our provincial Brethren who can avail themselves of it, the opportunity of Masonic intercourse under circumstances of peculiar interest and importance. The meeting on the third of this month might be termed its inaugural one (as the first, we have been informed, was merely to consider the necessity of such a club); and most propitious was its commencement—its members moved and seconded the nomination of his Royal Highness, our present Grand Master, to be continued, with his gracious permission, in the exercise of that high office: thus proving, first, the inestimable value of *public opinion*, by which alone good men wish to be judged; and, secondly, that the first public result of the association was one of courtesy as Brethren and loyalty as *Freemasons*.

It is with unmixed pleasure we announce that in London the accession of new Members to the Order has been unusually great; that there has arisen a proportionate anxiety to attain the honour of the Masonic Chair, not

* Held at the George and Blue Boar, Holborn.

from the vain object of self gratification, but from the laudable hope of being preferred to the governing boards, of assisting at the Lodge of Benevolence, and, above all, of attending at the Quarterly Communications. We have received the assurances of many that our observations in the last Number have been well considered and thankfully received.

Our advices from the provinces are equally gratifying: in the north, in the west, in some midland counties, in Cambridge, in Oxford, and still more especially in Colchester, we have direct authority to assure our Brethren at large that there is a determination to advance the objects of Freemasonry by every means which intellect can suggest or liberality support.

Life is rendered grateful by its courtesies, and its duties lightened by a grateful appreciation of the integrity and fidelity with which they are discharged. The attachment and respect borne to our illustrious Grand Master by the Craft has ever been manifested on the festival commemorative of his natal day, the 27th of January, both by the numerous attendance of the Members, and the distinguished character of the Brethren who have officiated as Stewards; we earnestly hope that on the occasion of the ensuing birthday no diminution in either respect will be observed.

Labouring as his Royal Highness does under the dispensation of an all-ruling Providence, it will be a solace in his retirement, should indisposition prevent his presiding over us, to know, though personally absent, that in the pure communion of heart and soul he is present with those who are attached to his virtues, and with whose happiness he has become identified.

Looking to the future, we trust that the anniversary of 1836, in honour of the natal date of his Royal Highness, will be distinguished yet further by the fulfilment of the

anxious hope of the Fraternity that it may prove an aid towards the erection of an asylum for the virtuous aged Mason, whose closing days have been overcast by the clouds of adversity.

May our labours for the ensuing year close as auspiciously as the present, and may we continue to reap as our harvest the congratulations which have so generally been accorded to our labours.

ON FREEMASONRY.

THIRD EPOCH.

“ I will sing unto the Lord, for he hath triumphed gloriously ; the horse and rider hath he thrown into the sea.”

SUCH was the grateful hymn of Moses and his rescued brethren, as in safety from the land they beheld the destruction of the haughty Egyptian monarch and his people. This ode, so highly praised by the author of the Book of Wisdom, that in speaking of it he says, “ God opened the mouths of the dumb, and made the tongues of infants eloquent,” independent of its sublime imagery and historical value, is remarkable as one of the earliest perfect specimens of poetry contained in the Pentateuch; it being written in Hemistichs, or half lines, the usual form of Hebrew verse, and proves that Israel in her captivity had not neglected the divine power of number, or grown insensible to the harmony of song. The art of poetry has ever been admired and peculiarly cultivated by Freemasons; to it mankind are indebted for their records of the earliest ages. Measured lines, with a harmonious collection of expressive, sonorous, and metaphorical terms, alternate lines, answering to each other in sense, or ending in similar sounds, were easily retained; and being generally accompanied by a pleasing air, served as an amusement for youth—a companion to labour—a solace in age.

Thus truth and poetry together blend,
 From sire to son the legend lays descend ;
 Succeeding sons their father's lore rehearse,
 And the rude rhymes are polish'd into verse.

Poetry is not only universal in its philosophy, but national in its action; thus the Hebrews had their "Shir ha Mosheh," the Greeks their "Ilias," the Hindoos their "Mahabarat," the Romans their "Æneis," the Norwegians their "Edda," the Irish and Scotch their "Fingal," the Italians their "Gerusalemme Liberata," the Portuguese their "Lusiad," the English their "Paradise Lost," and the French have (*etsi non passibus æquis*) their "Henriade." Thus we perceive that the poets of all countries have recorded the extraordinary displays of Providence, courage, strength, fidelity, heroism, and piety, in connexion with the foundation of their empires, the exploits of their fathers, or the establishment of their religion.

Is it then possible that the followers of a science comprehending all others in its essence could have been ignorant of poetry as an art, or insensible of its value to history? No, the polished Mason, elevated to an intellectual superiority by the contemplation of the vast harmonies of creation, traces the same perfection in a planet or a flower; his senses are refined to an acuteness of perception; he walks in light, and thinks in music.

Infected with the vices, and prone to the idolatries of the Egyptians, it was necessary that the children of Israel should prepare themselves by penance in the wilderness, and submission to the Great Architect of all, ere they took possession of the promised land, under the command of their Grand Master the prophet Moses. They departed from the borders of the Red Sea, and encamped in the wilderness of Sin, between Elim and Sinai, so called, Mr. Ainsworth supposes, from a city of Egypt that lay near unto it. Here the Jews manifested that impatience which so frequently characterized them as a nation; their long captivity had debased their intellectual character; their privations in the desert rendered them insensible of the blessing of their deliverance, and in the corruption of their nature they murmured for the flesh pots of their task masters. How was their impiety rewarded? with the punishment due to its presumption? No! his mercy and forbearance, boundless as his power, spread the earth with manna as with dew, and at morning, driven by *His* breath, the exhausted quails lay scattered round their tents serving them for food.

Many commentators have disputed the nature of the food supplied to the Israelites in the wilderness, presuming

on the authority of the following passage in the Vulgate, to question the miraculous interference of the Deity. "And when the children of Israel saw it, they said to one another, it is manna;" arguing that unless they had beheld it previous to their sojourn in the Desert, they could not so readily have named it.

The error lies in the translation of the Hebrew words מן היא, *man hu*, literally signifying, what is this? It was doubtless called manna from מן *man*, in commemoration of the question asked by the Israelites when they first beheld it. The second supposition, that locusts were intended to be designated instead of quails, is equally erroneous: had such been the intention of the sacred historian, would the word של, *selav*, from שלח, *salah*, quiet, easy, a term so truly descriptive of the general habit of the bird, have been used? Again: the Hebrew שׂאֵךְ, *sheer*, flesh, decides the point, flesh applying to the bird, and not, by any possibility of construction, to the insect.

At Rephidim a yet more signal miracle was manifested. The Israelites suffered from want of water; their cattle lay perishing with thirst—their children called to them in vain—the few shallow wells of the Desert were exhausted, and in their despair they murmured, when the rock of Horeb, struck by the sacred rod, sent forth its waters, and the fainting tribes drank of the living stream. The singular appearance of the rock even at the present day, as described by modern travellers, confirms the miracle recorded by the prophet. It was visited, drawn, and described by Dr. Pocock, Dr. Shaw, and others, who state that holes and channels appear in the stone, which could only have been formed by the bursting out and running of the waters; no art of man could have formed them, even if any motive could be assigned for such an undertaking in the Desert. To the mind interested in the investigation of truth what can be more gratifying than this confirmation, by modern discovery, of an event hallowed in its cause, and veiled by the mist of ages? The miracle of Horeb, while it manifested the mercy and power of the Great Architect of all, was the type of a mystery to come; and time, beneath whose scythe the mountain hath fallen and the valley disappeared, hath respected the monument of His greatness, before whose throne his wings are chained, and in whose sight ages are but as a span.

History does not present a more remarkable instance of

the Divine Wisdom than the lessons by which the chosen people were taught to become a nation powerful, wise, and worthy of the promised land. The disorder of the fear-stricken multitude flying from their cruel and enraged task-masters, was converted into confidence by the miraculous passage of the Red Sea, and the supply of food and water in the Desert. Degraded by their long captivity and slavish obedience to their Egyptian oppressors, their battle with the Amalekites, the descendants of Esau, who, inflamed with the lust of plunder, attacked them at a base advantage, revived their ancient courage, and on her victory Israel was taught to know His strength whose name was her spear and shield.

The Jerusalem Targum records, that during the battle, while Moses held forth his hands in prayer, his people prevailed; and that when overcome by the infirmity of his nature, he ceased to raise them, the house of Amalek obtained a temporary advantage. The book of Exodus mentions the same miracle attending this act of devotion of the great law-giver, whose arms were supported in the peculiar form of supplication by Aaron and Hur, until the overthrow of the enemy. Many have been the opinions of the commentators of the bible upon this passage. The learned Adam Clarke has suggested that Moses held forth the rod of the Lord in his hands. The early Fathers of the Church considered it the type of a sign destined hereafter to become peculiar to salvation. The Mason is content to draw from it a beautiful moral of the influence of prayer supported by faith and perseverance, to trace in it an authority for those mysteries peculiar to the Fellow-craft's degree, and an additional confirmation of the divine origin of our order.

Mankind are distinguished from the rest of the animal creation not less by the superiority of their mental organization than by the moral law by which they are governed. The impulse, the mere instinct of nature, hath been deemed sufficient for the beast of the field, the fowl of the air; they are restrained by it, each according to its kind; but, gifted with a mind capable, expansive, subtle, that in its range hath compassed earth and to the many stars of heaven given their name, man, required a code of ethics suited to his intellectual nature, by whose wholesome discipline his spirit might be chastened, the grossness of his passions subdued, his soul refined and elevated. To impart unto the chosen people the laws his mercy framed, the Great Architect of

the Universe descended from his throne, and in thunders from Mount Sinai proclaimed his awful will. The tablets of stone engraved by the finger of the living God, were entrusted to our Grand Master, Moses: in them we find wisdom at which the sage may wonder, simplicity the child may understand. Nothing can more clearly demonstrate the vast difference between finite and infinite reason, than the construction of the moral law. Philosophers and nations have for ages disputed; each have their peculiar code, which, framed by human judgment, is marked by human weakness: thus, in many instances, hath crime, according to earthly institutions, become a point in geography; for the act of infanticide in the East is esteemed a duty, in Europe punished as a murder: but by one act, in a few brief words, Eternal Wisdom legislated for a world.

A nation ignorant of the useful arts would soon degenerate into a horde of barbarians; they are the bonds that hold society, and give to social life its grace and ornament. To perfect the Israelites in the skill necessary for a people destined to govern the promised land, the Deity commanded the erection of the costly tabernacle in the wilderness, a monument equally of His wisdom, and a temple worthy of His presence. The peculiar construction of the sacred edifice, the vestments of the priests, the mystery of the ark and mercy-seat, belong more particularly to Royal Arch Masonry, and will be duly considered in their proper place. That mankind were not generally enlightened with the knowledge of those arts and sciences which Freemasonry hath preserved and given to the world, the express declaration of the Scriptures is a witness.

“And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments to consecrate him, that he may minister unto me in the priest’s office.”
—*Exodus*, chap. xxviii. v. 3.

How proud, then, should the Freemason be, when he reflects on the origin, antiquity, and sacred character of his Order; how careful never to sully its purity by conduct at which the world may scoff, or virtue reprove him; for mankind, too eager to condemn, may rashly judge of our institution by the deformities that disgrace it. Rather let him resolve that his life shall illustrate its purity, and prepare him for that final triumph of which Freemasonry presents the symbol—and the key.

In toilsome march, pursued by hostile bands,
The Sons of Israel reach'd the sea-girt sands ;
Before them lay the ocean—each dull wave
Fell hoarsely, as an echo from their grave ;
Hope's eager gaze was changed to dark despair,
Nor bark, nor raft, nor means of flight were there.
On their lone path the fierce destroyers came,
Led by their monarch, to avenge his shame ;
To bring back Israel captive of his spear,
Again the mystic pyramid to rear ;
To pile brick mountains till their apex rise,
In solitary grandeur, to the skies.
Temples of gods, where science once reveal'd,
Systems and rites in dark oblivion seal'd ;
Where Truth was taught with Falsehood to combine,
And Reason minister'd at Error's shrine.

Each anxious mother, wild with terror, prest
Her male-born infant to her throbbing breast ;
The aged wept, the strong man saw again
Long days of toil, and the degrading chain.
Amid the danger all or wept or fear'd ;
Unawed, unmoved, their leader still appear'd ;
Calmly the prophet stood—though lost in prayer,
No vain regret or idle fear was there :
In his firm grasp he held the mystic rod—
The staff of power, the ensign of his God,
And stretch'd it o'er the flood ; the waves divide,
In crystal ramparts chain'd on either side,
Leaving a pathway to that distant shore,
Their fondest hope scarce thought to reach before.
Though o'er the deep the tribes in safety past,
Yet was each anxious breast with fear o'ercast.
The haughty Pharoah, harden'd in his hate,
Led his red bands impatient to their fate ;
With impious feet the wave-girt pathway trod,
For Israel open'd by the breath of God.
Again the prophet rear'd his staff divine
Above the ocean ;—at the sacred sign
The loosen'd waters on the monarch came,
Each impious threat avenged in death and shame ;
Vain were their cries on Egypt's gods to save—
Each rolling billow an Egyptian's grave.
Then from every lip the exulting strain
Rose in deep prayer : “ Beneath the fearful main,

The horse and rider by thy strength is cast,
Thy name proclaim'd—Israel avenged at last."

Strange is the human heart, uncertain, wild,
Reason its slave, philosophy a child,
That fadeth from us on the rainbow wings
Of the weak heart's vain, fond imaginings;
Strange that a thing of dust should thus controul
The energies of an immortal soul;
That a pure, subtle essence should obey,
And thought be guided by mere common clay;
Or that the light of faith should e'er depart
At the caprice and passion of the heart:
Yet such was Israel's sin; though his strong hand
Had led her scathless from Egyptian land,
She murmur'd at her God. The desert fare
Was harder than her slavery to bear;
Their tyrant *fed them*, and the savory steam
Of the vile flesh-pots haunted like a dream
Their sensual appetites—Did the hot blast
Avenge their rash impiety at last?
No!—for His love, earth like a table spread,
And rain'd sweet manna as their daily bread;
At Rephidim he heard their dark despair,
His power to aid, His hand to save were there;
From Horeb's rock the living waters gush,
While fainting mothers to the glad stream rush;
Saved by the draught, at their weak infant's cry,
Their breasts once more the springs of life supply!
Their fathers wept, relieved of all their fears,
And mingled with each draught their grateful tears:
The suffering flocks, the patient camel mild,
The desert-ship * that skims along the wild,
All that had life around the waters prest,
Drank of the stream, and sank in balmy rest.
Last crown of mercy, Sinai's sacred hill
Beheld His presence, heard His awful Will;
Earth trembled at the footstep of its Lord,
Assembled Israel listen'd at His word,
And heard His law proclaim'd mid trumpet's sound,
While lightnings flash'd and thunders peal'd around;
Heard each decree, and the blest promise given,
That those who keep His law shall meet in Heaven.

* The camel is generally so named in the East.

TO THE REV GEO. OLIVER,

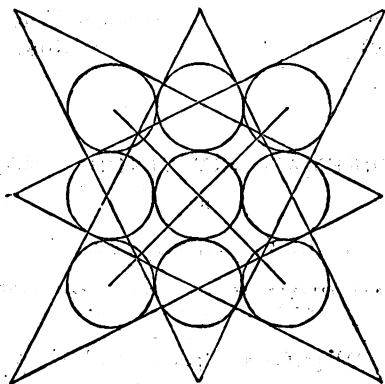
D. P. G. M. FOR THE COUNTY OF LINCOLN.

“ R. W. AND DEAR SIR,

“ HAVING seen the attacks on the Craft by modern writers (although insidiously veiled), I beg to draw your attention, first to the editor of Pugin's Gothic Architecture, who says, in a note appended to that work, Vol. II. p. 21, ‘Whatever secrets the mystical Fraternity of Freemasons possess, no elucidation of the Gothic style can be expected from them. Inigo Jones and Sir Christopher Wren are both in the catalogue of their Grand Masters—of course, were in possession of all the *arcana*, and yet both showed their incompetence in what they attempted of this style;’ and, secondly, to the Rev. James Dallaway in his Discourses on Gothic Architecture, who says, p. 400, ‘I do not wish to pry into the mysteries of the Craft, but it would be interesting to know more of their history during the period in which they were literally architects;’ and again: ‘I shall wave any inquiry, by excluding legendary tradition or conjecture formed upon it, confining my research to evidence alone.’ To the first I reply, Jones and Wren were attached to Roman architecture, which is purely mythological, and, as it is well known, that previous to the Romans as a nation only three orders were extant, viz, the Doric, Ionic, and Corinthian (agreeing with the mystic three, and according with the Oracles of Zoroaster, ‘For the mind of the Father said that all things be cut into three’), well known to the Greeks, and the Romans formed the Tuscan by varying the diameters and divesting the Doric of the triglyphs and dentils forming that heavy order, and the Composite was formed out of the whole, as its name imports, and I think I am borne out by Vitruvius, the parent of modern architecture; and as the Roman had been the fashion for some years, of course the reason must be known, although in English history the Roman periods are passed over, for causes best known to ‘Sonderliche wiseacres.’ In the days of Jones and Wren, the Roman being the rage in preference to the styles, it is not to be supposed that Jones and Wren, who notwithstanding their profound knowledge of architecture belonging to the Mythos, could be perfect in the whole of the *arcana*, as the Craft are well

aware that an age will not comprehend all the mysteries of antiquity; and, secondly, in answer to the Rev. Jas. Dal-
laway, I fearlessly state, that although the word Gothic has
been applied to the styles, it is a misnomer, for the word
Masonic separating the Mysteries of Eleusis from the
Mythos and the Eureka, is in the possession of the Craft,
who will so use it. This said architecture was well known
to the Greeks, but as much appears to be obscured, I give
one of the diagrams used for the building of religious edifices,
not only in England and Ireland, but the whole continent
of Europe.

“What says Vitruvius? ‘Architecture is a science orna-
mented with much discipline and various learning;’ and
again: ‘Proportions of columns employed as porticos, and
their symmetry shall not be in the same ratio with sacred
edifices.’



“I am well aware since printing has been invented, it
has been the practice to decry every thing not recorded in
black and white; but be it remembered, that tradition and
legend, however condemned (although the marvellous some-
times creeps in, from the proneness of the uncultivated to
superstition), the Roman Catholics continue conjoined with
the historical, and why not Masonry to have the same pri-
vilege? In concluding, I beg to observe, that those remarks
are not for the purpose of provoking controversy, as that is
not the Masonic character, but merely to correct errors
which have gone abroad, as one of the objects in the Craft
is to promote Brotherly love and harmony; and I cannot
resist quoting a passage from our old Constitutions, viz.
‘Most regular societies have had and will have their own.

secrets, and to be sure the Freemasons always had theirs, which they never divulged in manuscript, and therefore cannot be expected in print: only an expert Brother by the true light can readily find many useful hints in almost every page of this book (the Constitutions) which others not initiated cannot discern.'

“ ‘PSALM CXXXIII.—1. Behold, how good and how pleasant it is for brethren to dwell together in unity!

“ ‘2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

“ ‘3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.’

“ I am, R. W. Sir,

“ with the highest esteem,

“ *Grantham,*

“ Nov. 12, 1834.

“ yours Fraternally,

“ ROB. TURNER.”

FREEMASONRY VINDICATED,

BY

J. B. V..... K... S, &c. &c.

DIGNITARY OFFICER AND DEPUTY OF THE R. L., SOVEREIGN CHAPTER AND SUPREME COUNCIL,
OF THE ILLUSTRIOUS TRINOSOPHERS.

“ Odi profanum vulgus et arceo.”—HOR.

(*Continued from p. 264.*)

THOSE who are devoted to this ancient and honourable Order, fill with ardour and zeal the noble tasks that it prescribes. We unite our wishes, our efforts, and our strength, not to let the *germ* of discord penetrate into our sacred precincts; for it is Division that breaks the strength of the most powerful, whereas Union multiplies a hundredfold that of the weakest.

Freemasons understand each other. What matters their different native lands, their class, their party, or their sect, if they teach the same Cause, the sacred Cause of TRUTH and HONOUR? Let them rally in phalanx against their common foes, Falsehood

and Vice. Yes, it is thus with Freemasons; no disunion exists in our conclaves,—no schism agitates us,—no anathema brands our Lodges destined to the worship of Universal Toleration and Universal Benevolence. These are the first wants of man, so do they constitute the first duty of a Freemason; for it is Tolerance and Benevolence alone that can procure to the whole globe a perpetual and unalterable peace. All other schemes, experience tells it, have proved abortive.

And with what front could we deprecate Intolerance and Fanaticism, were we fanatical and intolerant ourselves? How could we protest against the dire persecutions of which our brethren at various epochs and in various countries have been the victims, were not our principles humanity and benevolence?

The sanguinary Tribunals of the Inquisition have kept immured and led to the slaughter many an unfortunate Freemason, for daring to seek Light, Science, and Truth, where Darkness, Ignorance, and Falsehood held an arbitrary sway! The *auto da fe*, which, under Philip the Second, was almost quotidian, was instituted to indulge the fanaticism of a barbarous populace, or the capricious ambition of despotic rulers.

Not many years ago a Freemason of the name of Almodovar was burnt in Seville, along with a young woman who had been convicted by the Holy Office of having carried on an *intercourse* with an *evil spirit*, and of *knowing the future by heart*. Both these hapless victims of Ignorance and Fanaticism, breathed in every feature the most perfect health, so that the hands of the executioner who threw them on the pile trembled all the while.

It was in a square destined to those horrible assassinations, that at the end of a pathetic sermon the two unfortunate beings were conveyed on assback. "*Ite missa est*," was the sign given to throw the wretched creatures on the burning pile.

Nothing was more iniquitous, or more abominably mysterious, than the mode in which the judgment was pronounced against that martyred Brother, the ill-fated Almodovar. Without examination, without witnesses, without any other evidence than that of the base informer, the wretched victim never knew why or wherefore he was thrown into a dreary dungeon, and then condemned to be burned, until he was on the pile! No friend or relative was permitted to see him, or even so much as to communicate with him in any way whatsoever during his confinement. His sentence

was passed on him, but never revealed to him till it was put into execution. Like the Mutes of the Grand Signior, the Inquisitors condemned and executed him without speaking.

O Almodovar, heaven knew the purity of thy sentiments, heaven will reward thee! Thy brethren have paid to thy manes that homage which was due to thy firmness and to thy virtue: our regrets will be eternal.

My pen recoils at this appalling subject, on which I would relate many other authenticated facts, which, like the tale of the murdered Dane,

“ Would harrow up thy soul, freeze thy young blood,
Make thy twin eyes, like stars, start from their spheres,
Thy knotted and combined locks to part,
And each particular hair to stand on end
Like quills upon the fretful porcupine.”

Far from our philanthropic Craft are those criminal errors, the bane of the human species! In Freemasonry brutal force and violence did never dictate the law: to worship the Grand Geometrician of the Universe; to love all His creatures with fraternal affection; to serve to the uttermost of our power our brethren, their widows, and orphans, will ever be the chief care and duty of every Freemason.

In the profane world there are modern creeds and ancient creeds, old systems and new systems.

In Freemasonry there are only men and brethren, who vowed before the Father of all to remain always brothers, and act by each other as such.

The creeds of Morea, Geneva, Rome, and Jerusalem, are blended in one universal feeling—**TOLERATION**; and the opinions of different politicians into another universal feeling—**HUMANITY**.

A fundamental duty traced in Masonry is to respect all religious worship, be they what they will, but we never make them the subject of our discussions. In what would **TOLERATION** be found, if it were not to constitute one of the most essential precepts, and one of the most powerful means of our Order to produce efficient good, and become eminently useful to the whole society of mankind.

Freemasonry also prescribes to respect and uphold the laws and government of the country where it is respectively established.

The exclusion of political and religious subjects from our *programs*, and the adherence to strictly moral and scientific matters, proved to be a wise and highly prudent plan, which prevents dissention from creeping in amongst us, and to which our Order owes, at least in a great measure, its long preservation; whereas we have had to lament the fatal effects which a deviation from this plan has produced in various continental Lodges. Fanatics and perverted minds have, at all times, invented sufficient motives to calumniate and persecute us; what would they not do were we to arm them with so dangerous a pretext,—the very rock against which all profane institutions are constantly dashing themselves to pieces?

History shows us that the Equality and Fraternity of the profane world are misery and slavery on one side, riches and tyranny on the other; to some, privileges for every enjoyment and every vice; to others grief, tears, dungeons, tortures, excommunications, funeral piles, and death. What Fraternity, good God! was that which actuated Torquemada, of execrable memory—the wretch who invented and established the horrid, the vile, the infamous Tribunal of the Inquisition! What fraternity was that which was practised therein?

Thus the world, swayed by worldly passions, and lost in a maze of jarring doctrines in diametrical discordance with those passions, is obliged to betake itself to latent means, to subterfuges, cunning, perfidy, baseness, and cruelty, to gratify them and to accomplish its designs. Hence the continual terror, the incessant anxiety that besiege and confound the human mind, and which make the world itself the victim of its own malice, of its own guiles.

Well may the world boast of its grand secrets, of its high conceptions! Alas! all its genius and secret springs consist in contriving and deceiving, and of being, in its turn, deceived.

The secret of FREEMASONRY—that grand secret so much renowned, so much sought after by the profane, is precisely the contrary: our secret consists in the exercise of every social and moral virtue, not only in the ostensible actions of our conduct, but also in private life; our latent springs are science and truth; our craft is reason and good sense; our cunning is justice and humanity; our plots and contrivances are sincerity and benevolence; our revenge against our enemies is, as Pythagoras tells us, by “labouring to convert them into friends.”

The world complains, moreover, that our institution, notwithstanding its moral tendency, is overflowed with discrepancies and inconsistencies in its practices, ceremonies, and mysteries, which seem to have sprung from the magic schools of the idolaters, and from the Cimmerian cells of superstition.

All institutions have had their inexplicable practices, their lamps, tapers, embroidered robes, gestures and movements of hands, arms, and legs, cabalistic words, mysteries, symbols, degrees, hierarchy, and every description of ceremonies, all of which, without exception, have been copied and imitated from that wise Antiquity we are bound to respect—from the Indians, the Greeks, the Romans, and other nations far more estimable than our critics, who assert as positive facts and real truths what the ancients offered merely as symbols and emblems, with this difference, that never did Antiquity any more than Masonry persecute and exterminate whole nations that did not adopt their ceremonies, their traditions, or their mysteries.

Men have in all ages appeared, who, shaking off the shackles of Prejudice and Ignorance which degraded their fellow-men, have dared to lift up before their eyes the light of Truth and Knowledge. But what would their feeble voice effect against errors imbibed at the breast, confirmed by habit, authorised by example, and fortified by a policy which too often became the accomplisher of its own ruin. The stentorian clamours of Ambition and Fanaticism soon overwhelmed the calm exhortations of the advocates of Truth, who finding themselves surrounded by institutions subversive of justice and reason—being persecuted and terrified by extravagant and cruel tyrants, whose unjust and chimerical rules, the dogmas of Truth would have overturned—were compelled to fly from those places where their lives, as well as their virtue, stood in imminent danger; and they sought a refuge in deserts, or amidst craggy rocks or inaccessible mountains—yea, in the very bowels of the earth.

There they lived in the same fears and in the same hopes; they ate the same bread, which they soaked in their tears; they called each other brothers—and really so they were; for it is in the school of adversity that virtuous men unite themselves with indissoluble ties. There they assembled to pray the God of Truth to enlighten their persecutors, and consulted, at the same time, on the means of alleviating the sufferings under which they were labouring, and of realizing their hopes for the ultimate cessation

thereof, that they might again re-enter into the bosom of their respective families, free from those apprehensions that induced them to expatriate themselves. Great secrecy and certain emblematic signs became indispensable for their own safety; for they found that Prejudice, Indolence, and Passion, render the major part of mankind accomplices to those who strive to eternize their ignorance, in order to keep their necks beneath the yoke imposed on them, and profit by their abjection. Hence nations groan under hereditary evils, thoughtless of a remedy, being either ignorant of the cause, or so long accustomed to disease, that they have lost even the desire of health. Men are like hypochondriacs whom interested doctors keep in their splenetic fits, that their attendance should be required and their fees increased.

The primitive Freemasons were placed in a similar conjuncture as those persecuted men; and, being virtuous men, whose object was to elicit Truth and Knowledge, and propagate them, they did not fail having enemies directly; for,

Improbis aliena virtus semper formidabile fuit.

They were, therefore, compelled to constitute themselves into secret societies, not to give umbrage to their persecutors; and in order to practise their vocation in peace and tranquillity, they found it necessary to introduce mysterious ceremonies and a variety of emblematic and symbolic signs in their communications as well as in their meetings; which ceremonies and signs were transmitted to us, and which we scrupulously preserve and revere in commemoration of those critical times when they were first adopted.

As the fundamental aim of Freemasonry is the practice of Virtue, so its set forms, its symbols, and its emblems, have been instituted to recall to our minds our chief obligations. They are a living book always open, containing the text of our code—a silent language, yet sublime, which touches the heart in an infallible manner, and warms the soul—a language which the experienced Masons, who alone are conversant in it, apply themselves to put, imperceptibly and with a wise circumspection, within the reach of the newly initiated members, measuring the light they propound according to the strength of their sight and the progress of their faculties, so as not to dazzle or confuse them. Every change to be permanent, whether physical or moral, must be progressive; for, as "*Nemo repente fuit turpissimus*," so nobody from a state of ignorance or wickedness, can, all of a sudden, become

very wise, or quite faultless. Masonic symbols and emblems, by that ingenious means, serve as typical lines for the conduct of the wise, and as envelopes to the rules of our morals and obligations. At the same time that they remain hidden from the inquisitive eye of the vulgar they become perspicacious and palpable to those who are animated by real zeal, and are endowed with the requisite happy disposition to read that sort of mystic writing to minds capable of embracing its extent, and of penetrating its profundity.

The Virtue which Freemasonry is bound to practise the most, is **BENEFACTENCE**, that which brings man most near to Providence. A Freemason will extend his charity to all those who claim his assistance, without inquiring about their country, their tenets, or their opinions: it suffices to him that the claimants are deserving men and unfortunate, they are entitled to his sympathy, to his solicitude, and to his regard.

I have limited myself to the principal dogmas and duties of the Order. For the enlightened portion of Freemasons I need not to have been more explicit or more diffuse; while the ordinary sagacity of the uninitiated world, as well as that of those who have only been initiated in *simple Masonry*, will not fail to discern the useful ideas which its symbolic figures express. I shall merely add, therefore, that the essence of the Craft, throughout its various ramifications up to the higher degrees, is to exclude, in its respective sessions, all those distinctions which are in use among profane societies, without, however, deviating from those rules of urbanity and decorum which are always to be observed everywhere. We assemble like brothers, and call each other by that sweet name, that we may constantly bear in mind our obligations. Moderation, indulgence, regard, and charity, enter essentially in our Masonic habits; fraternity, humanity, and toleration, constitute our sacred device.

Behold, then, the principles of Freemasonry—behold what it professes and what it practises, and the difference that passes between this institution and all the other institutions that ever existed.

Such being, therefore, the actual state of Masonry—such being the spirit which animates its members, and the scope of their labours, I shall ask the candid and unbiassed reader whether there can exist a more philanthropic as well as strictly moral institution, calculated to alleviate the human race from the existing evils, and

more conducive to procure to them that happiness which they strive in vain to find among the turbulence of the profane world.

It is at a moment when Freemasonry is, in several countries of Europe, calumniated and persecuted, that I have deemed it a duty incumbent upon me, who have seen it in all its stages throughout the European Continent, to exhibit to the world the real part which it acts therein; and shall not allow the earliest opportunity to elapse without showing the high esteem and veneration in which this noble institution is now held by all virtuous and enlightened men over both hemispheres; and in so doing I feel confident that I could not proffer to my Brethren a more agreeable picture of the Order, and more adapted to vindicate it from the malignant aspersions which ignorance and prejudice have at all times, and in all ages, endeavoured to stigmatise its principles.

In the interim, if I did not succeed in confuting *all* the sophistry of the ignorant and prejudiced world, I think at least I have shown what our institution has been, and what other institutions have been. Vice and Fanaticism are our only enemies: they agitate and torment themselves incessantly to disturb our peace. But VIRTUE is too formidable for them: God himself ingrafted her in our hearts—God, who gave us Truth and Reason for guides, that order and justice should reign over the earth—HE will protect us as HE has done hitherto, and thus accomplish his work.

THE REDEEMED.

PART I.

NATURE in all her gorgeous imagery presents few objects of greater beauty than the setting of the sun. In our northern latitude this sublime spectacle is frequently obscured by the mists and dense vapours his genial warmth has exhaled; but in the east, the land of his birth, he sinks to rest in undiminished beauty, his last ray, clear and brilliant as his meridian splendour, skirts the horizon with a ring of gold, which, gradually becoming fainter and fainter, blends with the less dazzling light of the pale moon. The sun, from its universal beneficence, has ever been considered as an appropriate emblem of the Deity, and worshipped as such by the Egyptians, under the name of Osiris: it was the chief object of veneration in the Mithraic rites and those invented by the magi of Persia. Without, however, entering into the mysteries of the ancients, the most uninformed mind may draw a moral beauty from his

course. His rising represents man in his birth, an immortal soul, pure, and destined for a high career ; his meridian, quickening the earth with vegetable life, ripening the fruits and grain, may be considered as a type of what he should be in his manhood—useful to his fellow-creatures, beneficent, and an ornament to the social system ; sunset reminds us of the parting hour, when the religious man, his task accomplished, sinks to rest, surrounded by the glorious halo of a virtuous life.

The lengthened shadows of the great pyramid fell on the plains of Gaza, and the last ray of the sun gilding its lofty apex, proclaimed that the hour had arrived for man to cease from his labour and recruit his exhausted strength by nature's sovereign balm, sweet sleep. Already had the captive children of Israel availed themselves of the permission of their relentless task-masters, and retired from their disgusting toil : many had reached the wretched huts that served them for shelter ; the aged and weak were slowly dragging their worn limbs across the sandy plain, while a few, even more hopeless, without the ties of parent, wife, or child, to cheer them in their misery, lay stretched upon the earth by the huge pile their labour had erected. At a short distance from the scene a Hebrew maiden sat beneath the shelter of a palm tree ; the expression of her keen dark eye, that glanced from east to west, as if in search of some object, expressed the utmost anxiety and disappointment : wiping away the bitter tears that, in spite of her endeavours to suppress them, traced each other down her cheek,—the fair Israelite murmured aloud,

“ Yet he comes not—this is the third evening I have kept the watch. Oh! Reuben, Reuben, hast thou fallen beneath the hands of the oppressors ! or art thou false to thy betrothed bride ! Never till this hour have I felt such sad forebodings. I know—I feel that I shall never see thee more. Fool !” continued the girl, hastily, “ ever to dream—to think of happiness—a captive in a cruel land, thy nation bondsmen—love is only for the free. Mourn, mourn for Israel, her pride hath fallen !” Passing her fingers rapidly through the strings of a small harp, she awoke a mournful prelude, and accompanied it by her voice.

Beneath the palm tree shade
The Hebrew maiden pray'd,
God of my fathers, stretch thy hand,
Lead us from Egypt's hostile land ;
Break THOU each chain
And heathen thrall :
Let not in vain
Thy children call ;
Their trust, their only hope is THEE,
Speak THOU the word, and Israel's free.

Her daughter's harp is mute,
 Silent their songs and lute,
 With solemn sacrifice no more
 Her sons thy awful name adore :
 In thy strong might
 Thy love display,
 Change our dark night
 To freedom's day ;
 Our trust, our only hope is *THEE*,
 Speak *THOU* the word, and Israel's free.

As the last words of the simple melody died upon her lips, a figure was seen to issue from the pyramid, and approach the spot where the maiden still remained kneeling ; his free and graceful carriage gave token of a frame unsubdued by toil.

"He is not of our nation," sighed the watcher ; "such, alas, is no longer the proud bearing of her children ! his white robes, and the acanthus wreath—the detested lotus symbol in his hand, speak him an Egyptian. 'Twere not wise in Israel's daughter to remain unveiled to his licentious gaze."

Drawing her amber veil hastily round her countenance, she bent her forehead to the earth in prayer.

"Rachael !" exclaimed the intruder, "look up, I have braved much to meet thee"

"Pass on," replied the Hebrew girl, not recognising in her terror his well-known voice ; "let not my lord oppress his slave, she is unworthy of his favour."

"Worthy a purer crown than Pharaoh's," interrupted Reuben ; "hast thou forgotten me, thy affianced husband?"

Assured by his voice, the maiden sprang lightly from the ground and casting back her veil, sank into his arms. Nothing is more beautiful, more holy, than the confidence of virtuous love. The bashful maiden that would have blushed and trembled at the gaze of a stranger, threw herself upon the breast of the man she loved—the heart unconscious of guile, feareth it not in others.

"Rachael !" exclaimed the youth, imprinting a kiss on her fair brow, "I have been absent from thee, but my heart—my soul—hath hovered round thee—in our minds' communion we have been ever present—canst thou forgive me?"

"It is forgotten, Reuben," she replied, "in the happiness of again beholding thee ; our daughters have long been used to sorrow and disappointment, and bear it lightly. But," she continued, gazing upon his altered appearance, "why do I find thee in the garb of an Egyptian, an idolator, an oppressor of our people ? those white robes, peculiar to

their priesthood, and the lotus flower? Reuben, is this wise? Should they discover thee, thy life might pay the penalty of this disguise; nor is it good for one of our peculiar race to sport with things profane."

Reuben evidently appeared uneasy at the observation the change in his dress excited—the deep blush of shame rushed to his brow—the maiden still continued to gaze on him.

"Thou knowest Arphax, Rachael," replied the youth, "the priest of the Pyramid?"

"Well," answered the maiden, "Israel long shall mourn the vices of that dangerous man! How many of her sons hath he deluded from their father's God! How many of her daughters led to shame! Arphax—thy absence! that hateful dress! Reuben, thou hast not, daredst not, become an apostate?"

"To save thee, Rachael," exclaimed the abashed Israelite, "to screen thee from toil and degradation have I become a minister of Egypt's worship. Thou canst not dream the wonders of their wisdom, the vastness of their power. No longer shall a hut shelter thy fragile form, or this coarse garb envelop thee. Admitted of their order, their power, their wealth is mine, and thou shalt share it."

"Rachael share it," replied the indignant girl, "and with thee! My nation's grave I would prefer to the proud throne of Pharaoh. There is not a Hebrew, crushed and toil-worn, whose ragged garments are not more precious in my sight than all thy heathen vanities. Reuben," she continued, bursting into a passion of tears, "why hast thou fallen? Down on thy knees—tear from thy form those badges of pollution—strew ashes on thy head—confess thy sin before thy father's God! I will watch with thee, pray with thee, die with thee; but never live the bride of an apostate!"

"Rachael, recall those words! I love thee as man hath seldom loved; I live but in thy sight—wilt thou, from a weak prejudice, consign me to despair? Rather share my happiness. Thou art a visionary, and misled by the fables of our promised deliverance."

"Fable!" exclaimed the virtuous maid, "no, Reuben; a champion hath arisen—the trumpet yet shall sound, and the banner of our nation be unfurled; but thou wilt not be found ranged beneath it. The war-cry will startle an Egyptian slave, not rouse a Jewish warrior: thou art hardened as the rock; tears cannot melt thee, but the indignant thunders may crush thee in thy pride. Farewell! the slave bends in the presence of her taskmaster."

With a proud step the Israelitish maiden turned from the spot and sought the habitation of her people.

"I have lost her!" exclaimed Reuben, wildly, "lost her by the very means I took to gain her. Fool, fool! how hath thy pride, thy in-

satiate thirst of knowledge punished thee! Eager for fancied good, like a child, I have cast down my cup of happiness, scattering its rich contents. Accursed emblem!" he continued, snatching from his brow the acanthus wreath, and treading it beneath his feet, "I do renounce and curse thee: I am free from thy pollution; again I will seek Rachael—implore her forgiveness—seek pardon from the offended God, whateer the penalty."

"Death!" exclaimed a stern voice near him.

The neophyte started at the word, and turning hastily round, beheld Arphax standing near him. The appearance of the Egyptian was cold and passionless; his countenance, fixed as a marble statue, gave no index to the workings of the mind. The long robes of his office fell gracefully round him, confined by a golden zone set with hieroglyphics. As Reuben gazed upon him his terror vanished: Arphax was his friend—the confidant of his every thought; long before his conversion, the cunning Egyptian had obtained his unlimited confidence by the kindness he had exercised in lightening his labour; and hence, by gradually perverting his judgment, working on his imagination, and appealing to his passions, the triumph of his apostacy was gained. Arphax anticipated great reward from Pharaoh for the success of his scheme, but the few words he had overheard alarmed him for the faith of his convertite.

"I have seen her, Arphax," exclaimed Reuben; "she rejects—scorns me! Where now are all your promises? I have sacrificed religion—my nation's esteem; and the prize for which I have endangered thus my soul escapes me!"

"Patience," replied the priest, "she is a woman; ere the wind shall change or the lotus wither, she will relent."

"Never!" answered the apostate. "Priest, thou art wise—hast scanned nature with a curious eye, and, far as human wisdom may, traced her secret workings; but the heart is a mystery beyond thy skill: its strength, its weakness, its qualities are as various as the flowers of the oasis: the bright, glaring ones that gild its surface thou hast seen; the small, stern germ of resolution has escaped thy search—it hath unfolded in my Rachael's heart. I must regain her, though the cost be life."

"Is this thy reason?" answered Arphax, unmoved by his apparent misery; "behold what it is thou lovest:" he stooped, and raised a handful of the earth beneath their feet: "dust—yet it hath enslaved thee; earth—yet, moulded by the caprice of nature in a pleasing form, thou wouldst sacrifice to the lust of thy sight, the independence and dignity of thy mind!—But, come, the assembled priests await thee; the mysteries of this night complete thy initiation. I am thy friend—thy sworn brother; if human means can aid thee, rely upon my power,

my friendship; but the times are full of danger to thy nation. The insolent traitor, Moses, hath returned, and in the presence of our dreaded king demanded Israel's freedom—but of that no more."

Reuben, unconvinced, but still under the influence of the priest, followed him across the plain, till they gained the west side of the pyramid. At a signal from Arphax, a huge stone slowly revolving on a pivot, disclosed the entrance: as they descended its winding labyrinth, they encountered a band of the priests ready robed for the coming ceremonies. His conductor pointed to the Israelite, who was instantly surrounded and secured.

"He is an apostate!" exclaimed Arphax; "to the deepest cell hence with him, till the Hierarch's dread pleasure shall be known."

Reuben passed that night in a loathsome dungeon.

PART II.

THE SOJOURN IN THE DESERT.

"Now morn her rosy steps in the eastern clime
Advancing, sow'd the earth with orient pearl."

MILTON.

Morning, like youth, is the season of gladness: earth, refreshed from sleep, smiles in her dewy mantle, and like a vast altar reeking with incense, offers up her praise to the Great Architect of all. Ere the sun had dispelled the mists of the young day or gilded with his golden beams the tents of the Israelites, that, ranged in their peculiar order, appeared like a city in the Desert, the Hebrew mothers and daughters came forth to perform their allotted task of gathering the Heaven-sent bread. Some cheered their labour with light songs; others, more deeply imbued with a sense of the miracle before them, sang His praise whose hands had spread the Desert with their daily food. At a short distance from her companions, filling a vessel of silver that contained the appointed omer, a maiden pursued her task; her form, fragile to attenuation, still retained the wreck of its fair proportions; but the light, elastic step of youth had vanished, and the melancholy expression of her countenance told that her heart had been seared by the brand of misery till every hope had withered—it was Rachael, once the betrothed bride of the apostate Reuben. As the strains of her companions fell upon her ear, she would shrink as in distaste, and wander yet farther from their side.

"Strange," she murmured, "that the hymns of our deliverance sound not so sweetly as the songs of our captivity. Defend me from the sin of an unthankful heart; but in my thoughts—my dreams, visions of the far Nile will rise, and the murmurs of its waters fall like music on my soul. Again I wander in the bright oasis, and listen to the voice of Reuben—again that name, repining spirit! I must forget him; he

hath forgotten me—worse, his God; and yet I love him. Egypt! thy fetters are upon my heart. Pray, Rachael, to resist the snare—for peace of mind—pray for thy lost content.”

The maiden's reverie was broken by loud exclamations from the Hebrew women, who with evident signs of wonder and interest had gathered round some object stretched upon the earth. Urged by the eager impulse of humanity, Rachael hastened to the spot, and beheld what at first appeared the miserable corse of some wretched wanderer who had perished in the Desert; his ragged cloak bound closely round him, bore evident signs of toil, privation, and sore travel; his lips, shrivelled and bleeding from long thirst, were convulsively compressed together, and long resisted the efforts of those who found him to pour the grateful cordial.

“Unhappy wanderer!” exclaimed Rachael, gazing on him with a look of pity, “he seems of our nation; his complexion is too fair for an Egyptian.”

At that moment the sufferer gave the first symptom of returning animation by a long-drawn sigh, and murmuring the name of Rachael. A voice from the dead could not more have startled the affrighted maiden: eagerly breaking through those who surrounded the stranger, she sank upon her knees beside him, and parted with a trembling hand the long, matted hair that obscured his features: they were altered more even than her own; the eye of hate had failed to discover its victim—the mother had not known her child; nothing but the enduring constancy of woman's love had recognised him.

“Reuben!” she exclaimed; “praise unto Israel's God, the lost son hath returned!”

A flood of joyous tears impeded her farther utterance, and almost as helpless as the wretched wanderer, Rachael was borne by her companions to the tents of her people.

So severe had been the sufferings of the wanderer that for days his life was despaired of; the wise men of Israel ministered unto his disease, her holy ones prayed for him, and Rachael, restored to her former energy of character, like a guardian angel, hovered around his couch. One sad doubt still haunted her imagination—had he renounced the idolatry of Egypt—had he reconciled himself unto the God of Abraham? One night, while kneeling in the outer tent in prayer, a voice fell upon her ear; with returning strength the apostate prayed, confessed aloud the iniquity of his heart, and called for mercy! Then only did the last doubt pass from the soul of Rachael—he had sinned, he had repented, and there was mercy yet in Israel.

If there be a heart that hath fondly loved, been slighted, and felt again the happiness of returning tenderness, or a soul that after the

full gush of penitence hath felt its miseries relieved, they may imagine the feelings of the repentant Reuben, and the virtuous Rachael, when she pronounced the pardon he so earnestly implored. Night and morning their prayers were offered up in gratitude for his deliverance—in solicitations of mercy for the past. His renewed strength soon permitted him to wander from the tents—Rachael his companion, his guide, his support.

His health being restored, the wanderer, soon afterwards, with the blessing of the prophet, and the rejoicings of the people, was united to his faithful Rachael. Time rolled on, and the birth of a son confirmed their happiness: he was called after his father, Reuben. Shortly after his birth the fond parents were seated at the entrance of the tent, watching the slumbers of their young charge, who, nestled in a covering of the softest fleece, enjoyed the refreshing breeze. The songs of the captivity no longer haunted her memory, and, at the request of her husband, Rachael awoke from her harp tones descriptive of calm and matron happiness.

With pleasure, o'er her sleeping child,
The Hebrew mother gently smiled;
Her eye with transport seem'd to trace
Each feature of her infant's face,
And thus, while o'er the couch she hung,
The Hebrew matron softly sung:
 The wind is sighing
 Like music dying.
Rest, child of hope, sweet infant, rest!
 Thy God be still
 Thy guard from ill,
And in His name thy slumbers blest.
 When thy last breath
 Hath sunk in death,
And earth reclaim'd the soulless clod,
 Mayst thou from dust
 Rise with the just,
And wake, as thou hast slept, in God!

"Great are indeed his mercies! Reuben," she continued, after a pause, "I have never yet heard the means of thy deliverance—it must be a lesson precious to the soul's advantage."

"May it prove so to our child, Rachael," replied her husband. "The night is calm:—listen, and I will tell it thee. From youth, the bane, the curse of my existence, was the thirst of knowledge. I longed—presumptuous and vain in my desires—to penetrate the mysteries of

creation, to understand that Being whose essence it is not given to man to comprehend. Had I walked humbly much guilt would have been spared me. The captivity of our nation prayed upon my spirit; the desire to see thee free from the insolence of the oppressor—for even in my pride and sin I loved thee—engrossed my every thought. Thus half inclined to fall, the tempter, Arphax, found me: like the parent of all evil, he proffered knowledge, spoke of wisdom to the world unknown, roused the innate passions of my nature, and I became an apostate.” Here the repentant Israelite bowed his head to the dust, and remained absorbed for awhile in prayer. “You remember the bitter hour in which we parted; the next saw me a prisoner, immured within the pyramid. Arphax had overheard my remorse, and denounced me to the Hierarch. The miracles that our inspired leader wrought, the destruction of Pharaoh and his army, the deliverance of Israel, inflamed the priesthood. Nature had given way before the cruelties, the tortures, I endured, had not His power sustained me, in my dark dungeon. He heard my groans, beheld my tears of penitence, and gave me strength. Arphax finding that the severities I had endured and my damp prison, had robbed me of all strength for my limbs were as a child’s, my loins weak as a new-born babe’s—obtained from the chief priest permission to remove me to the plain; not from compassion, but that I might regain my strength to endure fresh tortures. Once again I breathed the air of heaven pure and free; my limbs trembled beneath the weight of my worn frame; my first act was to offer homage to the God of Israel. The idolator, the scoffing Arphax, struck me; when, in an instant, my former strength returned, he fell beneath my blows, and, like a startled deer, I bounded o’er the plain: how upheld, He only knows. I traversed dreary wilds, gained the desert, and found thee, Rachael.”

“But Arphax, the idolator,” exclaimed his bride, did he perish?”

“Doubtless; either beneath my blows or by the vengeance of the enraged priesthood.”

“Neither,” exclaimed the Egyptian, who, with the keen appetite of a bloodhound, had traced his victim, and now stood before him, “he hath arrived in time for vengeance.” The broad blade of the Egyptian’s sword was raised over the breast of Reuben, when, at that instant, the storm which had been gradually gathering burst over their heads; the electric fluid, attracted by the blade of the Egyptian’s weapon, struck it from his hand—Arphax lay a heap of ashes at the feet of him so wonderfully redeemed.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

ON THE FREEMASONRY OF HOMER.

"Misce stultitiam, &c."

SIR AND BROTHER.—That the great father of epic poetry was intimately acquainted with the principles and practices of Freemasonry, is a fact which must be very obvious to the eye of the initiated. Both the *Iliad* and *Odyssey* are full of this truth. The latter poem, in particular, seems to have been written with no other view than to illustrate and show forth the great objects of our Order; namely, the extension of our sympathies and assistance to the relief of the distressed, and the inculcating of morality and virtue under every trial and temptation. Nothing can be easier than to produce proofs of these positions, only that in doing so at large we should have to quote almost every page of the *Odyssey*.

To give a single instance to satisfy the incredulous, only look at the unfortunate Ulysses, when he has been shipwrecked on the coast of the Phœnicians, and behold how powerful is the efficacy of the universal secret and sign, in obtaining for him the most hospitable reception. True it is that a lady first clothed him, (bless the dear creatures! for *they* require no masonifying to make them kind,) and pointed to him the way to the palace of her father,

"To good Alcinous' hospitable dome."

But mark the manner of his reception there. With manly mien, in accents slow and sad, he addresses himself to the royal court, shortly and feelingly setting forth his luckless lot, and entreating the king and queen, and each assembled guest, to have compassion on him; only begging that they would

"But deign convey to his paternal soil
A wanderer worn with unrelaxing toil."

And what does he, "the good Alcinous," upon the presentation of this very humble petition? He gazes on him for a moment with mixed admiration and compassion—perhaps doubt. An aged office-bearer who sat near to him, whom long experience doubtless had made sage, then whispered something in the royal ear. An idea seems to flash across his mind; he instantly descends from his throne, and shaking the suppliant stranger by the hand, welcomes him to his house and board, with demonstrations of cordiality and joy, which astonished the whole court.

"The monarch clasped Ulysses' hand, and raised
The suppliant from his hearth."

In that mysterious moment the king had *found in him a brother*; and from that time till his departure he was loaded with every kindness and every honour, receiving a vessel from the Phœnician Lords of the Admiralty to carry him home to his much loved Ithaca.

Such is a specimen from the adventures of "the much enduring man." We shall next quote a sample from the *Iliad*, of the Masonic spirit and science of Mæonides.

Perhaps some worthy people may stare when we point out Achilles as a Freemason. What, we hear them exclaim, is it possible that that fierce and ferocious man-slayer, nay, man-eater at heart, for he exhibited a strong propensity to cannibalism, in longing to have devoured the dead body of Hector,—is it possible that he could have been one of our philanthropic society! Yes, we reply, such is the actual fact; and Buonaparte was one too, even in the highest degree. But if you will not believe Homer or us, believe your own eyes, if indeed you are a Mason. *Ecce signum!* Behold Achilles giving Priam THE HAND, when the latter is supplicating for the body of his slain son.

" Thus having spoken, the old man's right hand at the wrist
He grasped, that he might not in any respect be alarmed in mind."

Such is the Masonic and literal translation of the text, by that illustrious Grecian and Brother, Christopher North; and who will say now that Achilles was not a Mason, among men, and among Myrmidons?

" Impiger, iracundus, inexorabilis, acer,"

as the son of Peleus has been characterized, he nevertheless possessed the finer feelings of a Brother.

"The heart of Homer," says Brother Christopher on the subject, "could not rest till he had reconciled the destroyer and the bereaved. Such was the nobility of his nature, and such the congenial grandeur of his genius, that he felt a high and holy duty imposed on him by the Muse [i. e. of Masonry] of which he was the voice, to conquer and overcome all mortal horror, repulsion, and repugnance in the hearts of his heroes, and to vindicate in them the laws that bind together the Brotherhood of the human race." To which beautiful comment we would be permitted to add, that the scene between Priam and Achilles is unquestionably the grand and principle pivot and point upon which the whole plot and poem turns; and the regeneration of the wrath-king into a rational and religious, a benevolent and beneficent being, is the finest triumph of poetry and of principle. Never does the fierce fleet-of-foot become a man till he becomes a Mason; never does he appear as a true hero till, having ceased to slay his hecatombs, he offers up at the shrine of charity and of brotherly love the incense of a feeling

heart. Yes, it is only when the holy spirit of Masonry has taken possession of his whole soul, that the man-destroyer becomes indeed a divinity—a hero worthy of the denomination of “the god-like Achilles.”

JANUS.

SOLOMON'S APE.

BY BROTHER DOUGLAS JERROLD.

“For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ivory, and apes and peacocks.”—*Kings*.

A LEARNED rabbi, Ben Eli, has filled three thick MS. folios with the adventures of a certain ape, a sojourner at the court of the wisest of kings. Though the work has hitherto been withheld from the world, it seems not unlikely that it has long been the unacknowledged model of very many biographies. We conceive there is internal evidence in the histories of thousands of courtiers, that the writers were aware how much the erudite Ben Eli could make of an ape. They who have gravely registered the slightest formality, the most evanescent word or gesture of certain heroes, must have had in their memory the first chronicler of monkey-tricks. There was a time when it would have been the simplest and safest course to publish the folio entire: in former days, readers were like hogs, whose master had the right of pannage: they were turned into the literary forest to root, and grub up, and become fat as they might. Now, it is not enough to show them the trees of knowledge; but it is compulsory on those who drive the “dreadful trade,” to clamber the branches, and gather the fruit. Nay, and when gathered, the apple serves not the epicure of our day, if it be not carefully pared and sliced; and, in some instances, presented on a fork of standard gold or silver. Moreover, cases have happened wherein the quality of the fork hath been cavilled for more than that of the apple: thus, an embossed implement hath at times passed off a sorry crab. Once it was enough for wisdom to point out the wood where grew the nuts: now, must she gather and crack them.

Thus much by way of feeble apology for the licence we have taken with the folios of the venerable Ben Eli. We have wandered through their forest of leaves; we have picked all we could lay our hands upon; we have torn away the husk—have broken the shell—and for the few kernels—gentle feeder, some of them are before you.

“And the ape became a favourite with the servants of Solomon. And the women smiled upon him, and the men laughed at his grimace; and the ape was puffed with pride, and became a proverb to the wise. And the ape forgot the mother that bore him, and the father that begat him,

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and the wood which, in the days of his youth, did give him shadow. And—brief be the words—the ape forgot he was an ape.

“There was a strange woman in the court of King Solomon. She was beautiful as the light: and many men did strive for the love of the strange woman; for she was a princess in her own country.

“And it fell, that the woman looked from her window, and beheld in the court below, the ape stretched, sleeping in the sun: for it was high noon and there was silence on all things. But in the heart of the strange woman there was no peace, for she thought of her father's tents.

“And the ape awoke, and looking upward, beheld the strange woman. And there was vanity in his heart, and he still looked upward. And the captive woman had compassion on the creature, and believing that he hungered, cast him down a ripe pomegranate. And the ape did eat the pomegranate, and did lick his lips, and did say in his heart—‘Of a truth, the strange woman doth love me.’

“And the next day, at the same hour, the ape watched under the window of the strange woman, and again she did throw him fruit, which he did eat, and again did cry—‘Nay, it is certain she doth love me.’

“And the same thing came to pass on the third and fourth day.

“And in the stillness of the fifth day, when sleep lay upon the lids of the household, the ape did clamber the wall which did shut in the strange woman. And as he clomb, a voice still cried in his heart—‘She doth love me.’

“And the ape clambered up to the window of the strange woman; and when she saw the monster, she filled the chamber with her screams, and shrieked for help. And the servants of the chamber came to her aid; and the court was filled with a multitude.

“And the woman intreated to be saved from the ape; but the ape understood not her words, for still he said to himself—‘She doth love me.’

“And the men took staves, and did beat and bruise the ape, but the ape was not convinced; for yet he said—‘It is plain she doth love me.’ And the ape fell wounded into the court beneath.

“And when they inquired of the matter, the woman said—I thought the ape did hunger, and I took compassion on his misery, and threw to him a pomegranate.

“Then a wise man said to the woman;—‘Daughter, let not beauty give gifts unto fools: for out of the kindness of her heart do they misinterpret; and in the very offerings of her compassion do they breed an ill report.’

“And even as the wise man said these things—the ape lay in the court beneath, and did lick his sores, and did blow the pouches of his cheeks, and cried—‘It is manifest, the strange woman doth love me.’”

"There were two jugglers in the train of the Queen of Sheba. And they played each with a serpent before King Solomon.

"Now the queen sought to prove the knowledge of the king, and said—'O, Solomon, thou who hast spoken of trees, from the cedar to the hyssop—also of beasts, and of fowls, and of creeping things, and of fishes ;

"Declare unto thy servant, which of the two is the true serpent' (for one was cunningly fashioned like unto a living snake, and did move and writhe in the hands of the juggler); 'for, of a truth, there is but one of the two that hath life.'

"And the jugglers played with the snakes before the seat of King Solomon.

"Then the king did privily send for the ape ; and when he was brought in, the king caused him to be led near unto the jugglers.

"And the ape passed one of the men who played with a snake, and took no note thereof ; but as he approached the fellow who held the second snake, the ape did shake, and his hair did rise upon his skin, and he trembled exceedingly: wherefore King Solomon discovered the true snake, and all men praised the wisdom of the king*.

"Now the ape discovered that he had been made the judge between the true and the false snake ; and his heart did swell with the shouting ; and he was puffed up with vain-glory.

"And after some days, a multitude stood before the judgment porch. And a strife had arisen between two carvers—skilful workmen were they both.

"Palm-trees, and open flowers, and every manner of curious carving had they carved.

"And they both claimed certain carvings of cherubim. And when they had spoken, and called their witnesses, King Solomon paused to consider before he delivered judgment.

"It so chanced that the ape had crept among the multitude, and had listened to the story of the carvers ; and when he saw the king pause, he said to himself, 'Solomon is perplexed.'

"And the ape brake through the multitude, and ran to the porch, and did motion that he would judge between the carvers.

"And the ape did leap upon the shoulders of the one, and did caress him ; but at the other he did scream, and grind his teeth. And Solomon understood the folly of the ape, and cried—

"'It is ever so with the fool. Allow him the wisdom that perceiveth and shunneth a serpent, and straightway he will believe he hath understanding to judge even between the cherubim.'"

* See Rabbinical stories for a parallel case.

At present we must end our extracts from the pages of Ben Eli: though we cannot close without appending the final reflection of the learned rabbi, who, having narrated a thousand other instances of the folly of the ape—how he pilfered from the treasury, how he stole jewels to hang about him, and how he plucked bare divers peacocks to make himself a glory from their plumes—observes, “AN APE WILL EVER BE AN APE, THOUGH COMPASSED WITH GOLD, AND SILVER, AND IVORY, AND THOUGH HIS DWELLING-PLACE BE EVEN THE COURT OF KING SOLOMON.”

THE GILKES' TRIBUTE.

ON the 25th of September a numerous party of the Subscribers and the Committee associated for the purpose of carrying into effect the erection of a monument to commemorate the truly Masonic character and general worth of the deceased Brother, Peter Gilkes, celebrated the successful termination of their labours by an excellent dinner at the Freemasons Tavern, BROTHER R. T. CRUCEFIX, M. D., supported by several distinguished members of the fraternity, in the Chair. The tablet, from the elegant and gratuitous design of Brother S. Wilson, was, previous to its final erection in St. James's Church, placed on this occasion at the extreme end of the room, and elicited the warmest approbation of the friends of the undertaking. A square base supports a well executed group of Charity, surrounded by the helpless objects of her bounty; at the back of the figure rises a pyramid of grey marble, its apex crowned by the Masonic emblem. As a work of art it is honourable to the genius of the sculptor. The drapery of the principal figure displays the freedom and lightness of a master of his art. The inscription is as follows:

Sacred
to the Memory
of Brother PETER WILLIAM GILKES, P. M.,
a zealous, active, and distinguished Freemason,
who departed this life December 11, 1833,
in the 69th year of his age.

This monument was erected by several of the Brethren
of the Masonic Order, to commemorate
their high estimation of the character and talents
of their departed Friend.

1834.

After the usual toasts had been given, Brother Crucefix rose and called the attention of the Brethren to the peculiar object of their meeting. As Chairman to their Committee he begged leave to lay

before them the result of their labours, the amount of subscriptions collected, together with the names of the Grand Officers and other Brethren, with a list of the Lodges who had subscribed. If, he observed, they had had difficulties to contend with, those difficulties had been overcome by the firmness and zeal with which each Brother had pursued the division of duty laid down for him; that they had done so he trusted the Brethren would agree with him when he proceeded to inform them that they had already received a sum sufficient to defray the expense of the undertaking; and as the lists were not yet closed, there was every reason to hope that a surplus would remain to present to the Masonic charities. He further observed, that nothing whatever had been expended at any of their meetings except for the purposes of printing, &c. &c.

The Chairman next proceeded to allude to the character, moral excellence, and Masonic attainments of their departed Brother, whose life had been devoted to the Craft, and the disseminating of those principles which are the guide of every Mason, and should be the unerring standard of his practice. From his extraordinary devotion and zeal the speaker proceeded to draw strong proof of the moral as well as scientific excellence of the Institution; their deceased friend, he continued, had given up the ordinary pursuits of life in order to advance the interests of Masonry, and this from a pure conviction of its utility, charity, and moral beauty. The pride of being the exclusive possessor of knowledge could not have influenced him, for he freely imparted of his mental store to all who sought his hospitable home. The thirst of gain was equally abhorrent to his heart, for he invariably rejected all offers of remuneration, feeling himself repaid in the conscious approval of having performed his duty. To ambition he was no less a stranger, for he declined, from a modesty peculiar to his character, the honour of becoming Grand Officer.

"In losing him," continued Dr. C., "a light hath been removed from our earthly Lodge, whose loss time only can restore; for although I can point out in the Order many Brothers justly esteemed for their Masonic knowledge and discipline, I know not one on whom I can assert the Prophet's mantle to have fallen. I shall conclude by giving the memory of our departed Brother."

During his address Brother Crucefix was listened to with marked interest and attention; the toast was received in solemn silence.

* * * * *

Several of the Brethren present contributed by their musical talent to the gratification of the meeting. We were especially delighted with several songs by a young friend of the Chairman, about eleven years of age. He sung with considerable taste and power; and the great attention he evidently paid to the proceedings of the day, was a characteristic tribute to the moral power of the Order. After several excellent

addresses, Brother Pitt rose to present the Chairman an address voted to him by the Subscribers and Committee, for his great zeal in promoting the object for which they had subscribed, and an acknowledgment of the estimation in which they held his Masonic character. Humble as the tribute was, he knew that their Chairman would prize it as emanating from the esteem of those with whom he was associated in Masonry, and the proof that his talent and worth was appreciated by those who knew him. The speaker concluded by giving the health of the worthy Chairman, which was drank with much applause.

The address, which is handsomely emblazoned and framed, is as follows, under a drawing of the Gilkes' monument:

"At a Meeting of the Provisional Committee associated for the purpose of erecting a monument to commemorate 'the Masonic talents and virtues of the late Brother Peter William Gilkes,' it was unanimously resolved, 'That the thanks of the Committee be presented to Brother Robert Thomas Crucefix, M. D., as a sincere mark of respect, and a deep sense of the gratitude entertained by them for his praiseworthy and unremitting exertions in forwarding the above laudable design, while acting in the capacity of Chairman.'"

In returning thanks Brother Crucefix observed, that if there was a sunny spot in the existence of man, it was to be found in the intercourse of friendship, and the kind appreciation of those whom we esteem. The late Brother Gilkes had observed, that men seldom made progress in any new relations of life after they had reached the period of forty. He begged, however, to consider himself as an exception to the rule; he had passed that period of his life ere his initiation into Masonry, and could confidently aver that he was devoted to its pursuits, felt grateful to it for the delightful brotherhood into which it had admitted him, and towards whom he entertained sentiments as sincere as those who had been honoured by an earlier participation of their union. After alluding to the natural attachment he felt towards the Lodge in whose bosom he had first been received into Masonry, he concluded by proposing prosperity and perpetuity to the Burlington, his Mother Lodge.

Brother Palmer, Past Master of the Burlington, returned thanks. He said, that if their esteemed Brother felt attached to their Lodge, the Lodge felt proud that it had been the means of introducing him to the Order; and he was convinced that they would always support him, from personal estimation, and the conviction that his views were pure and just. The peculiar and forcible language of Brother Palmer must have been heard to have justice done to it; his illustration of the Masonic principles were clear and beautiful.

The health of the Committee and Subscribers to the Gilkes tribute was next given, when Brother Key, executor to the late Brother and Treasurer to the Committee, returned thanks.

Brother Palmer again rose to propose the health of a Brother whose services in the cause of charity were well known to the Order, he alluded to Brother Lythgoe, who, notwithstanding his numerous avocations, gave a great portion of his valuable time to promote the interests of the Boys School.

Brother Lythgoe acknowledged the compliment with that singular propriety which always characterizes his address. In promoting the cause of the orphan children, he gratified the best feelings of his own heart. The manner, he observed, in which they had received the compliment was doubly gratifying to him, for he could not but feel that he had been marked with displeasure in a high quarter. Why, he knew not:—his motives were pure; his anxious wish was to preserve the integrity of the Order, promote the interests of its excellent charities, and perform conscientiously the duties of the office that he had undertaken.

The worthy and talented Brother was listened to with deep attention, and his address produced a great sensation on the company.

"Prosperity to the roof we are under," and many thanks for the liberal manner in which Bros. Cuff and Bacon have met our wishes, was the concluding toast, which was gratefully acknowledged by Br. Bacon.

After an evening spent in delightful and rational intercourse, the brethren separated, highly satisfied with the proceedings of the day.

The monument has been since erected in Saint James's Church, Piccadilly.

LIST OF SUBSCRIBERS AND SUBSCRIBING LODGES.

GRAND OFFICERS.		l. s. d.		
Brother	Ramsbottom, M. P., Prov. G. M.	.	.	1 1 0
"	Lewis, Prov. G. M.	.	.	1 1 0
"	Lord H. J. S. Churchill, P. G. W.	.	.	1 0 0
"	Geo. Stone, Jun. J. G. W.	.	.	1 1 0
"	W. W. Prescott, G. T.	.	.	1 1 0
"	W. Clarkson, P. G. T.	.	.	1 0 0
"	W. Meyrick, G. Reg.	.	.	1 0 0
"	W. H. White, G. Sec.	.	.	1 1 0
"	T. F. Savory, P. G. D.	.	.	1 0 0
"	Thos. Moore, P. G. D.	.	.	1 1 0
"	J. Henderson, P. G. D.	.	.	1 1 0
"	Sylvester, P. G. D.	.	.	1 1 0
G. S. L.	Brother Acklam	.	.	1 0 0
No. 1.	Brother Graeffe	.	.	0 10 6
No. 2.	Brother A Keightley	.	.	1 1 0
"	Thisleton, A. U.	.	.	0 10 0
No. 7.	Brother Key, P. M. (TREASURER)	.	.	1 1 0
"	Grimston	.	.	0 10 0
"	Geo. Smith	.	.	0 10 0
"	Harris	.	.	0 2 6
"	Robottom	.	.	0 5 0
No. 8.	Brother Hawley	.	.	1 0 0
No. 11.	Brother Charles Brown, P. M.	.	.	0 10 0

							<i>l.</i>	<i>s.</i>	<i>d.</i>
No. 11.	Brother	Hodges	.	.	.	.	1	0	0
	"	Smith	.	.	.	.	0	5	0
No. 12.	Brother	Gibbs	.	.	.	.	0	5	0
No. 14.	Brother	H. S. Cafe	.	.	.	.	1	0	0
	"	Hall	.	.	.	.	1	0	0
No. 19.	Brother	Wilson, ARCHITECT	.	.	.	.	1	0	0
	"	Honey	.	.	.	.	0	2	6
	"	Jenkinson	.	.	.	.	0	2	6
	"	Wrightson	.	.	.	.	0	2	6
	"	Piccardt	.	.	.	.	0	2	6
	"	Boothby	.	.	.	.	0	5	0
	"	Grosch	.	.	.	.	0	2	6
	"	Webster	.	.	.	.	0	2	6
	"	Fellows	.	.	.	.	0	2	6
	"	Hord	.	.	.	.	0	2	6
	"	Gale	.	.	.	.	0	2	6
	"	Woolcott	.	.	.	.	0	2	6
	"	Brandon	.	.	.	.	0	2	6
	"	Birch	.	.	.	.	0	2	6
	"	Wright	.	.	.	.	0	2	6
No. 21.	Brother	Bolus, P. M.	.	.	.	.	0	10	0
No. 22.	Brother	Sansum, P. M.	.	.	.	.	0	10	0
No. 25.	Brother	William Tombleson	.	.	.	.	0	10	0
	"	Smith	.	.	.	.	0	2	6
	"	Street	.	.	.	.	0	2	6
	"	Speight	.	.	.	.	0	2	6
	"	Allen	.	.	.	.	0	2	6
	"	Burton	.	.	.	.	0	2	6
	"	Burlingham	.	.	.	.	0	2	6
	"	Davis	.	.	.	.	0	2	6
	"	Gortz	.	.	.	.	0	2	6
No. 27.	Brother	Lythgoe, P. M.	.	.	.	.	0	10	0
No. 29.	Brother	Hindmarch, S. W.	.	.	.	.	0	10	0
No. 30.	Brother	W. F. Hope, P. M.	.	.	.	.	0	5	0
No. 32.	Brother	Tate, P. M.	.	.	.	.	1	0	0
No. 49.	Brother	Broom, P. M.	.	.	.	.	0	2	6
	"	John C. Crucefix	.	.	.	.	0	5	0
	"	Hughes	.	.	.	.	0	2	6
	"	Walter	.	.	.	.	0	2	6
	"	Witten	.	.	.	.	0	2	6
No. 53.	Brother	Targett	.	.	.	.	0	2	6
No. 63.	Brother	Farnfield, P. M.	.	.	.	.	0	10	6
	"	Cooper, P. M.	.	.	.	.	0	10	6
No. 79.	Brother	Colville Brown, P. M.	.	.	.	.	1	1	0
	"	J. Dowley, P. M.	.	.	.	.	0	10	6
No. 82.	Brother	Wheatley, W. M.	.	.	.	.	1	1	0
	"	Brother Ghele, S. W.	.	.	.	.	0	10	0
	"	Tucker	.	.	.	.	0	5	0
No. 108.	Brothers	Cuff and Bacon	.	.	.	.	1	1	0
	"	Andrew	.	.	.	.	0	5	0
No. 113.	Brother	R. T. Crucefix, M. D., W. M. (CHAIRMAN	.	.	.	.	1	1	0
	of the Committee)		.	.	.	.			
	"	Palmer, P. M.	.	.	.	.	0	10	0
	"	Briggs, P. M.	.	.	.	.	1	1	0
	"	Halton, P. M.	.	.	.	.	1	1	0
	"	Hodgkinson	.	.	.	.	1	1	0
	"	Partridge	.	.	.	.	0	10	0
	"	Churchill	.	.	.	.	0	10	6

			<i>l.</i>	<i>s.</i>	<i>d.</i>
No. 167.	Brother A. L. Thiselton, SECRETARY	.	0	10	0
No. 183.	Brother Thrupp	.	0	10	6
	“ A. Thrupp	.	0	10	6
	“ Wallis	.	0	2	6
No. 194.	Brother John Canham	.	0	2	6
No. 201.	Brother Dickenson	.	0	2	6
No. 215.	Brother Ratton	.	0	10	0
No. 219.	Brother Panting, S. W.	.	1	0	0
No. 227.	Brother Peter Thompson, P. M.	.	0	10	0
No. 229.	Brother L. Chandler, P. M.	.	0	10	0
	“ Simons	.	0	10	0
No. 234.	Brother Gibbons, W. M.	.	1	1	0
	“ Longfoot	.	0	5	0
	“ Underton	.	0	10	0
	“ Dymes	.	0	5	0
	“ J. Wood	.	0	5	0
	“ Scott	.	0	2	6
No. 255.	Brother Edgar, W. M.	.	0	5	0
	“ Pitt, S. W.	.	0	10	6
	“ Muggeridge, J. W.	.	0	10	6
	“ Sheldon	.	0	5	0
No. 264.	Brother P. Broadfoot	.	0	10	0
No. 318.	Brother Wilcockson	.	0	5	0
No. 329.	Brother Smith, W. M.	.	1	1	0
	“ Dickenson	.	0	5	0
	“ Field, P. M.	.	0	10	6
	“ Watkins, J. W.	.	1	1	0
No. 350.	Brother Baldwin, D. C. L.	.	1	1	0
	“ Foxcroft	.	1	1	0
No. 521.	Brother Mills, Prov. P. G. R.	.	0	10	0
No. 580.	Brother Beattie	.	0	10	6
No. 593.	Brother Knott	.	0	5	0
	“ Pennington	.	0	5	0

LODGES.

No. 11.	Enoch Lodge	.	1	1	0
No. 19.	Royal Athelstan Lodge	.	1	1	0
No. 23.	The Globe Lodge	.	5	5	0
No. 25.	Robert Burns' Lodge	.	0	10	0
No. 49.	Lodge of Concord	.	1	1	0
No. 72.	Lodge of Peace and Harmony	.	1	1	0
No. 79.	Grenadiers' Lodge	.	2	2	0
No. 82.	Lodge of Unity	.	1	1	0
No. 103.	The Vitruvian Lodge	.	1	1	0
No. 113.	The Burlington Lodge	.	1	1	0
No. 114.	Palatine Lodge	.	1	1	0
No. 165.	Lodge of Faith	.	2	2	0
No. 168.	St. Luke's Lodge	.	1	1	0
No. 183.	The Bedford Lodge	.	1	0	0
No. 196.	The St. John's Lodge, Hampstead	.	1	1	0
No. 201.	The Old Concord Lodge	.	1	1	0
No. 215.	The Lodge of Unity	.	1	1	0
No. 229.	St. Paul's Lodge	.	1	1	0
No. 234.	Percy Lodge	.	2	2	0
No. 255.	St. Michael's Lodge	.	1	1	0
No. 318.	Lodge of Unions	.	1	1	0
No. 329.	Bank of England Lodge	.	2	2	0

VOL. I.

3 G

			<i>l.</i>	<i>s.</i>	<i>d.</i>
No. 350. Lodge of Fortitude	.	.	.	1	2 0
No. 395. Lodge of Truth	.	.	.	2	2 0
No. 435. Noah's Ark Lodge	.	.	.	1	0 0
Emulation Lodge of Improvement	.	.	.	1	1 0
Faith Lodge of Instruction	.	.	.	1	1 0
Percy Lodge of Instruction	.	.	.	1	1 0
Royal York Lodge of Instruction	.	.	.	1	1 0
Sundry Contributions	.	.	.	3	9 0

THE FREE VINTNERS.

BY A. U. T.

"Thou hast the odds of me—therefore no more."—*Titus Andronicus*.

THE tale which we are about to relate to our Masonic and other readers, is founded on points which are in the main correct, although it may appear that several of the situations are unfeasible. Be this, owever, as it may, our intentions are good, and therefore, without any hesitation, we commence our task, and throw ourselves upon the mercy of our Brethren and the uninitiated.

We have, in our wisdom, chosen two heroes for our tale, for two excellent reasons: in the first place, it is universally acknowledged that two heads are, generally speaking, better than one; and, in the second place, the old custom is to have only one hero; and we, by way of variety, conceived it would better answer our purpose to have "Measure for Measure."

John Cates and Richard Kates*, the first being tall and thin, and the latter stout and dapper, are two rival (in more instances than one, as will hereafter be shown) Free Vintners, or, in plain language, Licensed Victuallers: they reside in two corner houses in — street; the first keeping the Goat and Compasses, while the other owns the Lion and Lamb (at least his house was lately so called): and although it is said that two of a trade can never agree, yet in this instance the old adage was at fault—the best feelings of cordiality subsisted between them for several years, until the following event took place.

In the year 182—, Miss D. M., a fair milliner, came to reside in a house on the opposite side, and about midway to our two heroes. John Cates very soon felt the effect of the lady's charms, and being naturally pos-

* "A nominal accident. It is rather extraordinary, that of the two pork butchers in Clare Market, one of their names should be "Hum," the other "Shum." See for yourself: one is at the corner of Blackmore-street, the other in the street adjoining Clement's-inn."—*Hone's Table Book*, p. 511.

essed of a warm temper, he lost no time in expatiating, in the most eloquent terms, upon the beauties of this fair object of his adoration, and expressed to the votaries of his temple his fervent hope of being the happy man of her choice. There was, even to his own partial eyes, one small fault in her features, which would undoubtedly be considered by an impartial judge a defect, and detrimental to the recognised standard of beauty—still, after all, it was but a mere trifle—*she had at times a decided cast in her eyes!* It was, however, no eye-sore to John Cates or his optics—he was not at all particular on this *score*—all he required was that she should have a correct eye for business.

It is a strange matter of fact, that in this instance Cates was egregiously mistaken, for the eyes of the fair damsel were as perfect as they could possibly be—they were beautiful piercers; but it occurred, by an unfortunate chance, that very often, when he was smirking at her over the blinds of his bar window, and performing, as he conceived, the agreeable, she was making signals and telegraphing as far as glances can go, with one who was also devotedly attached to her, viz., the before-mentioned proprietor of the Lion and Lamb—Richard Kates, at the opposite corner!

A considerable period elapsed before the hero of the Goat and Compasses was made aware of his ill luck; he had marched too far into the mazes and intricacies of love to give up the lady easily, but his importunities were of no avail; and his wounded feelings can be more easily conceived than described on the morning, when a couple of hackney coaches, with their drivers decked out with white favours, stood at the portals of the Lion and Lamb, destined to bear the happy Kates and the beauteous sempstress to the altar of Hymen. It is needless for us to render an account of the interesting scene which took place when the marriage-knot was tied; suffice it to say that the ceremony was performed in the parochial church of St. John of Wapping, and mutual happiness was presaged to be certain fare for the happy couple.

“Like to a pair of loving turtle doves.”—1 *Hen. IV.*

The apparent joyous festivities of the day—the ball in the evening, the music of which was graced, as a matter of course, by an accompaniment from the worshipful club of marrow-bones and cleavers, was a bitter draught of gall to the unfortunate Cates. Poor, unhappy young man! he formed a strange resolution to cover the defeat he had met with, by offering himself to the often-intimated advances of an elderly female, who thereon readily acquiesced in bestowing herself and cash on the suppliant.

The friendly connexion which had formerly existed between the parties ceased, and a very singular circumstance occurred which naturally tended to widen the breach, and excited the openly-expressed indigna-

tion of John Cates, and even raised the wonder of the immediate neighbourhood. The sign of Kates' house, which for many years bore the name of the Lion and Lamb, was changed, by permission (through the usual means) of his majesty's justices of the peace, on the licensing day, to "*the Square and Compasses!*"

Now, the "*Square and Compasses*" certainly encroached on Cates's sign, the "*Goat and Compasses**," and it was soon evident that the alteration which had been made caused an influx of company to Kates's house.

About two years after this, it happened that an agent connected with Cates's brewers influenced and induced him; much against the will of his better-half, or, technically speaking, his half-and-half, to be made a Freemason. The lady, as a matter of course, being in the precise situation of all females, excluded from a participation in our treasures, supposed the members of the Fraternity no better than they should be; but the agent at last so effectually convinced her, that it would, in the common course of events, increase the extent of her husband's connexions, that she granted the desired permission for his being initiated into the grand and awful mysteries of our ancient order.

The day on which John Cates was *scorched* was marked with every expression of anxiety on the part of his wife: his linen and a new suit of clothes were placed on the clean counterpane of their bed, in apple-pie order. The first thing in the morning, she herself assisted him to dress; and, when putting on his braces, she expressed her hope "that he would brace up his courage to the sticking point, and bear with manly fortitude the inflictions and the etceteras he was about to undergo."—John took all this in good part, and he also took so considerable a drop of his own good things, that it almost became a question whether he had not gone too far.

Without detaining our readers, we can only state that John Cates was duly admitted into Freemasonry:—

"*And let him ne'er see joy that breaks that oath.*"—Rich. II.

and what with one circumstance and another, and the certain some-things upon which we dare not linger or venture to hint upon, he was not aware for some time who were his companions, until he found him-

* When every shopkeeper had a sign hanging out before his door, a dealer in snuff and tobacco, on Fish-street-hill, carried on a large trade, especially in tobacco; for his shop was greatly frequented by sailors from the ships in the river. In the course of time, a person of the name of Farr opened a shop nearly opposite, and hung out his sign, inscribed, "*The best Tobacco by Farr.*" This, like the shoemaker's inscription, "*Adam Strong Shoemaker,*" attracted the attention of the sailors, who left the old shop to buy "*The best Tobacco by far.*" The old shopkeeper observing that his opponent obtained much custom by his sign, had a new one put up at his door, inscribed, "*Far better Tobacco than the best Tobacco by Farr.*" This had its effect—his trade returned, and finally his opponent was obliged to give up business.

self at the banquet table, when, strange to relate, the first person who caught his eye, being placed exactly opposite to him, was his brother victualler, RICHARD KATES!

"The devil!—you here?" cried out John Cates, with a remarkable queer expression of countenance.

"No," answered Richard Kates, with a good humoured smile, "nor am I any relative, I hope, of his Satanic majesty; but this I can tell you, that I am fraternally your brother, both in heart and soul, and I sincerely trust that the bond of amity will exist as formerly between us." Thus saying, amidst the plaudits of every Mason in the room, he held out his hand to his brother John Cates, who, exerting his good sense, at once gave up all feelings of animosity, and returned his brother's pressure with perfect cordiality, making use of, at the same time, the following quotation:

"*I as free forgive you, as I would be forgiven—I forgive all.*"—Hen. VIII.

The mist with respect to the reason why Kates had changed the sign of his house, was soon cleared away; the influx of strangers thereto was occasioned by the circumstance of a Lodge of Instruction being held there, which was presided over by Freemasons of the highest repute, and who were respected for the abilities they possessed in disseminating our Masonic lore.

NOTITIÆ TEMPLARIÆ, No. 2.

GRAND MASTERS OF THE ORDER OF THE TEMPLE.

Hugo de Payens, the first Grand Master of the order of Knights Templars, was a scion of the illustrious family of the Counts of Champagne. His command may be considered coeval with the origin of the institution in 1118. Hugo died about the year 1134. He had a son named Thibaud, who was abbot of St. Columb in Sens, and who died in 1147.

Robert of Burgundy was elected Grand Master at Jerusalem in 1134. He was born at Eraon, near Angers, in the Compté of Anjou, and was third son of Renard the 2nd, of Eraon. Robert had originally been betrothed to a lady named Jourdain Eskirat, daughter and heiress of the lord of Chabanes. A certain Aumer de Rochefoucault, however, laid claim to her inheritance and estates, and by the aid and favour of William, ninth Duke of Aquitaine, succeeded in making good his title to the same. Upon the death of that Duke, Robert had hopes of

having the title reversed, but in this he was doomed to be disappointed; and, disgusted with the world, he renounced all its attractions, and took refuge in the house of the Brotherhood of the Temple.

Gerard de Bar, the third Grand Master, was elected in 1147, having previously filled the high office of Prior of France. He was one of 150 mantled Knights who constituted the famous chapter at Paris, held by desire of Louis VII. of France and Pope Eugene III., at which these potentates were present, and which was distinguished by the devotion of a certain knight, named Bernard de Balliol, who made a presentation of his possessions and lands in England to the religious and military order.

Bernard de Tremelay was appointed to the magisterial office in 1151. He was son of Humbert, Lord of Tremelay, in the territory of Lyons.

Bertrand de Blanchfort attained to the magistracy in 1154. He was the son of Godfrey, Lord of Guienne.

Andrew de Montbar succeeded the latter in 1165. He was the son of Bernard de Montbar and Humberga, who was a relative of the famous St. Bernard. He was one of the oldest servants of the Order, having been one of the seven who first collected under the founder, Hugo de Payens.

Philip, surnamed of Naplus, was born at Naplus in Syria, but was descended from a family of Picardy. He was chosen Grand Master in 1166, and was a Templar at the time of the siege of Damascus, in 1148. Philip was an intimate and confidential friend and adviser of Almeric, King of Jerusalem.

Odo de St. Amand wielded the magisterial *abacus*, or rod of office, in 1170. He was at one time Mareschal to King Almeric, by whom he was also commissioned along with Hernesius, Archbishop of Cesarea, to proceed to Constantinople, and treat with the Emperor Manuel concerning a wife for the king. As a Templar he is described as of a fierce disposition.

Arnold de Toroga first bore the staff of power in 1179. He was Preceptor of Spain in 1167, and died at Verona in 1184.

Gerard de Ridgefort was raised to the supremacy in 1185. His reasons of joining the Templars were somewhat similar to those related of Robert of Burgundy, the second Grand Master.

Having been desirous of obtaining in marriage the hand of the heiress of Chateau Botrou, it was necessary to obtain for that end the consent of Raymond, Count of Tripoli, whose feudal vassal she happened to be. The Count refused his consent to the match; and Gerard in despair and indignation rushed into the arms of the equestrian Brotherhood. Nor did he ever forgive or forget the injury done him by the Count of Tripoli, but on his arriving at power, by every

means he could, opposed that potent nobleman in a manner so strong as frequently to have brought great scandal to the cross.

A succession of chivalrous chiefs governed the Order till the time of *Jacques de Molay*. That illustrious leader was descended of a noble family of Burgundy, and was the last Grand Master recognized by the rulers of Christendom. History recounts his persecution and cruel death, and the political dissolution of his chivalric order. Nevertheless, though abolished and disowned, this extraordinary society still contrived to exist, under every persecution and proscription, and to be perpetuated even to this day, as will appear from the following extract from an unpublished Memoir of the Templars, drawn up by the late Charles Mills, author of the "History of the Crusades," &c.

"Jacques de Molay, in anticipation of his own fate, appointed as his successor in power and dignity Johannes Marcus Larmenius, of Jerusalem; and from those days to the present there has been a regular and uninterrupted succession of Grand Masters. The charter by which the supreme power has been transmitted is judicial and conclusive evidence of the continued existence of the order. This charter of transmission, with the signatures of the various chiefs of the Temple, is preserved at Paris, with the ancient statutes of the order, the rituals, the records, the seals, the standards, and other memorials of the ancient Templars."

"The Brotherhood has been headed by the bravest cavaliers of France; by men who, jealous of the dignity of Knighthood, would admit no corruption—no base copies of the orders of Chivalry; and who thought that the shield of their nobility was enriched by the impression of the Red Cross of the Templars."

"*Bertrand de Guesclin* was the Grand Master from 1357 till his death, in 1380, and he was the only French commander who prevailed over the chivalry of Edward III.

"From 1478 to 1497, we may mark *Robert Lenoncourt*, a cavalier of one of the most ancient families of Lorraine.

"*Philip Chabot*, a renowned captain in the reign of Francis I., wielded the staff of power from 1516 to 1543.

"The illustrious family of *Montmorency* appear as Knights Templars; and Harry, the first duke, was chief of the order from 1574 to 1614.

"At the close of the seventeenth century, the Grand Master was *James Henry de Duras*, a marshal of France, and one of the most skilful soldiers of Louis XIV.

"The Grand Masters from 1734 to 1776 were three of the princes of the *Bourbon* race.

"The successor of these princes in the Grand Mastership of the Temple was *Louis Hercules Timoleon*, Duke de *Casse-Brissac*, the

descendant of an ancient family, long celebrated in French history for its loyalty and gallant bearing. He accepted office in 1776."

About the commencement of the French revolution, the order was under the regency of *Claude Mathieu Radix de Chevilhon*, which continued till 1804, in which year *Bernard de Raymund Fabré Palaprat*, the present Grand Master, was elected.

Many distinguished noblemen and cavaliers of France belong to the actual order. In 1826, a Templar troop was sent out to Greece to fight against the Turks as in the days of yore.

PILGRIM.

A CHRISTMAS CHAUNT FOR THE CRAFT.

BY BROTHER W. PRINGLE.

LET Worldlings their clubs and their coteries boast,
 I leave such enjoyment to others ;
 For the best of delights is to circle the toast
 With a band of true social Brothers.

There heart joins with heart, as hand does with hand,
 In the sacred and mystical tie,
 That unites them in one indivisible band—
 One brotherhood holy and high.

For spurning the cares and the passions of earth,
 Each heart beats with fervour and love ;
 No feelings of base or contemptible birth
 Draw their thoughts from that Grand Lodge above.

And if in that moment of pure flow of soul,
 The wine-cup should sparkle a while ;
 Could the demon of evil invade then the bowl ?
 In that goblet, say, could there be guile ?

No ! let Worldlings their clubs and their coteries boast,
 I leave such enjoyment to others ;
 For the best of delights are the song and the toast,
 With a band of true social Brothers.

MASONIC SONG.

AIR—"Poor Mary Ann."

DEDICATED TO THE LATE JUNIOR WARDEN OF THE LODGE OF
EMULATION.

LET wine, and mirth, and song prevail
Within these walls;
Be banish'd far complaint and wail
From out these walls;
We meet together to have pleasure,
Contentment is our chiefest treasure,
And here 'tis boundless without measure
Within these walls.

Let the merry catch go round
Within these walls;
In gen'rous wine let grief be drown'd
Within these walls;
From pleasure now we well may borrow,
For should we here give way to sorrow,
Brothers! there may not come a morrow
Within these walls.

Now to dear woman fill the toast
Within these walls;
For she's our truest, greatest boast
Within these walls;
But, oh! this wish who can refrain?
That we may often meet again,
And never may we feel more pain
Than in these walls.

F. CLIO. R.

MORALITY OF THE TALMUD.

It is prohibited to live in the neighbourhood of tale-bearers and slanderers, much less should we hold any intercourse with them. The decree of punishment against our fathers in the wilderness was not sealed or made irrevocable for any other sin than that of calumny.—
Hebrew Review.

VOL. I.

3 H

TO THE MOON.

BY BROTHER JOHN BIGG, W. M. OF THE MOIRA LODGE.

MYSTERIOUS Planet! as I gaze on thee,
 And view thy modest lustre with delight,
 And fancy in thy orb I plainly see
 Masses of silver, pure and dazzling bright:
 Or changing now, thy face I next behold
 Of varied forms—a but imperfect view—
 A sea of lava, waving molten gold,
 Or mountains capp'd with clouds of heavenly blue.
 Creative fancy shadows out thy sphere,
 Instinct with life, and busy moving scene;
 And oft illusion brings each object near,
 Till stern reality destroys the dream!
 Anon, perchance the mind may humbly think
 Thy orb as destined for that place of bliss,
 Where happy souls from fountains pure may drink,
 And interchange the sweet seraphic kiss!
 Where those we loved are gone—and from that sphere
 Look down in pity on our toilsome state,
 Or throw around our path a spirit's care,
 And for our soul in heav'nly patience wait!
 To me, 'tis earthly bliss to speculate
 On thy full form so lovely and so bright,
 'Till wrapt in wonder at thy beauteous state,
 I bid adieu to thee thou "Queen of Night."

TO THE EDITOR.

"SIR AND BROTHER.—In a late number of the Cambridge Chronicle, I find it stated that the tale of the Mason was taken from an anecdote originally related by the member of one of the oldest families in Cambridge, and that the parties were a Moor and an Englishman.

"The editor has, I am happy to state, only confirmed another instance of the value of our Order, by the fact alluded to. The tale of the "Mason," however, was founded on an anecdote related nearly two years since by Brother Sheridan Knowles, at a dinner-party during his visit to the University, the parties really being a Russian and Frenchman.

"Yours fraternally,

"THE AUTHOR OF THE TALE OF THE MASON."

"Dec. 1st, 1834."

LODGES OF INSTRUCTION.

THE importance of meetings under this title is sufficiently apparent by the provision made for their government and regulation in pages 65 and 94 of the Book of Constitutions; indeed, to the discipline which pervades, we may say, all of them, the Order is much indebted, inasmuch as it frequently happens that business of a general nature which engages the attention of a Lodge, prevents a regular practice in the ceremonials of the Order, and the members would require a longer time to become proficient but for the Lodges of Instruction, whose business being confined to the discipline required in the ceremonials, lectures, &c., gives a more ample opportunity to those who seek information, as well as a greater scope to those who are emulous of preferment.

There are several Lodges of Instruction in London, all of which are attended by Brethren distinguished by their Masonic attainments, the benefits of which all are desirous to impart.

For the information of those who are unacquainted with the advantages they may obtain, we shall subjoin the numbers of the Lodges by which they are sanctioned, with the names of such Brethren as may be said to take the lead in their government; should we be incorrect in our statement, or if we shall have omitted any, we beg to be set right.

318. EMULATION LODGE OF IMPROVEMENT, Blue Posts, Charlotte-street, Rathbone-place; Friday, at 7 in the winter and 8 in the summer. Brothers Dowley, Cooper, Wilson, Knott, Pitt, &c.

7. ROYAL YORK LODGE DITTO, Tuesday at 7, at the George and Blue Boar, Holborn. Brothers Key, Smith, Aarons, Humphreys, &c.

82. UNITY DITTO, Bedford Head, Maiden-lane, Covent-garden, Tuesday, at 7. Brothers Aarons, Wheatley, &c.

165. FAITH DITTO, Chelsea Water-works, Pimlico, Sunday at 7, from September to June. Brothers Sarjeant, Key, &c.

168. ST. LUKE'S DITTO, White Hart, King's-road, Chelsea, Sunday at 3, from September to June. Brothers Rackstraw, Walkley, &c.

198. TEMPERANCE DITTO, King's Arms, Aldersgate-street, Thursday at 7. Brothers Geary, Bickford, Lambert, Rowe, Brooks, &c.

201. OLD CONCORD DITTO, Albion, Duke-street, Manchester-square, Monday at 7, from September till May. Brother Wilson, &c.

234. PERCY DITTO, Union, Air-street, Piccadilly, Thursday at 8. Brothers Gibbon, Key, &c.

19. ROYAL ATHELSTAN DITTO, Sunday at 7, Museum-street, Bloomsbury. Brother Dowley, &c.

33. UNITED MARINERS' DITTO, Dial, Long-alley, Finsbury.

200. STABILITY DITTO, Crown and Cushion, London-wall, Friday at 7. Brothers Broadfoot, Thompson, Carpenter, &c.

22. NEPTUNE DITTO, Black Boy, Wapping.

Besides the above, many Lodges hold private Lodges of Instruction for their individual members, as the Antiquity, Old Union, and others.

There are also a few Chapters of Promulgation to assist Royal Arch-Masons; the following are those of which we are at present apprized:—

BULL'S HEAD, Leadenhall-street, Thursday at 7, from May to September. Comps. Thompson, Broadfoot, Maccallum, &c.

GEORGE AND BLUE BOAR, Holborn, Saturday at 7, from May to September. Comps. Broadfoot, Cooper, Key, Wilson, &c.

TO THE EDITOR OF THE FREEMASON'S REVIEW.

SIR,—I have taken the liberty of sending the inclosed communication, which I trust will prove beneficial to the Brethren, which will become generally known to them, by being inserted in your Masonic Review.

Brother George Aarons, P. M., of the Lodge of Unity, 82, with a feeling truly patriotic for the welfare of the Craft, intends giving instruction in Masonry every day between the hours of ten and one o'clock, and also in Arch Masonry, at his house, No. 38, King Street, Covent Garden, where he has appropriated a room for that purpose. Brother A. has no mercenary views in giving instruction, it being quite gratuitously, similar to the late Brother Gilkes, solely for the good of Masonry, and through your medium the country Brethren will be made acquainted with it, which will be a great acquisition to them when they come to town to obtain instruction. Brother A. has given private instruction for some time past, but it has not been generally known.

Should you think this communication worthy of your insertion, I beg you will not give my name as your informant, and be assured any information that I may become acquainted with (in order to forward a work which I regard with such interest as the Masonic Quarterly Review,) will be punctually attended to by yours

Most obediently,

A MEMBER OF THE LODGE OF UNITY No. 82.

Dec. 7, 1834.

We have much pleasure in giving publicity to our Brother Aarons' address, and can bear testimony to his talent and abilities. Such as seek him will be highly gratified by his attention. Brother Aarons labours under a heavy affliction in being deprived of sight; but his natural cheerfulness never deserts him; indeed he is an example to others of the inestimable value of a good temper, and a well regulated mind to grace it. What powerful resources under so severe a dispensation!

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, NOVEMBER 5.

E. COMPS. : RAMSBOTTOM, GOFF, and PRESCOTT as Z. H. J.

After the confirmation of the minutes of the last Convocation, a report was read from the Committee of Inquiry into the Ceremonies, &c., on the subject of their labours, which it appeared had terminated, and the result had met with the perfect approval of his Royal Highness, the M. E. Z.

The result, however, could not be communicated to the Grand Chapter, inasmuch as its members consisted of several classes. The report, therefore, stated that it was on the recommendation of the Committee suggested that the subdivisions of the general report should be communicated to the several classes; the first communication to be made at seven o'clock in the evening, on the 21st of the present month, November.

The report further recommended that such committee should be extended in number, and then be a standing committee to make such amendments in the laws and regulations of the Grand Chapter as might be found expedient, to which an additional clause was unanimously agreed to, that one half at least of such extended number should consist of companions who are not grand officers.

Companion Dr. Carwithen, through Companion Harper, inquired how country principals were to obtain the benefit of installation, which Companion Broadfoot very satisfactorily explained, as provided for by the laws.

A report from the Committee of General Purposes was received, and the prayer of some R. A. Masons for a Chapter to be held at Malta, and to be attached to the Union Lodge, No. 588. was granted, and the Grand Chapter closed with the usual formalities.

Nov. 21st. In pursuance of the following circular, the Grand Chapter assembled this evening at seven o'clock :

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

E. COMPANION,—The Special Committee appointed by the Grand Chapter to consider the subject of the various ceremonies of the Order, being prepared to report the result of their labours, but, in the first instance, to those E. Companions only who are members of the Grand Chapter of the rank of the *First Chair*, and who also have been regularly installed as actual presiding Masters of Warranted Lodges, a

meeting of the members of the Grand Chapter, so qualified, will be held at Freemason's Hall, on Friday next, the 21st instant, at seven o'clock in the evening punctually, for the purpose of receiving from the Committee the requisite communication, at which meeting your attendance is desired, provided you are duly qualified as specified above.

By command of the M. E. Z.,

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,

William H. White, E. }
Edwards Harper, N. } G. Scribes.

Freemasons' Hall,

17th November, 1834.

(A second circular was addressed to the other members of the Grand Chapter, to meet on the 25th of November, for the second promulgation.)

E. COMPS.: RAMSBOTTOM, G. A. BROWN, and GOFF as Z. H. J.

The Chapter was not opened, nor did the members appear in the regalia of the Order. The qualifications to attend were present and past first principals who had been regularly installed as Masters of a Craft Lodge.

The Committee appointed, June 13, 1833, then explained the alterations that had been thought advisable.

First,—As respected the installation of principals in the several chairs, and

Secondly,—Such alterations as were necessary on the introduction of a M. M. to this supreme Order.

Nov. 25.—The Committee sat again this evening at seven o'clock; the members of the Grand Chapter attended in full regalia, and the Chapter was regularly opened.

E. COMPS.: G. A. BROWN, GOFF, and BUCKHART as Z. H. J.

Some parts of the report were read.

At half-past seven the third class of R. A. Masons were admitted, when, with some slight alterations, the report of the Committee was agreed to.

The Rev. G. A. Brown then illustrated the jewel worn by the Order, in a manner most pleasing and instructive. The Chapter was then closed.

[We cannot omit to state, that the credit of having drawn the attention of the Grand Chapter which led to the formation of the Committee is due to E. Comp., A. L. Thiselton, whose information, as stated by the Committee, was both useful and important. It is also our duty to state that Comp. Thiselton has expressed himself highly gratified by the kind manner in which his suggestions were received and appreciated. Ed.]

QUARTERLY COMMUNICATION.

DEC. 3.—Present Rt. Hon. and R. W. the Earl of Durham, D. G. M.
as G. M.

R. W. D. Pollock, Esq. S. G. W.

R. W. H. R. Willett, Esq., J. G. W. as J. G.

R. W. John Ramsbottom, Esq., *M. P.*

R. W. Rt. Hon. C. Tennyson, *M. P.*

And a great number of Grand Officers. There was also a very numerous attendance of Masters, Past Masters, and Wardens of the various Lodges. After the confirmation of the minutes of the preceding Grand Lodge, the nomination of His Royal Highness the Duke of Sussex, as Grand Master for the ensuing year, was very ably and eloquently proposed by Brother Palmer, and seconded by Brother Dr. Crucefix; which nomination was hailed with unanimous acclamation. The Earl of Durham acknowledged the compliment on the part of His Royal Highness, and stated that he had it in command from the Royal Grand Master, in case of his being proposed for re-election, to express his readiness, and, indeed, his desire, to accept of the dignified office;—that the M. W. G. Master had travelled from Norfolk for the express purpose of presiding, but he had to regret his absence, caused by the demise of his relative, H. R. H. the Duke of Gloucester, which prevented his making a personal acknowledgment of the kindness of the Grand Lodge. The general business was then proceeded in, and addresses of condolence to His Majesty the King, Grand Patron of the Order, to H. R. H. the Duke of Sussex, and to H. R. H. the Duchess of Gloucester, were agreed to, and the Grand Lodge closed.

MASTERS' AND PAST MASTERS' CLUB.

DEC. 3.—It is our pleasing office to state that the accession of Members to this Club promises to increase its means of utility. In addition to London Brethren, the names of several country Brethren have been proposed. We should be exceeding our duty were we to report at length what was intended to be merely of a conversational nature; but we should be guilty of a dereliction of that duty did we not declare our conviction that the club is founded upon no other principle whatever than the furtherance of the interests of the Order. Any London Brother properly qualified, may visit the club once through the introduction of a member, and Provincial Masters and Past Masters who are eligible to a seat in a Grand Lodge, may, (under its regulations,) visit the club as often as they please.

The facility which is thus afforded to the Brethren from the provinces of associating on the days of Quarterly Communication, must in time be productive of considerable advantage; it will not only tend to insure a fuller attendance there, but all subjects of any interest or importance, can and will be more maturely considered.

This club differs essentially in these very material points from the Grand Officers' Club, which is held on the same day, at the Freemasons' Tavern, to which none but Grand Officers have access, as subscribers; whereas the Past Masters and Masters' Club courts the society and opinion of their provincial Brethren, to whom, more especially, it cannot fail to be advantageous.

ROYAL FREEMASON'S CHARITY FOR FEMALE CHILDREN.

OCT. 9.—QUARTERLY GENERAL COURT.—Present, Mr. Shadbolt in the chair, and many other Governors.

An inspection of the premises took place. It appeared that the repairs, under the judicious arrangements of Mr. S. Staples, jun., were going on to the entire satisfaction of the House Committee. A memorial to His Royal Highness the M. W. G. M. was read, setting forth the calamitous state of the building, with the inadequacy of the funds of the Institution to meet the necessary expences of repair. The memorial prayed the gracious interference of His Royal Highness (as Grand Master) with the Grand Lodge for some pecuniary aid. The memorial was unanimously approved.

Mary Jardine and Mary Ramsay were elected into the school.

Mr. H. Rowe proposed, and Mr. W. H. White seconded, a vote of thanks to the Editor of the Freemason's Quarterly Review, for his advocacy in favour of the charity, which the secretary has duly announced in the following very flattering manner:—

“ Royal Freemason's School for Girls.

“ At a Quarterly General Court, holden at the School-house in Westminster-road, October 9th, 1834,

“ *Resolved*—That the thanks of this Court be, and they are hereby offered, to the Editor of ‘ The Freemason's Quarterly Review,’ for the powerful manner in which he advocated the cause of this Masonic charity by an article in the last number of that work, ‘ On the Necessity of a Building Fund in Aid of Masonic Asylums.’

“ W. M. FLETCHER HOPE, Sec.”

[The Editor has great pleasure in acknowledging the courtesy of the General Court.]

ROYAL MASONIC INSTITUTION FOR BOYS.

OCT. 13.—QUARTERLY GENERAL COURT.—Present, T. Moore, Esq., Treasurer, in the chair; also the following Governors and Subscribers, viz. Messrs. Begbie, Broadfoot, Black, Cabbell, Coe, Gilbert G., Giraud, Henderson, Lythgoe, Rowe H., Savory T. F., Sweatman, Smith T. R., Stone, jun., White, W. H.

The business commenced at seven o'clock, when the minutes of the last Quarterly General Court, and the subsequent proceedings of the Committee, were read and confirmed; after which Mr. Lythgoe rose and stated, that having understood His Royal Highness the President had entertained an opinion that a conditional promise had been made at the extraordinary meeting in May last, to expunge at the July meeting all those minutes which had a reference to His Royal Highness, but in which promise he (Mr. L.) not only disclaimed any participation, but could not even challenge his memory with the recollection of any other governor having so promised; still, as His Royal Highness had so interpreted the general discussion, he bowed with deference to the difficulties of the case, and considered it was most incumbent upon the patrons and well-wishers of the charity to pay a respectful attention to the illustrious President and Grand Master; and actuated by such sentiments, he proposed the following resolution:—

“That so much of the minutes of the general meeting of the 14th day of April last, and of the subsequent meetings, as relates to the orders issued by the M. W. G. M. for the regulation of the festivals of this charity, be expunged from, and no longer form part of those minutes respectively.”

Mr. T. R. Smith expressed his surprise that, impressed as it appeared His Royal Highness was with such given promise, that Mr. White, his Grand Secretary and personal friend, with other grand officers, who were present at the last General Court, should have made no allusion whatever to the subject, and permitted the minutes to be unanimously confirmed.

Mr. White exonerated himself, by expressing, very warmly, his opinion that he had been improperly called upon, as he had no conversation with His Royal Highness upon the subject.

The discussion becoming more animated than congenial, the worthy Chairman proceeded to the business of the Court. Upon which Mr. Smith observed, that, as Mr. Lythgoe, whom he considered to be so vitally connected with the peculiar circumstances of the case, having thought it expedient to move the Resolution, he, Mr. S., felt it to be his duty to second it, as the best means of averting what otherwise might prove seriously detrimental to the interests of the charity.

Mr. Rowe did not consider that the present Court possessed the

power to expunge or to annul minutes which had been regularly confirmed.

Mr. Cabbell was of opinion that it was competent in any General Court to expunge the minutes of a previous meeting, at whatever distant date—a course pursued by the House of Commons.

Mr. Henderson coincided with Mr. Cabbell.

Mr. Lythgoe then stated that there was really no occasion for discussion upon the merits of the case, inasmuch as the object of the meeting in May was virtually to dismiss the subject altogether. Mr. Lythgoe's motion was then put and carried, and the Court adjourned.

Nov. 3rd.—At the Committee held this evening, it was announced by a Governor, that a Sermon had been preached at Prescott, in Lancashire, by the Rev. Brother Robinson, in aid of the Masonic Charities, and that the proceeds had been divided between the Girls' and Boys' Schools. The Rev. Brother G. Gilbert most kindly expressed his wish to advocate the two institutions from the pulpit, and stated his opinion, that at St. George's Church in the Borough, both minister and congregation would also become willing agents in the great cause of our charities.

Oct. 3rd.—The anniversary of the Master Masons Lodge of Instruction, Charlotte Street, Rathbone Place, was celebrated this evening, with even more than its usual eclat. Brother Dowley, W. M., in the Chair. Several members of the Lodge of Unions, No. 318, under whose sanction this Lodge of Instruction is held, attended to testify the pleasure they felt in its prosperity, and the high sense they entertained of its value and importance to the Craft. The Master was also supported by a great number of the Fraternity from different Lodges. Bro. Dowley was unanimously re-elected Treasurer; and Bro. France Secretary. They severally returned thanks. Brother Quintan, of Lodge No. 2, Dublin, distinguished himself equally by an eloquent address, as by the sweetness and delicacy with which he sung two songs, and the evening passed to the entire satisfaction of all present.

OCT. 19.—ASYLUM FOR FEMALE ORPHANS. A vacancy having occurred by the retirement of the Rev. Mr. Robins as morning preacher to this institution, several candidates have addressed the governors from the pulpit, all giving evidence of considerable talent, and the happiest illustrations of doctrinal and devotional character. It is our pride to state, that among the energetic, if not the most energetic of probationary addresses, was made by our Brother, the Rev. Thomas Tunstall Haverfield, B. D., chaplain to H. R. H. the Duke of Sussex, who this day preached to a most numerous congregation. He chose for his text Romans i. 16: "For I am not ashamed of the Gospel of

Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The exordium of the discourse treated of the state of the Jewish nation at the time the Apostle Paul's Epistle to the Romans was written. It adverted to the almost natural disinclination of a peculiar race, (who were wedded to the pomps and vanities of their own system,) to exchange the gorgeous splendour of the priestly power, for the simplicity and natural beauty of the creed of the "meek and lowly Jesus."

The preacher in a most eloquent manner treated upon the three leading virtues of Faith, Hope, and Charity; his inferences were drawn, if not with novelty, with at least a masterly deduction, and perfectly rivetted the attention of his hearers.

There was a peculiar moral beauty about the whole discourse, which was embellished by frequent draughts from the streams of the Gospel; but in none was its excellence more powerfully shewn than in a rapid but splendid view of the life of Jesus, from his birth to the crucifixion; the chorus of angels, and the shepherds worship at the birth of the Holy One of Israel, being beautifully contrasted with the awful renderings of the very firmament, when the Redeemer died for man.

Brother Haverfield, in a most emphatic manner, declared his matured belief in the articles which he subscribed at his ordination, and concluded his discourse by addressing the children on the advantages they possessed in having kind friends to supply the loss of their parents; who would direct them in the path leading to heaven, at the gates of which they had only to knock, and they would open for their admission to everlasting happiness.

We would almost apologize to our esteemed friend and brother for having ventured to touch upon the solemnity of his address; but having been present, and forcibly struck with the subject matter, we have felt ourselves irresistibly impelled to trespass, and we know him too well not to anticipate an acquittal at his hands.

We have much satisfaction to hear that Brother Haverfield has since been appointed alternate morning preacher to St. Ann's, Soho; and that a volume of Sermons by him is now in the course of the press.

DEC. 8.—THE LATE MARQUIS OF HASTINGS.—The birthday of this truly distinguished Freemason was commemorated by the Members of the Moira Lodge, of which, when living, he was the zealous and active patron. This tribute to departed worth is most estimable; it not only displays a feeling of gratitude for services rendered, but brings before the rising generation of Freemasons the noble example set them by their predecessors. His lordship's estimable character may be said to belong to the Craft, by whom his virtuous and honourable career will be ever held sacred in their recollection.

On the above occasion, Brother John Bigg was installed as W. M. by Brother Laurence Thompson; after which the Brethren adjourned to

a splendid banquet arranged and prepared by Brother Bleaden, of the London Tavern, in his very best style; and Brothers Jolly and Fitzwilliam enlivened the evening with their well-known powers of harmony.

THE GRAND STEWARD'S LODGE.—The year 1835 will be distinguished, we understand, by the enlightened Members of this Lodge—not merely in commemoration of its centenary, but as an auspicious opportunity of still further proving to the Craft at large the deep interest they take in its utility and importance. We refrain from further comment at present, as we hope in our next Number to prove that we have been the harbinger of good tidings.

DEC. 18.—The public night. On this occasion, about 120 Members of the Society attended, and were highly gratified by the manner in which the second and third lectures were given. The Grand Stewards' Lodge is entitled to the thanks of the Order for the example they set in this peculiar portion of its utility. It will be our pleasing duty hereafter to dwell more at large upon the subject.

The elegant chairs used on the occasion, belong to the Grand Masters' Lodge, No. 1: they were the objects of general admiration, and are beautiful specimens of workmanship:—we are promised a description of them. It will be remembered, that the late Peter Gilkes usually returned thanks to the Master and Brethren of the Grand Stewards' Lodge for their attention; on this evening the compliment was forgotten, but we are certain the omission was merely one of inadvertence.

OPENING OF THE SOUTH AUSTRALIAN LODGE OF FRIENDSHIP, No. 613.—His Royal Highness the Duke of Sussex, M. W. G. M., having granted a warrant for a Masonic Lodge for the new colony, with permission for the Members to hold their meetings in this country previous to their departure, the ceremony of opening the Lodge and installing the Master, took place, last month, at the rooms of the Association, in the Adelphi, on which occasion the Grand Secretaries Brothers White and Harper, Brother Giraud, W. M. of the Grand Steward's Lodge; Brother Crew, P. M., of the Grand Master's Lodge; Brother Aarons, and several other Brothers assisted.

The various charges were most impressively given by Brother White; and the Master, Brother Taylor, late of the Grand Master's, Old King's Arms, and Hertford Lodges, was duly installed into the chair. Three gentlemen about to proceed to the new colony were initiated, and the Members and their friends afterwards partook of an excellent dinner at the Freemasons' Tavern.

The usual loyal and Masonic toasts were drunk with due honours.

The Worshipful Master, in proposing the health of the Grand Secretaries, expressed the deep sense of gratitude felt by himself and the Members of the Lodge, for the great interest that had been evinced by them in the formation of the Lodge.

Brother White, in a neat and appropriate speech, proposed the health

of Brother Taylor, the first Master, which was duly acknowledged; and afterwards, in proposing "Prosperity to the South Australian Lodge of Friendship," complimented the Officers on the excellent manner in which the duties had been performed, and expressed the gratification he felt in its formation. After entering most fully into the principles of Masonry, and expatiating on the great moral advantages that would accrue to the colony from its formation, he suggested that the visiting Brothers then present, and such other Members of the Fraternity as may be interested in the success of the colony, should have an anniversary meeting to celebrate the opening of the Lodge, which was most warmly received.

We need hardly state how peculiarly interesting were the proceedings of the day:—an association formed to extend the benefits of colonization and carrying with them, from the mother country, the high moral advantages of Freemasonry. May the Great Architect bless them with a speedy voyage, a safe landing, and a prosperous and happy conclusion of their labours!

DEC. 19.—KNIGHTS TEMPLARS. The encampment No. 20, held their Quarterly Meeting this evening. After the general business, and the installation of a candidate, the E. C. Baumer, and the other officers were unanimously re-elected for the ensuing year.

MASONIC CHIT CHAT.—It is with unmixed satisfaction that we are informed of the liberality of the Earl of Durham, who has erected a very handsome dining-room for the Lodge in Chester-le-street; it is also very confidently reported that his lordship contemplates the addition thereto of a provincial hall for the more perfect arrangement of Masonic meetings.

A Dispensation for initiation has been lately granted in favour of a very talented youth under age, whose father has proved himself an active and zealous member of the Craft in Lincolnshire.

Our attention has been drawn to some simple railings against our Order, which appeared in an ephemeral publication: the public having expressed their opinion pretty decisively upon the merits of the periodical, by allowing it to die quietly, we shall not further advert to the subject, otherwise than by stating, that "we guess" the writer to be a *certain* person of a violent temper, and one not over scrupulous in adhering to the truth. We sufficiently esteem our informant, not to feel regret that he should have wasted his time to so little purpose, in holding communion with a party whose disposition is so uncongenial with his own.—*We* know the man, and would therefore avoid him.

GRENADIER'S LODGE.—The Brethren of this Lodge have done themselves equal credit and honour, by the presentation of a very handsome

piece of plate to their exemplary Past Master and Secretary, Brother Neate, whose conduct for many years has been beyond all praise.

The late Board of Stewards for the celebration of the Girls' Festival have, we learn, associated themselves as a body, to perpetuate the circumstance which called them together. They have held social meetings, which have proved so agreeable to themselves and so consonant with Masonic principle, that they hope the advantages they have themselves derived may not be lost in future, but by being diffused may very considerably aid the charity. We also hear with no small feelings of exultation, that these Brethren have a wish to become embodied officially, and for that purpose they contemplate a memorial to the M. W. G. M. to grant them a warrant to hold a Lodge as Past Stewards of the Girls' School. In this auspicious hope we rejoice, and suggest to the Brethren how greatly increased in value will their society or Lodge become, by its members being composed of Past Stewards who shall have served *both* charities.

While on this subject, we must reiterate our confident expectation that ere long the views of our esteemed Brethren will be brightened by the erection of an Asylum for the "*Old Mason*," whose cause will add another wreath to the dignity of their contemplated Lodge, by increasing the necessary qualification as a Past Steward of the "*Asylum*."

BURY ST. EDMUNDS.—It is generally rumoured throughout the county of Suffolk, that Colonel Rushbrooke, of Rushbrooke Hall, will be appointed Provincial Grand Master for the county: we most sincerely hope the rumour is correct. Colonel R. is justly esteemed for his urbanity and independence. The appointment will prove gratifying and advantageous to the Fraternity.

Masonic Obituary.

DEATH OF H. R. H. THE DUKE OF GLOUCESTER.

Intelligence of this melancholy event, which occurred at Bagshot-park, a little before seven o'clock on Sunday evening, the 30th Nov., was on Monday officially transmitted to the Lord Mayor by his Grace the Duke of Wellington.

The announcement occasioned but little surprise, the public mind being fully prepared to receive it, owing to the daily bulletins, which but too plainly told the fatal progress which the disorder had made.

His Royal Highness, William Frederick Duke of Gloucester was in his 58th year, being born in January 1776, at Rome, whither his father went shortly after his private marriage, on the 6th of Sept. 1766, with Maria, the Countess Dowager of Waldegrave—a match which so highly incensed his brother, George III., that he refused to receive the bride

at court, and was also the cause of bringing in and passing the Royal Marriage Act. Their union was not generally known until 1772, when, in consequence of the Bill just named, the duke thought proper publicly to acknowledge the duchess as his wife, and in 1776 returned to England, when soon afterwards a reconciliation took place between His Royal Highness and the King, and his children by the duchess were acknowledged as his legal heirs. Of these but two survived, the late duke and his sister the Princess Sophia of Gloucester.

The duke completed his education at Cambridge under Dr. Beadon, and had scarcely quitted college before he entered the army.

In 1805, on the death of his father, he succeeded to the title, and on the motion of Lord Henry Petty (the present Lord Lansdowne), who was then Chancellor of the Exchequer, his allowance was increased to 14,000*l.* a-year; and, greatly to his credit, His Royal Highness has always kept within the bounds of his income.

In politics, until within these few years, the duke generally voted with the Whigs; and whilst the Bill of Pains and Penalties against Queen Caroline was pending, he uniformly acted in her majesty's favour.

In 1816 the duke married his first cousin, the Princess Mary, the fourth daughter of George III., and is said to have stipulated that it should by no means be expected to influence his political conduct.

His Royal Highness, notwithstanding his limited fortune, was a munificent patron of many of the public charities, which happily abound in this vast metropolis. To the African Institution and St. Patrick's Charity he was particularly attentive; of the former he was president, as he was also, we believe, of the London Hospital.

Besides being a Knight of the Garter and a Knight Grand Cross of the Bath, His Royal Highness was Ranger of Bagshot-park, and Chancellor of the University of Cambridge.

The military career of the duke was as follows: the first commission of His Royal Highness was that of captain in the 1st Foot Guards, with the rank of colonel, and dated the 11th March, 1788. In March 1794, His Royal Highness, then Prince William, went to Flanders to join his company in the 1st battalion, and on the 16th April was appointed to the command of a brigade, consisting of the 14th, 37th, and 53rd regiments. On the 17th he was employed in the column under Sir W. Erskine, who ordered His Royal Highness to attack the village of Vremont, in which he succeeded, and received the general's thanks in the field. His Royal Highness was immediately after appointed to the command of the 115th regiment (3rd May, 1794), and had a letter of service as colonel on the staff and to do the duty of general officer in the army, in which capacity he served the whole of the campaign. On Feb. 16, 1795, His Royal Highness received the rank of major-general. Nov. 8, same year, he was appointed colonel of the 6th regiment of foot.

While major-general, he was appointed (1799) to the command of a brigade comprising two battalions of the 5th and two of the 35th, forming part of the Duke of York's army. On the 19th this brigade was attached to the column commanded by Lieutenant-general Dundas. In the course of the morning the whole of it was, by degrees, detached, excepting the 1st bat. 35th, with which, only 600 strong, His Royal Highness was called on to support the Russians. Finding that Lieutenant-general Geripsdorf was killed, and that the command had devolved upon himself, the duke determined to attack the village of Schorel, from which he found Major-general Manners's brigade was retreating, closely pursued by the enemy in great force. Prince William, covering the major-general's retreat, ordered him to form in his rear, and with this reinforcement His Royal Highness advanced to the attack, carried the village and the wood skirting it, and, pursuing the enemy up the sand-hills, drove him back upon Bergen. His Royal Highness, on the 4th October, made a rapid advance to Schermerhorn, Daendals having retired to Viemerut with the main Dutch army, 8000 strong, abandoning three guns, which were consequently taken by His Royal Highness's brigade. On the 6th October the duke received orders to retreat, and falling back, took up his former position, in which he was attacked by General Daendals with a force of 6000 men. General Dumenceau supporting General Bonhome, was repulsed by six companies of the 35th, under Colonel Massey, directed by His Royal Highness. At this moment, Daendals with 5000 men advanced upon the left towards a small work which had been cut across to the depth of nine feet; His Royal Highness had scarcely 600 men to oppose to this corps, and being ordered to retire, effected his retreat without the loss of a single man, carrying off his guns, baggage, &c.

November 13, 1799, His Royal Highness received the rank of lieutenant-general; April 25, 1808, that of general; May 26, 1809, appointed to the colonelcy of the 3rd Guards, now the Scots Fusileers; in 1816 his late majesty, by special warrant, conferred on the duke the title of Prince of the Blood Royal, on the occasion of the marriage of His Royal Highness with his cousin, the Princess Mary. The late duke was also Governor of Portsmouth.

THE FUNERAL.—11th Dec.—Soon after seven o'clock, the people in the neighbourhood of Bagshot began to assemble, and in a short time afterwards there was a large muster of the carriages of the neighbouring nobility and gentry, amounting to forty-five. The children of a charity-school, of which His Royal Highness was a patron, also attended. At a quarter to nine, the hearse with the usual number of mourning coaches proceeded towards Windsor.

At the entrance of the great gate of Windsor-park the private carriages dropped off. At a little before nine o'clock a detachment of the

King's Own Light Dragoons was drawn up for the purpose of escorting the funeral procession towards Windsor.

Everything being in readiness, the troops presented arms and the procession proceeded.

At Windsor Great Park the procession was met by the Scotch Fusileer Guards, of which his late Royal Highness was colonel (Lieutenant-colonel Drummond commanding).

As the procession moved on it was followed by the boys of another charity-school, who joined in singing a hymn as a tribute of respectful gratitude to the memory of their late benefactor. The body remained in state at Cumberland Lodge.

At the entrance to St. George's Chapel, the dean and prebendaries, attended by the choir, received the body, the procession (attended, as before, by the Guards bearing flambeaux,) moved down the south aisle, and up the nave into the choir.

The part of the burial service before interment having been concluded, the coffin was lowered down, and deposited in the vault. This is not the royal vault in which George the Fourth was buried, but that which had been constructed for the late Duke and Duchess of Gloucester, the father and mother of his late Royal Highness. The body was placed in a recess between those of his illustrious parents, and the entrance will be closed up by a plain marble slab, with the inscription, "Frederick William, Duke of Gloucester, 1834."

ST. GEORGE'S CHAPEL.—The preparations in the chapel were on a much less extensive scale (as far as mourning decorations were concerned) than at any of the royal funerals for some years. The chapel, by its castle approaches from the yard, were hung with black, and a boarded passage, by which the coffin was to be brought into the choir, was also similarly covered.

The body being placed on the tressels, the chief mourner, the Duke of Sussex, took his place at the head of the corpse. Among the persons in attendance in the choir we noticed the Duke of Wellington, the Duke of Devonshire (who officiated as Lord Chamberlain), Lord Hill, Lord Rosslyn, Lord Verulam, Lord Jersey, Lord Maryborough, Sir James Scarlett, and several other distinguished individuals. We should have mentioned that the body was borne into the church by two parties of the Scots Fusiliers, who were selected as the most deserving men of the regiment.

The chief mourner having taken his seat, the choir, accompanied by the organ, chaunted a hymn, after which the Dean read the first part of the burial service. When that was done the choir chaunted another hymn, after which the Dean came from the communion table into the body of the chapel. The coffin was then lifted from its tressels and placed alongside of the vault, and after the rest of the burial service was

concluded, the King at Arms then read the style and titles of the late Prince, after which the ceremony concluded, and the company in the chapel, which was select and numerous, departed.

His Royal Highness died wealthy. Col. Higgins and his aides-du-camp have been liberally remembered. The bulk of the property is bequeathed to the Duchess. Sir James Scarlett is the executor.

His late Royal Highness was initiated into Masonry in the **Britanic Lodge, No. 38** (then No. 27), by the late Marquis of Hastings, when Earl of Moira, in the year 1795, and was dignified by the rank of P. G. M., as appears by the following record of the Grand Lodge, April 13, 1796.

“Resolved unanimously, That in testimony of the high sense the Grand Lodge entertains of the great honour conferred on the Society by the initiation of **PRINCE WILLIAM OF GLOUCESTER**, His Royal Highness be presented with an apron lined with blue silk, and that on all future occasions His Royal Highness shall take rank as a Past Grand Master.”

His late Royal Highness was a Royal Arch Mason, and also a Masonic Knight Templar.

Brother Lieut. WILLIAM CROW, R.N. This gallant officer and distinguished Freemason entered the service when very young (about ten years of age), and bore a part in the actions of the Nile, Copenhagen, &c. under the immortal Nelson, and in most of the other great naval engagements fought during the late war. His meritorious conduct procured him a Lieutenancy in 1800, and afterwards the command of the Gallant, gun brig, in which he continued until the peace in 1814. He was initiated into Masonry in the Scilly Islands in the year 1797. In 1816 he came to reside in Hull and joined the Minerva Lodge No. 467, of which he was twice elected the Worshipful Master. In the year 1823 he attached himself to the Humber Lodge No. 73, now 65, and twice served the office of Worshipful Master, and continued a member thereof until the time of his death. Having adopted the motto of his illustrious commander, “England expects every man to do his duty,” he determined to leave nothing undone which could promote the welfare of the Lodge to which he belonged, and the true interests of Freemasonry in general, contributing by both his wealth and talents to promote the liberal arts and sciences. Indeed the welfare of Freemasonry appeared to be interwoven with his very existence: for the space of eight years he was a Provincial Grand Officer for the North and East Ridings of Yorkshire. As a friend and a Mason, he was steady and affectionate, affable and sociable, of inflexible integrity, sincere in his attachments, and much esteemed by all who had the honour of his acquaintance.

This excellent man departed this life on the 7th of September 1834, aged sixty-three years, and his remains were deposited in a vault in the choir of the Holy Trinity Church, which he had prepared during his life time. He was followed to the grave by upwards of fifty of the brethren, besides a great concourse of spectators who had assembled to witness his funeral.

PROVINCIAL.

HERTS.—HOCKERILL.—Nov. 15.—The Mount Lebanon Chapter held their convocation in this town for the purpose of installing the Most Honourable the MARQUIS OF SALISBURY, Prov. G. M. for this county, as the third principal of the Chapter.

Comp. W. G. R. Key was installed second; and Comp. Cocks, of Hatfield, as the first principal.

The grand ceremony of installation was most ably conducted by E. Comp. G. P. Philipe, P. Z., assisted by the E. Comp. Grimstone and other rulers.

On the same day, Brother Cocks installed Brother Alstone, as his successor to the dignified office of W. M. of the Hertford Lodge. The Marquis of Salisbury and a great number of Brethren attended the banquet. Among them we observed Brother R. Alstone, W. M. of the Apollo Lodge, Oxford; Thomas, Prov. G. Sec.; Lovell, Goldsmith, &c. &c.

The presence of their distinguished guest, the Marquis, highly gratified the company. They appreciated by their enthusiasm the interest he takes in his provincial duties. Indeed the zeal he manifests creates among the Lodges in his district the most grateful and affectionate feeling. Masonry flourishes in Hertfordshire; there are now four Lodges and a Chapter, all of which may be said to have arisen under the protective auspices of the Noble Brother.

CAMBRIDGE.—“*To the Editor.*—Our Craft is prospering greatly in this University; and your exertions are appreciated in every quarter, especially by the Rev. G. A. Brown, our Prov. G. M. The Masonic Review is taken in by both Lodges; and Mr. Stevenson, the University bookseller, has received the names of several subscribers. It may be agreeable to report the following from the Editor of the Cambridge Chronicle, who thus comments upon the Quarterly:

“We feel assured that this periodical will meet with a hearty welcome from all the members of the ‘Craft;’ not only affording them the means of vindicating the Order from the aspersions of those whom, in their wisdom, affect to despise the ‘light’ of Masonry, but as a medium by which Masonic intelligence may be more widely and more speedily diffused. The numbers which have already appeared exhibit considerable talent, and telling all that may be told of Masonry, the papers will be as highly interesting to the public as to the Craft. We mention in particular those on the origin and early history of Masonry, and the graphic tale of ‘The Mason.’ The latter is founded on a fact communicated at Cambridge by a scion of one of the oldest families in the county; and though the parties to the fact were a Moor and an Englishman, it has lost little in the tale in appearing as a Russian and a Frenchman.”

“I hope to forward some interesting gleanings for your next Number, and am, Sir and Brother,

“Your obedient servant,

“CANTAB.”

“P. S. As a matter of news only I have to state the Scientific Lodge and the Chapter of Pythagoras bespoke a play and other entertainments on the 29th of September. The house was admirably attended; and a Masonic address, taken from your first Number, with local additions, was admirably spoken by Mrs. Hield.”

COLCHESTER.—Our town and neighbourhood have been somewhat excited by circumstances which the following details will sufficiently explain.

To the Editor of the Colchester Gazette.—As a sincere and ardent well wisher to Mechanics’ Institutes, I deplore that the one in this town has been appropriated to an illiberal and unjust attack upon the oldest charitable society in existence; indeed every friend to the Colchester Mechanics’ Institute must regret that a lecturer should be invited from a distant town to sow the seeds of dissension amongst its members, as well as array them in hostility to many of their neighbours. It is not my intention to travel over the arguments which were mainly directed against the writings of those who support the antiquity of Freemasonry, for upon all such subjects every Mason forms his own opinions, from the facts as they may be established; but when the lecturer charges Masons with “swearing to conceal each other’s villainy,” he either shows an entire disregard of truth, or extreme ignorance. Although I attach but slight importance to great names, yet I may reasonably ask, is it probable that his present Majesty, or his brother, the Duke of Sussex, or noblemen of such rank as the Marquis of Salisbury or Lord Durham, would countenance or support principles at

variance with every moral obligation, as well as in direct violation of the laws of the land? Yet such was the deliberate declaration of this indiscreet lecturer.

To whatever distant period the history of Freemasonry may be traced is a matter of trifling importance; it is not because an institution is old or young that it is to be supported or condemned. Masonry will rise or fall according as it is in unison with or in opposition to the feelings of mankind. As a charitable society it ranks first in the world, both in point of time and in universal application. No difference in points of human belief, nor conscientious opinion upon the best forms or administrations of government can stop the full tide of universal charity as practised amongst the Masons. During the latter part of the late war, the writer had many opportunities of witnessing the powerful influence of its principles, in mitigating the horrors of this "scourge of the human race," and had the lecturer felt the anguish experienced by thousands, of having a father, a brother, or a friend thrown into a foreign prison, there to remain for years without a single relative to console or assist in the deepest affliction, he would have blessed that institution which directed its greatest efforts to alleviate the condition of the unfortunate prisoner of war, of every country and religion. And may ridicule be directed against a society that has for one of its objects the relief of the shipwrecked mariner? Your paper, Sir, might soon be filled with the enumeration of the cases in which the British seaman has owed the means of existence in a foreign and hostile nation to Freemasonry. I ask, Sir, if such actions as these are fit matters for vulgar abuse or senseless derision, or can the institution which enjoins them as positive duties be at variance with the holiest and purest principles of our nature? But I have not yet mentioned the admirable schools supported by Masons for the instruction of the children of the poor members, and the destitute orphans of the deceased Brethren. Amongst those poor children the lecturer might be shown those of men who have occupied higher rank in society and literature than (judging by his display on Monday night) he is ever likely to occupy.

In conclusion I must again express my deep regret that a rising Mechanics' Institute should have allowed a stranger to deliver a lecture upon a subject of which he is profoundly ignorant, and utterly incapable of grasping its enlightened principles.

I am, Sir, yours respectfully,

A MASON.

Colchester, Oct. 28.

To the Editor of the Colchester Gazette.—You inserted in your paper of last week some remarks of the Editor of the Chelmsford Chronicle on my lecture, which you were pleased to style "judicious." To these remarks I have sent a reply, and shall feel obliged if you will transfer it

to the columns of your paper. You likewise admitted a letter signed "A Mason," on which I beg to make a few observations.

You know, Sir, that in the present advanced state of society, when the light of truth is "gone forth into all lands, and her word unto the ends of the world," great names and great pretensions must succumb to *stubborn facts* and solid arguments. If your correspondent (who contents himself with mere abuse instead of criticism) possess moral courage enough to come boldly forward, avowing his name and maintaining his allegations, the calumniated individual from whom he hides himself, is willing to confront him, though backed by the imposing names of Lord Durham, the Marquis of Salisbury, the Duke of Sussex, and His Gracious Majesty. Yes, Sir, I am ready not only to make, but to *prove* my assertions, namely, that the History of Masonry is a tissue of falsehood, its pretensions absurd, and its ceremonies ridiculous, or expose my "profound ignorance and utter incapability of grasping such enlightened principles;" but I shall ever avoid anonymous correspondence, having no inclination to combat with shadows, or "fight as one that beateth the air."

I am, Sir, yours, &c.

Ipswich, Nov. 4.

S. PIPER.

(ADVERTISEMENT.)—*To the Editor of the Chelmsford Chronicle.*—SIR. —Having observed in your columns a most illiberal and ungentlemanly attack on the "Lecture on Freemasonry," which I delivered at Colchester last week, an attack which contains assertions as futile and baseless as they are libellous and malevolent, you will scarcely deny me the privilege of a brief reply. Let me first observe, that you ought to have suspended your judgment till I had finished my subject, and not have gratuitously assumed that I take my "ground on supposition," when every statement has been backed by arguments to which no reply has been offered; and secondly, that if you chose to adopt the above coarse language, less vituperative would have better become the gravity of a censor, than malicious imputations and degrading epithets, which so far from imparting strength to any cause, affects only the character of him that utters them.

I am, Sir, yours, &c. &c.

Ipswich.

S. PIPER.

To the Editor of the Colchester Gazette.—A lecture on Masonry delivered at the Mechanics' Institute in this town a fortnight since, and the letters which have subsequently appeared in reference to the subject, have given rise to the following observations, which, if you deem worthy a place in your columns, you are at liberty to insert.

Permit me "*in limine*" to observe, that I am not one of the initiated into the mysteries of Freemasonry, therefore my remarks have not been influenced by an irrational partiality for, or any connexion with, the craft.

It should be the ruling motive of every man to endeavour to do impartial justice to his neighbours, not only with respect to their individual conduct, but in regard to their general transactions, associations, and societies,

“ Nothing to extenuate,
Nor aught set down in malice.”

And, Sir, if such had been the object of the lecturer on the above occasion, I doubt not but that we should have had a much more temperate, just, and fair disquisition of Freemasonry. You will, I think, agree with me, that every institution which is established for the inculcation of principle among its members, decidedly benevolent, social, and philanthropic, must be productive of good, and merits at least the approval of every honest mind.

It is a fact generally admitted, and too “stubborn” to be controverted by the assertions of any ephemeral lecturer, that the fundamental principle of Masonry is the preservation of a bond of social and brotherly union between man and man ; which tends to restrain the fierce passions of anger and resentment ; to correct the all-absorbing feelings of self-interest and avarice, so inimical to the exercise of every social virtue ; and to encourage the kindly sentiments of an extended charity. It removes the land-marks of national hostility, and causes the hand of friendship to be extended between men of adverse countries and distant climes. It brings men of all creeds, castes, and gradations, into immediate acquaintance, and enables them to distinguish in the face of a stranger, the lineaments and the feelings of a friend. In poverty and affliction it enjoins the tender sympathy and relief of the Samaritan of old, and in situations of difficulty the assistance of a neighbour and a friend. In a word, it cherishes the best sentiments of humanity, and imposes the conscientious discharge of those universal duties which promote the highest degree of happiness in this state of existence.

But, Sir, it has been urged that men may observe all such virtues without the aid and existence of Masonry. That Christianity offers a more solemn and imperative reason for their observance than any human institution or code of laws. I admit it without hesitation. But man, to quote the words of the lecturer, “ is a microcosm.” (This is a truism, notwithstanding the lecturer with his characteristic complacency and evident self satisfaction vainly attempted to ridicule the comparison, it being part of a quotation from some Masonic author.) Man in the common intercourse of society is a compound of inconsistencies and anomalies. Incessantly actuated by different passions or propensities, subjected to different causes of excitement, physical and moral, and alternately governed by both. It too frequently happens that neither Christianity nor reason can constrain mankind to act wisely, and promote their own temporal happiness. Is there anything therefore absurd

or objectionable in the establishment of human institutions, to assist and forward "this consummation so devoutly to be wished?" Christianity and every sacred law forbid the commission of crime, but even severe and sanguinary punishment cannot prevent it. Men therefore are benefited by some external, voluntary, and as it were palpable form of bond or obligation to urge them to practise a broad and extended benevolence which may injure their individual interests, but which collectively must be productive of the happiest results. If Masonry constituted as it now is promotes in any degree such laudable ends, we must admit it to be a precious boon to society. In the sensible and judicious letter signed a Mason, and published in your paper, are mentioned instances of the happy advantages which were enjoyed by families of Masons during the late war, which proves that the charitable principles of Masonry are practised as well as professed by its members.

That it is of ancient origin is beyond doubt, for the fact of its being as universal over the globe as civilized society itself, must, in the opinion of most men, be considered evidence of its antiquity. But, Sir, I will not intrude upon your valuable pages by offering any historical account of its progress, as from its unrevealed character much doubt and uncertainty must necessarily attach to it, particularly with those, who like myself, have never been admitted to an acquaintance with its archives, laws and regulations. The attempt would be vain as presumptuous, and I might display my ignorance by resting on uncertain data, and drawing erroneous inferences; as I fear did our lecturer in his boasted exposé of the (what he modestly terms) "absurdities of Freemasonry." Suffice it to observe, that in England it may be traced back by historical records to a very early period; and that much later, Henry VII. is mentioned as having presided at a Masonic Lodge. During the reign of James II. who was a warm patron of Masonry, the Lodges, which until that period consisted for the most part of architects, became thrown open to men of all professions and avocations, and were much increased in talent, wealth, and consequence. The most illustrious men of this country have also connected themselves with Masonic Institutions, not only in former but in modern times. At the present period, individuals who are the brightest ornaments of intellectual society; public men of the highest mental endowments, and filling some of the most important offices of the State;—private characters, renowned for their moral virtues and retiring worth, as well as those benefactors of their species who instruct and improve mankind by their writings, while they are acquiring for themselves the praise of posterity, have not hesitated to identify themselves with masonry, and to support its establishment. This, Sir, surely is some guarantee for the respectability and honour of the craft, notwithstanding the mighty mind of the lecturer may affect to despise any opinion which may be derived

from this circumstance. Though the world may become learned, and little men philosophize until an artificial state of things shall prevail : yet, "great names and great pretensions," when a proportionate greatness of mind accompanies them, must ever exercise that powerful influence which properly belongs to them ; while their distinction renders them above the desire of gaining a notoriety by the exhibition of learning and spurious philosophy. The loyalty of Freemasonry, and its freedom from all disaffection to the laws and government of the country, has also been satisfactorily established, by investigations at different periods by royal authority ; especially, an enquiry that took place during the reign of George III. ; and therefore, I can but consider the comparison made by the lecturer of "Free and Accepted Masonry" to the Trades Unions, a most unfair and libellous assertion ; and, to say the least of it, alike discreditable to his head and to his heart : as soon might you compare the "life infusing sun" which affords us general light and warmth, to the *ignis fatuus* composed of noxious vapours and shining with delusive splendour, as the moral principles of the one to the dangerous and destructive tendency of the other.

The last objection raised against Masonry by the lecturer was the exclusion of the favourite portion of Creation's works, from participation in the mysteries of the Craft. This was denounced as a fault of such magnitude, that it was deemed sufficient to condemn *in toto* the Institution to which it was attached. The appeal against the exclusion of ladies was pathetic, and no doubt well calculated to gain the admiration of those present ; but, methinks, that the majority of our fair countrywomen would not thank the lecturer for wishing them to leave the bosom of their families, the proper sphere of their existence, where their virtues shine conspicuous, and diffuse around a halo of peaceful happiness, to participate in the proceedings of public establishments.

In conclusion, Sir, I trust that it comes not within the range of probability, that the declamatory assertions of any man can, in the estimation of the sensible part of the community, detract from the merits of any Institution which has afforded, and still offers advantages to mankind ;—or that all the charges of "falsehood and absurdity" which ignorance or calumny can advance, will subvert that which has received the sanction of the most enlightened men, and stood the test of ages.

I am, Sir, yours, &c.

Colchester, Nov. 11, 1834.

CANDIDUS.

November 24th.—Pursuant to a notice pretty extensively circulated in handbills throughout Colchester and its neighbourhood, Mr. S. Piper made his second appearance this evening at the Mechanics' Institute ; the room was well filled, and among those near the table, we observed

three or four ladies and also eight or ten good-looking, intelligent youths, all, we should say, under fifteen years of age. This circumstance is merely adverted to in connexion with some vulgar allusions made by the lecturer to the evil effects which Freemasonry was calculated to produce upon *women* and *boys*. The young rogues were evidently prepared for a *funny* exhibition, and sincerely we pitied their evident disappointment. Mere abuse could not please them, neither did absurdity gratify their minds, fitted for nobler purposes; true, they could not but laugh now and then, but the decorous silence they observed at the too palpable allusions to the Supreme Being, as well as to the freedom of language in which the name of Jesus Christ was most irreverently adverted to, must have impressed the unfortunate man, who had attempted to mislead them, with a great moral lesson, if, indeed, his mind was capable of receiving such an impression.

It was refreshing to observe that upon the ear of youth his malediction fell but as a coarse raving from the demented, and that the boy could pity, what as a man his stronger reason would have prevented. The assertion that the behaviour of Freemasons in Lodge was too revolting and——(we dare not for decency's sake repeat another term the *lecturer* employed) to be mentioned in the presence of ladies, was met, we are pleased to say, with a contemptuous silence, for no applause could be conceded to a violation of decency if true, and his audience felt that the nobility of nature can always protect itself. That the man failed in making his expected hit, arose from the nausea of his own venom.

The ministers of religion came in for an honourable mark of his execration: liars and deceivers were they called in good set terms; and even the arrest of the sword in piercing the breast of an enemy, or the relief given to an imprisoned captive Brother, afforded to this bright expounder of the *evils* of Freemasonry an opportunity to characterize the Fraternity as the protectors of MURDERERS, and the abettors of SWINDLING, LYING, BLASPHEMY, and SEDITION!! The very words, in this very sense, were used, and distinguished divines of the brightest reputation were by name thus publicly slandered. Is it too much to say of this unhappy reviler,

“QUEM DEUS VULT PERDERE, PRIUS DEMENTAT.”

* * * * *

Let it, however, be recorded of him, that as an intended contrast to the list of bright names he thus accused, he unconsciously invoked a blessing upon the immortal memory of Jenner, the discoverer of vaccination, and other worthies; that his audience fully went with him; and when the applause had subsided, on the meeting being informed by an individual present well known in the Masonic Order that these glorious

men were FREEMASONS, that applause was renewed in a manner most creditable to their better judgment. The lecturer alone was dissatisfied, but it was with himself. The individual alluded to had occasionally by a word or two noticed his absurdities, but the last remark was fatal to the false prophet.

At length, after about three hours tedious reading of notes apparently not very intelligible, even to himself, and pretty foreign to the subject, the lecturer concluded his wonderful effort,

* * * * *

A short pause ensued, when a young man, short in stature and of humble appearance, presented himself. One in authority demanded his name, which he mildly stated. The audience, probably somewhat disappointed in their expectations, inadvertently, let us hope not intentionally, ridiculed him; but nothing daunted, the young man ascended the platform, and gave the lecturer and his more especial party the *coup de grace* in very nearly the following terms:—

“Mr. Piper, I am not a Freemason; would I were such, for then I should follow my dear father’s example, who for forty years professed, and I have no doubt practised, the tenets of the Craft. When I was very young, my father, owing to losses, removed to Yorkshire, where, however, greater difficulties attended him—he became insolvent and died. Who, sir, were the first to succour the widow and her helpless orphans?—Two ministers of God’s holy order—FREEMASONS were they—two of the blessed number of men whom you have so bitterly reviled; they came and poured the word of comfort in the widow’s ear, and placed the bread of charity in her lap.—Did they stop here? No; they wrote to the Grand Lodge in London—their letter was addressed to FREEMASONS, and the sum of TWENTY POUNDS was returned, with such expressions of condolence as made my widowed mother weep with gratitude. Young as I was at the time, I felt the noble act, and cannot now forget it—Would you wish me to do so?—That, sir, is all I know against Freemasonry.”

How beautiful a conclusion.

* * * * *

On leaving the room, it was whispered that Cambridge was to be the next scene of the lecturer’s exploits. Should he precede this statement of his Colchester pranks, he may gather a few sixpences; that is, if the Vice-chancellor shall allow the imposition: should, however, his walk thitherward be delayed, this account of himself may save him the bootless experiment.

LOUTH.—A Provincial Grand Lodge was holden in the town of Louth on the 23rd of October last, by the Right Honourable Charles Tennyson, *M. P.*, Provincial Grand Master for Lincolnshire, which

was attended by a numerous and respectable assemblage of Brethren. A new set of jewels and regalia had been provided for the occasion ; and as a public procession had been announced, the town was filled with visitors from the neighbourhood at an early hour, whose curiosity had been excited by the preliminary preparations, and many of them doubtless expected to catch a glimmering knowledge of those mysterious institutes which distinguish the Order, when, as they supposed, the mantle of secrecy should be partially removed. The Grand Lodge was opened in the Mansion-house, by the Rev. George Oliver, Provincial Deputy Grand Master, and the usual routine of business being disposed of, the Prov. G. M. proceeded to deliver his annual charge to the Brethren, which this year embraced many points of considerable utility. He took a review of the progress of Masonry in the province during the last year, and congratulated the Brethren on its increasing influence, evinced by the fact that three new Lodges had been instituted since the last annual Grand Lodge. He recommended the utmost regularity in their proceedings, and a strict compliance with the requisitions of the Grand Lodge, as set forth in the Book of Constitutions ; and he concluded his most interesting address with an earnest exhortation to ECONOMY and EARLY HOURS ; and to practise in the world the precepts which were inculcated in the tyled recesses of the Lodge.

The Officers for the ensuing year were then installed, and a Procession was formed to church in the following order :—

A Marshal with a baton—Union Flag—Band of Music—Union Flag—Visiting Brethren two and two—Rough Ashler borne on a Pedestal—

BAYONS LODGE.

Banner—Tyler with a sword—Brethren two and two—
Inner Guard with a sword—Two Deacons—Stewards—Secretary—
Treasurer—Chaplain—Past Master—Two Wardens—Master.

The following Lodges in the same order as above :—

TRENT LODGE—LINDSEY LODGE—
OLIVE UNION LODGE—DORIC LODGE—
LODGE OF HARMONY—WITHAM LODGE—
ST. MATTHEW'S LODGE.

The Perfect Ashler borne on a Pedestal before the W. Master of the senior Lodge, by a Brother of his own Company.

PROVINCIAL GRAND LODGE.

P. G. Tyler with a sword—Union Flag—
The two Junior P. G. Stewards with wands—Past P. G. Stewards two
and two without wands—Floor Cloth of the First Degree.
P. G. Stewards two and two with wands—
Floor Cloth of the Second Degree—Inner Guard with a sword—

Past P. G. Deacons two and two—Past P. G. Organist—
 Past P. G. Architect—
 The two P. G. Deacons bearing the Warden's Pillars on Pedestals—
 Cornucopia borne by a Brother—P. G. Organist—
 The Tracing Board borne on a Pedestal.—P. G. Architect—
 P. G. Director of Ceremonies.—Floor Cloth of the Third Degree—
 Past P. G. Treasurer and Secretary—The Book of Constitutions on a
 Pedestal—P. G. Secretary—
 The Ark of the Covenant and Veil borne by Four Master Masons—
 P. G. Treasurer.—The Holy Bible in black letter, Square and Compass,
 borne by four Master Masons' Sons ; open at NUMB. x.
 P. G. Chaplain—Past P. G. Wardens two and two—The Three Lights
 placed triangularly on a Pedestal—P. G. Junior Warden with a gavel—
 P. G. Senior Warden with a gavel—P. G. Standard—
 The Globes on a Pedestal—Deputy Provincial Grand Master—
 Provincial Grand Master's Banner—P. G. Sword Bearer—
 Provincial Grand Master, under a Canopy of blue,
 purple and crimson, borne by Six Master Masons.
 P. G. Tyler with a sword—Union Flag—
 The two P. G. Stewards of the oldest Lodge with wands—
 A Marshal with a baton.

On arriving at the door of the church, the Brethren opened on each side to admit the P. G. Master, followed by the Brethren according to seniority, and on their entering the Lodge the same order was observed.

A sermon was preached by the Rev. Geo. Oliver, D. P. G. M., from 1 Cor. xiv. 40, "Let all things be done decently and in order." From these words the preacher took occasion to illustrate some of our peculiar observances, viz.—the situation of the Lodge—the cloudy canopy—and processional movements. The sermon, however, we understand, is to be printed, and we hope to be able shortly to lay it before our readers.

The Brethren returned to the Mansion House in the same order as before, and the P. G. M. addressed to them a most beautiful and energetic oration on the morality of the Order ; embracing particularly illustrations of the Four Cardinal and the Three Theological Virtues. After which the Lodge was closed by the D. Prov. G. M. with solemn prayer.

The Brethren dined together in the large hall at the Mansion House, and ample accommodations were provided in the ante-room for the ladies. A band of music and a party of glee singers were stationed in the orchestra. After dinner the healths of His Most Gracious Majesty, the Patron of Masonry ; H. R. H. the Duke of Sussex, G. M. ; and other Masonic dignitaries, were eloquently prefaced by the P. G. M.,

each of which was succeeded by an air from the band, and an appropriate glee from the vocalists.

The D. Prov. G. M. then rose and said, "Brethren, I rise to propose a toast which I am sure you will receive with the highest gratification. The Right Honourable Charles Tennyson, our worthy and respected P. G. M. (*Cheers.*) It is unnecessary for me to expatiate on his excellence or activity as a Mason, because the former has been fully evidenced this day, in those splendid specimens of oratory which have elicited so many expressions of enthusiastic approbation; and the latter by the fact that three new Lodges have been established within his province since the last annual meeting. The personal sacrifices which he has made to the welfare of the Craft, entitle him to our highest regard; and I can affirm, from a long and personal friendship, that such is his zeal in the cause, that if called on to make any sacrifice for the benefit, not merely of Masonry, but of an individual Brother, he would not only do it without a sigh, but with the utmost cheerfulness and alacrity. And this, considering the high station which he at present occupies in the political world as a heavy tax upon his leisure, is no small recommendation to our most unbounded esteem. I do not introduce politics in this place with any other view than to intimate my firm conviction, that when engaged in Masonic pursuits they are entirely dismissed from his bosom, leaving his heart open to the full exercise of universal benevolence. (*Applause.*) These observations M. W. Provincial Grand Master, are not made because I have enjoyed the honour of a personal friendship with you, uninterrupted for so many years; but because they are the sentiments of every brother present (*Cheers.*) because they are the result of an estimation arising from the services which you have rendered to Freemasonry within the province. Masonry, as you so well know, is a system of benevolence and brotherly love, embracing in an ample bond the whole Fraternity of every clime and nation. Do we meet with a worthy Brother in distress, we stop not to inquire what are his religious principles, or his political opinions. We inquire not where he was born, or to whom he is related: though his skin be dark as the raven's wing, or fair as the unsullied flower, we extend to him the hand of relief and consolation. We greet him with the embrace of fraternal kindness, because he is a Brother and a Mason. (*Cheers.*) To disseminate these principles in the province where we are now assembled you have exerted yourself faithfully and effectually; and the results are before you. R. W. Sir, we owe you much. When you first undertook the superintendence of our Order in Lincolnshire, Masonry was declining; but under your fostering care it has not merely revived, but has re-assumed a triumphant influence of an increasing and we hope of a permanent character. Such, Brethren, are the genial fruits which have been produced by the

Masonic assiduity and science of our Right Honourable Friend. Let me recommend to you, therefore, to emulate his example, and study the true principles of Masonry as a legitimate science. Be not satisfied merely with the mechanical knowledge of a few hieroglyphics, or the simple routine of ceremonies, but dive into the pure fountain of Masonic philosophy. Then will you enjoy a rich repast of intelligence—you will reap the full glory of the Masonic harvest, not the wretched gleanings of the grapes after the vintage is done. But I will no longer restrain your impatience to greet our Right Honourable Brother with the highest honours Masonry can bestow." (*Enthusiastic cheers.*)

The P. G. M., after the customary Masonic preface, spoke as follows: "My worthy and reverend friend, the Prov. D. G. M., has been pleased to compliment me on the sacrifices which I am presumed to have made for the interests of Masonry in general, and of the province in particular over which I have the honour to preside. I cannot, however, consent to term that a sacrifice which emanates from a prescribed duty, and conveys unaffected pleasure to the mind. Whatever engagements I may have, or whatever pursuits inclination or business may impose upon me, still the calls of Freemasonry are a relief which I am ever inclined to hail with pleasure and satisfaction, for I consider Masonry and virtue to be synonymous. In executing the high office with which it has pleased H. R. H. the Grand Master to invest me, I am not stimulated by the considerations of duty merely but delight; and I can sincerely assure you, Brethren, that though the interests of Masonry are interwoven with that great system of mental amelioration and public virtue, which I trust will at all times characterize my conduct, both in the world and on my own domestic hearth; yet my personal attentions are more particularly required amongst the Lodges and Brethren which have been placed more immediately under my own guardian care. To your interests and welfare I am devoted; and no exertions will ever be considered by me as a sacrifice which can in any manner conduce to the advancement of either; for I am persuaded that the moral improvement of man's mind is the certain and inevitable result of reducing to practice the pure and unsophisticated principles of Masonry, the foundation of which is brotherly love or charity. This is the social bond which distinguishes Masonry from every other human institution; but it must be practised in its glorious and native purity, or it will be inefficient. We must not only do good, but we must have a pleasure in its performance. It must be the work of a pure heart, or it will have more of self-love and ostentation than charity. Such a grade of virtue may be denominated prudence or wisdom, but it is not goodness. An act of the most exalted beneficence proceeding from self-love may be proper—may be laudable—but cannot be generous. It may be faith—it may be hope—but it is not charity.

These three are distinct virtues; the Scriptures as well as Masonry have enumerated them distinctly; and you all know which of the three both have pronounced to be the greatest. It is by the practice of this virtue that Masonry promises to advance the happiness and improve the social condition of man.

"I must now revert to a topic of a more personal nature, as I cannot refrain from expressing my gratification at the very complimentary manner in which my health has been received on the present occasion. I have been honoured with especial notice at many public meetings, but never have I been received with more unequivocal marks of attention and kindness. I hope I shall be able to evince, by a constant attention to your Masonic interests, that I am duly sensible of the value of your good opinion; and while I thank you for the honest expression of it, I sit down with the consciousness that we have but one end in view, the study of science, and the improvement of our hearts by the practice of benevolence and good will to our fellow-creatures." The right honourable gentleman sat down amidst much cheering and applause.

Some other Masonic toasts were drank, when the Prov. G. M. proposed the health of the Rev. G. Oliver, D. P. G. M., in an able speech, in which he congratulated the county and himself in possessing a deputy who had so eminently distinguished himself by his publications on the subject of Masonry. The toast was drank with the highest honours, and replied to by the reverend gentleman in a speech of great interest.

The Prov. G. M. then offered an address to the ladies, in which with much gallantry he complimented them on the attendance with which they had honoured the Masons of Lincolnshire, and gave "The female friends of Freemasonry," which was drank with enthusiasm; after which the ladies retired, and expressed themselves highly gratified with the treat they had enjoyed.

NOTTINGHAM.—*Accident to Lord Ranccliffe, Prov. G. M. for Leicestershire.*—The Marquis of Hastings's hounds met lately at Bunny, and while following them, the horse on which Lord Ranccliffe rode, in attempting to leap over a deep and difficult ditch between Flawforth and Bradmore, slipped, and in consequence could not clear it without falling, and his lordship came to the ground and hurt his right shoulder severely, which soon became considerably swollen. The animal, it seems, in regaining its feet, trod upon his lordship, who is going on as well as can be expected. This accident to his lordship is further to be regretted, as, having consented to preside at the festival in honour of the birthday of His Royal Highness the Duke of Sussex, the stewards will have to provide another chairman, which at this late moment may be attended with some difficulty.

HULL.—*November 17.*—The Humber Warrant, formerly No. 73, now 65, having for some time lain dormant, a few Brethren, animated by an ardent and sincere desire to promote the prosperity of the Craft, determined to use their utmost exertions to accomplish so desirable an object; they accordingly re-opened the Humber Lodge at the Turk's Head in Mytongate, on the 5th November 1823, resolving to conduct its affairs upon purely Masonic principles. At this house the Lodge continued to be held until the year 1827, when the number of members having increased to upwards of forty, and the room appropriated for their meetings being considered too small for their comfortable accommodation, they unanimously undertook to build a new Masonic Hall. To accomplish their intended object a subscription was immediately entered into, Bro. Lieut. William Crow (whose name appears in your Masonic obituary) beginning it with a sum of 200*l.*, the S. W. 100*l.*, and the rest of the members followed the example according to the best of their respective abilities; a suitable plot of freehold ground was purchased, and the members being unremitting in their exertions the foundation stone was laid on the 7th of May 1827, by Brother Robert Mackenzie Beverley, G. S. and D. P. G. M. for the North and East Ridings of the county of York, assisted by brother the Rev. George Oliver, P. G. C. for Lincolnshire, and dedicated by him for the purposes of Freemasonry only, and to be used for no other purpose so long as three brethren can be found to attach themselves to the Warrant. This Masonic Hall was completed on the 3d of October 1827, and opened in solemn form. It is 46 feet long, 25 feet wide, and 21 feet high, substantially built and tastefully decorated, and lighted by eleven gas lamps. The entrance hall though small is neat, having on one side of it the preparing room, and on the other the kitchen. At the west end of the Masonic Hall a gallery is erected, on which is placed a very fine toned organ, built by Brother Wheatley, a member of the Lodge; the cost of the building with the furniture amounted to upwards of 1100*l.*, the whole of which has in the short space of seven years been provided for. The regular meetings of the craft are the first and third Tuesday, and the Chapter the last Friday in every month. Attached to the Lodge is a Masonic Fund of Benevolence for the relief of its own members only, upon the principle of a Benefit Society. A Library has also been established for the use of the members and their families, which is open for the reception of all works instructive and useful. I must not omit to mention that we are subscribers to your valuable publication, which has received the unanimous approbation of the whole Lodge; that from the perusal of the first number we received great pleasure, and from every successive one we have derived additional satisfaction.

BRIDGEWATER.—*Oct. 7th.*—The Lodge of Unanimity and Sincerity, No. 327, visited the Lodge of Perpetual Friendship in this town last evening, and witnessed the initiation of Mr., now Brother *Simon Fraser Campbell*, into the mysteries of the Craft. The worthy Brother is son-in-law to the respected R. W. P. G. M. for Somerset, Col. Tynte, and his admission into the Fraternity was hailed with considerable satisfaction, not more from the gratifying circumstance of the abovementioned connexion, than from the known worth and amiability of the esteemed candidate for the honours of Masonry. The P. G. M. attended during the ceremony of initiation, but departed immediately at its conclusion with his *son* and *Brother*. We were pained to witness the marks of affliction and anguish on his countenance consequent on the loss of a beloved daughter, and we hope for a speedy resumption of his usual spirits and appearance. The W. M., Brother Eales White, was accompanied by Brothers Maher, Polhill, Macdonald, Greenhill, Gillam, Haselen, Ash, and many others of his Lodge, who expressed themselves highly gratified by the cordial and truly fraternal feelings with which they were received, and after partaking of the bountiful hospitalities that were provided for them, and requesting the honour of a visit in return from the Lodge of Perpetual Friendship, the Brethren returned to Taunton, much delighted at the progress of Masonic feeling which they had witnessed, and which is so much increasing in the western provinces. Brother Inman, P. G. Secretary and W. M. of the Lodge, conducted the ceremonies of the evening with his accustomed ability.

WIVELISCOMBE.—*Loyal Vacation Lodge, Oct. 14th, 1834.*—Our Lodge was unexpectedly gratified yesterday by the honour of a fraternal visit from the W. M. and Brethren of the Lodge of Unanimity and Sincerity at Taunton. Our respected W. M., Brother Hancock, in expressing his deep sense of the kindness, alluded most forcibly to the benefits that would arise from reciprocal visits of this description, and in reply to the invitation of the W. M., Brother Eales White, he, in the name of his Lodge, promised to return the visit at the earliest opportunity. The work of the Lodge was ably effected by the W. M. and his officers, Brothers Boucher, Edwards, Lean, Kersteman, &c., and at its close an abundant dinner was provided. On the removal of the cloth, the Brethren were much delighted by the vocal efforts of Brothers Lean, White, Carrow, Smith, and Collard, in some exquisite glees and humorous catches. Among the visitors we noticed Bro. Carrow, Grand Steward, Brothers White, Polhill, Maher, H. Sully, *M. D.*, Macdonald, Alford, Randolph, Gillam, Ball, Hunter, and Jeffery. The evening was employed in reciprocal kindnesses and attentions, and the Brethren departed at an early hour, impressed with the beneficial

effects of occasional, nay, frequent visits; and since this is an important duty of the Fraternity enjoined by the Book of Constitutions, we confidently hope it may be adopted and acted up to by the Craft generally.

SOUTH MOLTON.—It is expected that a new Lodge will shortly be consecrated in this town.

SHEPTON MALLETT.—The Lodge has resumed its charter and warrant.

TAUNTON.—From "The Taunton Courier, October 1, 1834."—*The Freemason's Quarterly Review*.—"Independently of the especial claim to patronage which this publication has on all worthy members of the Craft, it embraces many valuable points of recommendation deserving the attention of every friend to literature. Masonic intelligence from all quarters, and information of every description tending to advance the science and utility of Freemasonry, naturally occupy a considerable portion of the pages of this periodical, but a sufficiently ample space is nevertheless left for the diffusion of general literature. It is a well-edited miscellany, and will, no doubt, be cherished accordingly by the intelligent public."

The Brethren of this town have held a meeting at their Lodge-room for the purpose of adopting an address of condolence to the R. W. P. G. M., Colonel Tynte, expressive of the deep sympathy with which the Lodge of Unanimity and Sincerity is impressed on the late domestic affliction that has visited the house of Halswell. The Lodge was attended by an unusual number of Masons, all appearing anxious to testify their respect for their esteemed chief. The Lodge was honoured by the presence of many visitors on the occasion, and among them Brother James Murray Macdonald, of the Lodge of Antiquity, and a member of several Lodges in India. The fact of his being the grandson of the celebrated Flora Macdonald, was additionally interesting to the Brethren, from the romantic associations which the very name calls together. The following address was voted amid the unanimous approbation of the assembled Brethren, and a deputation selected for its presentation. The Brethren, with a consideration which does them much honour, conceived that a single personal friend to wait on Col. Tynte, would be more congenial to the present state of the feelings of the P. G. M. than such a deputation as the Lodge would, in any other case, appoint; consequently, Brother Maher was requested to favour the Lodge by acting as their deputation for the purpose. The worthy Brother, with his usual kindness and desire to oblige, acceded to the request of the Lodge, and on the 11th presented it.

*To the Right Worshipful Charles Kemeys Kemeys Tynte, M. P.,
Grand Master of the Province of Somerset, &c.*

Right Worshipful Sir and Brother.—It is with feelings of no common attachment that we (the Lodge of Unanimity and Sincerity) at this time desire to employ one of the noblest characteristics of our Craft, that of offering solace to a brother in affliction ; although we are most anxious at *all* opportunities to convey to you assurances of our profound respect, unfeigned gratitude, and warm personal regard, yet we would have supplicated the Almighty Architect of the Universe, and the Most High disposer of his creatures, to have averted so distressing an occasion for exercising this hallowed duty.

Permit us, Right Worshipful Sir, to assure you that we have witnessed with great emotion the affliction which has so long overwhelmed you, and we have offered our anxious prayers for your RELIEF in unsuspected TRUTH, in ardent BROTHERLY LOVE, in equal SINCERITY as UNANIMITY. We have deeply felt the manifest anguish that has wrung the kindest of hearts whilst discharging your fraternal and valued duties, and now as Brother Masons we crave the melancholy indulgence of mingling our heartfelt sympathies in a bereavement which no parent can have more acutely felt—few, with such abundant reason.

We can offer no subject of condolence that has not already presented itself to a mind long exercised in all the most exemplary duties of humanity, but we feel that it is at least some consolation in the severity of your affliction to turn to the blessings that surround you, which we trust will long be continued to you in progressive augmentation.

We would again repeat our assurances of affectionate interest and true fraternal regard, and in the best Masonic feeling we request you to accept the same from us, your brethren of the Lodge of Unanimity and Sincerity. Allow us soon again the advantage of your active energies, and the comfort of your acceptable presence in dispensing the manifold duties which are attached to the high office held by you, so much to the best interests of our invaluable institution, and the well doing of that portion of the Craft whose privilege it is to recognize you, Right Worshipful Sir; as their guardian and director.

Signed at the unanimous request, and on behalf of the,

LODGE OF UNANIMITY AND SINCERITY, No. 327.

*Lodge Room,
Sweet's Hotel, Taunton.* EALES WHITE, W.M., Prov. J.G.W.
October 10, 1834.

The following is the eloquent reply to the address, abounding in pious sentiment and truly Masonic feeling.

To the Worshipful Master, Wardens, and Brethren of the Lodge of Unanimity and Sincerity, No. 327.

Worshipful Sir and Brethren.—I have the honour to acknowledge the receipt of your address of condolence on the severe affliction which has so long overwhelmed my family and myself, which was completed by the melancholy event that has called forth your sympathy.

In the bitterness of grief for the irreparable loss we have sustained, we have endeavoured to submit with all humility to the decree of the Almighty Creator of all mankind, and disposer of all events. To His mercy we look first for that comfort which He alone can give, and we have the consoling conviction, that as by His holy will and ordinance my late dearly beloved and lamented daughter has been released from the sorrows and sufferings of this world, her blessed spirit has found grace and glory in the presence of the God she adored, and the Saviour upon whose redemption she relied with unshaken confidence, and is now receiving the rewards of a blameless and religious life in joy everlasting.

The truly Masonic feeling and sympathy which has been so warmly and so very elegantly expressed in your address, has proved to me, indeed, that in the midst of affliction the greatest consolation we can receive, (next to that derived from the Almighty Father of all mercies,) is the knowledge that those friends and associates whom we respect and honour partake of our sorrows, and administer their aid in relief of them.

I beg you all to receive my unfeigned and grateful thanks for this fresh proof of that affectionate interest and fraternal regard with which you have always been pleased to honour me, and be assured that it is reciprocally felt on my part.

I pray the Grand Architect of the Universe to bless yourselves and your families with length of days, and every blessing that can attend you and them both hereafter, and I have the honour to remain,

Worshipful Sir and Brethren,

Your affectionate friend and Brother,

C. K. K. TYNTE, P. G. M. Somerset.

Hill Street, London,

Oct. 18, 1834.

EDINBURGH.

(From "The Edinburgh Evening Post.")—*The Freemason's Quarterly Review*. London. 1834. "The third number of this new and spirited publication has just been put into our hands, and we are free to confess, that we have unexpectedly found in it more variety, more novelty, and original information of different kinds, than in some peri-

odicals with greater pretensions. Its principal object is stated to be, to open up a medium of Masonic communication among the Brethren, to promulgate the true principles of Freemasonry, and to disabuse the neutral world of the prejudices too often entertained against the Craft; besides which the work will comprehend much valuable information on subjects of general utility and interest. In the present Number we are presented, amongst others, with a curiously erudite article on Masonic Number, from the experienced pen of the Rev. George Oliver, author of various historical works; and with a paper exhibiting much ingenious research upon the antiquity and origin of the Round Tower of Brechin, in Angus, by Doctor Tytler, both of which productions would do honour to any antiquarian or literary journal extant. The Masonic department exceeds our expectations: it is managed with much skill and ability, and there is some good poetry intermingled. The proceedings of Lodges, &c., will be read with lively interest by every Brother, and the tales, or subjects of romance, will be pronounced by the general reader infinitely superior to the trash often met with in magazines. A tale, by Mr. Sheridan Knowles, is announced for the forthcoming number. The "Philosopher and his Pupil" is a classical conception, and the notices of the ancient Scottish Templars afford some curious information. Altogether we have not often met with a more interesting periodical."

[We re-publish the above flattering compliment to our zeal at the earnest request of our Edinburgh Correspondent.—Ed.]

GRAND LODGE OF SCOTLAND.

1834.—The festival of St. Andrew's day falling upon a Sunday, the Grand Lodge of Scotland met for their election of office-bearers on Monday, 1st December last, when the following noblemen and gentlemen were installed, agreeable to the election of the 3rd November.

His Majesty King William IV. Patron of the Masonry of St. John.
 The Most Noble the Marquis of Douglas and Clydesdale, Grand Master.
 The Lord Viscount Fincastle, Grand Master elect.
 Right Hon. the Earl of Buchan, Past Grand Master.
 Sir John Hay, *Bart.*, *M. P.*, Substitute Grand Master.
 Ronald McDonald, of Staffa, Senior Grand Warden.
 Sir Thomas Dick Lander, Junior Grand Warden.
 Reverend Alexander Stewart, of Douglas, Grand Chaplain.
 Sir William Forbes and Co., Bankers, Grand Treasurers.
 W. A. Lawrie, Esq., Grand Secretary.
 James Bartram, Esq., Grand Clerk. J. Maitland, Assistant Ditto.
 William Burn, Esq., Architect to the Order.
 William Cunningham, Esq., Grand Jeweller.
 Brother Lorimer, Grand Bible-bearer.
 Brothers Buchanan and Ross, Grand Tylers.

In the evening the representatives and visiting Brethren dined together, to the number of nearly 200, in the great room of the Waterloo Hotel, Sir John Hay in the chair; Ronald M'Donald, of Staffa, and Sir Thomas Dick Lander, officiating as croupiers. The splendid regimental band of the Scots Greys, all of them Brethren, enlivened the festivity with their performances. After dinner many excellent toasts and speeches were delivered, among which may be particularized, "The Holy Lodge of St. John;" "Our Royal Grand Patron, the King;" "The Queen, the Princess Victoria, and the rest of the Royal Family;" "The Memory of St. Clair, of Rosslyn, to whom the Grand Lodge of Scotland owes its institution;" "The Marquis of Douglas," and "Lord Fincastle;" all of which were admirably given from the chair.

Brother Alexander M'Neil, R. W. M. of the Lodge Canongate Kilwinning, No. 2, proposed a toast which, he said, he felt assured would meet with heartfelt and unqualified approbation from every Brother, as it was to the health of one then amongst them, who possessed, he might say, an hereditary claim upon their gratitude and affection—one whose excellent and most esteemed father long filled a post of peculiar trust and importance in the Grand Lodge, and who has left the mantle of his purity and worth to descend upon the shoulders of his no less worthy son; he meant their present Most Worshipful Chairman and Grand Master Substitute elect, and God grant that he may long hold that honourable station, to discharge its high and responsible duties in the same distinguished manner that he has hitherto done.—"Sir John Hay, our Substitute Grand Master."

The cheering and applause which followed this toast expressively marked the feelings of the meeting, and Sir John Hay, with characteristic modesty and talent, returned thanks for the compliment. He then called for a fraternal bumper to "The health of His Royal Highness the Duke of Sussex and the Grand Lodge of England," which was not the less heartily received from the chairman stating, that he had lately seen, by published records of the Grand Lodge of England (*The Masonic Quarterly Review* *), in which it was stated to be the pleasure of His Royal Highness that the Grand Master of Scotland should always be remembered among their principal toasts.

"The Duke of Leinster and the Grand Lodge of Ireland" succeeded.

The health of "The Reverend Chaplain of the Grand Lodge" was also given, who, in a speech characterised by sound sense and good feeling, and just and enlarged views of the sacred objects of our institution, assured the Brethren that he felt indeed proud to occupy the station once filled by one of the ablest worthies of the church of Scotland—the late Sir Harry Moncrieff Wellwood.

* See p. 152.

Brother Alexander Deuchar (the Grand Master of Knights Templars of Scotland) then significantly proposed, "Greater prosperity to the funds of the Grand Lodge;" and many other toasts, sentiments, and speeches were given and made ere the anniversary festival terminated.

It is but justice to add that the vocal performances of Messrs. Kenward, Elsworth, and Gleadhill elicited general applause throughout the evening, which was, indeed, one of the most unexceptionably harmonious meetings that ever took place in the Grand Lodge; and it is to be hoped that its influence and effects may be practically felt throughout the general system of the society in Scotland.

* * * * *

Till, however, The Freemason's Review be in the hands of every Brother, much cannot be expected in Scotland from merely convivial meetings.

ARGUS.

OFFICE-BEARERS OF THE SUPREME GRAND ROYAL ARCH CHAPTER OF
SCOTLAND.

Admiral Sir David Milne, <i>K. C. B.</i>	}	Grand Principals.
The Right Hon. the Earl of Moray, <i>K. T.</i>		
The Right Hon. the Earl of Aboyne, <i>K. T.</i>		
Lord Robert Kerr, Grand Principal elect.		
George Aitchison, Esq., Deputy Grand Principal.		
Robert Downie, Esq., of Appin, Substitute Grand Principal.		
Colonel M'Donald, of Dalchosnie, Grand Chancellor.		
Captain J. D. Boswall, of Wardie, <i>R. N.</i>	}	Grand Sojourners.
Sir William Molesworth, <i>Bart.</i>		
Robert Stewart, Esq. of Alderston.		
Lieutenant-colonel Harvey, of Castle Semple,	}	Grand Scribes.
John Maxton, Esq.		
M. Pringle, Grand Recorder.		
Hon. Fox Maule,	}	Grand Standard-bearers.
Hon. Adolphus Frederick Cathcart,		
Alexander Deuchar, Grand Jeweller.		
William Petrie, Grand Tyler.		

OFFICE-BEARERS OF THE ROYAL GRAND CONCLAVE OF THE KNIGHTS
TEMPLARS OF SCOTLAND.

Alexander Deuchar, Esq., Grand Master.
 Admiral Sir David Milne, *K. C. B.*, Grand Prior.
 Sir Patrick Walker, *Knt.*, Depute Grand Master.
 John James Watts, Esq., of Hawkesdale, Grand Marischal.
 Captain Stephen Briggs, *R. N.*, Grand Admiral

Major David Deuchar, Grand Turcopolier.
 William Burn Callander, Esq., of Preston,
 Geo. Lewis Augustus Douglas, Esq., of Tellewhilly, } Grand Captains.
 John Allan de Ballenhard, Esq.
 William Douglas, Esq., *W. S.*, Grand Chancellor.
 James Graham, Esq., of Leitchtown, *W. S.*, Grand Treasurer.
 David Deuchar, Esq., Grand Chamberlain.
 R. T. Crucefix, *M. D.* } Grand Standard-bearers.
 John Campbell, *M. D.* }
 Thomas Boog, Esq., Grand Armourer.
 W. H. Blackie, *H. P.*, Grand Secretary and Registrar.
 William Petrie, Grand Equerry.

PEEBLES BRIDGE.

August, 1834.—Friday, the 15th current, being the day appointed for placing the key-stone of the last arch of the New Bridge, the quiet and romantic town of Peebles displayed an unusual state of liveliness. At an early hour of the morning, gay groups of the peasantry from the surrounding country began to pour into the Vale of Tweed, and by twelve o'clock the town was thronged with visitors anxious to take a part in the festivities of the day; so great, indeed, was the interest excited by the occasion in this district, that even the gay St. Ronan's was for a day the deserted village.

At one o'clock, the Provost, Magistrates, and Town Council, preceded by their officers, the Incorporated Trades with their banners, and Peebles Kilwinning Lodge, and the other visiting Brethren of the Masonic Craft, to the number of about 300, who had previously been marshalled in their respective halls, moved off in procession to the Ton-tine Hotel, where a Provincial Grand Lodge had been opened by the Right Worshipful the Provincial Grand Master, Sir John Hay, of Hays-toun, Bart. *M. P.*, assisted by the other office-bearers.

The Provincial Grand Lodge took the rear of the procession, and walked to the town church, where an excellent, impressive, and appropriate discourse was preached by the Rev. Mr. Stewart, of Douglas, the Grand Chaplain, from Hebrews, xiii. 1, "Let brotherly love continue." The service being concluded, the procession left the church in like order, and proceeded round the Old Town, up the High-street, to the bridge. The ceremony of keying the arch was performed with all Masonic pomp, and after a very impressive prayer from the Grand Chaplain, and a highly spirited address by the Provincial Grand Master to the Provost, Magistrates, and others present, upon the great public benefit and utility of the undertaking, the proceedings terminated with many hearty cheers from the assembled multitude.

The procession then walked to the Tontine, where upwards of 130 gentlemen sat down to an excellent dinner, provided by Mr. Cameron, in the ball-room, Sir John Hay, Bart. M. P., in the chair. After many loyal and patriotic speeches and toasts, enlivened with good songs and an excellent instrumental band in the orchestra, the company broke up at seven o'clock. The hall was now splendidly illuminated, and the Provincial Grand Master proceeded at eight o'clock to hold his Lodge, which was attended by all the visiting Brethren upon the occasion, and which filled the hall to an overflow. The grand officers present were, Sir John M. Nasmyth, Bart., Depute Grand Master, Col. Hay, Substitute Master, Mr. Mackenzie, of Portmore, and Mr. Richardson, W. S., Senior and Junior Wardens, Mr. Campbell, of Calzie, Treasurer, Mr. W. A. Lawrie, Secretary, Rev. Mr. Stewart, Chaplain, Mr. Bartram, Clerk, Mr. Bathgate, Bible Master, &c.

'Twere common phrase to say that the evening was spent in the utmost hilarity and conviviality, but it is only justice to state, how much the amiable disposition, social feeling, and true amenity of temper of the Provincial Grand Master, shown by him upon all occasions, but particularly upon this so conspicuous, cast a halo of attachment and delight around his Brethren, which rendered it more than an ordinary exertion to sever the "mystic tie," and not until the pealing of "that hour o' night's dark arch the key-stane," announced from the church tower the signal for the bumper at parting and closing the Lodge, after a day and night spent in the greatest harmony, and which will long be remembered with pleasure by the quiet and pastoral inhabitants of Tweeddale.

DUBLIN.

[Our Correspondent has been rather tardy in his communication. We look for his next with much interest. He will please to bear in mind, that the earlier his letters reach our hands the more attention we can bestow upon them.]

"To the Editor.—SIR AND BROTHER.—Many Brethren here are anxious you should be apprised that the Grand Lodge of Ireland subscribes to your Review: they also wish a general list of subscribers in Dublin should appear. The following Resolution I am also desired to make known to you.

'Dublin, Oct. 9, 1834.—At a meeting of the original Chapter of PRINCE MASONS OF IRELAND, Brother Thos. Wright, M. W. S., K. H. on the Throne.

'It was resolved unanimously, that the Chapter do subscribe to the Freemasons' Quarterly Review, and that our Secretary, Brother F.

Murphy, be directed to have this Chapter enrolled as subscribers thereto.

‘(Signed) THOS. MURPHY, Sec.

‘Chapter Room, Commercial Buildings, College Green.’

“I hope in my next to forward some interesting information, and meantime remain, Sir and Brother, yours obediently,

“S. K. OVEREND.”

PARIS.

The Duc de Trevisé (Marshal Mortier) is re-elected Grand Master of the Order in France.

M. Dupin is re-elected Orator to the Lodge of Trinosophers. The number of Members in this Lodge, it is said, exceed two thousand.

BRAZIL.

Jozé Bonifacio de Andrada continues as Grand Master for the Brazils. DON PEDRO, the late ex-emperor, retired from that office in 1822.

MADRAS.

[The following Correspondence, although not recent, will be interesting to many, if not to all our readers].

It is with much pleasure we comply with the request of a friend in publishing the following correspondence between the W. Master of one of the most zealous Lodges of Free and Accepted Masons on the coast of Coromandel, and the Rev. Brother Scudder.

The same genuine spirit of Freemasonry which has actuated the Lodge St. John, No. 13, to contribute towards the establishment and support of so excellent and laudable an institution, will, we fervently hope, be prominently displayed by the several Masonic Lodges at the Presidency, and that they will thus convince the world, that the principles of true Masonry lead the Craft to unite their efforts in support of all good works; and by evincing their “good will to men,” they entertain the hope that their humble endeavours may be deemed acceptable to the Great Architect of the Universe.

To the Rev. Brother Scudder.

“DEAR BROTHER—Referring to a letter from you to Lodge No. 13, St. John at Secundrabad, transmitted by Brother Williams, accompanied with certain papers regarding the School at Jaffna, Ceylon, I have great pleasure in communicating to you that the Lodge has subscribed one hundred rupees in support of that institution; an order for which you will find inclosed.

"After the subject of the papers had been discussed in the Lodge, I forwarded them to the Reverend Brother Darrah, the Chaplain at this station, who assured me he would do all in his power to support and aid your object. I regret that so long a time should have elapsed before this reply, but the delay has arisen from circumstances which could not be controlled. W. Brother Meikle, now W. M. of Lodge No. 13, on my departure has kindly undertaken to forward this letter, and I am certain he will do all he can to support the very laudable and excellent institution over which you preside. .

"I remain, dear Brother,

"In all truth, yours very fraternally,

"E. L. SMYTHE,

"W. M. of Lodge St. John, No. 13, at Secundrabad.

To Dr. G. Meikle.

"DEAR BROTHER.—I am favoured with your letter of the 6th instant, inclosing one from Brother Smythe.

"I will thank you to present my fraternal regards to each of the worthy Brethren of your Lodge, and thank them for the interest they have taken in the Jaffna Seminary.

"It has been suggested, 'Whether we can better act in character as Freemasons, than to assist in erecting in this island of ignorance and darkness, a moral edifice, which will be more excellent in its nature, more beautiful in its proportions, and infinitely more durable and useful than the famed monuments of antiquity, which are now regarded as splendid evidences of the opulence, genius, taste, and public spirit of those who have preceded us in Masonry. The Members of the Noble Lodge at Secundrabad have shown, by their late donation, that it is their delight to lend an assisting hand in the erection of such a building. They have demonstrated to the world, that the motto of our fraternity, 'Good will to men,' is not an empty sound.

"Your Lodge is not the only one which has helped us in our work, as you may learn from the following extract of a letter written by our Brethren of Jordan Lodge (Danvers) to our worthy Brother Poor. 'It was voted in Jordan Lodge, at a regular meeting held Jan. 1st, A.D. 1817, that a committee be appointed to collect, if practicable, by subscription, from the members of this Lodge, the sum of thirty dollars, to be transmitted in the name of the Lodge to our Reverend and worthy Brother Daniel Poor, missionary in the island of Ceylon, for the purpose of supporting and educating a youth of that country in the useful arts and sciences, and in the knowledge of the true God.'

"It may not be irrelevant to remark, that not merely one, but two young men were educated for less than this sum. These young men

are now actively engaged in diffusing that light which it is the joy of Freemasonry to impart.

"That we may all be living stones in that glorious temple which the Great Master-builder of the Universe is erecting at an infinite expense on the only sure foundation (JESUS CHRIST) which is elect and precious, is my most ardent wish.

"I am, dear Brother, very fraternally, &c.

"J. SCUDDER."

 WE refer our readers to a request made at page 320, and earnestly solicit their attention to it.

The Masters of all Lodges are reminded of the consequences attending their neglect of the orders of his Royal Highness, the M. W. G. M., as stated in full at page 149.

TO CORRESPONDENTS.

We acknowledge no less than *five* letters complaining of irregularities in the Masonic Calendar, *two* of them, we have ascertained, occur from the neglect in the members of Lodges who have omitted to report the changes to the Grand Secretaries, and thereby themselves incurring the penalty of censure. We shall be ready at any time to report whatever may be considered good for "Freemasonry in general," or of parties "in particular," but are clearly of opinion that the communications ought to have been sent in time to the Grand-Secretaries, who would have attended to them, whereas a twelvemonth must now elapse before the corrections can be made.

BRO. ROBT. FIELD is sincerely thanked for his frank communication and support—he will perceive we have acted upon his suggestion.

CLERICUS—1, 2, 3, and 4—Are most gratefully and sincerely thanked. We hope the time is not far distant when we shall with gladness accept their auspicious support in aid of the Masonic Asylums.

REV. H. R. SLADE. A press of matter compels us to postpone his obliging communication.

QUASI. Inadmissible—We have no objection to admonish with candor, but rudeness can please no one.

EARWIG indulges in a morbid view of a very innocent party; he must know there are many who talk largely when safely housed, but are prudent of speech when the proper moment arrives—it is ever thus.—We think the D. G. M. had more reason to complain at the late Communication of the petty intrusions which certainly would not have been attempted with the Grand Master.

VIGIL is probably correct, but we notwithstanding entertain such an estimation of the Masonic integrity of the Brother, whose motion fell to the ground because he had not taken counsel—that we cannot but express our regret that it was not differently framed. It had the unintentional appearance of reflecting upon a high authority instead of promoting explanation upon charges, made by a party employed to carry the orders into effect, and who has thus escaped reproof.

MERCATOR'S communication is very pleasingly written, but as he founds the leading interest upon a very simple fact—in itself not sufficiently important to the effect—we refrain from inserting it. If Mercator will attentively peruse the account which appeared in the Morning News of the 6th November, he will see we are correct. It is proper, however, to

state our belief that the badge which remained in the son's possession corroborated the general facts, by stating the name of his deceased parent and the Lodge to which he had belonged.

PILGRIM. We cannot sufficiently thank our esteemed correspondent.

A PAST GRAND STEWARD eulogizes the arrangements of the last Grand Festival!! and challenges us to prove the *possibility* of a hundred pounds being reserved even by that individual Board for the purposes of charity. Will the following facts *prove* that we were right?—Eighteen Brethren contribute 20*l.* each, the same eighteen Brethren receive back 6*l.* 4*s.* each. What is the *total* amount returned to the depositors? The late Brother Cocker would give the answer at something like 111*l.* 12*s.*

A WARNING VOICE reprehends us pretty sharply for some of our late comments, and positively says that the Grand Stewards have no powers whatever. We simply reply—first, We have hardly AS YET touched upon the public duties of the Grand Stewards; and secondly, We warn the “voice” that the Grand Stewards should enforce the first article of their duty, see page 42 of the “Constitutions.” While, however, they shall be prevented from becoming a Board until their office is nearly expired, little good can be expected—*more anon*.

AN ADMIRER is respectfully informed that the subject of the appointment of Provincial Grand Masters has very frequently been discussed at the Board of General Purposes, and unanimously approved of, but that Board has no power even to recommend. Many provinces are most solicitous to be so governed, and there can be no doubt of the very great advantages that would be derivable from the immediate appointment to every County where there is a vacancy—but the appeal must be made to the highest quarter.

M. M. should address his Prov. G. M., Lord Combermere.

J. B. V. Many thanks for the letter, which he interdicts us from publishing.

SOME ARCH MATTERS.

P. Z. inquires the reason “Why the Grand Scribes address the invitation to the Grand Officers to ‘dinner on table at five o’clock exactly,’ on the days of Quarterly Convocation as ‘M. E. Companion,’ there being in the English Order but one individual entitled to be so addressed?” to which we reply, “we do not know,” but “*we guess*” that if the quantity of printed circulars on hand be not very great, the letter *M* may probably be omitted in the next edition.

P. Z. No. 2, inquires “Would there be any objection to the principals of *Subordinate* Chapters indulging in the luxury of a cup of tea or coffee in the ante-room, before they shall be summoned to enter the Grand Chapter?” to which we reply, certainly not; indeed, such indulgence would beguile the time, which is too often wasted in conjecture and dissatisfaction at being kept in waiting for no purpose.

P. Z. No. 3, inquires, “Why all Past Principals are not admitted at the opening of the Grand Chapter?” to which we reply, we do not know, but “*we guess*” there must be a reason.

P. Z. No. 4, (we wish some other initials could be used) inquires “How is it that on the Committee of General Purposes there should be placed a Companion of subordinate rank to decide upon cases referring frequently to Companions of a superior standing in the Order?” to which we reply, alter the law; but in so doing amend it.

DELTA will learn with pleasure that his objections have been considerably met by the late Committee, and, in fact, they may be said to exist no longer.

PARLIAMENTARY ANALYSIS.

HOUSE OF LORDS.

June 23.—Warwick Disfranchisement Bill—several witnesses examined. The Duke of HAMILTON presented a petition from Sir F. Johnstone, one of the claimants of the Annandale Peerage, praying for one month's delay, in order to make out his case. The noble Duke's motion was negatived.

The Marquess of WESTMINSTER moved the second reading of the Bill for removing the Civil Disabilities of the Jews. Majority against the second reading 92.

24th.—The Bishop of LLANDAFF presented two petitions against the admission of Dissenters to the Universities. The Earl of WINCHILSEA presented a petition from Captain Aitchison, against the practice of compelling soldiers to pay respect to Roman Catholic ceremonies in foreign countries; and also praying for compensation for the loss of his commission by the sentence of a court-martial at Malta.—The Warwick Borough Bill was further proceeded in.

25th.—Petitions presented in favour of the Established Church.—The proceedings in the Warwick Bill were resumed, and adjourned.

27th.—Petitions presented in favour of the Established Church.—The Borough Justices' Bill was read a second time.—Royal Assent to several Bills.—Earl GREY gave notice, that on Tuesday he should move the renewal of the Coercion Bill.

30th.—The proceedings in the case of the breach of privilege complained of by the Lord Chancellor were resumed, and terminated in the committal of Mr. Bittleston (who admitted himself to be responsible for the article in question) to the custody of the Usher of the Black Rod.

July 1.—The breach of privilege came under discussion again, Lord WYNFORD having presented a petition from the editor of the *Morning Post*, praying their Lordships' forgiveness. Petition ordered to be taken into consideration on Wednesday.—Earl GREY introduced a Bill to renew the Irish Coercion Act until 1st August, 1835; the only alteration in the new Bill being the omission of the Court-Martial clause. Read a first time, and ordered for a second reading on Friday.

2d.—Petitions presented in favour of the Established Church, and for the better observance of the Sabbath.—Mr. Bittleston was brought to the bar, and reprimanded by the Lord Chancellor; after which he was discharged, on payment of the fees.—The Poor Laws Amendment Bill was brought up from the Commons, and read a first time, and ordered for a second reading on Tuesday.

3d.—The Warwick Borough Bill was proceeded in, and again adjourned.—The Duke of RICHMOND presented the Report of the Select Committee appointed to inquire into the expediency of substituting declarations for oaths in certain cases.—Several petitions were presented for the protection of the Established Church, and on other subjects.—

The Irish Securities Bill went through a Committee.—The LORD CHANCELLOR presented a petition praying for the repeal of the stamps upon newspapers.

4th.—The Duke of CUMBERLAND presented ten petitions in favour of the Established Church.—Civil Officers' Compensation Bill read a third time and passed.

7th.—Petitions presented in favour of the Established Church.—Earl GREY, in reply to a remark of Lord Wicklow, censured the conduct of Cabinet Ministers disclosing what passed in the Cabinet. The Duke took objections to a direct allusion to language used by himself, as contrary to the usages of Parliament.—The Earl of WINCHILSEA maintained the right of animadverting upon the conduct of public men.—The LORD CHANCELLOR reminded the noble earl that there was a wide difference between commenting upon the public acts of the government and using the expressions of members of either house in petitions.

8th.—Petitions were presented in favour of the Established Church, and against the admission of Dissenters to the Universities.—Earl GREY took objections to a direct allusion to language used by himself, as contrary to the usages of Parliament.—The Earl of WINCHILSEA maintained the right of animadverting upon the conduct of public men.—The LORD CHANCELLOR reminded the noble earl that there was a wide difference between commenting upon the public acts of the government and using the expressions of members of either house in petitions.

9th.—On the order of the day being called for to bring up the report of the Irish Coercion Bill, Earl GREY rose to make his expected statement on the subject of the ministerial resignations.—His lordship was so much affected on proceeding to announce the fact of his retirement, that he was obliged to sit down, after an unavailing struggle with his feelings. In a few moments, however, he again rose, and after expressing his astonishment that despatches, not of a public, but of a private and confidential nature, from the Lord Lieutenant of Ireland should be required, he proceeded to observe, "I must say again that such a communication, so made, ought not to have been divulged; but the minister being charged with a breach of faith, in addition to a charge of vacillation as respected the measure itself, and the discussion which took place in the other House of Parliament on the subject, these things placed us in different circumstances, and the consequence was that my noble friend (the Chancellor of the Exchequer), feeling the ground thus slipping from under his feet—feeling the difficult situation in which he was placed in the House of Commons—concluded that he could not, with satisfaction to himself and advantage to the country, continue in his present situation. The being deprived of the assistance of my noble friend, the leading minister in the House of Commons, in whom the strength of ministers in that House lay as a leader, and in losing whom I lost my right arm, placed me in such a situation that I felt I could not continue longer in office with satisfaction to myself—with advantage to my sovereign and my country. Therefore, upon receiving the resignation of my noble friend, I felt an unavoidable necessity to tender my own resignation, and they have both been accepted; and I have only to discharge the duty of my office till such time as his majesty shall be able to appoint a successor."—The Duke of WELLINGTON admitted that the noble earl had explained with great clearness the cause of his own resignation, but he had not explained the cause of the resignations which had led to his own. "That part had been left short of any explanation, at which he was the more surprised, because, if ever there were a set of ministers who, more than all others that had ever gone before them, were placed under the strongest necessity of con-

tinuing to serve their sovereign as long as it was possible for them to do so, the noble earl and his colleagues were those ministers." After taking a review of the acts of the noble earl's administration, his grace concluded by disclaiming all personal hostility, and declaring that he never had opposed the measures of the noble earl except with great pain to himself.—The LORD CHANCELLOR entered into a review of the measures of ministers, and showed the difficulties they had to contend with. The conclusion of his lordship's speech was an impressive eulogium upon the intellectual and moral qualities of the late premier.—The question, which was that the report of the Committee on the Irish Disturbances Bill should be received, was then agreed to.

10th.—Petitions presented in favour of the Established Church, in favour of the Observance of the Lord's Day, and against the Poor Laws Amendment Bill.—The Marquess of LONDONDERRY wished to know whether there existed an administration in this country at present, or whether any steps had been taken for the construction of a new one? if not, he should feel himself justified in moving an adjournment of the House.—The LORD CHANCELLOR said he knew of no resignation up to that moment in the administration, except that of his noble friend and his noble friend the Chancellor of the Exchequer. His lordship declined answering the question whether any steps had been taken to form a new administration.

11th.—Earl GREY replied that the Poor Law Bill certainly involved great consideration, and that if their lordships considered that the incomplete state of the administration rendered it inadvisable to bring it before the House, he would bow to that decision.—It was agreed that the Bill be read a second time that day se'nnight.

14th.—Lord MELBOURNE said, that in obedience to his Majesty's commands, he had undertaken, with the assistance of Lord Althorp, and on the authority of Earl Grey, the formation of a new ministry.

16th.—The LORD CHANCELLOR said that a government had been formed, and that Lord Melbourne would be in his place on Thursday.

17th.—The second reading of the Religious Assemblies' Bill was negatived without a division.—Lord MELBOURNE said it was not intended to proceed with the Bill on their lordships' table for the renewal of the Irish Coercion Act, but that a measure on that subject would be introduced in the House of Commons, which would not contain the three first clauses of the present Bill.—The County Rates Bill read a third time.

21st.—The Earl of LIMERICK complained of mis-statements to the disadvantage of his character by Mr. O'Connell. He felt that he was compelled to notice the matter.—The Marquess of WESTMEATH complained that he, too, had been most unwarrantably attacked, because he had ejected persons from whom he could get no rent.—The LORD CHANCELLOR moved the second reading of the Poor Laws' Amendment Bill.—Carried on division by a majority of 76 to 13.

22d.—Lord DUNCANNON took the oaths and his seat as a peer of the realm.—The Marquess of WESTMEATH, on rising to move for a copy of a portion of a letter addressed by him to the Lord Lieutenant of Ireland, in May last, asked the Lord Chancellor whether, if a bill were introduced into Parliament to punish slanderous attacks upon the characters of individuals made in either House, he would support such a bill?

After some discussion on the point of order, the LORD CHANCELLOR declared that he would not support it; but, on the contrary, he would oppose such a bill, as an infringement upon the Bill of Rights, and an invasion of the freedom of debate. The law, as it stood at present, was efficient for the protection of character; or if any improvement were to be wished, he hoped they might expect it from the propriety and taste of the audience addressed.

24th.—Several petitions were presented in favour of the Established Church.—The Marquess of WESTMEATH complained of the misrepresentations made against Irish landlords.—The Earl of Stradbroke, Viscount Clifden, and the Earl of Limerick bore testimony to their worth and humanity.

26th.—The Irish Coercion Bill was brought from the Commons, and read a first time.

28th.—The Irish Coercion Bill was read a second time, and ordered for a third reading.—The Duke of SUSSEX presented a petition in favour of the claims of Dissenters.

29th.—The Dissenters' Admission Bill was read a first time, and ordered for a second reading.—The Irish Coercion Bill was read a third time and passed.

30th.—Royal Assent was given by commission to the Disturbances Suppression (Ireland) Bill, and several others.

31st.—The Duke of WELLINGTON presented 155 petitions against the admission of Dissenters to the Universities.

August 9th.—On the motion of the LORD CHANCELLOR, it was agreed that the Attorney General should have precedence in all causes in that House, and in every other Court in England. This motion decides the dispute for precedence between the Attorney General and the Lord Advocate of Scotland.

11th.—Previously to the second reading of the Irish Tithe Bill, the Duke of CUMBERLAND presented a petition from the Mayor and Corporation of Dublin, in favour of the Protestant Church of Ireland. His royal highness commented on the inconsistency of the proceedings adopted towards that country; and said that the measure then before their lordships' House was intended to deprive the clergy of a large portion of their property.—The LORD CHANCELLOR defended himself and the government in the course which they had pursued.—Lord MELBOURNE then rose to move the second reading of the Irish Tithe Bill. His lordship entered into a description of the state of the Protestant Church in Ireland, and the resistance opposed by the people to the collection of tithe. A very long debate ensued, which ended in the rejection of the Bill by a majority of 189 against 122.

12th.—Several petitions were presented in favour of the Established Church.—The Church Temporalities Bill went through committee, and the Report was brought up. The Earl of WARWICK entered into some explanations of his conduct in respect to the election for the borough of Warwick, and the Lord Chancellor bore testimony to the disinterested conduct of his lordship during the discussions on the Reform Bill.

15th.—His Majesty entered the House at a quarter to three o'clock. The Speaker of the House of Commons was then summoned, and shortly after appeared, accompanied by several members. After the usual ceremonies, his Majesty delivered the following speech:—

“MY LORDS AND GENTLEMEN,

“The numerous and important questions which have in the present, as in the two preceding years, been submitted to your consideration, have imposed upon you the necessity of extraordinary exertions; and it is with a deep sense of the care and labour which you have bestowed upon the public business, that I at length close this protracted session, and release you from your attendance.

“I continue to receive from all foreign powers assurances of their friendly disposition.

“The negotiations, on account of which the Conferences in London upon the affairs of the Low Countries were suspended, have not yet been brought to a close: and I have still to lament the continued postponement of a final settlement between Holland and Belgium.

“On the other hand, I have derived the most sincere and lively satisfaction from the termination of the civil war which had so long distracted the kingdom of Portugal; and I rejoice to think that the Treaty which the state of affairs in Spain and in Portugal induced me to conclude with the King of the French, the Queen Regent of Spain, and the Regent of Portugal, and which has already been laid before you, contributed materially to produce this happy result.

“Events have occurred in Spain to disappoint, for a time, the hopes of tranquillity in that country, which the pacification of Portugal had inspired.

“To these events, so important to Great Britain, I shall give my most serious attention, in concert with France and the other Powers who are parties to the Treaty of the 22nd of April; and the good understanding which prevails between me and my Allies, encourages me to expect that our united endeavours will be attended with success.

“The peace of Turkey remains undisturbed, and I trust that no event will happen in that quarter to interrupt the tranquillity of Europe.

“I have not failed to observe with approbation that you have directed your attention to those domestic questions which more immediately affect the general welfare of the community, and I have much satisfaction in sanctioning your wise and benevolent intentions by giving my assent to the Act for the amendment and better administration of the laws relating to the Poor in England and Wales. It will be my duty to provide that the authority necessarily vested in Commissioners nominated by the Crown, be exercised with temperance and caution; and I entertain a confident expectation that its prudent and judicious application, as well as the discreet enforcement of the other provisions of the Act, will, by degrees, remedy the evils which at present prevail; and whilst they elevate the character, will increase the comforts, and improve the condition of my people.

“The amendment of the law is one of your first and most important duties, and I rejoice to perceive that it has occupied so much of your attention. The establishment of a Central Court for the trial of offences in the metropolis and its neighbourhood will, I trust, improve the administration of justice within the populous sphere of its jurisdiction, and afford a useful example to every other part of the kingdom.

“To the important subjects of our Jurisprudence and of our Municipal Corporations, your attention will naturally be directed early in the next Session. You may always rest assured of my disposition to co-operate with you in such useful reformations.

"GENTLEMEN OF THE HOUSE OF COMMONS,

"I thank you for the readiness with which you have granted the Supplies. The Estimates laid before you were somewhat lower than those of former years, although they included several extraordinary charges, which will not again occur. The same course of economy will still be steadily pursued. The continued increase of the revenue, notwithstanding the repeal of so many taxes, affords the surest proof that the resources of the country are unimpaired, and justifies the expectation that a perseverance in judicious and well-considered measures will still further promote the industry and augment the wealth of my people.

"MY LORDS AND GENTLEMEN,

"It gives me great gratification to believe, that in returning to your several counties, you will find a prevalence of general tranquillity and of active industry amongst all classes of society. I humbly hope that Divine Providence will vouchsafe a continuance and increase of these blessings, and, in any circumstances which may arise, I shall rely with confidence upon your zeal and fidelity. And I rest satisfied that you will inculcate and encourage that obedience to the laws, and that observance of the duties of religion and morality, which are the only secure foundations of the power and happiness of Empires."

The LORD CHANCELLOR, then, in his Majesty's name, declared the Parliament prorogued to Thursday the 25th day of September.

HOUSE OF COMMONS.

June 23rd.—Mr. O'CONNELL moved a resolution to the effect, that any sums raised in lieu of tithes should, after providing for vested interests, be applied to the objects of general utility and charity. Motion was negatived by a majority of 360 to 69.

24th.—Col. WILLIAMS complained of a breach of privilege, in having, on his way to the House, been interrupted by the troops and police, and moved an address to the Crown on the subject.—Mr. H. BULWER seconded the motion, which, however, was eventually withdrawn.—In answer to Mr. O'Dwyer, respecting Kilmainham Hospital, Mr. ELLICE stated, that it was not the intention of Government to abolish that establishment.

25th.—The Highways Bill was considered in committee.—The Four per Cent. Annuities Bill was read a third time and passed.

26th.—The Lord's Day Bill (No. 2,) went through Committee.—The Game Law Amendment Bill was thrown out upon the second reading by a majority of 55 to 24.—Mr. LANGDALE brought in his Bill to authorize Roman Catholics in England and Wales to be married by clergymen of their own religion. It was read a first time, and ordered for a second reading.

27th.—Mr. O'REILLY asked if the laws of the treaty between Don Miguel and Don Pedro, as stated in the papers, were authentic. He understood that the religious members of convents were excluded from the general amnesty.—Lord PALMERSTON was not able to say when he could lay the treaty on the table of the House.

30th.—Mr. F. BARING brought in a Bill to regulate the conveyance

of newspapers by post, which was read a first time, and ordered to be read a second time on Friday.

July 1st.—Lord ALTHORP moved the third reading of the Poor Law Amendment Bill. Carried by a majority of 187 to 50.

2nd.—The House went into Committee on the Universities Admission Bill.—Sir G. MURRAY made some observations, and objected to its principle as a source of schism.—The SPEAKER also objected to the measure, as likely to overturn the discipline of the Universities. The Bill went through the Committee; and the report was ordered to be brought up on Monday next.

3rd.—A long conversation took place between Mr. Littleton and Mr. O'Connell on the subject of certain communications which had taken place between them previous to the bringing in the Irish Coercion Bill, which terminated in Mr. O'Connell making a motion for an address to his Majesty, praying that he would be pleased to order that a copy of all the correspondence which had passed between the Lord Lieutenant of Ireland and his Majesty's Government, respecting the renewal of the Coercion Bill, be laid before the House.—After some discussion, Mr. O'Connell said he would not press his motion to a division.

4th.—Lord ALTHORP brought up an estimate of remuneration to the officers, seamen, &c. who were engaged in the battle of Navarino.—Mr. H. GRATTAN gave notice of a motion to the effect that the Minister of the Crown who should introduce the Coercion Bill into the House without inquiry, was unfit for the office of adviser of the Crown, and unworthy of a seat in that House.

7th.—Lord ALTHORP, in presenting papers respecting the state of Ireland, and moving that they be printed, stated that, in consequence of what had taken place on Thursday in that House, Mr. Littleton had tendered his resignation, but he had been induced to retain office at the request of Earl Grey and the rest of the Cabinet.—The Resolutions in Committee for a grant out of the Consolidated Fund to the Irish Church were carried by a majority of 181 against 106.

9th.—Lord PALMERSTON laid on the table a copy of the Quadruple Treaty, the ratification of which, his Lordship said, had been delayed on the part of Don Pedro by accidental circumstances.—Lord ALTHORP having announced the resignation of the Ministry, entered into an explanation of the circumstances which led to it. His Lordship said, "The private communications from the Lord Lieutenant of Ireland were brought under the consideration of the Cabinet the week before last. I felt the difficulty was so great that it would be impossible I could, with any dignity, or with credit to myself, after my present opinions were so far known, conduct this Bill through its stages in the House, and I therefore wrote to Lord Grey, begging that he would tender my resignation to his Majesty, which he was graciously pleased to accept."—Mr. LITTLETON repeated his regret for the error into which he had fallen, and alluded to the circumstances under which he had acted.—Mr. O'CONNELL expressed the satisfaction which he felt at the statement of the Right Hon. Gentleman. He rose not to justify himself, but to take his share of the blame.—Mr. HUME said his confidence in the Noble Lord (Althorp) had never been shaken.

10th.—Mr. HUME withdrew his motion on the state of the nation, and moved that the House should adjourn to Monday.

14th.—Lord ALTHORP made a communication relative to the formation of a new ministry, similar to that made by Lord Melbourne in the House of Lords, and moved that the House, at its rising, do adjourn till Thursday, which was agreed to without discussion.

17th.—Lord ALTHORP stated that Lord Melbourne had completed the arrangements for the formation of an administration: Lord Duncannon was to be Home Secretary; Sir John Hobhouse, Commissioner of the Woods and Forests; and that he (Lord A.) would continue Chancellor of the Exchequer, in compliance with the gracious request of his Majesty. The principle of the Administration would be, consistently with the safety of the institutions of the country, to carry on such reforms as he thought the people had a right to expect from the reform of Parliament. He added that Lord Melbourne would be at the head of the Government; and concluded with moving for a new writ for Nottingham, in the room of Lord Duncannon. He should hereafter move for leave to bring in a Bill to renew the Coercion Act, with modifications. With respect to the Church Rates Bill, he was not prepared to say what was the determination of the Government.—Mr. GIBBORNE said that the Government had been ground down to an assemblage of *pure old Whigs*.—Sir R. PEEL corrected this mistake, and on Lord PALMERSTON remonstrating, Sir R. PEEL said, being appealed to by the noble lord, I must say, that I certainly do consider that the noble lord cannot be considered as a *pure old Whig*. I remember that the noble lord was a member of Mr. Percival's Administration—of Lord Liverpool's Administration—Of Canning's Administration—of Lord Ripon's Administration—of the Duke of Wellington's Administration. I certainly do not think that the noble lord, having been a member of these Administrations, can by any means come under the denomination of a *pure old Whig*.—Sir H. HARDINGE subsequently observed that the noble lord should rather be called a *juvenile Whig*, or a *pure young Whig*.

21st.—The second reading of the Irish Coercion Bill was carried by a majority of 146 to 25. — In a Committee of Supply the sum of 60,000*l.* was granted for the officers, seamen, &c. engaged in the Battle of Navarino; and the sum of 5000*l.* to Capt. Ross for his services.

22nd.—The Irish Coercion Bill was committed, and the Committee was occupied to a late hour in the consideration of its several clauses.

23rd.—A petition was presented for the abolition of military flogging, which led to a long debate.—Mr. O'CONNELL, as Chairman of the Inns of Court Committee, brought forward the evidence given by Lord Western, as to the 500*l.* forwarded by Mr. Ellice, the Secretary to the Treasury, to promote the election of Mr. Mayhew for Colchester, and, as a matter of privilege, urging inquiry, to show that it was not the public money that had been so used. He moved that it be referred to a Committee of Privileges. The motion was negatived by a majority of 113 to 34.

25th.—Several petitions were presented from Ireland in favour of the Established Church.—Mr. FINCH presented a petition from William Mears, complaining of a Roman Catholic priest in Ireland having urged his people to commit violence upon a scripture-reader, who in retaliation only quoted some texts, for which he was taken before the magistrate and held to bail on the instigation of the said priest, and praying for liberty of conscience.—Mr. O'DWYER had no doubt that the peti-

tioner was some insolent fanatic, who had first insulted the priest, and interfered with his congregation. Ireland was infested with a set of fanatics who had no honest vocation, but went about to disturb the country; and, if let alone, would create such a reign of terror and persecution, that all Birmingham would not be able to supply a sufficient number of thumb-screws and gridirons to torture the Roman Catholics with.—Eventually the petition was ordered to be laid on the table:

26th.—The Irish Coercion Bill was read a third time and passed.

28th.—The Universities Admission Bill was passed, after a debate, by a majority of 164 to 75.

29th.—The Southern Australian Colonization Bill went through Committee.—Mr. HUTT inquired whether Major Pitman, who had been convicted before magistrates at Exeter, for an assault upon his servant, was continued in the commission of justice of the peace.—Lord EBRINGTON said that the facts had been submitted to the Lord Chancellor, and that his lordship had directed further inquiries to be made.—Mr. O'CONNEL moved that the Irish Tithe Bill be committed that day six months.—Mr. LITTLETON opposed the motion; which, after a long debate, was negatived by 154 to 14. The House went into Committee on the bill, and several clauses were discussed.

30th.—Sir J. HOBHOUSE said it was the intention of Government to open to the public that part of the Regents'-park on the banks of the canal on the northern side of the park, and that no other part of the park would at present be thrown open to the public.—The House went into Committee on the Irish Tithe Bill, when the debate on clause 3 was resumed.—Mr. O'CONNEL moved an amendment, which was carried, after a long discussion, by a majority of 82 against 33. In consequence of Ministers being thus left in a minority, several clauses were postponed, and other clauses omitted.

31st.—The House went into Committee on the Church Temporalities (Ireland).—On the motion that the House resolve into Committee on the Tithes (Ireland) Bill, Col. DAVIES moved an amendment that it was inexpedient to make any payment out of the Consolidated Fund in order to carry into effect the Bill. After some discussion the original motion was carried by 78 against 14.—The House then went into Committee on the House of Commons' Offices Bill. The first clause, reducing the Speaker's salary from 6000*l.* to 5000*l.* a-year, was carried upon a division by 36 against 18.

Aug. 1st.—SIR FRANCIS VINCENT presented a petition from Lieut.-Colonel Home, late of the 3rd Guards, complaining of the circumstances under which he was deprived of his commission, and praying redress. The petition was laid on the table.—A message from the Lords announced that their lordships had agreed to the County Coroner's Bill.—The House went into Committee on the Irish Tithe Bill, and several clauses were agreed to.

2nd.—The House went into Committee on the Church Temporalities Ireland Bill.—The Pensions Civil Offices Bill, and the Exchequer Bills Bill, went through Committee.

4th.—The Report of the Irish Tithe Bill was further considered, and agreed to.—The House went into Committee of Supply, and several grants of money were voted.—The report of the Irish Church Tempo-

ralities Bill was received.—The Militia Bill, and the Norfolk Island Bill, were read a third time and passed.

5th.—Mr. LITTLETON moved the third reading of the Tithes (Ireland) Bill, and stated that the perpetuity fund would be 91,000*l.*, the demand on it 66,000*l.*, leaving a balance of 25,000*l.* in the hands of the Commissioners for optional purposes. The loan they had had of 100,000*l.* was to be repaid by instalments. After some discussion the Bill was read a third time and passed; as were also the Irish Church Temporalities' Bill, the Exchequer Bills Bill, the Foreign Enlistment Bill, and the Australian Colonization Bill.

6th.—Sir E. CODRINGTON presented a petition from Lieut. R. Milner, complaining of having been dismissed from the navy, and deprived of his half-pay.—Mr. WALLACE presented a petition on the subject of the Post Office regulations, complaining of partiality in the delivery of letters. The Chancellor of the Exchequer promised that inquiry should be made on the subject.

7th.—Lord ALTHORP moved an Address of Thanks to his Majesty, which was unanimously agreed to, for the King's gracious abandonment of his reversionary title to attainted property in Ireland.—The Fines and Recovery (Ireland) Bill, the Court of Chancery (Ireland) Bill, the Post Roads (Ireland) Bill, and several others, were read a third time and passed.—The House went into Committee on the Sessional Votes for the Officers of the House, when a desultory conversation took place on the inconvenience of the present House of Commons.—Lord J. RUSSELL moved that no writ for the borough of Warwick be issued until the 20th of February next, which was carried by a majority of 67 against 18.

8th.—Col. EVANS and Mr. DENNISON presented petitions for the abolition of flogging in the Army, which led to considerable discussion.—Mr. WILKS inquired what had been done by the Government in the case of Major Pitman, who was sentenced by his brother Magistrate to pay a fine of 5*l.* for an assault on his female servant.—Mr. E. J. STANLEY said that the Government felt that the matter could not be in better hands than in those of the Noble Lord, the Lord Lieutenant of the county, and therefore left the investigation of the circumstances of the case to him.—Lord EBRINGTON said, that as Lord Lieutenant of the county, he had felt it his duty to state to the Lord Chancellor the circumstances of this case, with the conviction that had been obtained, and the Lord Chancellor had, in consequence, felt it his duty to remove the magistrate in question from the commission.

11th.—The Lords' amendments to the Poor Bill were taken into consideration. One amendment, which consisted in the rejection of the 18th clause of the bill, as sent from the Commons, occasioned a debate: the result was, that a conference was requested of the Lords, in which the reasons for dissenting from the amendment were to be discussed. The other amendments were, after some debate, agreed to.

15th.—The House met at two o'clock, and several petitions were presented in favour of the Established Church.—The Usher of the Black Rod shortly afterwards summoned the House to attend the House of Lords, to hear the King's Speech.

[Parliament now stands prorogued until the 15th January.]

THE WRECKER.

BY BROTHER J. SHERIDAN KNOWLES, AUTHOR OF "THE WIFE," ETC.*

THREE days had the gale continued. A lee shore, a boiling sea, and on the coast of Cornwall! Heavens, 'twas a wild and fearful offing! Foam! foam! foam! which way soever you looked. Nothing but foam! Black reefs of huge rocks—that even in the highest spring tides were never completely covered—discernible only by a spot or two, here and there, so thick the breakers fell upon them!—The spray flying over the cliffs, fifty—sixty feet and more, above the level of the sea, and spreading acres over the land! And all above pitch dark, and at noon-day! Every thing, but man, seemed to cower before the spirit of the storm. The shore, which consisted partly of gigantic groups of rocks, partly of shingle, was lined with human beings—some in parties, and some alone—promiscuously furnished with boat-hooks, gaffs, grapples, hatchets and knives, prepared to dispute with the waves, or with one another, the plunder of the fated craft that might be driven within the jaws of that inhospitable bay. Expectation glistened in their eyes—which kept prowling backwards and forwards, far and near, over the waste of waters. They were Wreckers. Not a few women, and even some children, were among them; nor were these unprovided against the approach of the wished-for prey. All seemed to have their appropriated places, whence, if they stirred, it was only a step or two, to be retraced the next minute. Little was spoken.

At one and the same moment every head was turned towards the cliff at a wild and shrill halloo that rang from it.

"'Tis only Kate!" cried one here and there, as a female rapidly descended by a crevice which few among the lookers on would have attempted, and then with a wary foot. "The crazy jade will break her neck," carelessly remarked one to another. But the maniac was safe in her utter recklessness or unconsciousness of danger.

"A lovely day! a fair, lovely day!" exclaimed she to the first group she came up to. "Good luck to you, friends; any thing yet? No, no," she continued, replying to her own question. "White to the north—white to the west—white to the south—all white. Not a spot upon the water! But it is coming—it is coming—it is coming!" she reiterated, ascending to the top of her voice. "I saw it last night; a huge black hull—one mast standing out of three; guns and stores overboard; rising and sinking, rocking and reeling, driving full bump upon the reef where the William and Mary was stove in ten cursed years ago. I saw it," she repeated, eyeing the standers-by, all round, with a look

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that dared incredulity; then sinking all at once into a half whisper. "Hist!" she added, "hist! 'Twill be a handful for you, and a load for you, and more than you can carry for you," addressing her auditors alternately; "casks, cases, chests, gear, and gold! But what will it be for Black Norris? What, think you, will it be for him? You cannot tell, but I can. Let me see, let me see," she repeated to herself, musing, "when will his time be out?"

"Whose time?" inquired one among the group she was addressing.

"One, two, three,"—she went on without noticing the question till she had counted seven. "His seven years were out last April. Old Norris is on his way back by this. He was transported last April seven years, just three years after he murdered my father."

"Hush, you crazy slut," exclaimed the one that had last spoken, "have you not had enough of Black Norris already? Would you like a swim in the creek again? Hush, you crazy jade!"

"Crazy!" she echoed, "ay, crazy indeed! Blessed be heaven that made me so. It knows its own ways best; I saw my father murdered, though his murderer saw not me. They were struggling which should keep possession of a plank that had been washed ashore—'tis now a table in Black Norris's house. Old Norris's knife decided it. I was powerless with the fright; I could neither speak nor stir. I went mad, and the judge would not believe me. I could tell my story better now. There she is!" shrieked the half-deranged girl, pointing towards the offing at the southern extremity of the bay.

"Where? where?" eagerly inquired the by-standers.

"No!" she resumed, after a minute or two, during which her eye-balls kept straining in the direction towards which she had pointed. "No," she resumed, dropping her hand, "but she is coming; and Black Norris will neither want roof nor board, gold nor gear to welcome back the father that bred him up to his own trade! But where is he?" inquired she earnestly; "he must be here, he has his work to do. Ha! ha! am I mad?" she wildly asked herself. "Where is Black Norris? I'll tell you, though I no more see him than you do. Black Norris is at his post! And where is that? Why upon the reef where the William and Mary was stove in!" The vessel she spoke of was a sloop that had been wrecked in the bay, and in which she had lost a brother.

A tall brawny figure, in advance of the irregular line of Wreckers, kept his station upon the landward end of an enormous ridge of rocks that gradually dipped into the sea, at the southern extremity of the bay. His hair, black and lank, thrown back from a swarthy and ill-favoured visage, hung half way down his shoulders. His eyes, dark, small, and glistening, and in perpetual motion, rapidly traversed the sea from point to point. A long boat-hook, clenched with both his hands, rested

across his knees ; and in a belt which encircled his waist were stuck a huge clasp knife and a hatchet. He was frequently covered with the surf, but he seemed to heed it no more than the rock that scattered it into mist.

"A lovely day! a fair lovely day!" cried the maniac, conciliatingly accosting him; "How beest thou, this bonny day, Black Norris?" The Wrecker cast a scowling look upon her. "Nay, I am good now," she continued, in a deprecating tone—"don't be angry with me, I'll never be a naughty wench again and tell them who it was that murdered——." The Wrecker moved his hand towards his knife. "Nay, nay, Black Norris," cried she coaxingly, and dropping her voice into a whisper, "keep it for other work! you'll want it before night! There will be need of axe, hook, knife, and all; for the storm is lively yet! The sea shows no signs of going down; the breakers keep tumbling upon the shore, rolling the shingles up and down. By and by, Black Norris, they'll have something better to play with. 'Tis coming, 'tis coming! I saw it last night—a huge, black hull, one mast standing out of three; guns and stores overboard; rising and sinking, rocking and reeling; driving full bump upon the reef where the William and Mary was stove in. Yes, Black Norris, upon the very reef on which you stand."

"Silence, jade!" exclaimed the Wrecker, looking from beneath his hand, which now he had lifted to his brow and placed there horizontally, at the same time leaning eagerly forward.

"In the south?" inquired the maniac.

"Yes!"

"Just clear of the point?"

"Yes; the looming of something. I see a mast; 'tis a sloop."

"'Tis a ship!" cried the maniac.

"Peace, jade, again," cried the Wrecker. "What knowest thou about the matter?"—Both were silent for about a minute or two.

"'Tis a ship!" at length exultingly exclaimed the maniac. "Look, if you have eyes, Black Norris. See! there is the huge black hull!"

"And so there is," replied the Wrecker; "so there is. She is driving right into the bay, and coming broadside on."

A huge, black hull she was, high out of water. Reeling and pitching she came on, every now and then staggering at the stroke of some sea that broke upon her. She was nearing the breakers fast. "Now!—now!—now!" was echoed along the shore; but she kept floating yet, so light had they made her. She was now fairly among the breakers. Once she struck, yet went on! Again she struck, and a long continued crash, mingled with shouts and shrieks, came undulating upon the ears of the Wreckers. "She is hard on," they exclaimed; and the shore was all a-stir.

"That does for her!" cried several all at once, as an enormous sea, towering, as if charged with her doom, rolled right upon her, breaking when it reached her, with a fury that sent the spray to the clouds, and totally hid her from the beach. They were right; when she became visible again, the whole of her larboard broadside was stove in. In a minute, men, women, and children were up to their waists in the surf. Another sea sent her to pieces. Spars, planks, pulleys, and cordage, now came floating in, and every one went to business—Every one except Black Norris.

Nothing seemed to come within reach of him. Still he kept his station upon the reef—a post which by common consent appeared to be yielded to him, and was disputed by none. In advance of him stood the maniac, regardless of the surf with which she was sometimes more than half covered. In one direction alone she kept looking; a kind of cove produced by a forking in the reef. Thence she never took her eyes except to throw a glance at Black Norris, whenever he made a movement, as if he was about to quit the stand which he had chosen.

"It will be here," she kept repeating, "It will be here!—that which will be worth the hull to thee, were it high and dry and all thy own! Wait for it, I say. 'Tis sent to thee, and will be here! Did I not tell thee of the huge black hull, and did it not come? As surely that will come, which in the huge black hull was sent to thee! Be ready with thy boat-hook. The minutes are counted! The wave which is to bring it is coming! I know it—I see it!—there, take my place, and be ready! There it is!"

The Wrecker did as the maniac instructed him. He saw something; it was almost within the reach of his boat-hook.

"'Tis a body, Black Norris!—'Tis a body!—Mind what you are about! Hook it by the clothes! Keep it clear of the rocks! Round!—Round!—Round!—Round into this nook, Black Norris! That's right! See how snugly it lies there! Now take a hold of it with thy hands and draw it carefully up the beach, for I warrant the pockets are full!"

She was right. Scarcely was the body clear of the surf, when the Wrecker began to rifle it. The pockets were full. One of them was speedily emptied, when a laugh from the maniac, who, squatting, sat gibbering at the head, arrested him in the act of examining the contents.

"What laugh'st thou at, jade?" inquired he, sullenly.

"At the fine lovely day that I have brought you," she replied.

"Peace! I say," rejoined the Wrecker, drawing a string of jewels out of a case which he had just opened. "Diamonds!" he exclaimed. The maniac laughed again.

"Wilt thou not stop thy cursed mouth?" vociferated the Wrecker.

"Nay, Black Norris," she replied, "take no heed of me, but go on. Did I not tell you it was coming? You ought not to be angry with

me, Black Norris! You ought not to be angry with any one, upon this bonny day!"

The Wrecker scowled at her, doubtfully, for a second or two, and then proceeded with his task. "Gold!" cried he to himself, as he emptied into his hand a portion of the contents of a heavy purse. "Fine, broad, yellow pieces!" Another laugh from the maniac.

"I tell thee what, mad Kate!" vociferated the Wrecker; "take to thy heels, and at once, or abide the consequence, if thou utterest that sound again."

"Softly, Black Norris," whispered the maniac; "speak softly, or he'll hear you!"

"Who, jade?" interrogated the Wrecker, starting from his knees.

"The owner of the diamonds and the gold. His eyes have been moving for the last minute, and now they are wide open."

The Wrecker just threw a glance at the head of the shipwrecked man; then approaching the maniac—"There, Kate," said he, in a conciliating tone, at the same time putting a piece of the gold into her hand; "I thank thee for helping me—get thee home with that. Say what thou wilt—do what thou wilt, I shall never be angry with thee again. Leave me alone, good girl! Go, Kate; go!"

The maniac looked at the Wrecker for a moment, smiled at him—nodded her head once or twice significantly, and darting towards a path which led up the beach to the cliff, and which was sheltered on each side by a screen of rocks, was quickly out of sight.

The Wrecker now began to reconnoitre all around him. Every one was engrossed with his occupation, securing, and placing in a heap, such portions of the wreck, or such articles of property, as were washed within his reach. His hand approached his knife—grasped it—the weapon was half released from his belt, when it was suddenly replaced, and the hand transferred to his axe—the counterpoise to which was a continuation of the iron that composed the blade, of a wedge-like figure, broad, and flattened at the end. In a minute the weapon swung by his side. Once again he reconnoitred the beach; then turned towards the prostrate man. The chest was evidently heaving. The Wrecker, in spite of himself, began to shake from head to foot; he advanced a step, but stopped at a low, struggling sound, between voice and breath!—A hand was slightly moved!—He advanced another step—Another—He was within a stride of the head; he sank, or rather dropped upon one knee. The eyes of the seaman moved—they were strained backwards and glared upon the Wrecker. Another hand now clenched the axe. The weapon was slowly lifted—the edge averted, and the blunt end suspended at a little distance over the forehead of him that lay—'Twas raised—it hovered a moment or two, then fell with a short dull crash.

There was a pause for a moment or two more. Body, limb, eye,—every thing were stone still!

“I have finished him!” murmured the Wrecker, throwing his weapon behind him; “all is safe!”

“Ha, ha! you have done it,” screamed one at his back. He turned and beheld the maniac with the hatchet in her hand: her eyes flashed upon him, as if they lightened! “Stir not, Black Norris!” she continued, seeing he was about to rush upon her; “stir not, unless you would have me give the corpse a companion! Let me get farther from thee without doing thee a mischief, and I will tell thee something.” She retreated a dozen paces or so, the Wrecker not daring to move. “Black Norris,” she resumed, “did I not tell thee it was a fair lovely day, and is it not so? Ay, and a bonny one, too. And why, Black Norris, is it a fair, comely, bonny day? Shall I tell thee? I will. Thy father will come home to thee to-day; and fit he should; for ’tis the very day, Black Norris—the fair, the lovely, the bonnie—cursed—day, on which, ten years ago—there, on the very spot on which you stand—he was the murderer of *my* father!—Stir not! Black Norris! follow me not! Keep your own counsel, and good by!” She vanished. The Wrecker did not attempt to pursue her!

By the fire of a miserable hut, was seated upon a stool a female, young, but of haggard appearance. At her breast lay an infant, which she was trying to lull, rocking to and fro with a low and melancholy hum. Every now and then she paused and listened, and then resumed her maternal task. At length, the child fell asleep, and was transferred from her lap to a wretched pallet which stood in an inner apartment. She returned. A cooking vessel was on the fire—she lifted the lid—the steam faintly rose from its contents: “Will it never grow hot?” she impatiently exclaimed; and resorting to a bellows, through the sides of which escaped the greater portion of the air which was intended for the proper vent, proceeded assiduously, but almost in vain, to urge the sluggish fuel. “He’ll brain me if he comes home and I not ready,” she cried to herself in a querulous tone: “God grant there may be a wreck to-day, and I shall have peace for a time! Would I had never married him—but for my child!” she added; “but for my child!”

“Let me in!” cried the Wrecker, at the door.

She let him in. In one hand he carried his boat-hook, and in the other a bundle of clothes. “Here!” he exclaimed. She took them from him and set them down.

“Any luck, Norris?” she inquired falteringly.

“Yes!” was his sullen reply. “Why the devil do you ask with such a face as that?”

“I was afraid you had come bad speed.”

"Why?" inquired he sternly.

"Why, from your looks, Norris."

"Curse thee!" muttered the Wrecker; "what business hast thou to mind my looks? Why is the table uncovered?" he added fiercely: "the devil spread it for thee! Hast thou not victuals in the house? Hast thou not fuel? Hast thou not hands? And why is not my supper ready? Bestir thee, I say! I have business to do in the next room; on thy life, let me not be disturbed. Give me the key of the great trunk."

"Don't wake the child, Norris," entreatingly enjoined his wife, giving him the key; "he has only just this moment gone to sleep."

"Curse the child!" muttered the Wrecker. "Thou thinkest of nothing but the child!" He went into the room, shut the door after him, and bolted it.

He now leisurely examined his share of the plunder. The jewels were of the most costly description—the Wrecker was not ignorant of the nature or value of such things. There was an entire set: necklace, ear-rings, bracelets,—all brilliants. He emptied the purse of its contents and counted them; there was enough to make him a wealthy man for many a day. There were several packets into which he had not looked. He opened them one after another—All contained riches! He placed the things on the floor, applied the key, and hastened to deposit his treasure in the bottom of the trunk.

He was proceeding carefully with his pleasant occupation, when he thought he heard the shuffling of several feet in the outer apartment; he stopped and listened.

"Norris!" whispered his wife at the door. The Wrecker did not reply, but went on, for now all was silent.

"Norris!" she repeated, "you are wanted."

"Let them wait!" vociferated the Wrecker; "I would not come for my father," added he, muttering to himself. At length the last article was disposed of; he locked the trunk, and unbolting the door, opened it.

"Well! is my supper laid?" he morosely demanded, entering the outer apartment, and looking towards the table—A corpse lay stretched upon it. At the foot was a group of his neighbours with uncovered heads—the Wrecker stood stock still.

"What is this?" at length he inquired, with a bold voice, striving to conceal a cowering heart.

"These must be the clothes," exclaimed one of the group, stepping from the rest and lifting the bundle which Norris had brought in.

"What clothes—whose clothes?" fiercely demanded the Wrecker.

"Why, your father's," replied the other.

"My father's!"

"Yes; there he lies upon the table. It is your own father's body,

Norris, which you have been stripping—'tis the only one that has been washed ashore."

The Wrecker did not speak. He looked at the body; then at the group; then at his wife, who, to all appearance, almost as bloodless as the corpse, stood staring upon him, and then at the body again. Suddenly, he seemed to recover his self-possession. He approached the table, half seated himself on the corner of it, and folding his arms, kept swinging the leg of the limb that was supported. There was a dead silence for several minutes.

"It can't be helped," he at length exclaimed; "the dead have no need of clothes. We'll wake him and bury him to-night."

"To-night?" exclaimed his wife in a tone of expostulation.

"To-night!" thundered the Wrecker, turning upon her like a tiger

"Norris!" cried one.

"Norris!" cried another.

"Your father, Norris!" ejaculated a third.

"To-night, Norris!" cried several altogether.

"To-night!" persisted the Wrecker. "The gallows be my portion if he shall not be buried to-night! Is he not my own father?" added he, scornfully eyeing the group; "come, come," he continued, lowering his tone, and changing the expression of his countenance, "a dead man is only dust—come! Pipes, tobacco, and spirits! We'll wake him and bury him to-night."

Reflection upon the treat promised at once conciliated objection. Pipes, tobacco, and spirits were speedily procured, and laid upon the same table with the corpse, which was now covered with a sheet. Black Norris sat at the head. His neighbours, whose number was increased by occasional droppers in, accommodating themselves as they could, with stools, empty kegs placed an-end, and fragments of planks, converted into temporary forms, sat ranged in front and at each side of him. The room waxed merry, save where the Wrecker's wife, seated on the floor by the fire, sat silent with her head against the wall. The first supply of spirits was out.

"I'll bring you more and better!" cried the Wrecker; "what we have drunk has had a visit from the well; I'll fetch you that which shall be as pure as when it was running from the worm."

He disappeared, and in about ten minutes, or at the most a quarter of an hour, returned with a fresh supply. The door being open, he entered without being noticed, but stopped short upon observing that the whole of the company were gathered round the place which he had just quitted, some striving to see over the shoulders of others—the eyes of all directed toward the head of the dead man.

"'Tis an ugly mark!" said one.

"No rock could do that!" said another.

"A stone might do it," said a third.

"Yes, in a hand!" remarked a fourth—"or a hammer," he added.

"'Tis more like the blunt end of an axe!" observed he that had spoken first. A chill ran through the veins of the Wrecker. For the moment he was bereft of the power of speech or motion. The speaker continued—

"I'd swear to it!" he said. "'Tis the blunt end of an axe, or 'tis nothing. Here is the edge all round as plain as the palm of my hand! Put your fingers here," he cried, addressing his neighbour, "do you feel? I would not be Black Norris for all that the whole of you have got by this day's work!"

"Why?" roared Black Norris, making a desperate effort, and advancing to the foot of the table.

"Why?" echoed the other; "why, who was it that stove your father's forehead in?"

"No one!" replied the Wrecker.

"You lie!" rejoined the man; "it was yourself!"

Scarce had he spoken, when the hands of Black Norris were at his throat.

"Say that again, and I'll tear your tongue out!" vociferated the Wrecker.

"I'll say it and swear it!" persisted the other, though gasping in the Wrecker's herculean gripe.

"Let him go!" cried several altogether. The Wrecker paid no heed to them. Three or four of the strongest and the boldest rushed together upon him, overpowered him, and rescued the almost suffocating man. The Wrecker drew his knife and brandished it. They rushed upon him again, and wrenched it from his hand. His wife now ran towards him and sank before him, with one arm clasping him round the knees, while with the other she supported her infant. A blow—and wife and child were stretched upon the floor! For a second or two the Wrecker stood glaring round the apartment like an infuriate demon! then suddenly vanished into the other room. He searched here and there for something, uttering the most savage imprecations every time he was disappointed in finding what he wanted. At last he laid his hand upon a pistol, then upon its fellow, and presently he found a pouch filled with bullets, and a powder-horn. He leisurely loaded and primed the weapons, and proceeding to the door with one in each hand, advanced a stride into the outer apartment.

"Now!" roared he, "who is the man to come on?"

A wild, shrill, piercing laugh, was the reply to his challenge. The maniac was standing at the head of the table; the Wrecker's axe was in her hand, the blunt end resting on the forehead of the corpse.

"Ha! ha!" she cried exultingly, "Welcome, Black Norris! wel-

come! There is your father, a corpse, upon the piece of wood for which he murdered *my* father, and there is your axe upon the mark, which you left in your father's forehead; when I told you his eyes were moving, and you wist not who it was, and coaxed me to leave you with him alone. But I knew you—I knew you, Black Norris, and stole quick and softly back, and saw you give the blow, and heard the crash, and snatched up your hatchet when you threw it behind you, and ran away with it! Give you joy now, Black Norris, of your diamonds, and of your gold too—a piece of which you gave me—here it is!—to go away that nobody might be by, when you murdered your father—A fair day, Black Norris, is it not?—Ha! ha!—A fair, lovely day!—Ha! ha!—A fair, lovely, bonny day! Is it not, Black Norris? Is it not?”

The Wrecker gradually raised his right hand in the direction of the maniac, till the pistol which he held was nearly brought to a level, when the weapon was struck from his grasp; and at the same moment, he found himself pinioned. He was in the hands of four of the preventive guard. They had placed themselves on each side of the door, and had not been perceived by him as he entered. At a signal, they were joined by several of their comrades.

It is superfluous to relate the sequel, or the means which led to it. In three months after, a gibbet stood upon the beach. A figure was suspended from it. A creaking and clanking were heard whenever the wind blew. Fair or foul, regularly every day at noon, the maniac sat at the foot of that mortal tree; and still it was her salutation to any one that chanced to pass—“A fair day!—A fair, lovely day!—A fair, lovely, bonny day!”

Shortly after the execution of Black Norris, it was ascertained that the captain and crew of a ship, returning from New South Wales with convicts, had been overpowered, plundered and murdered, with the exception of the mate, who most miraculously escaped. Nothing further ever transpired.

“Is discretion one of the cardinal virtues?” asked a young lady of Mr. Northcote. “No, madam, it is all of them,” was his reply. If we had discretion at all times, we should never do wrong. Oh! how much repentance would be saved, if we had but discretion to employ presence of mind!

THURLOGH, THE MILESIAK.

Continued from p. 357.

CHAPTER V.

Having enjoyed the luxury of a happy night's repose, calmed by fatigue, and seasoned by sorrow, our hero met his host, the next morning, at the breakfast table, whence they adjourned to the study.

Having lighted upon a copy of the "*Hibernia pacata*," in which is given an account of the confiscation of some predecessors of his family, during the administration of the President Carew, with the acts of heroism which they achieved before they were finally despoiled, his countenance betrayed symptoms of inward uneasiness, and bespoke but too plainly an interest in the narrative.

It suggested itself instantly to the good pastor's circumspection, that the curiosity which had been excited by the sagacious insight of his man "John," might now be gratified without any visitation of those delicate fears which had repressed its first outbreak. Placing himself beside him, therefore, with an air of frank complacency, he darts an eye at the passage which seemed to have arrested the student's notice, and observing its purport to have been an exposition of the inducement by which the great Earl of Clancare or Mac Carthy-More, as he was more generally denominated, had been impelled to relinquish his princely chains, and the imposing accompaniments of titled vassalage, to plunge into the vortex of an unequal competition, and subject himself to the stigma of a refractory rebel—"hard times, my young friend," said he, "were those, and such as we have reason to rejoice that we have not been allotted to." "True, sir," replied Thurlogh; "yet I cannot but think, after all, the present which we witness, are to some more severe. War, I admit you, no longer desolates our fields, nor exercises those atrocities in which it loves to fatten; but the dire consequences of the epoch show their effects in the descendants of the sufferers, uncheered by any consciousness of having had share in the scenes, or in those contingencies of battle which would have given another colour to their fate; or, finally, that though their fortune was to fall, they had embarked therein of choice, and with the inward sunshine in prospect, and consolation in retrospect, of having done so at the call of their country's liberties."

"You, surely, do not mean to say, that love of country, however strong, and sense of oppression, however indignant, could justify a recurrence to treasonable defiance on the hope of exemption therefrom; when, too, the probabilities were so obviously in the foreground, and the issue, in such circumstances, more calamitous tenfold?"

"As to *treason*, sir, I would disdain the word, it being one which, obnoxious in itself, must entail odium upon every measure upon which it is brought to bear. But ideas differ as to what constitutes the *act*; and while I view it in the light in which my judgment presents it, I may be permitted to withhold my assent from the necessity of your deductions. For the thing itself, whether in essence or in name, I hope no one entertains a more just aversion than I do; but, certainly, when an umpire is invited to determine a quarrel between two contenders, either to further the aggressor or to redress the aggrieved, and when, the casualties of events favouring the left-handedness of arbitration, he loses sight of the sanctity of his original compact, and is blind to all dictates save those of selfish promotion, I see no reason, for my part, why the disputants should not join in one effort of nationality, and eject the common enemy from a post he had usurped. If, then, I be correct in my estimate of the grounds of the opposition which

our forefathers offered to the tranquillity of the English settlement under the reign of Queen Elizabeth, and at other intervals occasionally, before and since, I do not conceive that any regard to cowardly succumbence, or any terrific alarms about scars, musketry, and swords, could exculpate them in the eyes of a sensitive and noble people, if—*while it was yet time, and while the intruder's pretensions did not amount to prescription*—they did not brace themselves to that struggle which their country demanded, and drown all minor calculations in the vindication of invincibility.”

“My young patriot, my own love for Ireland yields not to that of any of her more favoured sons, though the colour of my ‘cloth,’ and the character of my avocation, preclude my embarking on that troubled sea of which I have been a spectator for many a weary year. But, with all my ‘amor patriæ’ I cannot bring myself to acquiesce in the accuracy of the assertion, of its having never been conquered, more especially when the conviction forces itself into notice, that ere England was ever known to us in any other light than as a field of booty, the Danes had swayed their sceptre over our ill-fated land; and that, again, ere those barbarians had effaced our institutions, and polluted our altars by their sacrilegious hands, the Milesians had ousted the power of a previous dynasty, and they again another more antecedent. View it, therefore, as you may, you will find that our island, like most others, has been constantly changing masters, subject to one to-day, to another to-morrow, and, *if thus constantly alternating and passing into new hands, then is the base removed from the fabric of invincibility which you were erecting.*”

“If, most undoubtedly—but *if not*, as undoubtedly is my foundation secure, and I undertake, with deference, to negative the condition. That Ireland, then, has been ‘constantly passing into new hands,’ I am borne out by authorities in unequivocally denying. The Danes, it must be admitted, had obtained footing for a time amongst us—and deeply did our vallies groan under their lash—but as to propriety, they never approached it even in a dream, content with the toleration of a sea-coast residence, where they prosecuted their profession of traffic and of spoil. In this single character of *freebooters* and *common robbers*, did this people ever present themselves within the limits of our shores; or if their ambition took flight in quest of a higher name, it extended only to the erection of a subordinate principality, more suitably designated as a den of thieves, and which the dissensions of the native kings had given them but too much assistance to establish. But when at length the virtue of the Milesian nobles sprung awake from its lethargy, and when rallying at the call, and led on by the auspices of the immortal Brien, they consented to sacrifice their private feuds to the manes of their fathers and to the groans of their country, the glorious theatre of Clontarf, and the victory there effected, regenerated the hopes that had already well nigh learned to droop, and restored the purity of the national escutcheon. The English, shortly after, by the vicissitudes of fate, having crept into possession of a certain territory, called the “Pale”—brought about, as in the preceding instance, by our own internal bickerings, aided by our weakness after the recently expelled scourge—improved upon the policy which their predecessors had adopted, and blew the coals of dissension to an almost inextinguishable conflagration. But although thus admitted to a lodgement in the land, they never presumed to the honour of being called its kings, until the Irish themselves, in a deplorable hour of forgetfulness, bestowed it upon them of their own free accord*.”

“Conceding all you have affirmed, you must acknowledge, at all events, that a regular transfer of the country took place by the defeat of the Irish on the banks of the Boyne, by William’s troops; or, if not even then, by the subsequent surrender of the city of Limerick.”

* This took place in the reign of Henry VIII., before whose time the English monarchs, from their first connexion with Ireland, were addressed, in reference to the latter, by the title only of lords.

"The Irish, sir, I maintain, were never defeated by William's troops; but when their desperate devotion to deposed legitimacy had blinded them to every consideration which personal prudence would sanction, the issue, you will ascertain by consulting the chronicles of the period, was not determined by the valour or superior discipline of the enemy, but by the mistaken clemency of the individual whose cause we had espoused, in deprecating our onset from his 'English subjects.' The exclamation of the Irish themselves, after the engagement was over, viz., that 'if the generals were changed they were ready to fight the battle over again,' is the best proof that could be wanted of their not having brooked to any overthrow, while the disgust with which they resented the pusillanimity, or rather the criminal partiality of James, is eternized in letters by the indelible 'Shamusa-Coca.' As to the treaty of Limerick, I do not conceive that its articles, which were unblushingly disregarded on one side, should be at all obligatory on the other, any more than I could allow that the original bargain made between Henry II. and a part of this nation, could deserve the sounding denomination of the conquest of the whole."

"Well, surely, you will not deny that the *Milesians* had seized this soil by right of arms and conquest, from an earlier colony?"

"I fear, sir, that by *Milesians* you and I will not understand one and the same race. If by such you would intimate the mass of the people who occupied this island immediately before the English descent, then, I beg to say, you undoubtedly err—a mistake which has been fostered by the ignorance of our historians, as well as by the degeneracy of our bards, wishing to flatter the vanity of the ascendant powers by ascribing to them the lustre of the Tuath-de-Danaan predecessors. *Milesian* was but a cognomen which those Tuath-de-Danaans had originated, descriptive of one department of their feudal institutes, the *military*; which last word, be it remarked, whether in its English or Latin garb, is but a direct emanation from the Irish root. Tuath-de-Danaans was the name in which they collectively exulted, as distinguishing them, by way of eminence, as a sacerdotal brotherhood. The *Scythians** are the persons whom you contemplate as the Milesians, and whom you would thus confound in identity with the glorious Tuath-de-Danaans. They, it is certain, had wrested the isle from the Tuath-de-Danaans, and are the only persons whom I will allow to have ever conquered it at all: nor will its character for invincibility lose any thing by this concession, when we remember the length of their tenure, amounting, at this moment, to upwards of three thousand years: and as to the Tuath-de-Danaans whom they deposed, they were so assimilated in language and in manners with themselves, differing only in the forms of their religious ceremonial, that they easily incorporated into one kindred proprietary, the sovereignty alone being transferred, and distinct offices assigned to each, according to the qualifications of the respective parties."

"Why," says the "gude" man, overcome at last by his young disputant's argumentation, "you are a most intrepid advocate for the virginity of our island; nor can I divest myself of the opinion, that your oratory is somewhat whetted by the recollection of the losses of some who have gone before you. Will you then be offended if I confess to you my great desire to know whom I have the honour of accosting as my guest?"

Alas! he knew not what a load of grief sat brooding all this while upon Thurlogh's breast: though he pleaded so energetically the cause of his country, he felt himself distracted by a tumult of agitations, without knowing which way to determine. In this dilemma, a summons from an anxious bridegroom for the clerical services of his host, for the present relieved his embarrassment.

* These were the followers of Heber and Heremon, and on gaining possession of the isle, changed its name from Irin, or Erin, to Scotia.

CHAPTER VI.

The swain whose importunities had hurried off the clergyman to seal that knot which civilization has adopted as the compact of wedded life, and which the Messiah himself had once sanctioned by his presence, and even administered to the hilarity of the company on the occasion, was the son of a commoner who lived at some distance from a wealthy and noble lord, yet separated less of the interval of space than by those barriers of etiquette behind which the shallow and the imbecile ever love to take shelter as the most impregnable outposts of ignorance and of vice. In no one case that could be adduced has this truism been more exemplified than in the following, which I now record.

While young and capable of participating in generalities, Lord Portleck himself was gay, affable, and hospitable. A captivating exterior, joined to the consideration of exalted rank, gained a ready credence, amongst that sex whose smiles he wished to court, to the impeccability of a character thus eminently favoured; while the witchery of his manner and the plausibility of his address, led the world at large to believe that his frankness was but the mirror of inward rectitude and truth. Every door flew open at the recognition of his knock, every drawing-room was ready to greet him with a welcome.

It was not long, however, before the poison of his seductiveness began to insinuate itself with extensive sway into the susceptible bosoms of his fair associates; and the quick perception of his glance was not backward in giving him intimation whenever such an impression was but once conceived.

The Rubicon crossed, and the guards of prudence disarmed, the Lothario never failed to improve the feeling to his worst designs; and even when stern morality and unbending principle interposed, the lubricity of his tongue and the varnish of his diction, would overrule all qualms, and conciliate acquiescence to some affinity with virtue.

With those recommendations it would be endless to enumerate the hapless victims that fell within his snares. Neither the young nor the middle-aged, the maid, wife, or widow, were secured from his attack; so that the result was, what unfortunately his experience had but too much warranted, a conviction, as regarded him, as to the universality of the weakness of the female world, or, in other words, that no woman could be proof against the artillery of love.

Thus predisposed for suspicion, it will readily be believed, that when superannuated by age and satiated by gratification, it became his turn at last, to look within his own walls. The shadows which haunted his guilty imagination, and the doubts that pursued him, were an incessant source of disquiet, but particularly to be lamented as inflicting their severity upon his own family.

Oh! and he had such an interesting and charming family!

Five lovely daughters as ever graced a throne, or tripped with maiden buoyancy across the emerald freshness of their native vallies, lived or rather existed within the precincts of an old castle, immured like so many Danaës, from all intercourse with man, owing to the illiberal apprehensions of their profligate father.

“ Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.”

It was so here. Nineteen years of lonely solitude had passed over the eldest girl, before her eye was allowed to feast itself with the scintillations of that homage, which the attractions of beauty never fail to draw forth from the discernings of our sex, or her bosom glowed with the mutuality of attachment, whatever she may have by instinct imagined, or by anticipation prefigured to herself. In short no male biped, in the shape of a man, whether as visitor or even as attendant, was admitted within the hall—all

business was transacted by female servants, and all messages communicated by such alone.

Numerous were the stratagems which adventurers had devised to storm the receptacle of so many buried enchantments.

I have heard, it is true, of a "bold colonel of dragoons," who filled also a distinguished station in the deliberations of our senate, having been so determined upon a siege, as to lodge his encampment within a few yards of the castle gate; but his gallantry soon listened to the whisperings of despair, and he relinquished a treasure which could be won only by perseverance.

Of more abiding faith and of firmer purpose, though immatured in life and inexperienced in its tactics, did the present votary of happiness enlist his name amongst the host of suitors; and, aware of the difficulties against which he had to contend, he betook himself to an artifice which has been often found successful, where more pompous negotiations had failed. He won to his confidence one of the serving girls of the castle, and, by her instrumentality, when the keeper's watchfulness was lulled to sleep, he gained access to the chamber of his idolized recluse, whence after some delay, and under the intoxicating influence of joy, he makes his triumphant exit, rewarded with the possession of that inestimable jewel for which he had long secretly sighed, and for which, too, he had scarcely permitted himself the very instant before, to entertain the most distant expectation!

It was, to legalise the union of this fugitive pair, that the priest was hurried off from his conversation with Thurlogh in the reading room; and the sensation which the occurrence had excited in the neighbourhood, from the associations connected with the history of the heroine, is my only apology for inserting notice of it here, and thereby disturbing the thread of our subject.

As for the priest himself, the penalty which the very act had rendered him liable to, in point of law, for celebrating a marriage between two individuals, of whom one belonged to a communion different from his own, was the least of the reflections, which cast their shadow across his mind, and embittered the satisfaction he would otherwise have enjoyed. He was not a morose and unsocial Timon, who, disgusted himself with the gaities and amusements of this world, could not bear to see another "butterflying it" in the sunbeams. Though he had receded from life, at least the noisy and fashionable portion thereof, he had by no means abandoned his regard for its welfare; and as the reader, perhaps, by this time, is somewhat interested in his identity, I shall relieve his suspense by explaining that he was neither more nor less than the self-same Mr. Cornelius O'Sullivan with whom our first page has been graced.

CHAPTER VII.

The sun had just descended below the horizon, when, as this amiable divine "hied him" home from Hymen's altar, he was overtaken by a despatch from a very dear friend and neighbour of his, the proprietor of the adjoining estate, to say that as he wished for the pleasure of his "reverence's" company on the following evening, and did not choose to expose him to the inclemency of a winter's night, he would himself go and take "pot luck" with him at the parsonage, if happily not inconvenient.

A more gratifying announcement could scarcely have been imagined. The deponent was one of those men, who after a long sojourn in life, and a philosophical observation of its inconsistencies, held all the glitter of fashion, and the pageantry of court, very cheap indeed, compared with one moment of social edification with a rational and congenial gossip.

Such a relation was he ever sure to find in O'Sullivan, whose drooping

energies, now on the verge of the grave, made him cling with the more tenacity to this keystone of his attachment—that they had known each other long, and buffeted the surges of adversity together since their first entrance upon the world.

No peculiar traits, no striking singularities gave distinction to the character, which now open to our view. His was a steady and uniform course, unmarked by those incidents, which, however they may serve us to read of, or to conceive in anticipation, are by no means so pleasant when called upon ourselves to take a part therein, and experience the often-agonizing pangs that attend their realities.

High spirited by nature, and with a mind attached to the very pinnacle of heroism, it yet was O'Neil's good fortune in times of trouble and excitement to escape the contagion of those plausibilities which seduced and ruined so many others. Often and often in the exuberance of his aspiring hopes would O'Sullivan depict to him, as they walked together when boys, during the intervals of their school-hours, the ideal charms of that warfare in which he had himself soon embarked, and to which he would give worlds if he could convert his friend. But all would not do,—O'Neil was resolved to pursue the "even tenour" of his own way, without diverging therefrom, one iota, to the right or to the left; nor, in the whole retrospection of his tranquil career, had he ever reason, whether as regarded the issue of the above enterprise, or his actual avocations, to regret his election.

A peaceful abode, a calm conscience, and a moderate sufficiency of this world's goods, greeted him on his first outset on the ocean of life. Now that his bark had well-nigh landed him at his destination, he had the happiness to feel that his little capital had accumulated at least one hundred-fold in the interim, and that, in the silent progress of his thriving road, he had never been necessitated from its demands to make an orphan cry, a father sigh, or a widow mourn.

But his industry and his sobriety were, crowned by heaven with higher blessings. Seven generous youths, the pride of their sire and the delight of their mother, illumined like so many stars, the evening of his existence; while the wife herself the perfection of all his earthly bliss, presided, like the moon, in the glory of her effulgence, giving a stamp and a determination to the various minute particulars contributory to their lustre.

Commerce was the walk to which O'Neil had resorted for the attainment of that independence which he now enjoyed. The convulsions of his country held out to him no temptations for individual aggrandisement in any one shape; nor again did he repine, from any patriotic malaria, at the infliction of miseries which he could not cure; but, leaving angry discussions to casuists and to politicians, and satisfied that Ireland's wrongs would ultimately be righted at the hands of that Great Dispenser, who thought fit, for the present, to pour upon it the vial of his loving wrath, he applied the resources of his talents to the interests of his profession, and was rewarded by the prosperity which attended his path, and the inward sunshine which lighted his recollections.

Of these the one which fastened with most adhesion to his fancy, and shed a radiance of hilarity over the infirmities of his declining years, was the auspicious juncture which first introduced him to the notice of his "better half."

It was on a May morning, as he strolled beyond the environs of the city of Antwerp, the scene of the late conflict between the Dutch and the French, and where he had arrived on business but the evening before, that he observed a young lady, apparently about the age of sixteen, collecting flowers in a shrubbery, which fronted a magnificent palace, separated by the above only from the common pathway.

As the lady happened to be near the entrance, and the door, at the moment, stood ajar, he could not resist the temptation of approaching nearer to an object so attractive, meaning no wrong, and emboldened by

that quality, in which an Irishman is seldom wanting,—I mean “modest assurance”—he determines to exchange civilities, and, if he failed in eliciting any verbal return, to console himself, at all events, by the expression of a look.

In truth he did not know, nor allow himself time to analyse, what the prevailing ingredient was which influenced him in the resolution. But of this his conviction was complete, that it must have been something more than earthly, which, contrary to his usual habits, and the cool deliberativeness of his constitution, could so upset the mechanism of his “inner man,” as to render amiable in his eyes a step, which he could not before have so much as contemplated, without identifying it with rashness, or a rude infringement upon the rules of society—It was love! love, all-powerful!—all-transforming!

Under the guidance of this divinity, as his left hand pushed open the gateway, and his right laid hold of one of the marble pillars to sustain his stooping posture, he gazed for an instant in a reverie of admiration; when rousing from his trance, at the sudden inclination of the young lady’s head, he made a virtue of necessity, and in accounting for his intrusion, was furnished with a pretext for addressing her.

“Madam,” says he, “may I, with submission, ask what is the distance from here to town? I have strayed out from my hotel to take a mouthful of the country air before breakfast; but so ignorant am I of these localities, that I fear, if I prolong my excursion, I shall not be back again in any reasonable time.”

“Three miles, sir,” replied the young lady, with an air which bespoke at once a conciliatory disposition, and an unaffected self-possession.

Disappointed at this brevity, which, passing over all *et ceteras*, confined itself solely to the information which he sought, O’Neil could not dissimble an evidence of some embarrassment, at which the fair one feelingly touched, added—

“As to the rest, sir, you must yourself be the best judge of your own convenience. Nor do I suppose you can be at any loss to decide whether or not a continuation of your walk would interfere with other plans, as by a reference to your watch you may easily learn how long you have been coming out thus far.”

“But what, if I should not have noted the hour at which I started?—or if, having done so there, I should have neglected it here?—having become so absent on my approach as to lose sight of every thing except *flowers*, distracted in my admiration of Nature’s work, seeing the loveliest of the *animate* paying homage to the loveliest of the *inanimate* creation.”

“You are from Ireland, I presume?”

“I have the honour to be from that country:—but depressed and now inconsiderable though she be as a nation, her sons are not insensible to the influences which taste imparts, nor deterred, by any misgivings of misinterpreted faith, from the avowal of those emotions which actuate their preference.”

“Evidently. But these preferences would seem very hastily formed?”

“And not the less correctly, I should hope, on that account, nor yet the less sincerely? Our own existence in this world is at least, very short; and would it not be folly to waste years in deliberating as to the pursuit of that object upon which our affections may have been riveted, when a few lapses of duration may either remove us altogether from this stage, make the idol of our own longings cease any longer to be attractive—or incapacitate us for its relish, though all its charms may remain.”

“My remark, sir, was not intended as any slight upon your country, which, however much it may be now deteriorated by political considerations, stands high in the records of chivalry and of valour: but the strain in which you have indulged, to the purport of which I could but be sensible, recalled to my memory all I had heard and all I had read respecting the

gallantry of Irishmen, and led me to identify you with some scion of that celebrated people—and, now, good bye.”

So saying, she darted towards the vestibule of the mansion, having first made a gentle courtesy, at parting, to the stranger.

For a moment O'Neil stood petrified and chained to his position, not knowing what to do, until, at length, feeling the delicacy of the situation in which he was placed, and the still greater delicacy of that in which he had, well nigh, placed the young lady, he determined to render the only atonement that was now in his power,—and that was to disappear at once. Every feeling was satisfied, so far as regarded *her* forgiveness: *his* national sensibilities were also appeased; the only thing, therefore, that now remained was to follow up, by good management, what accident had so much facilitated, and win the heart of the fair one or perish in the design.

To this end two modes of introduction vied with each other for preference within his mind. One was by subordinate instrumentality; the other an ingenuous presentation of himself, in propria persona, to explain particulars in the absence of the usual preliminaries. We need not hesitate as to which course he took. His generous disposition disdaining every thing ignoble, adopted instinctively the straight forward alternative.

One very necessary point, however, must first be established—the name of the individual—whether also she was daughter to the proprietor of the habitation into which she had entered; with various other items of minuteness requisite in such an enterprise.

A reference to the inmates of the neighbouring lodge informed him on those several points; and then in the dizziness of doubt and of hope, and with a brain concocting a thousand chimerical speculations, he found himself returned to his long-forgotten meal, but at an hour more seasonable for dinner than for breakfast.

After a hasty repast he threw himself lolling upon his couch, and in the calmness of the moment began seriously to consider whether he might not yet succeed in ejecting the little restless god who had usurped such absolute dominion over his whole manhood. He called to his aid the occupations of his diversified calling—bethought himself of the missions which he had to execute—the thousand correspondences to which he had to attend—and the imperative urgencies of his limited furlough. Then he would wander back to the exemption from cares and incumbrances with which he had hitherto transported himself from climate to climate, and contrast with it in fancy the weariness of the exchange, if obliged to surrender all this independence and single security for the onerous responsibility of a wedded state. But in vain—the loneliness of celibacy he could not now separate from the nausea of disgust; while the punctuality of trade appeared to him only as the trammels of servitude.

As a *dernier resort*, and when all the other devices of his invention, to a bosom agitated by the throes of passion had failed, he magnified to his mind's eye the probable impossibility of gaining access to, much more of succeeding with this enchantress, who by the combined influence of mind and of form, without any visible exercise of magic or of spell, had, in an instant, so metamorphosed and revolutionized his inclination, as to make him now dislike what a little while ago he had of choice, followed—and to sigh for that on which he had heretofore felicitated himself on being released and free. But of all the expedients of his prolific soul, this, although the most specious, was really the most futile; for his aspiring temper, unaccustomed to discomfiture, laughed to scorn the little impediments by which his ardour might be obstructed; and instead of being damped by the chillness which opposition should produce, only reverted to the charge with invigorated zeal, and a renovated strength for perseverance.

All proved too late, how force to folly turns,
When ruthless love within the bosom burns.

(To be Continued,)

THE SCOT AND THE RED CROSS KNIGHT.

"Advancing alone from the midst of his little band, he with a single blow slew Sir Brian le Jay, a Knight Templar of high military renown, who had greatly harassed the retreat of the Scots."—*LIFE OF SIR WILLIAM WALLACE.*

At Callender, pursued
By foes in deadly feud,
The little band of patriots stood ;
Quoth their chief, " By this hand
My tried and trusty brand
Shall drink yon haughty Templar's blood.

" Then advance not your spears,
For the Wallace ne'er fears
To encounter with mortal man ;
By the cross on his breast,
I will strike down his crest,
Or he shall win mine if he can."

Without buckler or lance,
Did their leader advance,
His two-handed sword fiercely waving ;
" Thy false heart, Red Cross Knight,
I will give to the kite,
That long for thy blood hath been craving."

The proud Templar, Sir Brian,
His gauntlet of iron
Threw down, and thus Wallace address :
" With this arm, thou false knight,
I will slay thee in fight,
And dismiss thy dark soul to its rest.

" Thou hast braved the tried brand,
That in Palestine's land
Laid the hope of the Saracens low ;
For false slave as thou art,
I will tread on thy heart,
And thy head as a trophy bestow.

" Be this blow thy reward ;"
It was foil'd by his guard,
As on Wallace the knight rush'd upon ;
Who then changing his ground,
Like lightning wheel'd round,
And one blow from his tried blade laid on.

In its fearful descent,
 Through his shoulder it went
 And came through the right side again ;
 The vain Templar, Le Jay,
 With one groan breathless lay,
 Head, trunk rolling red on the plain.

When his band saw him fall,
 Coward fear seized them all,
 The Southernns retreated in flight ;
 For few knights there were,
 Who for life ever dare,
 Cross swords with the Wallace in fight.

PILGRIM.

MISCELLANEOUS.

October 16.—BORN houses of parliament were destroyed by fire ; but such has been the alacrity and perseverance of the builders employed, that there is every prospect of their temporary re-erection for the despatch of business by the middle of February.

October 29.—The Earl of Durham was this day entertained by the Lord Provost and merchants of Glasgow in a most distinguished manner : upwards of 1500 persons were present. The arrangements vied with the late memorable entertainment given by the City of Edinburgh to Lord Grey.

November 13.—The Melbourne ministry was this day most unexpectedly broken up by the king, and the Duke of Wellington was called in to his majesty's councils, who deferred any arrangements until the arrival of Sir Robert Peel from the Continent, whither Mr. Hudson, the queen's messenger, was immediately despatched to command the attendance of the right honourable baronet.

December 13.—Sir Robert Peel arrived and accepted, office.

As far as the public papers announce, the following is the probable list of the present cabinet contrasted with that under Lord Melbourne.

<i>Present.</i>	<i>Office.</i>	<i>Late.</i>
Sir Robert Peel	. First Ld. of Treasury	Lord Melbourne.
Ditto	. Chan. of Exchequer	Lord Althorp.
Lord Lyndhurst	. Lord Chancellor	Lord Brougham.
Earl of Rosslyn	. Lord President	Marquis of Lansdowne.
Lord Wharnccliffe	. Lord Privy Seal	Earl of Mulgrave.
Duke of Wellington	. Foreign Secretary	Lord Palmerston.
Lord Aberdeen	. Colonial Secretary	Mr. Spring Rice.
Mr. Goulburn	. Home Secretary	Lord Duncannon.
Mr. A. Baring	. Pres. Board of Trade	Mr. P. Thompson.
Earl de Grey	. First Ld. of Admiralty	Lord Auckland.
Lord Ellenborough	. Pres. Bd. of Control	Mr. C. Grant.
Mr. Herries	. Secretary at War	Mr. Ellice.
Sir E. Knatchbull	. Paymaster of Forces	Lord John Russell.
Sir. Henry Hardinge	. Secretary for Ireland	Mr. Littleton.
Sir George Murray	. Master-gen. of Ord.	Sir J. Kempt.
Sir Edward Sugden	. Ld. Chan. of Ireland	Lord Plunkett.
Mr. F. Pollock	. Attorney-general	Sir John Campbell.
Mr. Follett	. Solicitor-general	Mr. Rolfe.

It is confidently expected that the parliament will be dissolved, and the new writs issued forthwith.

December 1.—MARRIAGE OF THE QUEEN OF PORTUGAL BY PROXY.—The day was ushered in by discharges of cannon from the batteries and ships of war; the ringing of bells and the martial music of numerous corps of troops; volunteers and national guards parading and lining the streets from the Palace of Necessidades to the Cathedral.

Her majesty was dressed in white satin, and wore a diadem of diamonds, with wreaths of emeralds in her beautiful head of hair. She looked in high spirits—smiled satisfaction and triumph to all around. Flowers were showered upon her carriage from every balcony and window she passed. The sides of the houses were hung with silks of every colour of the rainbow; handkerchiefs were waved by ladies without number; all hats were off and whirled in the air, and the shouts of "*Vivas*" were really deafening, so that it was difficult to manage the mettlesome steeds.

The Patriarch performed the religious ceremony with truly royal and imposing pomp, and it was four o'clock in the afternoon before her majesty returned in the same manner, amidst every blessing and demonstration of affection from the inhabitants of Lisbon. In the evening, the town and shipping were brilliantly illuminated. The theatre of St. Carlos was crowded to suffocation, though her majesty did not honour it with her presence, as many expected, and during the whole night, bands of military music seranaded in the squares and streets, accompanied by great crowds shouting "*Vivas*."

The queen is happy in being united to the object of her affection—a blessing seldom falling to the lot of royalty; but having a will of her own, she declared that, *coute qu'il coute*, she would never marry any other prince. She was so gratified at M. de Bayard bringing the treaty of marriage from Munich, with powers of proxy to the Duke of Terceira, that she presented M. Bayard with a snuff-box set with brilliants, said to be worth twenty or thirty contos.

WEST INDIES.—The accounts from Dominica represent the colony as almost totally destroyed by a hurricane. The governor had issued the usual proclamation on such occasions, and declared the ports of the island open and duty-free to all vessels for six months, as a means of procuring supplies expeditiously for the service of the island. A very impressive letter had been addressed by one of the principal inhabitants to Mr. Spring Rice, as head of the Colonial-office, respecting the peculiar and melancholy position in which the inhabitants were placed, pointing out the calamities the colony has suffered during the last half century, and affirming, that unless the mother country renders immediate and effectual assistance, the colonists must perish, as they have no resources from whence they can procure means to purchase even the necessities of life for their labourers and families. In many parts of England, subscriptions are raising to relieve the sufferers.

The accounts from the different islands are contradictory with respect to the conduct of the apprentices under the new regulations; time, we trust, however, will enable the authorities and the disaffected to settle their differences.

REVIEW OF LITERATURE, THE DRAMA, &c.

The Hebrew Review.—Hebrew literature, with a few honourable exceptions, has hitherto remained a dead letter among the literati of Europe; and the Rabbinical writings, invaluable as commentaries upon the books of the Old Testament, have been lost to the biblical scholar. The Review before us enters philosophically into the peculiarities of the language:—copious translations of the Talmud and learned authors of the Jews are given without comment; so that all expression of private opinion that might by possibility lead to controversy is avoided. From the talent, industry and research displayed by its conductors, we doubt not of its success. It has our best wishes.

The Keepsake for 1835. Longman.—This aristocratic little volume, perhaps the most elegant of the annuals, bears honourable witness of the talent of its noble contributors,—amongst whom we recognise with pleasure our old acquaintances Lord Morpeth, Lord Newark, the Countess of Blessington, the Hon. Mrs. Norton, and Archdeacon Spencer; all of them are known in the literary world, and appreciated as successful writers. In a bouquet of sweets, it is difficult to select the choicest flower: we are divided in our judgment between Lady Blessington's Stanzas and the reverend Archdeacon's Hymn of Creation and Redemption: the latter partakes in its character of the Hebrew Melodies. The illustrations are of extreme eloquence and beauty, highly honourable to the progress of the arts in this country. It is a wreath of the choicest flowers, gracefully twined together.

Chances and Changes, by the Author of Six Weeks on the Loire. Saunders and Otley.—We have derived much gratification from the perusal of these elegant sketches of real life—for such in truth may they be designated. Beneath the descriptive pen of the author the hills and valleys bloom, and stand in bold relief before us; and those incidents which the observer may find in the circles of domestic life, which the philosopher speculates upon, and the unthinking passes with indifference, are so amusingly depicted, that without being highly wrought, the imagination is pleasingly interested through a well told tale of three volumes. As a composition, the work approaches in purity to the style of the celebrated Miss Austin, whom the author has evidently taken as a model. We dismiss it with our best commendation, and heartily recommend it to the public.

Sayings and Doings in America.—Brother Jonathan is dreadfully afraid at being deemed a "parvenu" by the elder branch of his family. Mrs. Trollope's flights of imagination annoyed him amazingly; and the author of the above has, in a series of fairly written tales and conversations, endeavoured to soothe his irritated vanity. They present a favourable, but not overcharged portrait of American manners; possess considerable interest, with here and there touches of humour. As a mild corrective, the Americans will peruse them with satisfaction, and the English reader obtain juster views than many other authors have afforded him.

Hints relating to Emigrants and Emigration. Smith and Elder.—This little pamphlet contains much useful advice to those who are about

to locate themselves in New South Wales. The soil, the best situations—agricultural advantages and difficulties—are impartially displayed. The rank of the author, that of professor in the Australian College, is a sufficient guarantee for the correctness of his information, and the integrity with which he has performed his task. No emigrant should be without it: he will find it a guide and counsellor. The table of wages, &c. is most important, and will serve, we should think, to regulate many who are disposed to emigrate.

Moubray on the Breeding and Rearing of Domestic Poultry. Sherwood, Gilbert, and Piper.—The author has in an amusing volume conveyed much practical information: his work is equally valuable to the naturalist and farmer. The most approved methods of breeding and rearing poultry and cattle, both for domestic and ornamental purposes, are ably discussed: careful instructions for the management of the dairy and aviary given. It has already reached its seventh edition, and doubtless will find a place on the shelves of every agriculturist and poultry rearer.

The Practical Elocutionist, by Alexander Bell. Sherwood, Gilbert, and Piper.—We anticipate that the exceedingly clever work of Mr. Bell will supersede the old dull routine of school elocution. A graceful and correct mode of delivering our sentiments is one of the characteristics of a well-informed mind, and by care may be attained by all who do not labour under a peculiar visitation of nature. The selections display a cultivated taste, and intimate acquaintance with the standard literature of our country. Some of the pulpit extracts are of peculiar beauty, and calculated to impress upon the youthful mind a strong sense of religion.

The Horse, by John Lawrence.—The humorous preface that heralds the second edition of this useful book, inclined us beforehand to judge most favourably of the author. Upon perusal we have not been disappointed: the character of the horse, the indigenous breed, and the various attempts made to improve it, both in ancient and modern times, are well discussed: all that can interest the veterinary surgeon and sporting gentleman, from the management of the breeding stud, the breaking of the colt, shoeing, the diseases to which this noble animal is subject, the arrangement of the stable, to the management of the animal in the field, are ably treated on. The whole history, physical and philosophical, of the horse, is contained in this little volume. No gentleman, or veterinary surgeon, should be without it.

Tales of a Physician, by W. H. Harrison. Henry Washbourne.—The author has evidently read much and thought more; the tales before us betray an intimate acquaintance with that mystery the human heart; passion—feeling, and incident, are admirably blended. We dismiss them with our best commendation.

The present state of Aural Surgery, by W. Wright, Esq. Hurst, St. Paul's Church Yard.—There is no employment so honourable to the human character as that which aims at alleviating the misfortunes of our fellow-creatures. The author has in a familiar manner written upon the causes and treatment of diseases of the ear and of deafness: he has had much experience: there is much research, an evident acquaintance with the methods of treating these diseases in the most celebrated schools of surgery, and an earnest desire to render his work useful apparent, throughout the undertaking.

An easy Introduction to Short-hand. Henry Washbourne.—Short-hand is to writing what the invention of logarithms were to arithmetic. The great difficulty in most systems has hitherto been a want of perspicuity: in the essay before us that difficulty has been carefully avoided. The system before us is so simple and clear, that with a little industry and attention, persons even of ordinary capacity cannot fail to attain a knowledge of this useful art.

The British Medical Almanack. Sherwood, Gilbert, and Piper.—In a little shilling pamphlet we find compressed much useful information: astronomical tables, correctly calculated; births, deaths, and principal works of eminent medical authors: a general table of the Universities of the United Kingdom: a very copious reference to the medical schools, private and public, hours of attendance, and much miscellaneous information; a list of military and naval medical officers; in short, much that is likely to interest the profession. It is without comparison the most scientific and best arranged Almanack of the year that has reached us. There is also a correct and well executed plate of the new Westminster Hospital. But the opening "address" is what has most forcibly struck us by its reasoning; there is a correctness in the style which is amply borne out by the truth which pervades it.

The Town and Country Gentleman's Almanack. Sherwood, Gilbert, and Piper.—This Almanack is an excellent compendium of rural, general and commercial information, and will prove particularly useful to the gentleman, while to the farmer and the industrial class it will serve as a vade mecum of reference.

THE DRAMA.

DRURY LANE AND COVENT GARDEN.—Since our last number Mr. Denvil has been tried by another test—the personation of *Othello*. In *Manfred* he had the aid of an original character, in which no comparison could be drawn, and whose peculiar metaphysics were not generally understood: even with these advantages—and the critic must acknowledge that they were great—his efforts were eclipsed by the genius of Mr. G. Bennett, who in the spirit of—we scarcely know how to name it, the part having been compounded of so many characters—produced an effect from the calm passionless tone in which he gave the few passages allotted to him, that delighted the audience, and even in the last scene more than divided the interest with *Manfred*. Still as the drama was not one of general interest, the public waited for a more decided opportunity ere they gave final judgment. That opportunity was afforded them, by the representation of *Othello*. The jealous Moor is so perfectly identified with the English stage, has been so exquisitely portrayed by the great actors who, like *Banquo's* issue, have since passed away—that its keeping, its very light and shade, are familiar even to the commonly informed portion of the audience. The early scenes of *Othello* are characterized by a proud humility—a consciousness of merit, that scorns to boast its own deservings. The address to the Senate should be given with unaffected simplicity—not with strained efforts of declamation. This was Mr. Denvil's first great error—the evident labouring for effect. The closing lines, "She loved me for the dangers I had passed, and I loved her that she did pity them," had more of the bombastic tone and inflated appeal of the mer-

cenary advocate, than the simple unsophisticated soldier pleading in the language of nature, and scarcely conscious of the beauty of the sentiment he utters.

Again, the meeting with *Desdemona* at Cyprus after the dangers of the storm, is a scene of happiness, too deep, even for the beautiful language of Shakespeare to convey, unless the feelings of the actor can embody the sentiment of the poet; he should remember that although pleasure may sometimes be boisterous, happiness is of a more placid character. Mr. Denvil's feeling was that of an excited mind, not the deep sentiment of an o'erflowing heart. The third act should be a chaos—but not of passion only, for jealousy and love—doubt, despair, hatred, revenge, and confidence, are finely mingled; it is a masterpiece of conception, and we regret to add, the actor's genius fell rebuked beneath it. The slight exquisite chords that display the workings of *Othello's* mind, were either slurred by violence, or too slightly struck to respond to the actor's skill.

It would be unjust to deny that amid so many opportunities for effect some few beauties were elicited, but they failed to redeem the whole, and were rendered prominent perhaps only by the dark background of defect. The best scene was the interview with *Desdemona*; it was more subdued, consequently more natural. The last scenes of the play dragged heavily, and for the first time appeared, "weary, stale, flat, and unprofitable." The fall of the curtain afforded us much relief. Mr. Vandenhoff as *Iago* reaped additional reputation. The frankness of the soldier and the subtlety of the villain were finely portrayed. One great error, perhaps the only one, was the ungraceful familiarity of his bearing. *Iago* is a soldier, and would have, no matter how unrefined his manners, the carriage of his profession. The idea of stabbing *Roderigo* with his own sword was original, and deserves our highest commendation. *Richard the Second* has since been revived for this gentleman, in which he has been miserably supported. In the earlier scenes he seemed depressed by the unfavourable circumstances under which the play was produced; eventually he rallied nobly,—the scene prior to the interview with *Bolingbroke* was nearly perfect; the unstable character, the weakness, and finer feelings of the unfortunate monarch were admirably portrayed; had the tragedy been properly produced and supported its run would have been assured; but such is the spirit of the present disgraceful management, that a thousand pounds is squandered to produce some disgusting spectacle, while Shakespeare is slurred over, or vilely neglected.

At the ADELPHI another domestic translation, called *Agnes De Vere*, in which Mr. Yates and his wife play the interestings, has been produced. It is by Buckstone, and has been successful.—Selby, an actor we understand at the Victoria, is the author of the amusing farce of the *Unfinished Gentleman*.

The OLYMPIC has become the most amusing little theatre in town: Liston, Vestris, and Keeley are nightly to be seen to great advantage. From the talented manner in which trifles are produced at this theatre, the strict attention to the appointments and properties of the stage, we doubt not but the present season will prove as profitable as the preceding ones.

Captain Marryatt's delightful book of "Jacob Faithful" has been dramatised at the SURREY. *Old Tom Beazly* is exquisitely portrayed by Mr. Davidge, whose talent as an actor, if it had been properly ap-

preciated, would have placed him in a more elevated position than the dramatic world has hitherto assigned him. His representation of a peculiar class of characters are highly wrought sketches, coloured after nature. We remember nothing finer on the stage than his *old soldier*, in *One Hundred and Two*. A Mr. Bland was the representative hero of the piece, *Jacob Faithful*: it is the first time we have had an opportunity of judging with any thing like fairness of his merits. In the early scenes there was a lightness, a mirth of the heart that accorded well with our ideas of *Jacob*. The interview with *Mary*, a coquette, who half makes love to him, was the best part of his performance, and without the slightest approach to vulgarity: the half bashful impudence of the boy, who whispers in latin the supposed double entendre in his ears, was an excellent hit. A lady of the name of Stickney pleased us exceedingly by the easy natural manner in which she played *Dame Beazly*; it was a faithful sketch. Mr. C. Hill never appeared to so much advantage as in *young Tom*: the fun and lightheartedness of the early scenes were admirable.

THE BY-GONE YEAR.

I stood on the verge of a distant star,
 As night embraced the morn,
 And saw, among the worlds afar,
 A comet wheel the radiant car
 Of the new-year born;
 While suns and moons went sailing past
 Like lightning—so fast—so fast;
 With angels to the funeral
 Of the by-gone year,
 With angels to the funeral
 Of the by-gone year.

Though space seem'd like a shoreless sea,
 And the spheres as distant lights;
 I saw the myriad spirits flee
 To the bulwarks of eternity,
 And perch upon their heights;
 While every angel dropp'd a tear,
 As they laid the gray head of the year
 In the tomb, mid the burial-ground
 Of by-gone years;
 In the tomb, mid the burial-ground
 Of by-gone years.

The monuments that mark'd their place
 Were the wrecks of worlds extinct;
 Beyond I saw a precipice,
 And thick as waves on ocean's face
 Ghosts hover'd o'er the brink.
 No further seem'd—a sombre cloud
 Hung over it—to shroud, to shroud
 The ocean of eternity
 And gulf of years;
 The ocean of eternity
 And gulf of years.

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